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THE
FREEWILL BAPTIST QUARTERLY.

CONDUCTED BY AN ASSOCIATION.

VOLUME XV.



Truth and Progress.



DOVER:
FREEWILL BAPTIST PRINTING ESTABLISHMENT.
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THE
FREEWILL BAPTIST QUARTERLY.

No. LVII.—JANUARY, 1867.

ARTICLE I.—LIFE OF MOSES.*

PART I.

It is often said that God raised up this or that man for certain purposes, to accomplish great and important events. He is the man for the times, "the right man in the right place." No one at all familiar with history, sacred or secular, will, for a single moment, call this in question. Designing an individual for a specific work, God in his providence can and does so arrange the various circumstances connected with his life, as to fit him for the trials he is to encounter, the difficulties he is to surmount, or the work he is to perform. What often seems a misfortune, is but the necessary discipline to prepare him for future action.

The times in which a man lives, the events transpiring around him, do much to develop his character, and draw out and direct the energies of his nature. Martin Luther was not a reformer in the Christian church because he desired collision with the Pope, or sought notoriety among the people. But the gross wickedness of the Roman church, their indulgences in sin dispensed for money, and their perversion of the word of God,

* Bible, Josephus, Comprehensive Commentary, Bush, Smith's Dictionary of the Bible.

aroused him to seek a change, not foreseeing the rupture that would follow the promulgation of the glorious doctrine of justification by faith alone.

The Pilgrim Fathers, who fled from oppression to the inhospitable shores of New England, were fitted for their work in the school of adversity, and forced, by circumstances which they could not control, to abandon their native land, and lay the foundations of a new nation in the new world on the broad principles of civil and religious freedom. Their previous hardships fitted them to encounter the sterner difficulties that awaited them.

Our Revolutionary fathers were made what they were by the providences by which they were surrounded. They acknowledged there was a "divinity that shaped their ends." This principle is seen in all great political and religious reformations. It is often illustrated in Scripture history, and the biography of the Bible. The providential care of God over individuals and nations, is clearly set forth in the sacred volume; not only a general superintendence of the world, but a particular care of individuals. The history of the Jewish nation, of Jacob from whom they descended, and especially of Joseph, presents to our consideration striking illustrations of the ever guiding hand of DIVINE PROVIDENCE.

The life of Moses, which is the subject of this paper, perhaps, more clearly than any other, exhibits the hand of the Almighty in the preservation, education, and fitting of an individual for the great work for which he was raised up. Chosen of God to be the deliverer of his people from Egyptian bondage, to be their leader and commander in the wilderness, their lawgiver from Mt. Sinai, he was, by the providence of God, specially fitted for this great work.

First, let us briefly notice the circumstances of his early life. He was born in Egypt, in the land of Goshen. This was the richest pasture ground in Egypt, and was assigned by Joseph to his brethren, when they "went down into Egypt," because they were shepherds, and had large flocks and herds. The land of Goshen lay along the most easterly branch of the Nile, and as the Israelites did not cross the Nile in their

exodus, it is evident that their country lay on the eastern bank of that river.

Egypt is one of the most ancient kingdoms. It is situated in the north-eastern part of Africa, and is supposed to have been settled by Mizraim, a son of Ham. It is sometimes called in Scripture the land of Ham, but more frequently the land of Mizraim. Though Egypt is now one of the basest of kingdoms, it was once the cradle of the arts and sciences, and probably at the time Moses was born its literary attainments and advantages were in advance of any other nation. But the Egyptians were idolaters. They worshipped the sun and moon, under the names of Isis and Osiris. Several animals were also considered sacred. The Egyptians had not the knowledge of the true God. Such was the condition of Egypt at the birth of Moses. But Moses was not of Egyptian parentage. He was a Jew, of the tribe of Levi. He was the youngest of three children. Aaron was three years older than Moses, and Miriam must have been several years older than Aaron. The Israelites came into Egypt in the days of Jacob, from whom they descended. Joseph, one of Jacob's sons, whose history is familiar to all, had been sold by his brothers, and carried to Egypt as a slave. Here he was instrumental in preparing sufficient food to last through a seven years' famine, and "save much people alive." He was made ruler over the land of Egypt. The famine extended to other countries, and Jacob was obliged to send down to Egypt for bread. After Joseph made himself known to his brethren, he sent and brought the family, with their cattle, "down into Egypt," and settled them in the land of Goshen, according to the commonly received chronology, B. C. 1705. Here they were nourished during the famine. While Joseph lived, they were prospered and protected, but after his death there arose a king that knew not Joseph, who, fearing the rapid increase of the Hebrews, began to oppress them, and reducing them to a state of bondage, sent them into the brick-yards under task-masters, who treated them with great rigor. But still, they "multiplied and grew," until a law was made that every male child of the Hebrews should be strangled at its birth. Under

these circumstances, Moses was born, circumstances apparently very unfavorable to the development of intellectual or moral greatness, and yet they were the very circumstances which, under God, laid the foundation for his future success.

The life of Moses is divided into three distinct periods of forty years. The first, includes his birth and education; the second, his sojourn in the land of Midian, where he received his commission as the deliverer of God's chosen people; the third, his active life in which he brought the children of Israel out of Egypt, to the land of Canaan.

The first two were periods of preparation, the last of active, laborious work. Let us briefly examine each of these periods. As we have already intimated, he was born a slave at a time when the king of Egypt had decreed that he should be at once destroyed. But those who were commanded to execute this decree "feared God and did not as the king of Egypt commanded them, but saved the men children alive." When Moses was born, his parents perceived that he was a goodly child; they concealed him three months. In Acts 7:20 we are told that Moses "was exceeding fair," which is rendered in the margin "fair to God."

Dodridge thinks the clause fair to God refers to the Lord's purposes concerning Moses, which induced him to preserve him while other children were destroyed. Josephus tells us that Amram, the father of Moses, had a dream or vision, in which God "stood by him in his sleep, and exhorted him not to despair of his future favor." After reminding him of his former kindness to the fathers of the Jewish nation, he said: "Know, therefore, that I shall provide for you all in common, what is for your good, and particularly for thyself, what shall make thee famous, for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him; and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians." Paul tells us that by faith he was hid three months, &c. If the vision of Amram, as related by Josephus, was true, it might be a good foundation for

their faith, or, as some suppose, they might have a Divine intimation from his singular beauty, that he was born to some great purpose. To prepare him for the work to which he was designed, he must have a two-fold education, viz., a religious education as taught by the Jews, which he could receive from none but a Jew, and an education in Egyptian knowledge, which he could not receive among his own people. Let us see how this was accomplished,—how the wrath of the king was made to subserve the purposes of God,—and how that decree of the king, which was intended to accomplish the destruction of the Hebrews, was used to prepare for them a deliverer. When his parents saw that they could not longer conceal the infant at home, they made for him an ark of bulrushes, placed him in it, and deposited it in the river Nile. Miriam, with sisterly love, watched to see what the result would be. Just at this time, a lady of the royal family, with her attendants, came along, intending to bathe in the river. When she saw the cradle floating on the water, she sent her maid to bring it to her. She opened it, and the babe wept. She perceived at once that it was a child of the Hebrews, and she could but know for what purpose it was placed there. She knew that her father had decreed its destruction, yet moved to compassion by its tears, or by its singular beauty, or perhaps by the Spirit of God, she resolved to adopt the child as her own, and called his name Moses, because she drew him out of the water. The Egyptians, says Josephus, called water by the name *Mo*, and such as are saved out of it by the name of *Uses*, so, by putting these together, they imposed upon him this name, *Mouses*. The king's daughter, (*Thermuthis*,) having adopted Moses as her son, desired some woman to take the child and nurse it, but the infant Moses refused the breast of an Egyptian woman, and turned away from it. Miriam then proposed that she would obtain a Hebrew woman to take care of the child, and went and called *Jochabed*, the child's mother, whose relationship to the child was not known to Pharaoh's daughter. Thus, the nursing of the child was committed to its own mother, she at the same time receiving wages for her service. Thus was secured his

religious education. Here, by his own parents, he was instructed in the knowledge of the true God, and made acquainted with the history of his nation, and the exceeding great and precious promises of God to Abraham, Isaac and Jacob. Here he learned that the Lord would deliver his people, and perhaps had a Divine intimation that he should be their deliverer. Here it should be remarked, that his religious education preceded his education in "all the wisdom of Egypt."

Thus, the foundation of his future greatness was laid in early piety. This gave stability to his faith, and enabled him to trust in God when clouds gathered around him. As in the case of other distinguished men, his mother instilled into his mind the principles that afterwards yielded an abundant harvest—an illustrious example of the happy and abiding influence of early piety. It was not enough that Moses should be early taught the fear of God. His intellect must be cultivated as well as his heart. The wisdom and learning of Egypt must become subservient to the purposes of God, and contribute to their accomplishment.

When the child was grown, his mother brought him to Thermuthis (Pharaoh's daughter) and he became her son. At what age this took place we are not informed, but it was undoubtedly not till he no longer needed the immediate care of his mother. At a subsequent period of Jewish history, it was the custom for a son to remain under the immediate care of his mother until his fifth year; his father then took charge of him, and taught him the principles of the Jewish religion, and the arts and duties of life. After this, those who wished their sons further instructed, employed a private teacher, or sent them away to some priest or Levite, who sometimes had a number of pupils at the same time. The subsequent history shows clearly that his early religious education was not neglected.

Josephus says, "Now Moses' understanding became superior to his age, nay, far beyond that standard, and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater when he should come to the age of a man." He fur-

ther informs us that the people were astonished at his great beauty, that when they met him they stood still a great while to look upon him. Thermuthis having adopted him as her son, brought him one day, as Josephus relates, to her father, and said: "I have brought up a child who is of divine form, and a generous mind: and as I have received him from the bounty of the river, in a wonderful manner, I thought proper to adopt him as my son, and the heir of thy kingdom. And when she had said this, she put the infant into her father's hands: so he took him . . . and put his diadem on his head, but Moses threw it down to the ground, . . . and trod upon it with his feet. But when the sacred priest saw this, he made a violent attempt to kill him, crying out in a violent manner, This, O king, this child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation of the same thing by his trampling upon thy government, and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him, and deprive the Hebrews of the hope they have of being encouraged by him. But Thermuthis prevented him, and snatched the child away. God himself, whose providence protected Moses, inclined the king to spare him. He was educated with great care." Stephen, the first Christian martyr, tells us he "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

"The following is a brief summary of the Jewish and Egyptian traditions, which fill up the silence of the sacred writer:

"He was educated at Heliopolis, and grew up there as a priest under his Egyptian name of Osarsiph or Tisithen. He was taught the whole range of Greek, Chaldee, and Assyrian literature. From the Egyptians, especially, he learned mathematics, to train his mind for the unprejudiced reception of truth. He taught Orpheus, and was hence called by the Greeks Musæus, and by the Egyptians Hermes. He taught grammar to the Jews, whence it spread into Phenecia and Greece. He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by turning baskets full of Ibises upon them, and founded the city of Hermopolis, to commemorate his victory. He advanced to Laba, the

capital of Ethiopia, and gave it the name of Meroe, from his adopted mother Merrhis, whom he buried there. Tharbis, the daughter of the king of Ethiopia, fell in love with him, and he returned in triumph to Egypt with her as his wife. Various plots of assassination were contrived against him, which failed."—*Smith's Dictionary of the Bible*, (abridged) p. 580.

In these traditions, however unfounded they be in fact, we may find pleasure in tracing the firm faith of the Jew in the doctrine of providential oversight over their great leader and founder.

When we review the history of Moses to this point, how he was preserved from the wrath of Pharaoh, adopted by Pharaoh's daughter, nursed and educated in the Jews' religion, by his own mother, and educated by the royal family in all the wisdom of Egypt, we may well inquire, was all this accidental? Did it only happen to be so? Or, was there an overruling and guiding Providence, that saw the end from the beginning, and arranged these various circumstances, so as to give Moses his preparation for the great work to which he was called. Henty says: "Those whom God designs for great services, he finds ways to qualify and prepare beforehand. Moses, having his education in a court, is fitter to be a king in Jeshurum; by having it in a learned court, (for such the Egyptian then was,) is fitter to be a historian; and having it at the court of Egypt, is the fitter to be employed in the name of God as an ambassador to that court."

" God moves in a mysterious way
His wonders to perform."

Having arrived at forty years, and enjoyed all the advantages of education within his reach, Moses felt that the time for action had arrived; he must take his position in life. He may continue in the royal family, and on the decease of the king receive the crown of Egypt, and sway the sceptre over one of the mightiest kingdoms of antiquity, or, leaving all this worldly honor and power, identify himself with the afflicted people of God, who were then groaning under the oppression of the

haughty king of Egypt. By faith he chose rather to suffer affliction with the people of God. He esteemed even the *reproaches* of Christ of more value than the diadem of Egypt, with all the glory it might confer. If the reproaches of Christ are more glorious than earthly greatness and grandeur, what language can describe the glories of the Christian hope. Who can comprehend the eternal weight of glory reserved in heaven for all the followers of Christ. To this recompense of reward Moses had respect when he made his choice. His heart was touched with compassion when he saw the afflictions of his brethren, and he resolved to share their lot, and suffer with them and for them, and he resolved to break the power of the oppressor, and deliver the afflicted people of God from their grievous bondage. He felt that this was to be the work of his life, and he supposed that his brethren would understand "how God, by his hand, would deliver them." But they were so oppressed and dejected, that they saw no chance of deliverance. Their faith, if they had any, had failed, and hope had forsaken them. Moses, feeling that he was called of God to deliver his people, went down to the land of Goshen to visit them, and, seeing an Egyptian striving with a Hebrew, he killed the Egyptian. In this he acted with more courage than caution. The time had not arrived when his brethren were prepared to accept deliverance, and endure the labor by which it must be accomplished. It possibly was not, however, a rash and inconsistent act on the part of Moses. The Egyptian was doubtless endeavoring to kill the Hebrew, and God had said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed." "The Egyptian law, too, was," says Diodorus Siculus, "He who saw a man killed or violently assaulted on the highway, and did not attempt to rescue him if he could, was punished with death." (Bush.) Moses acted according to Egyptian law. He doubtless felt impelled by the Spirit of God, and consequently it was no murder. But as it was an Egyptian that was slain by a Hebrew, he feared that the law might not protect him, and he fled to the land of Midian, where he married and was settled as a shepherd.

The first period of the life of Moses is past. He has received

as thorough an education as the times in which he lived could impart. Thoroughly instructed in the faith of Abraham, and learned in all the wisdom of Egypt; and yet, he is not fully qualified for his high and holy calling. Matthew Henry, speaking of his settlement in Midian, says, "Egypt accomplished him for a scholar, a courtier, a statesman, a soldier, all which accomplishments would be afterward of use to him, yet lacked he one thing, in which the court of Egypt could not befriend him. He that was to do all by Divine revelation, must know by a long experience what it was to live a life of communion with God." The solitude and retirement of a shepherd's life would be exceedingly favorable to devout meditation. Of his life in Midian we know comparatively little. He married Zipporah, the daughter of Jethro, or Reuel, a priest of Midian. He may have obtained her as Jacob obtained his wives of Laban, serving her father a term of years on her account. At all events, he kept the flock of his father-in-law. Here he spent his time for the space of forty years. It is supposed by some that here he wrote the book of Genesis, and also that of Job. It is certain that those books are of great antiquity. As the apostles were to tarry at Jerusalem until endued with power from on high, so Moses tarried in the land of Midian until he received his commission from God to deliver Israel from Egyptian bondage. Here he was inured to hardships, that he might be better fitted to encounter the difficulties that would surround him in the wilderness of Sin. Here he was fitted to converse with God at Horeb, near which he had spent much time, and by his intimate communion with God he had learned to trust him with implicit confidence and faith. Moses' stay in the land of Midian must have been a sore trial to his faith. He had felt a divine impulse, that he would be the instrument in God's hand of the deliverance of the Israelites from Egyptian bondage. Every year their sufferings increase, and their groanings are continually going up to heaven, and yet Moses receives no further intimation from God to engage in the great work of their deliverance. Days of anxiety and nights of care passed, the groanings of his people continue. This sore trial to his faith and patience strengthened his

faith, and prepared him patiently to endure the severe conflicts and trials of forty years in the wilderness. In the mean time, the sufferings in Egypt are preparing the Israelites to accept deliverance at the hand of Moses. "And the children of Israel sighed by reason of their bondage; and they cried, and their cry came up unto God by reason of their bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob; and God looked upon the children of Israel, and God had respect unto them." Moses, in the discharge of his care for his flock, led them to the back side of the desert, to Horeb, the mountain of God. This mountain was called the mountain of God in anticipation of the manifestations he would make of himself to Moses and others.

Here Moses received his commission, here he received the law, here he brought water out of the rock, here, by lifting up his hands, he caused Joshua to prevail, and here Elijah saw a vision. The "Chaldeans render it the mount where the glory of the Lord was revealed." (Bush.) The desert and solitary places are often chosen by God to reveal his glory to the sons of men. Horeb and Sinai, the names of two peaks of the same mountain, and the surrounding scenery, are said to be awfully grand and sublime, well fitted to impress the soul with a sense of the power and glory of God, and to prepare the heart for the reception of his words. Here God manifested himself to Moses in a mysterious manner. There appeared unto Moses a flame of fire in a bush; and the bush burned and was not consumed. Moses does not appear to have been frightened, but his curiosity was excited, and he turned aside to see this strange sight. He knew it was from God, and he desires to study its lessons, and understand its teachings. God seeing that he was attentively observing this singular spectacle, called to him out of the midst of the bush, Moses, Moses. Moses immediately answered, "Here am I." I am ready to receive instruction. I come to understand the vision, to learn what is meant by this bush burning with fire, and unconsumed. By this, God would represent to him the afflicted state of the children of Israel, burning in the fire of Egyptian bondage, and

still not destroyed. This is a beautiful emblem of the church in her trials and afflictions through which she has passed. And, as the bush was not consumed by the flame of fire, because God was there, so the church of God is not destroyed by persecution, because "God is in the midst of her." Again God spake to Moses, "Draw not nigh hither. Put off thy shoes from off thy feet, for thou standest on holy ground." It appears to have been a custom in all the East at that time (and it has not ceased) to take off the shoes as a token of respect, as we now uncover the head when we go into the house of worship or presence of a superior. They never uncover the head, but it would be considered a breach of good manners not to remove the sandals or slippers from the feet. Dr. Clarke cites many authors sustaining this practice among the ancient oriental nations.

Bush says, "Few things inspire an oriental with deeper disgust, than for a person to enter his room with boots or shoes on, regarding such conduct both as an insult to himself, and a pollution to his apartment." God being about to manifest himself in a wonderful manner to Moses, would impress him with the sanctity of the place, and require of him the reverence due to his holy name. The place where he then stood was holy, because of the manifestations of the Deity, and he must "stand in awe and sin not." God then proceeds to talk with Moses concerning the children of Israel, and assures him that he has certainly seen the afflictions of his people, their sighing and groaning have been heard, and he has assuredly come down to deliver them. He then proceeds to give Moses his commission, to go and deliver the children of Israel from the hand of the proud and haughty king of Egypt. He assures him that, though Pharaoh will resist the command, and harden himself against the Lord, yet, with a strong hand and a mighty arm, he will break the power of Egypt, and bring out his people from the house of bondage, to a land flowing with milk and honey, which the Lord had promised to give them as an inheritance. Moses, judging by his past experience, thinks the people will not believe him, or understand that by his hand the Lord will give deliverance to them. Forty years prior to this,

when comparatively a young man, he made the attempt, and his brethren rejected him, now he fears to trust them without some proof that God has sent him to be their Saviour. Who shall I say has sent me? And how shall I satisfy the people, that I am commissioned of God. God promised certainly to be with him and make him successful.

Tell them that "I AM" hath sent me. The proper signification of I AM THAT I AM is the underived eternal existence. Bush says, "We see then the purport of this question. If they shall say, what is he? by what name is he known? what are the nature and attributes of him who, as thou sayest, has sent thee to bring us out of Egypt; tell them thou art commissioned by him who describes his own nature by saying, I AM THAT I AM. I am the eternal, self-existent, and immutable Being, the only Being who can say that he will always be what he always has been." Here we can hardly refrain from mentioning the words of Christ, John 8: 58: "Before Abraham was, *I am.*" The expressions are so much alike, that we cannot doubt there was a real though mysterious identity of the two speakers.

Moses still urges that the people will not accept him as their leader, or as some read it, What if they will not hearken to my voice, how shall I convince them? By what sign or miracle shall my mission be sanctioned? At this time, Moses was clad in the habiliments of a shepherd, with a shepherd's crook in his hand. This he was commanded to cast upon the ground, which he did, and it became a serpent. "And Moses fled from before it." Though greatly terrified at its appearance, it seems to have strengthened his faith, for at God's command he seized the serpent by the tail, and it became a rod in his hand. From this time, the shepherd's crook is a consecrated rod, even the rod of God in the hands of Moses and Aaron. The lifting up of this rod shall be to the children of Israel a signal of deliverance in every time of danger or distress, and of sore dismay and judgments to the Egyptians. To the one it is a savor of life, to the other a savor of death. By it the sea shall be divided for the people of God, and by it the waters shall be closed upon the hosts of Pharaoh. Some think that this double

miracle was significant: that the turning of the rod into a serpent represented the formidable character of Pharaoh, and its becoming a rod in the hand of Moses, indicated how easily Moses, in obedience to God, could subdue the haughty tyrant. Bush quotes a Jewish commentator thus: "As the serpent biteth and killeth the sons of Adam, so Pharaoh and his people did bite and kill the Israelites; but he was turned and made like a dry stick." God spake still further to Moses, "Put now thy hand into thy bosom," and it became "leprous as snow." He put his hand into his bosom the second time, and it was perfectly healed, thus showing how easily whatsoever is vigorous and flourishing may be withered at the nod of the Almighty, and again, how easily, by the same power, it may be restored to its original state. If Moses so understood these signs, it must have greatly strengthened his faith, and encouraged him to go forth to his mighty task. The sign is said to have a voice, because it speaks to the eye, as words speak to the ear. If the children of Israel will not believe the voice of the two signs, he was directed to take water from the river, and pour it upon the dry land, and it should become blood. These miracles were for the confirmation of Moses' calling, and were to be wrought before the Israelites for that purpose. But still Moses hesitates. He knows that the court of Egypt is a learned court, and he distrusts his ability to appear before the throne of Pharaoh, and plead the cause of his oppressed and afflicted people. Having received the sure promise of God, that he would be with him, and his commission being attended with miracles, it may be seriously questioned whether his hesitancy was true humility, or a weakness of faith. Moses said, "O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue." If, as some suppose, that he had a naturally defective utterance, and declined the service from an apprehension that the good effect of his message would be hindered by the manner of its delivery, it showed great wisdom, and a perfect knowledge of human nature. Perhaps he might fear that in the space of forty years' absence from Egypt, he might have forgotten the language, and could not speak it

readily, so as to make his message impressive. Whatever may have been the facts in the case, Moses appears to have been wrong in declining the service to which he was called, for God sharply rebuked him: "Who hath made man's mouth?" Who created the organs of speech? "Have not I the Lord?" He would remind Moses that He who created the power of speech, could remove every impediment, and make even the dumb eloquent in the service of God. He bids him go, and says, "I will be with thy mouth, and teach thee what to say." But the reluctance of Moses is not overcome. He prays that he may send by any other man. When we consider the education which Moses had received, his forty years sojourn in the land of Midian so favorable to devout meditation, the sure promise of God so oft repeated, and the miracles he had wrought, his reluctance seems unreasonable and unaccountable, and it is not strange that God should be very wroth with him. He might justly have discarded him, and given the honor intended for him to another. But the patience and forbearance of the Divine mind are not exhausted.

He gives Moses his brother Aaron, who, he knew, could speak well. He should be a mouth for Moses, while Moses should be to Aaron instead of God, thus sending them, as Christ sent his disciples, two and two, into every place whither he himself should come. What occupation Aaron had followed we are not told, but doubtless he had enjoyed many advantages of education through the influence of Moses, and had become an eloquent speaker. He is now to be promoted to great honor. Associated with Moses in the greatest work ever undertaken by man,—to contend with the mightiest monarch in the world, and lead a million of slaves from Egyptian bondage, with no other weapons but faith in God and the rod in Aaron's hand.

Thus fitted and commissioned, they are to go and demand of the haughty king of Egypt that he release from service a nation of slaves, by whose toil and labor his throne and kingdom are enriched, that they may go and serve another God, whom he neither fears nor knows. They are sent to bring this people out of bondage, to conduct them to the land which God promised to give them as a perpetual inheritance. The pride and

ambition of Pharaoh, the glory of Egypt, the honor of the nation will oppose this demand, and he will say, "Who is the Lord, that I should fear him? or Moses and Aaron, that I should regard their words? The treasure and military power of Egypt are at my command, and what can Moses and Aaron do against my will?" But Moses and Aaron are not going alone. True, they have no armed hosts, no munitions of war at their command, but they have the assurance that the God of Abraham will be with them, and that he will, by their hands, break the power of Pharaoh, and with a mighty arm deliver his chosen people.

"What are force or numbers,
Matched with God in fight?"

Let the sequel answer. Moses takes his leave of Jethro, and sets out for Egypt. On his way he experienced a most remarkable manifestation of the Divine displeasure. "And it came to pass by the way, in the inn, that the Lord met him and sought to kill him." Concerning this transaction, learned men do not agree. It is supposed that Moses, or his son, was taken suddenly ill, so that his life was endangered, and that this is meant by "sought to kill him," but whether it was Moses or his son that was meant, is not easily decided. It seems to have been a judgment upon Moses, because he had not circumcised his son according to God's command, for as soon as the rite was performed, the angel of the Lord let him go. "Notwithstanding all the obscurity that envelops the transaction here recorded, we learn from it," says Bush, "1. That God takes notice of and is much displeased with the sins of his own people, and that the putting away of their sins, is indispensably necessary to the removal of the Divine judgments. 2. That no circumstances of prudence or convenience can ever with propriety be urged as an excuse for neglecting a clearly commanded duty, especially the observance of sacramental ordinances. 3. That he who is to be the interpreter of the law to others, ought in all points to be blameless, and in all things conformed to the law himself. 4. That when God has secured proper respect for his revealed will, the controversy between him and the offender is at an

end, the object of his government being not so much to avenge himself as to amend the criminal." It was well calculated to impress Moses with a profound sense of the importance of obedience to God, and the danger of disobedience. It was a symbol of the destruction of the first-born in Egypt, because of the rebellion of Pharaoh. This scene of distress was soon followed by one of a more agreeable kind, the interview of the two brothers, Moses and Aaron, in the wilderness. Their meeting was peculiarly touching. Having been separated forty years, now by the express command of God they meet in the holy mountain, and affectionately embrace each other. Moses related to Aaron all that had transpired, and what God had commanded him to do, and the part he (Aaron) should take in this great work.

They then called together all the principal men of Israel, and made known to them the object of their mission, and performed the signs before them, "and the people believed and bowed down their heads and worshipped." Having secured the confidence of the people, Moses and Aaron now enter upon the great work entrusted to their hands. It is not our object to notice in detail all the wonders attending the exodus of the Hebrews from Egypt. It was attended with a series of miracles during forty years, and more, until the whole nation was securely settled in the land God had promised to give them as their inheritance.

We have space only to notice some of the most remarkable occurrences in this wonderful deliverance. First, the contest with Pharaoh. This was long and severe.

Moses and Aaron appear before Pharaoh, and ask permission to go and hold a feast unto the Lord in the wilderness. But Pharaoh refused this request, saying, "I know not the Lord, neither will I let Israel go." Instead of threatening Pharaoh with the Divine displeasure, Moses and Aaron appear before him as humble suppliants, desiring to go three days' journey into the wilderness, and offer sacrifice unto the God of their fathers, representing to him that their God required it at their hand. What they said was true, but it was not all the truth. They did not intimate to him that they intended to leave his

employ. Had he granted their request, they might have sought his permission to return to the land that their God had promised to give them, and left in a quiet and peaceful way. But God knew that Pharaoh would not let them go, and determined to make him an example and warning to others, and show forth his power in his complete destruction. Considering the advantages the Egyptians had received from the Israelites, it was a small thing they asked of the king; but when men are under the dominion of pride and passion, no appeal to their sense of justice or humanity can be of any avail. Pharaoh accused Moses and Aaron of hindering the labor of the people, and roughly sent them away, saying, "Get you unto your burdens." He immediately gave orders to the task-masters who were over the children of Israel to increase their burdens, to withhold from them the straw they used in making brick, but not to diminish the number of bricks in their daily task, saying, "For they be idle, therefore they say, let us go and sacrifice unto the Lord." The affliction of God's people is increased, and they come to Moses with their complaints, reproaching him as the cause of the increase of their sorrows.

Moses makes his complaint to God, and seems impatient at the delay of the deliverance of his people. God repeats to him his promises, and assures him of success. "And the Egyptians shall know that I am the Lord when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." Moses and Aaron now appear before the king, and work miracles before him, to establish their authority as the messengers of God. When Aaron cast down his rod and it became a serpent, Pharaoh sent for his magicians, and they cast down their rods, and the same change appeared to have been effected, but Aaron's rod swallowed up the rods of the magicians. Whether the magicians had power to change their rods into serpents, and really performed the wonders they seemed to accomplish, or whether it was a trick of legerdemain, causing an optical illusion, we shall not now discuss; suffice it to say, there were limits to their skill, beyond which they could not pass, and they were compelled to acknowledge, "This is the finger of God."

The miracles that had been wrought in the presence of Pharaoh, though clear exhibitions of God's power, inflicted no punishment upon Pharaoh; but now, as he rejects the counsel of God, and arrays himself against his demands, the work of chastisement begins. The first of the ten great plagues is to be laid upon the river Nile, which was to the Egyptians a sacred river, and even now is called by the Moslem "Most Holy River." The turning of the water into blood ought to have satisfied Pharaoh that he was contending against the mighty God, to whom the gods of Egypt were but as grasshoppers, or as stubble before the devouring flame. According to the testimony of Moses, the waters of the river and all the streams and pools of the land became blood, and the fishes died and the people could not drink of the water.

Under this chastisement the heart of Pharaoh relented, and he consented to let Israel go; but no sooner was the plague removed than he hardened his heart, and refused to obey the Divine command. Then came the plagues of the frogs, the lice upon man and beast, the swarm of flies, the grievous murrain upon the cattle, the boil, the grievous hail and fire, with mighty thunderings, the locusts, and the darkness that might be felt. Under these afflictions and terrible judgments, the heart of Pharaoh frequently relented, and he would call for Moses to entreat the Lord for him, and remove the calamity, promising to let the people go according to his request. But he still continued to harden his heart, and was emboldened to persist in a course of more determined rebellion.

On one occasion or more, he consented that the men might go, but the women and children should remain in Egypt. But Moses would take all the people, and their flocks. "Not a hoof should be left behind." In these repeated calamities, God put a distinction between the Egyptians and his people, thus more clearly showing that these judgments upon Egypt were for their oppression of the people of God. After the terrible darkness, Pharaoh consented that the people might go, only they should leave their flocks and herds; but Moses still insisted upon his previous demand. He would make no compromise. God must be wholly obeyed. Pharaoh's heart became still harder, and

he dismissed Moses, saying, "Get thee from me, take heed to thyself, see my face no more, for in that day thou seest my face thou shalt die. Strange infatuation! He is exasperated beyond measure at the firmness of Moses. Does he expect to escape the judgments of God by angrily dismissing his servant? Has he not already seen that Moses can bring heavy judgments upon him, without seeing his face? Has he not already seen that there is a power at work with Moses, which it is folly to attempt to resist? But Moses accepts this as the last interview with the haughty tyrant. "And Moses said, "Thou hast spoken well, I will see thy face again no more." The contest between Moses (or rather God by the hand of Moses) and Pharaoh is drawing to a close. Only one more plague is to be sent upon Egypt.

And Moses said (to Pharaoh), "Thus saith the Lord, About midnight will I go out into the midst of Egypt, and all the first-born in Egypt shall die." It is hardly possible to conceive of a more terrible denunciation than this. The whole land shall be filled with lamentation and woe. Moses now proceeds to give directions how the Israelites may obtain, in part, compensation for their services in Egypt. He instructs them to borrow of their neighbors jewels of silver and jewels of gold. The word rendered borrow, says Bush, signifies to ask, demand, petition, request. With this all the commentators and critics, so far as we know, agree. God gave them favor with their neighbors, who gave them what they demanded. It was no fraud. It was their just due, and the Egyptians gave it freely, or, Josephus says, some to hasten their departure, and some on account of their neighborhood, and the friendship they had for them.

Moses now turns his attention to the children of Israel, to superintend the preparation for their departure.

In view of the awful judgment about to be executed upon Egypt, he directs them to make a feast, and offer a sacrifice to God, that they may be passed over by the destroying angel that shall walk through the land of Egypt, slaying the first-born in every house. They are directed to take a lamb, without blemish, for each family, and kill it, the meat to be roasted with

fire, and eaten with bitter herbs, but the blood is to be sprinkled upon the door posts and lintel of the door, and it shall come to pass that when the destroying angel shall see the blood, he shall pass over that house, and the inmates shall be preserved. They are directed to leave nothing of the lamb till morning, and if anything remain it shall be burned with fire. "And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, it is the Lord's passover, so called from the destroying angel's passing over the blood-besprinkled houses." This feast was to be observed every year by the Jews, in commemoration of their deliverance in the land of Egypt. It also typically represents God's method of saving sinners, by the sprinkling of the blood of Jesus.

The hour of midnight is approaching. The Israelites are in readiness for their departure, which they are now hourly expecting to commence. The Egyptians, unconscious of what awaits them, locked in the slumbers of the night, or half believing the words of Moses, with dread suspense, hoping and fearing, are waiting the dawn of day. At midnight, with noiseless tread, the angel of death enters each dwelling, and, with unerring aim, strikes down the first-born of every family.

Death is triumphant in every house. Some remarks of Bush are so appropriate, that we cannot refrain from inserting them :

"But let us not fail to recognize the righteous retribution, as well as the awful terrors of the Almighty, in this visitation. The Egyptians had killed the children of the Lord's people; and now their own children die before their eyes. Israelitish mothers had wept over the cruel deaths of their infants, and now Egyptian mothers wept for the same woe. Upwards of eighty years before, had that persecution begun, but the Lord visits the iniquities of the fathers upon the third and fourth generations of them that hate him, and now the day of his vengeance and recompense was come. A book of remembrance had been written, space for repentance had been afforded, warnings had been given, but all had been unavailing, and now nought remained but that justice should do its desolating work. And similar will the issue be with those who, after their impenitent hearts, treasure up

wrath against the day of wrath. If they turn not, he will whet his glittering sword, and a great ransom will not then deliver them."

Pharaoh sends for Moses and Aaron by night, and bids them depart and worship God. His pride is completely humbled. He surrenders at discretion. He hastens them away with their flocks and herds, and all that they had. The children of Israel, under the guidance of Moses, take their departure from Egypt. The Lord went before them in a pillar of cloud by day and of fire by night. This pillar continued with them through all their journeying. Their direct road to Palestine lay along the coast of the Mediterranean sea, the way usually pursued by travellers at the present time. But it would bring them by the way of the Philistines, and expose them to war with that powerful nation. The Israelites, being shepherds, had never been inured to war, and would naturally shrink from such a trial, and choose to return to Egyptian bondage. To avoid this, God directed that they should turn from the most direct road, and pass through the way of the wilderness of the Red Sea. He intended to bring them out of Egypt with a strong hand, and in a manner that would strike terror to the surrounding nations, and convince them that there was no God like the God of Israel. The Divine purpose concerning Pharaoh was not yet accomplished. He knew that he would harden his heart, and the Egyptians would repent that they had let Israel go, and he intended their destruction by such means, and in such a manner, as would show his power and make his glory known. Had the deliverance of Israel from the oppression of Pharaoh been the only object to be accomplished, God could easily have scattered the Philistines, and brought the children of Israel safely to the promised land. But God had other purposes to accomplish. He directs them to encamp before Pi-hahiroth, which Bush makes signify "The entrance of the valley or pass." He says, "It would thus denote the pass or strip of land along the western shore of the gulf, between the mountains which skirt the sea, and the sea itself." At this place they were entangled in the wilderness, shut in between the mountains and the sea. Pharaoh, seeing that the Israelites

intended to escape from his service, mustered his chariots and horsemen, armed for war, and, with a large force, set out in pursuit of "the fugitives from service," intending to force them back to Egypt, or utterly destroy them. The Israelites, seeing the armed hosts of Egypt pursuing them, and, perceiving no way of escape, upbraided Moses for his rashness and imprudence in bringing them out of Egypt, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us? * * It had been better for us to serve the Egyptians, than that we should die in the wilderness." Though they had witnessed the mighty wonders wrought in Egypt by Moses and Aaron, they seem to have forgotten them all, and are panic-stricken, seeing nothing but certain destruction in their future. But Moses knew whom he had trusted, and spake words of encouragement to the unbelieving multitude. "Fear ye not, stand still and see the salvation of the Lord, which he will show you to-day, for the Egyptians whom ye have seen to-day, ye shall see no more forever. The Lord shall fight for you, and ye shall hold your peace." About this time God commands Moses to lead the children of Israel forward.

"But lift thou up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea." And the Egyptians attempting to follow shall be drowned, and ye shall be forever delivered from their power. This command to go forward, to the fearful and panic-stricken Hebrews, must have seemed presumptuous, but Moses trusted in God. The Israelites were still in their encampment, and the pillar of the cloud passed round to the rear, and stood between them and the Egyptian army. It was a cloud of darkness to Pharaoh and his hosts, but it gave light to the people of God. So it is with the word of God. It has its dark and threatening aspect to sinners, but is a glorious light to those that fear his name.

At God's command, Moses lifts up his rod over the sea, and the sea is divided by a strong wind, and the children of Israel go through the sea on dry ground. What a grand and awfully sublime spectacle! A whole nation, whose men fit for war were

six hundred thousand, and, says Bush, "If we compute the whole number of Israelites, male and female, adult persons and children, and allow the proportion of four to one, between the number of the whole nation, and those who were fit to bear arms, it will give us an aggregate of two millions four hundred thousand souls, that went out of Egypt with Moses and Aaron. Add to these the flocks and herds they took with them, and we have the grandest caravan ever known on earth, and the most imposing spectacle ever witnessed by man." The vast multitude walk in the midst of the sea, and the waters are a wall unto them on either hand. "The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled: Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock, by the hand of Moses and Aaron." Ps. 77: 16—20. They passed safely through to the other shore. The Egyptians pursue them. It is not probable that the Egyptians knew that they were following the Israelites into the sea. If we consider the supernatural darkness of the cloud, added to the darkness of the night, we shall perceive that they might have no conception in what direction they were moving. They could hear the sound of the hosts of Israel, and could see a few feet before them, but in all probability could not recognize the surrounding objects; but when the morning light came, they saw their situation, and felt that God was fighting against them, and proposed a retreat.

But again the rod is lifted up, and the waters return to their place, and all the hosts of Pharaoh were overthrown, there remained not one of them that came into the sea. "And Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord; and believed the Lord and his servant Moses. Thus closed the contest between Moses and Pharaoh. God's people were safe, and sang songs of praise and thanksgiving for their great deliverance.

We will close this article, already too long, with a few brief reflections:

1. We admire the Providence that raised up and qualified Moses for this great work. Born when the death of every male child was decreed by the king—wonderfully preserved and adopted by Pharaoh's daughter—nursed and early taught the knowledge of God by his own mother—educated in the royal family—called and commissioned of God to break the power of Egypt, and made successful in his work. "O the depth of the riches of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

2. We wonder at the hardness of Pharaoh's heart, and yet, it is only the practical working of pride and unbelief, witnessed, to a fearful extent, among the children of men.

3. We see the faithfulness of God to his promise. Though he tarry long, he will fulfil his word. His promises are yea and amen.

4. We are taught that no man can harden himself against God and prosper. Though "he endure with much long-suffering," yet the day of retribution will come, and none can stay his hand.

It will repay the pains to study our times in the light of this history; but of that perhaps more hereafter.

ART. II.—FREE COMMUNION.*

Few questions have elicited more discussion than that of communion, especially touching its proper subjects, and few discussions, it has seemed to us, have been more irrelevant and attended with results more indefinite and unsatisfactory. Either we wholly mistake the real issues involved, or they are misunderstood and misstated by many by whom the question has been discussed. Free Communionists have seemed to make it a question, mainly, of *Christian fellowship*, while Close Communionists have greatly obscured the real issues in a contest for *exclusive church validity*. Accordingly, free communion is generally understood to be, *intercommunion among Christians of the several evangelical denominations*. By restricted communion is meant, usually, communion *restricted to a particular denomination*, though it is sometimes carried to the excess of limiting it to an individual church.

The general view of the communion question is, in our judgment, incorrect, and tends to ill results. It conceals, at least in a measure, the real issue, and is logically inaccurate in its estimate and classification of the several Christian denominations. In this aspect it too indiscriminately classes Free Communion Baptists and Pedobaptists together, as though they were in special logical harmony, and unites both in opposition to so called Close Communionists.

Close Communionists, Baptists mainly, are charged with an exclusiveness of which they are not guilty in their logic, however it may be in spirit. Free Communion Baptists are also not unfrequently supposed to be involved in inconsistencies which do not necessarily attach to them, and Pedobaptism receives a degree of sanction of which it is wholly unworthy in

* The following article all Free Communionists will regard as sound in its conclusions, even if they think some part of the premises look the other way. On the doctrine of Free Will one said, "I know I am free, and that ends the argument." Christian love will yet assert a similar conviction of free communion in spirit, and Christian courage will yet assert it in practice.

the common conviction of Baptists, and last, but not least, an alienation is unnecessarily created between the several Baptist denominations, (Free Communionists on the one hand, and Close Communionists on the other,) as unjust as it is detrimental to the spread of Bible truth and religion.

The real issues may appear if we ask of the several denominations an answer to the following interrogation:

Are unbaptized Christians authorized by the Saviour, under any circumstances, to partake of the Lord's supper?

The Close Communion Baptists answer nay, and, repudiating Pedobaptism, deny the right of Pedobaptists, whom they accept as genuine Christians, to come to the Lord's table, at least as spread by the Baptists, if not as spread by the Pedobaptists themselves. Logically the last phase is doubtless involved. The Pedobaptists, likewise, as unqualifiedly in general, answer nay, and rigidly withhold the sacred Eucharist from all whom they regard as unbaptized. We are aware that, as attention is directed to the subject, there are important exceptions to this statement. Recognizing the baptism of all evangelical Christians except the Quakers, they have scarcely no occasion to limit their communion on the score of baptism at all. In theory generally, however, they fully concur with the Close Communion Baptists, touching the relations of baptism to both church membership and the Lord's supper.

Free Communion Baptists, at the same time that they invalidate Pedobaptism, hold, generally, that Pedobaptist Christians have a right to the communion, hence *affirming*, what all others *deny*, that unbaptized Christians have a right to the Lord's supper.

Here lies the real question in dispute, and its recognition very materially changes the attitude of parties involved. Notwithstanding the apparent alliance of Pedobaptists with Free Communionists as opposed to Close Communion Baptists, they, when the real issue appears, at once change front, and combine with the latter against the former, placing Free Communionists proper by themselves, in an unenviable minority. Being placed in such minority is no proof, of course, of being in error; it is, however, presumptive proof of error in somebody, and

strongly suggests a careful review of the grounds of their difference, and of the strength of their defence.

It is the object of this article to show that Free Communionists do not necessarily differ from the whole Christian world upon this subject, as greatly as their practice has been interpreted to indicate;—to show that the heterodoxy charged to them does not inhere in free communion itself; but arises rather from the grounds on which the practice is too frequently based, grounds, some of which, at least, we hold to be untenable and inconsistent.

We do believe in free communion, but do not concur in arguments frequently offered in its support. We hold that the communion of unbaptized Christians, though not according to the strict *letter* of the law in a normal state of things, is nevertheless provided for in the present condition of things, in the general design, in the spirit of the Lord's supper. These provisions, manifest in the design and spirit of the ordinance, while permitting, under certain circumstances, exceptions to the mere letter of the law, neither invalidate the law, nor justify needless exceptions.

After offering certain strictures on certain arguments in behalf of free communion, we shall proceed to give what we believe to be proper grounds for it.

1. Free communion is usually based upon Christian character alone.

“All God's children have right to eat at his table.” “All Christ's disciples have right to commemorate his death.”

Christian character is, indeed, the main qualification, and in the necessary absence of other ordinarily requisite conditions, it may be a sufficient one; but is it, in proper order, all things being right, the *only* pre-requisite?

The advocates of this position hardly mean to so affirm, it would seem, for invariably they invite only “members in good standing in evangelical churches,” “orthodox believers,” &c., and do not pretend to deny that there may be Christians, many of whom they exclude.

If by “God's children,” “Christ's disciples,” &c., they mean those who, besides being really such in character, have also

publicly, if not in all respects, properly professed these relations, then we might not disagree, but admission to the Lord's supper on such conditions, is not by *Christian character alone*.

Partaking the Lord's supper necessarily involves a profession of Christianity, and as this ordinance is not the rite appointed to make profession, no one claiming it to be such, it follows that the professional rite, be it what it may, ought to precede.

It cannot have escaped the observation of any Bible reader, that in apostolic times the first and immediate act after repentance and pardon, was baptism. This was that solemn avowal of faith in Christ, and of allegiance to him, which was antecedent and requisite to full recognition among the disciples of Jesus. It was, hence, in order, simultaneous with church membership, if not precedent to it, and certainly precedent to the Lord's supper.

Baptism is the professional rite, because it affirms, specifically, the *fact* of Christ's Messiahship, by representing the particular event which, more than any other, proves it, viz., his resurrection. The Lord's supper does not directly affirm this fact, but assumes it, and further predicates of Christ, that his death is the source of life to sinners.

The *fact* of Christ's Messiahship is necessarily antecedent to anything which may be further predicated of his character and offices. Any just conception of his death is necessarily conditioned upon a proper belief of his Divine character and mission. It will be seen, hence, that the antecedence of baptism to the Lord's supper is in keeping with the relation, in the mind, of the ideas which these ordinances express respectively.

We need only to add that Christian denominations, whether Baptist or Pedobaptist, have always regarded baptism as coming before communion, and their terms of membership and their church polity generally have accorded with this opinion.

2. Free communion, by which is generally meant the communion of Baptists with Pedobaptists, is argued in the assumption that "Pedobaptist assemblies are valid Christian churches."

In accommodation to this position, a Christian church is defined, "A congregation of Christians, meeting stately for

religious worship," without regard to whether they have or have not been baptized. "All the saints in one place, without any specific organization, yet uniting in worship," &c.

While we entertain for Pedobaptists a Christian fellowship equal to that we entertain for any other class of God's people, and while, as we have indicated, we do not exclude them from the Lord's table, we nevertheless feel compelled to except to this argument, and to these definitions of a proper Christian church.

They are gratuitous and humiliating concessions to Pedobaptism, for which its votaries give no credit, involving a theory touching church validity and church privileges which Pedobaptists themselves promptly denounce as unauthorized, inconsistent, and derogatory to truth and order.

This argument conflicts with the previous one from *Christian character alone*, and which with some is the principal argument.

If membership with a valid church enters into the ground of admission to the communion, then, manifestly, Christian character alone is not sufficient. Here is disagreement. Subjects whom the former argument admits, the latter excludes. The argument from character alone cannot consist with any other involving outward duties of whatever kind. All ceremonies, as prerequisites, must be excluded, and the Lord's supper be made independent of all law and order.

But is a congregation of Christians, without regard to baptism, and perhaps as much without unity of faith and concert of action, a properly constituted Christian church? Does any denomination, and especially any Baptist denomination, build after this pattern? On what principle could any Baptist church refuse to admit Pedobaptists to full church fellowship, *persons who are properly constituted Scriptural church members*?

For our own part, we are more than willing to regard the "Church of God" in another light:

(1.) To the church is committed the responsibility of preserving, disseminating, and exemplifying the word of life. Teachers, helps, ordinances, an order of worship, a definite system of government, and manifold works, are all involved. The work Christ commenced they are to carry forward to

completion. The church is hence the visible body and agency of Christ on earth.

(2.) Prerogatives so exalted cannot be conferred, and responsibilities so weighty, cannot be entrusted with a body of people without corresponding guarantees—without an open profession of and unreserved committal to Christ. The obligations of office must precede the exercise of functions so momentous. Moreover, uniformity in the obligations of office, in the ceremony of induction, in *the distinctive profession*, consists with just conceptions of propriety and necessity in any government.

(3.) That Christian baptism was instituted by Christ and practiced by his disciples as the formal profession of faith in Christ, and of committal to him, which should designate the Christian, mark the beginning of a new life, and commend to the confidence and fellowship of the visible body of Christ's disciples, is a fact which now is, and always has been, universally maintained by Christians of whatever sect or denomination. The exceptions are too inconsiderable to deserve a mention.

(4.) The Scriptures seem especially clear on this point. The baptism of *believers, as such*, was the order of John's dispensation. He baptized, "saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus."

It is said of Jesus, that "He made and baptized more disciples than John"—baptized whom he made disciples.

On the day of Pentecost, Peter demanded baptism of every one who repented—baptism in the name of Jesus Christ. They complied, "were added" unto the church, "continued steadfastly," "had all things common," &c.—"*all that believed.*" This first Christian church, as it is denominated, this model church, was hence, and by express injunction, made up of baptized believers.

Paul, writing to the Corinthian church, inquires, "Were ye baptized in the name of Paul?" &c., assuming that they had been baptized, as a matter of course. So, in his letters to the Galatian church, he writes, "For as many of you as have been

baptized into Christ have put on Christ." The whole church must have put on Christ, and must therefore have been baptized. Other incidental references of the kind might be given, but these may suffice our purpose.

Besides, uniformly, in the practice of the apostles as given in the Scriptures, households and individuals were baptized immediately, on giving evidence of having faith in Christ. Other duties must have come in after. All these accord with the commission of Jesus to go and disciple all nations, baptizing them,—*baptizing whom they disciplined*. If baptism was administered to believers as such, then it followed immediately upon faith, and was first of the several rites and duties enjoined.

Pedobaptist *societies* we respect as religious organizations of more or less merit. We cordially extend to them a common *Christian* fellowship. Adopting the ordinary means of grace and of usefulness, they have done, are doing, are to do, a great and good work in the world's conversion. Professing church validity, *and receiving the endorsement of most Baptist denominations*, they have attained to popularity and power. We bid them "God-speed" in doing good, and hold that all Christians should co-operate to the greatest extent possible. But, holding, together with such Pedobaptists, that baptism is a professional rite, and ought, in order, to precede church membership, and disagreeing with them touching the validity of their so-called baptism, we cannot award to them the title of properly constituted Christian churches.

This position seems, at first, quite too uncharitable, but Pedobaptists except only to our views of the proper action or mode of baptism, which, on the other hand, all Baptists approve. They need only to adopt immersion for baptism to endorse our position in full.

Touching the order of baptism they and we do not disagree. The Discipline of the Methodist Episcopal church dictates thus: "Let none be received into the church until they are recommended by a leader with whom they have met at least six months on trial, and have been baptized." According to the Presbyterian Confession of Faith: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ for the solemn

admission of the party baptized into the visible church. Dr. Hall says: "Baptism is, under all circumstances, a necessary condition of church fellowship." Dr. Griffin (Congregationalist) says: "Baptism is an initiating ordinance, which introduces into the visible church. Of course, where there is no baptism, there are no visible churches."

On the antecedence of baptism to church membership, and we may add to the Lord's supper also, Christians have been more uniformly agreed than upon any other practical question of church practice, and we know not how any Baptist agreeing thereto, can hold Pedobaptists in any other light than that in which we hold them.

We have expressed our belief of the propriety of admitting, under certain conditions, unbaptized Christians to the Lord's supper. We come now to the consideration of such conditions:

1. The first and principal qualification for the Lord's supper, as also for any other religious ceremony, is *Christian character*.

2. The Lord's supper is one of several religious ceremonies, each having a specific signification and design. All cannot be done at once, one must be first, another second, and so on, in the order of practice. The order observed should correspond to the natural order of their several significations and designs. Truths are more effective when presented and conceived in their natural order—the order of their relation to each other, and to the ends with a view to which they are considered; and for the same reason their formal outward expressions are more powerful when observed in corresponding order.

3. Baptism expresses, specifically, faith in Christ, and formally commits its subject to him. Hence, naturally, as in the practice of Christ and his apostles, it stands first in the order of Christian rites.

The church is the organization of Christians, with a view to their highest efficiency, in promoting Christ's cause. When one becomes a Christian really, and openly avows the fact, then naturally he *at once* takes his place in the body of Christ's disciples.

The Lords supper treats, as granted, what baptism first affirms, the resurrection of Jesus, and further affirms, that his death is the source of spiritual life. Again, it is a duty often to be repeated, is designed to refresh and preserve spirituality in Christians to the end of life and of time, and hence, seems naturally to follow the initiatory and preliminary duties of baptism and church joining.

We think it not a labored inference from the foregoing considerations, that, in proper order, the Lord's supper should follow both baptism and union with the church.

4. It will be seen that the conditions requisite to admission to the Lord's supper are of two classes, *moral and ceremonial*—Christian character, and its outward expression by appropriate ceremonies.

But outward actions are not always practicable, and that which is best and a duty under given circumstances, may not be practicable, and may not, hence, be duty under other circumstances. In such case, will anything short of obedience to the full letter of the law be acceptable and proper, and especially if the general design and spirit of the law be preserved? Cases of this kind often occur, and under them the course of duty is not generally difficult.

Applying these suggestions to the question under discussion, we ask, may not the *moral* qualification for the communion, that of Christian character, admit the unbaptized Christian to his Lord's table, though the usual order, as to baptism and church joining, be interrupted? Circumstances may render attendance upon baptism impracticable. The conscience of a Pedobaptist Christian is a barrier, for the time being, until he be disabused of his error, which no Baptist administrator would disregard. Now, may not the general design and spirit of the law of communion admit to its participation such Christians? admit them on the same principle as that which allows exceptions to the outward part of any other law of moral conduct?

To these interrogations we give an affirmative answer, and herein give what we believe to be the proper and only ground on which Pedobaptists and other unbaptized Christians can be admitted to the communion. We would urge the full, proper



order of things as imperative when practicable. We would allow exceptions such as we have named, as authorized by the spirit of the ordinance. We would, as being the duty of all Baptists, carefully state on occasions of its administration the usual and proper order of this and other duties, and the nature and ground of any exceptions, urging upon all the importance of knowing and observing "all things" whatsoever Christ hath commanded. Close Communionists will take exceptions to our *practice*, and Free Communionists, more or less, to our *theory*; but we claim for our position that it obviates the main objections of the former and inconsistencies of the latter in the way of free communion.

We offer the following several considerations in support of our position:

1. We support our position by the great superiority of moral over ceremonial conditions.

We would not undervalue the ceremonial. Outward acts express and enforce corresponding ideas or truths; and as one idea or truth precedes another in the order of their existence and relations in the mind, so, in like manner, their formal expressions should precede or succeed each other in practice. That arrangement of ideas or truths, and their external expressions, in which one suggests or prepares the way for another, presents the body of truths and actions in the most natural, congruous, and effective light. The proper order of things cannot be deviated from without corresponding loss in the interest and power which attach to full obedience. But the importance of outward rites bears feeble comparison to that of inward piety; and where piety constitutes the main condition to a good, the necessary absence of minor and merely circumstantial conditions does not, in our judgment, disqualify for participation.

We give here, mainly, the rational view of the case, and we submit the question whether the scrupulous exaction of baptism before communion, to preserve the advantages of order merely, compensates for the loss to those who may thereby be excluded, and to all parties concerned, of the greater blessings of access to the Lord's supper!

2. We support our position by the fact that the signification and design of the Lord's supper admit Christians, as such.

It is designed to "show the Lord's death," and to preserve for him an affectionate "remembrance." It signifies that the communicant eats and drinks, spiritually, of Christ. Other things may be implied, but these are the specific signification and design. Now it is true of every Christian, as such, that he lives spiritually on Christ, acknowledges his death, affectionately remembers him, needs and cherishes an oft refreshing of such remembrance by this sacred rite. The ordinance bears upon its face the evidence of having been prepared for all Christians.

But, says an objector, was it not contemplated that all Christians should immediately, on becoming such, avow the fact by being baptized and added to the church—these first, before the practice of the Lord's supper and other duties?

We answer, most certainly. Such is the general rule, such the natural and most effective arrangement of things, hence the pattern to be copied to the fullest practicable extent. But we claim that the antecedence of baptism and church membership to the Lord's supper arises, not out of any real dependence of the latter, in its signification and design, upon the former, but out of their associated capacity. Associated, as they usually are and ought to be, the former precedes the association, broken, as it often must be, the latter nevertheless abides.

3. We further support our position by the nature of the relation existing between baptism and the Lord's supper.

We repeat, the antecedence of baptism to the Lord's supper arises out of the associated capacity of the two institutions. Each is a positive institution, and, in itself, in its signification and design, is complete and independent of the other.

Baptism in no way comprehends the Lord's supper. Its objects are fully met in the profession and membership of its subjects. And, we may add, the organization of several Christians into a church, or the membership of any individual Christian, is complete without any reference to the Lord's supper more than to any other of the many duties of Christian life. No more does the Lord's supper comprehend baptism, or even

church membership, further than that, it is to be inferred that they who observe this rite have first observed the professional rite, and assumed the obligations of the church. These things are *inferred*, but are not included in the specific signification and design of the rite.

We know of no reason why baptism and church membership might not have been as needful as now, had the Lord's supper never been given; and we can conceive that the latter would be as much the want and pleasure of Christians, had both the former never been instituted.

Faith precedes baptism as a moral and indispensable prerequisite. Baptism precedes church membership as a condition, not to order merely, but to permanency and efficiency in the church compact. But for the definite and responsible profession involved in baptism, the church, if church it might be called, would be an informal, inefficient and temporary thing. The Lord's supper sustains no such dependent relation toward those ceremonies which, in usual order, precede, and we conclude, hence, that it should not be withheld from those who, though they may have omitted the formal pre-requisites, are, nevertheless, prepared to partake of the emblems of our Lord's broken body and spilt blood in their true spirit and design.

4. We claim for our position that it is not without precedent in the Scriptures, and that the principle involved is of very general recognition among Christians.

The law of circumcision among the Jews made that rite antecedent and pre-requisite to all other rites and ceremonies. But it was wholly neglected during their forty years' journey in the wilderness. The passover also was omitted from the first month of the second year to the end of their journey, a period of thirty-nine years. Ordinarily, the omission of these would have excluded from all Jewish relations and privileges, but during the whole time of their *necessary* omission, their absence did not effect in the least to invalidate any other rites or ceremonies which were *practicable*. Circumcision sustained a relation to the Jewish economy more vital, if possible, than that of any New Testament rite to the Christian church, and yet there was "a church in the wilderness," during and notwithstanding

its entire suspension. To the law of temple service there must have been numerous justifiable exceptions.

To the New Testament order of things no marked exceptions appear. The Scripture account of its working is brief. But the necessity is upon all Christians alike, to meet the present state of things throughout Christendom in the spirit, rather than by the exact letter, of apostolic times. There is, indeed, no law, civil, moral, or religious, the letter of which has not to be interpreted by its spirit.

The liberty we feel authorized to take in administering the Lord's supper, is taken more or less generally in relation, not only to the communion, but to baptism, church joining, and other religious duties.

From the tenacity with which Free Communionists exact baptism before membership, and from the fact that generally they invite to their communion none but members of orthodox, evangelical churches, we feel safe to affirm that it is the general conviction and the popular theory among them that baptism and church membership ought to precede the Lord's supper. And when they affirm that all Christians, as such, all indiscriminately, have right to the Lord's table, it must be by the spirit, and not by the letter, of the law. Or, if the law admits all Christians indiscriminately, their limiting the ordinance to members of evangelical churches is a waving of the law quite as marked as in the other case.

Touching baptism, equal liberty is taken. First, the administrator, in order to be an ordained preacher, should be ordained by other ordained preachers, and all parties of a valid Christian church. But none will deny, perhaps, that there might be circumstances under which an unordained preacher would be justified in administering baptism, and we may add, the Lord's supper also, with or even without the simple appointment of a church. Instances of the kind have occurred in more than one denomination, and been approved. The case of Roger Williams is an example. He, with eleven others, desired to be baptized. They knew of no one in all Providence plantation whom they could obtain to administer it to them. They decided that one of the number should immerse Roger Williams, and he should

immerse the rest. It was done, and who will say that it was not right? But it was an exception to what would have been right under other circumstances.

Under this head we add that an exception of startling magnitude is found in the theory of those Baptists who attribute church validity to Pedobaptist societies, making Pedobaptist preachers legal, proper administrators of church ordinances, who themselves have not only never been baptized (immersed), but dispute that there is any Scripture authority for the act!

Touching the office and importance of baptism, the Christian recognition and fellowship which all Baptists extend toward Pedobaptists, whom they regard as living in total neglect of this rite, could not have been shown by the apostolic church. Then the omission would have been known and intentional, and could not have consisted with Christian character. The charity now is by an accommodation of the law of Christian recognition to the exigencies of our times.

Touching the modes and subjects of baptism, Pedobaptists assume a liberty certainly not less than that they condemn in our theory of communion. They affirm that, in proper order, all things being right, all persons, especially children of pious parents, would be baptized in infancy. Adult baptism, therefore, especially within the latter class, is an exception to the proper order of things, and their rapidly increasing laxity in its execution, is a striking comment on the inflexibility of their law of baptism. And assuming, as they are now doing, by whole denominations almost, that immersion is not a Scriptural mode of baptism, they hazardously test even the spirit of their law, by their ready, more than willing, reception of immersed believers to membership in their bodies.

Touching church validity, almost all denominations take license which can hardly condemn any liberty we may claim touching any single ordinance of the church. For example, each denomination claims to have been built after the apostolic model, and yet, by common consent, each recognizes every other as equally valid, however great their differences. Even Baptist denominations, which would not receive a man of the world into membership without immersion, and quote Christ and the apostles

in justification, concede and maintain that Pedobaptist societies are as valid as themselves, though not a member of them may have ever been baptized! If there be any law for church validity, this is certainly a flight of charity quite beyond its letter, not to say its spirit. We cite a particular example under this head: Episcopal Methodism in America is, of course, of undoubted validity(?) though it originated in John Wesley, and Drs. Coke and Asbury, the first asserting, "Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content, but they shall never, by my consent, call me a *bishop*;" while the other two were self-constituted bishops.

Our Close Communion Baptist brethren will probably object to our theory of communion more than others, and we think with less occasion. They and we agree touching the proper order of baptism, church membership, and the Lord's supper. We disagree as to the question whether or not the last abides as the privilege and duty of Christians, in the justifiable absence of the other two. Will they object that we sacrifice the advantages of order! We answer, we urge our exception only in behalf of those who have justifiably omitted the ordinary pre-requisites, (cases which may exist by circumstances, and do largely exist by the erring conscience of genuine Pedobaptist Christians,) in which cases order is already interrupted, leaving us to decide whether we may not practise what is practicable of church duties, though others of them be impracticable. Besides, since all Christians have need and are susceptible of the benefits of the Lord's supper, it can hardly be a question whether the greater injury would be sustained by the sacrifice of order somewhat, or by the exclusion of a large proportion of Christians from those benefits.

Do they urge the "pattern in the mount," and ask the authority for the deviation? We answer, the Divine will, touching the order of these several rites, is nowhere more clearly indicated than in their specific design and import, and we think we have shown that in these, the Lord's supper is so far independent of the other duties, as to justify, under circumstances specified, its independent observance. Moreover, one exception may be as allowable as another, and our Calvinistic Baptist

brethren do not escape the necessity for exceptions more than others. A few examples:

1. They either do or do not acknowledge the validity of Free Communion Baptist churches. If they do, then on what principle do they invalidate their communion, decline intercommunion with them, and also the exchange of letters of commendation? By an exception certainly to any law, regulating the deportment toward each other, of churches equally valid.

2. Do they disallow the validity of these several Free Baptist churches? It must be by exception to the law by which they determine the validity of their own church; for every element of validity found in theirs exists also in all others.

3. Does the communion of these several Free Baptist denominations with Pedobaptists nullify the validity of their organizations, or is it a crime for which such churches, though valid should be suspended from the fellowship and communion of the self-styled, law-abiding portion of the body? On what principle, then, do our Close Baptists of America, fellowship and commune with English Baptists who commune with Pedobaptists as freely as others? Brethren, what answer can you make?

4. If Free Communion Baptist churches are not valid, then manifestly they have no authority to ordain elders and other church officers. Their ministerial ordinations are, therefore, invalid, and their administration of the ordinances is not only without Divine authority, but against it. On what principles, then, do Close Baptists sanction the administration of baptism by such churches, and receive their members without re-baptism and their elders without re-ordination?

5. Our Close Communion brethren extend towards Pedobaptists a Christian recognition and fellowship, a far more essential departure from the apostolic church, according to their own premises, than is our liberality in an outward ordinance to brethren whom all concede to have the inward essential qualification.

In our strictures upon other denominations, and upon those of our own denomination who differ from us upon the basis of free communion, we have meant no unkindness. We have meant to

show that the principle involved in our position is no novel one, but is, in one way or another, recognized by all denominations in their exposition and application of New Testament teachings relative to the Christian church and its doctrines, rites and ceremonies.

We claim for our position touching the basis of free communion the following advantages :

1. It recognizes the order of Christian rites held by all denominations, now and from the beginning.

2. It harmonizes free communion with Baptist doctrine and church polity, and relieves us of the inconsistencies which both Baptists and Pedobaptists have, with apparent justice, attributed to mixed communion.

3. It admits Pedobaptists to the Lord's supper without endorsing their Pedobaptism and their claims to church validity, and without paving the way for multitudes to join such societies who are Baptists, who repudiate every distinctive feature of such societies, and ought therefore to identify themselves with Baptist churches.

4. It narrows down the issues between Close and Free Communion Baptist churches, and facilitates the union into one of the several members of the great Baptist family, an end to be earnestly sought and devoutly prayed for by every advocate of evangelical truth and order, according to the common Baptist view.

We give a brief formula of the invitation we feel authorized to extend in the administration of the Lord's supper :

Brethren : this table is the table of the Lord. This bread and this wine are here offered as emblems of his body, broken, and of his blood, spilt, for the salvation of sinners. He commanded his disciples to eat and to drink of these, "in remembrance of Him until he come." The ordinance is designed to "show forth his death," and to preserve of this a lively, affectionate remembrance. It signifies that the participant of these emblems eats and drinks spiritually of Christ.

Who of God's children, of Christ's disciples, are invited to this table ? Rather, brethren, who of them all are *not* invited ? All such, certainly, live spiritually on Christ, and do cherish an

affectionate remembrance of the Saviour's death. All, hence, are prepared to observe this sacred rite in the spirit and design of its institution.

But, asks an inquirer, ought not persons first to be baptized and added to the church? Most certainly, when possible. Of these several duties, baptism, as the first step, acknowledges and commits to Christ. The church then organizes those who thus acknowledge and commit themselves to Christ for active service in his cause. The Lord's supper follows, with its testimony to the source of spiritual life, present and continued.

Such is the proper, natural, and appointed order of these duties, and happy are they who so observe them. But if, by any cause, baptism and the church relation have been necessarily omitted, the Lord's supper is not thereby prohibited, since in its signification and design, it is independent and complete, and since the omissions, having been unavoidable, have not impaired Christian character.

Herein we give the ground on which we as Baptists invite Pedobaptist Christians to participation with us. They and we agree as to the relation of baptism to church membership and to the Lord's supper, and as to the proper order in which these several duties are to be observed. We cannot but regard them as having omitted baptism, but we do them the justice to believe that their omission has not been known and intentional, otherwise it could not, all will acknowledge, consist with Christian character. We therefore cordially invite them and all Christians having within the witness of the Spirit, and now living in the discharge of known duty.

Observance of the full proper order of things is the *rule*. Communion with any part of such proper order left out is the *exception*. The rule should be observed *when it can be*; the exception indulged *when it must be*. These considerations should prompt all Christians to a careful, unprejudiced investigation of the proper action and design of the ordinances and of their relation to the church and to each other. Let there be full obedience to the Divine plan, and there will be full measure of the Divine blessing.

ART. III.—TENDING TOWARDS A BROTHERHOOD—
1866.

While the war-cloud hung heavily over our country, and the interest of all good men was raised to a perfect anxiousness in regard to the condition and prospects of our nation, and the situation of those who had become walls and breastworks for the protection of their native land, revivals of religion were scarce. This might have been expected, and was readily accounted for. But all lovers of the cause of Christ predicted that when the olive branch should return, and pious hearts should overflow to God in thanksgiving for victory, then a glorious harvest of souls would succeed. This prediction has not yet been verified, and the apprehension may well be entertained that many who are scarcely less brave and strong than good and true, will endure a sore disappointment, and be ready to exclaim, "My Lord delayeth his coming." It should be remembered, however, that revivals of religion are rather the harvest than the planting and weeding; and that seeding and cultivating are indispensable to the thrusting in of the sickle.

But what is the most beautiful and most essential phase which the temporal features of Christianity will exhibit, when she shall shine in her most resplendent glory? Will it not be that which led the Psalmist to exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity?" Will it not be that which the infinite Brother of mankind illustrated in that most beautiful and pathetic of all parables, "The Good Samaritan," and which he spread out before the face of all true disciples when he said, "And all ye are brethren?"

Whatever, then, shall tend to elevate the lowly and bring down the proud—whatever shall truly exalt the base and humble those who are exalted in their own estimation—whatever shall break down walls of prejudice between the different classes of men, or in any other way contribute to the organization of the human family into one pure, common brotherhood, will be so much towards the consummation of the glorious achievements of the gospel of Christ. Towards this end there has

been no small amount of progress made during the past year, the logic of whose events it would be unwise to overlook or undervalue. Our own country has been the theatre of many of these events, though other countries have shared in them to no trifling extent.

1. The principle of universal brotherhood was advanced during the year 1866, in the work of reconstruction.

In the progress which this work made during the year, but little though it was, it became fully evident that the old feudal system of lords and vassals, as well as the more modern one of aristocrats and boors, had seen its day in our land. The strenuous efforts which have been made for the restoration of the rebellious states to their former prestige in the nation, with their old slave laws, and with a modified system of servitude without wages, have totally failed, though the Executive power has done its utmost to sustain them. A more desperate effort and desperate failure have seldom been associated together. The struggle and its results have disproved the time-honored adage, that "where there is a *will*, there is always a way." No *will* could be stronger—no effort to find a *way* more determined, and few failures more complete. The effort still continues, but with such an aspect of despair as to render it perfectly apparent that its most reckless supporter has abandoned all hope of success. The discussions and votes on constitutional amendments and other measures of Congress and the several States, touching the work of reconstruction, have been characterized by a moderation and decision which indicates cool courage, based upon an unwavering consciousness of rectitude and confidence of success. This work of reconstruction, when completed, may be found to fall short of the goal fixed by the earnest aspirations of the most progressive spirits of our nation, but it cannot fail to satisfy them that long strides are being made towards the establishment of that equality taught in the gospel, proclaimed in the Declaration of American Independence, and planted in every truly Christian heart.

2. The vigilance with which the people have guarded their own rights during the year, is indicative of another step forward.

When the rebellion was about to terminate, the wise political prophets of the old world insisted that the demoralization of the country had become so nearly complete, as to be a standing invitation to any aspiring political demagogue, or, especially, any military chieftain, to rally the people around him, and constitute himself Dictator. We write without the documents before us, but if our memory serves, some of these sages favored the idea that this would be the only successful method for bringing comparative order out of this dire chaos. A few of our own citizens echoed these sentiments, and so far sympathized with them as to insist that the rights of the common people had been swept into hopeless confusion by the tornado of civil war, and that military dictation must henceforth be the order or disorder of our country. The chief Executive of the nation, influenced by this false prophecy or some other evil genius, leaped into the arena, proclaimed a policy, lifted up a standard, appealed to the fears of the people, published documents, and made inflammatory speeches to influence the masses to believe that their Representatives were usurpers, and were plotting against the liberties of the country, and that he alone was the Moses by whom the cause of the people was to be secured from destruction. The foreign press caught up the theme, and proclaimed the Chief Magistrate of the American people a benefactor. And what of the people? A cloud of wonder hovered over a few, but it was only for a moment, till it was illuminated by the lightnings of determination. But the masses were not so much as wonder-struck. They witnessed these frantic demonstrations with derision, and as they turned around to their usual source of redress, the ballot-box, the expression on the national face would have been a study for an artist. It seemed to say, "Bad as this affair is, it is so ridiculous that we cannot afford to be angry over it." The use of the executive patronage for the purpose of establishing a leadership of the people, instead of weakening, seemed to strengthen their determination, and set the national legislature at once to the enactment of such laws as should curtail executive power, and jealously guard the people against these threatened invasions. And as dark hints were given out of using the army to dis-

perse the people's representatives, our returned soldiers cast sidelong glances towards their idle firelocks, and muttered of the annihilation of any man or class of men who should prostitute official position or power for the subversion of those principles of equality and liberty which had cost them so dear. That man does not live who could have made himself Dictator of the American people; and he who makes that boast holds himself up to scorn, and shows that he knows nothing of the temper of the sons of those Puritan sires who planted cannon upon the roofs of their sanctuaries, and prayed for skill to point them aright. True popular sovereignty will henceforth be at a higher premium in our nation than ever before, and demagogism at a greater discount, whether military, political or religious.

3. In the same direction tends the Suffrage bill in the District of Columbia.

Both by friends and foes of this bill, it was regarded as the entering wedge which eventually should separate, even to the dividing asunder of national institutions and all political caste. It was regarded as the beginning of the end, which end should be that no more distinction should be made at the ballot-box or in the jury box, between men, on account of the color of their skin, than the color of their hair or eyes. The whole strength, therefore, of those who favor feudalism was wielded against its passage. But cunning and eloquence, trickery and bluster, bribes and bravado, all of which were once so potent in the hands of the enemies of equality, were now in vain; and the veto and the message that accompanied it, soon after the knell of the expiring year was rung, were no more heeded than the wind. Inglorious effort! It will add one more line to the epitaph of infamy which future generations shall read on the tombstone of slavery, the bitterest foe to universal brotherhood.

4. The elevation of the freedmen is a straightforward movement towards the desired goal.

The outstretched hand has at last been seen, and the pleading voice has been heard, and they who, for generations, have been carefully excluded from every means of improvement by

which they might rise to a common level with their fellow-men, have been allowed, in a few instances, and to a limited extent, the enjoyment of those means.

It was not enough that the sable sons of servitude should be branded as inferior to those of a lighter hue, and therefore unfit to be admitted to the privileges of a common fraternity, but the doom pronounced on him for all time was, that he should continue to groan in his hades of ignorance and inferiority, with an impassable gulf between him and that common social and intellectual level to which he aspired. More has no doubt been done for the past year towards spanning that gulf and affording egress to those who have been yearning for deliverance, than ever before. True, it is but little as yet, but full of promise of future greatness.

John Randolph is said to have heard some ladies expressing deep sympathy for the suffering Greeks, who, they learned, were destitute of necessary food and clothing, and whom they earnestly proposed to aid. Mr. Randolph cast his eyes around upon the half-clad slaves about the premises, and, directing himself to the mistress of the mansion, he exclaimed, "The Greeks are at your door, madam." The sentiment, so briefly suggested by this eccentric statesman, is beginning to be appreciated. It is a sore evil when one allows himself to overlook objects of charity and benevolence at home, and only interest himself in those far away. It is like the damsel who weeps over the sufferings of the unfortunate as they are painted in the latest novel, and spurns her virtuous neighbors, who are equally unfortunate and deserving of aid. Partly, perhaps, from necessity, and partly from inclination, Christianity in our country has sought for its objects of compassion mainly in foreign lands, and neglected to direct its efforts towards the elevation of our fallen brethren at home. "These things ye ought to have done, and not left the others undone." But the gospel, that great leveller of mankind, which is ordained to exalt the valleys and bring low the hills and the mountains, is at last preached again to the poor—the poor of our own land. The Southern freedman that has fallen among thieves, and been stripped and wounded and left half dead, and shunned by the

priest and neglected by the Levite, will constitute part and parcel of a common fraternity with those who have compassion on him. This door, great and effectual, is now opened for the extension of the boundaries of a common brotherhood: and the political sentiment of our country, which has so long cursed our religion with clannishness, has become so permeated by the gospel as to lend its aid towards this levelling process. In this department of progress, such advances have been made, during the year, as should employ every tongue in praise.

5. The recuperation of the country is of itself a still greater advance.

It will produce unbounded confidence in the sufficiency of a Republican form of government for all emergencies, provided that government shall be judiciously organized and ably managed, and shall be exercised over an enlightened people. This has been steadily denied by the strongest statesmen of monarchies and autocracies in the known world. Though wealth has poured in upon us as a nation, and our numbers and resources have been rapidly multiplied, and all our business and industrial departments increased, it has always been asserted that disturbances would unavoidably arise in the progress of events which it would be wholly impossible to manage with so wide a diffusion of power as there must always be in a Republic. Industrious has this sentiment been propagated among the masses of the old world, to check the restiveness of the masses who have pined for the liberties of the "sovereigns" of America. We are half tempted to believe it might have been so once, but, thanks to God, steam power and lightning have brought the extremities of our country together, so that this wide diffusion of power is scarcely a disadvantage under any conceivable circumstances.

Europe is now in a condition to appreciate the strength of a Republic. What monarchy under the whole heaven could have survived the ordeal through which our country has passed? Not one. By every rule based on monarchical principles, our nation ought to have died in the late rebellion, or at least to have received a mortal wound. Nor have these theories been confined to the enemies of Republicanism. But when all pre-

dictions of disaster had failed, and armies had been raised with greater facility than they could be in countries where military chieftains were plenty, and the people were accustomed to obey the behests of their rulers without question—and when it was seen that armies could be rallied after a defeat, and the resources of a Republic were not so readily exhausted as had been supposed, and that navies could be raised amid the danger of war, and marine monsters invented and constructed and manned by republican enterprise, amidst the thunder of artillery and musketry, and that a rebellion unparalleled in the history of nations could be suppressed by a Republic, then, as a last resort, the prophetic wisdom of the aristocratic world decided that a Republic could neither endure nor discharge a national debt. The indebtedness of the United States, therefore, was to be a mill-stone about the national neck to sink it beneath the dark waters of oblivion. Especially would it be so with our own nation, as all its energies had become fully exhausted, leaving it bleeding and fainting on a victorious field. To a monarchy a national debt was a bond of union, and therefore a national blessing, but who had ever heard of the payment of a debt of such magnitude as that of the United States? and how could the interest be raised on such a debt by a Republic already depleted beyond endurance? An attempt to enforce such a payment would result in a new rebellion, wide-spread and positively destructive.

These were momentous questions. And fearing that it was an impossibility for our nation to discharge this debt, not a few of our own friends began to echo the maxim of transatlantic financiers, that a national debt was a national blessing. But what was the decree of the "sovereigns" of the Republic? "The debt is ours and we will pay it immediately, principal and interest. It is no 'national debt,' in the European sense, which the monopolists will not pay, and the disfranchised and tax-ridden cannot. Away with such a bond of union for us and our children." Almost \$200,000,000 flowed into the treasury in 1866, to flow out again for the extinguishment of this "national blessing."

In the discharge of nearly one-sixteenth of this enormous

debt, in a single year, no gutters have run with blood—no states, counties nor communities have instituted a rebellion—no branch of enterprise has been destroyed—no bread riots, no starvation processions have thronged our streets; but business has sought its old channels, and flowed in a current stronger and deeper than ever before. Even the devastated fields of the South begin to bloom again with their staple products. Enterprise rushes forth upon the broad arena, to retrieve its trifling losses. The nation springs from its recumbence, as though it had been refreshing itself with slumber, instead of being overcome by disaster, and all the world looks on amazed.

It was learned during the war that the military science of Europe was wholly inapplicable to America, and that measures which were regarded in the monarchies of the old world as the height of madness, were perfectly feasible in the United States. Now, again, has it been proved that navigators, merchants, mechanics, artists, farmers and scholars, constituting the “sovereigns” of a Republic, can turn away from their peaceful avocations, learn the art of war, build and man naval fleets on wholly improved plans, mount every kind of arm needed for new phases of warfare, extinguish a rebellion that would have dismembered any monarchy in the known world, return to their old employments, and institute the means and pay off a perfectly enormous national debt, about four times in a century, and lead the progress of the world.

And what are the seven locks of the strength and recuperative energy of this Republic? The secret lies here—a well regulated Republic is a **POLITICAL BROTHERHOOD**. All other governments which transmit hereditary titles, privileges, distinctions, emoluments and powers, beyond the personal right of transferring and bequeathing property, embody a contravention of the God-appointed principles of **EQUALITY**.

Where now are those purblind seers by whose self-inspired vision the American nation was at this hour to live only in history? Where the wisdom of that statesmanship that so often demonstrated that no Republic could live through one of the many trials to which the United States have been subjected? All the confidence that has been gained in Republicanism dur-

ing the year past, or in the capacity of a people to govern themselves and conduct their national affairs in all possible emergencies, is so much towards filling the earth with the glory of God.

6. This principle has made good progress in Europe.

Rome has been humbled, and no argument is needed to prove that that is an event which for generations has been regarded as one of the most important steps in the progress of the kingdom of God. The history of the church for more than a thousand years, will show how the greatest and best of men have longed and prayed for the breaking of the temporal power of the Roman hierarchy, by which spiritual light has been hindered, all free institutions hated, the dissemination of that knowledge which would qualify men for self-government anathematized, and a common brotherhood ignored.

Austria, the ally and twin brother of Rome, is a pitiable and broken power. By the verdict of all good men in the world, it was long ago pronounced worthy of perdition, and now that sentence is being executed. France, the model of usurpation and political perfidy, so far as its reigning Emperor could render it, is following hard after Austria. If any power on earth regrets the retrogression of these three, it is not on account of the love they owe them, for they have been a hated trinity, and one whose downward progress will be arrested by no "friendly hand," unless for a purely selfish purpose. If for no other reason, the year 1866 would be ever memorable as the year in which political Rome died, and Austria and France began to stagger towards the grave—at least "so mote it be."

We need not dwell upon the condition of Crete and Greece, or the evidences of the waning power of Turkey, which has long ceased to be a "self-sustaining" power, and only kept in existence by the jealousy of its neighbors, who have for many years guarded its existence to prevent each other from devouring it. We need not discant upon the brilliant prospects before Prussia and Italy. All have read of the storms of enthusiasm with which those countries have proved their joy that the power of tyranny is being broken, and the political

and ecclesiastical yokes wrenched from their necks. And none who read can fail to see that all the revolutions of Europe during the year, have rolled the wheels of progress *forward*, elevated the masses, and humbled nobles, autocrats and kings. Demands for constitutional governments, securing liberties and privileges to the people which they have never known before, and affording them facilities for still higher elevation, have been the order of the day, and these demands increase.

But it is a remarkable fact that in England, perhaps the mildest monarchy in the world, this demand is more imperious than elsewhere. Why is this? Two reasons at least may be rendered:

(1.) The influence of American institutions is felt more sensibly in England than in any other country in Europe. There, more than in any other country, has it been necessary to make great exertion to prejudice the public mind against American Republicanism, lest loyalty should lose its hold on the people. And now that the disparagements which English statesmen have lavished on America, are found to have been wholly groundless—now that the United States are making but little more than a common-place business of accomplishing tasks which the world has hitherto regarded as utterly impossible—the reaction on Great Britain is terrible.

(2.) As Great Britain is blessed with a government which affords greater advantages to its citizens than almost any other monarchy, those citizens are more enlightened than their neighbors, and see more clearly the benefits derived from those advantages, and how much greater benefits might still be derived from a broader extension of these privileges. They do not, as a whole, feel bound to overflow with gratitude and contentment for that portion of their own rights which the government allows them to enjoy, but, enlightened as to what those rights are, they clamor for those that are withheld. And they will never cease their demands till they enjoy universal suffrage—until they shall all aid in making and executing every law by which they are governed—until every town and borough shall be provided with common schools, and every avenue to

all places in the gift of the nation shall be open to all—at least so we believe. No matter who is Lord Chancellor, Premier, or Sovereign of Great Britain. No matter what party is in power, or whether the administration is lenient or oppressive, the people have decreed to rule, and they will rule. The man who most ably advocates the rites of the masses, will be the leader of the populace, and the terror of the aristocracy. To-day that man is John Bright. He has been the people's champion in 1866, and may be still longer. But this movement does not depend on any human leader. God has stirred the hearts of the people with the great truth which America was so ready to proclaim, but so slow to practice—"All men are created free and equal," and when John Bright shall have finished his mission, another will lead on the host to victory.

The other powers of Europe are destined to follow as hard in the wake of England as England follows the lead of the United States. Both in the old and the new world, the cry is for the advancement of the principles of universal brotherhood; and we almost hear the shout for universal freedom and popular sovereignty, which seems ready to burst from every lip and tongue.

7. All nations are neighbors.

Not in the Scriptural sense, as set forth in the story of the Good Samaritan; but by the enclosing of the world in a network of railroads and electric telegraphs, it seems to have become one "neighborhood." The consummating fact in this arrangement, appears to have been the laying of the Atlantic cable. It is a stupendous work, and in 1866 it proved a success. These lightning messages that flash through the watery deep, which no mortal eyes have ever penetrated but those of the slimy tenants of the hidden abodes, cannot fail to warm the hearts of the nations towards each other. This chain can hardly fail to prove a bond of love, or at least of interest, that will hold the nations in fraternal embrace.

In estimating what Christian progress was yet to do for the world, and in summing up the facilities that would yet be af-

forded for that progress, Thomas Dick predicted that the time might come, when, by some method yet undiscovered, men would be able to communicate their thoughts to each other almost instantaneously, though far asunder. But he probably did not then suspect, in his day-dreams of the future, that in 1866 men would be talking by lightning across the Atlantic. The same philosopher speculated much upon the prospect of perfecting some plan of aerial navigation, which would greatly facilitate the intercourse of mankind, and thus promote their happiness and render their interests identical. But could any conceivable method of navigating the air, short of an equipment of wings and feathers, compete with our present methods of locomotion? Here, too, is more than an immediate realization of what that able philanthropist hoped the world would enjoy far down the stream of time. These means of intercourse, it is true, are not used mainly for pushing forward the cause of Christ. It is true that mammon holds too much control over them. It is true, perhaps, that if Gabriel should wish to send a despatch into the far west, ahead of the rising sun, or across the Atlantic he would be roundly taxed for the service. Yet times may change, and these means of speeding men and thoughts may, at no distant date, become the sanctified methods by which "many shall run to and fro, and knowledge shall increase." And even now they are accomplishing so much towards fraternizing the citizens of various portions of the world, and organizing them into one brotherhood, as to fill the benevolent heart with high hopes of the future.

CONCLUSION.

In the progress of this subject, we might with propriety have commented on several other events of the past year, bearing directly on this same point—as the action of Congress on several bills which have been before them—some decisions of the Supreme Court, all of which, though measurably unsatisfactory, have, nevertheless, clearly shown an increasing appreciation of the rights of that much abused class of men, of whom it has been said heretofore officially, that they have no rights which a white man is bound to respect. We might with pro-

priety dwell upon the important opinion lately promulgated that the "middle passage" is ended; and that the slave trade came to a full end in 1866. But let the bare mention of these suffice.

To do justice to the progress of truth during the past year, however, two other subjects should be mentioned.

1. The increased appreciation of the principles of benevolence.

The whole drift of gospel teaching on this subject, is clearly this: That men should not hoard the bulk of their wealth to be devoted to their own aggrandizement, or other selfish use, and grudgingly dole out a trifle here and there for charitable purposes. But that God, who owns all the wealth of the world, intends that it shall be devoted to his service—that he who holds it, whether in silver and gold or lands, or in mining and railroad shares, or manufacturing stocks, or commercial enterprises, or other possessions or investments, holds it as a "steward of the manifold grace of God"—that all these stewards so instructed shall hold themselves in perfect readiness to turn the entire current of the wealth and business of this world, over which they exercise control, into any channel, at any time, where it may best subserve the Owner's interest.

Never before were such advances made in this direction as in the year 1866. Deciding from the range of our own vision, we should say that the gospel ministry is more liberally sustained than ever before, and that men of wealth, who have the fear of God before their eyes, are just beginning to learn that what they put into the treasury of the Lord is not lost. Money for all religious enterprises, especially in our own country, is so freely given as almost to induce the belief that the dominion of mammon is being broken.

The cause of education has received the largest contributions, perhaps, during the year, its benefits being counted in millions. What blessings have those donors received to whom the Saviour has verified the assurance that "it is more blessed to give than to receive," and "God loves the cheerful giver." And while the wealthy have been giving of their abundance, the poor have not forgotten their mites, many of whom are now

receiving the commendation of Him who taught that God does not estimate a gift according to its commercial value, but according to the ability of the donor. May these streams of benevolence continue to flow; may the currents of enterprise continue to change their course, till, as the rivers flow to the ocean, all streams of wealth and currents of business shall flow into the treasury of the Lord from whence they came.

2. A new movement in religious enterprise.

Our religious, and even secular, papers, are teeming with accounts of the holding of Christian Conventions, in various places in our land, in which various evangelical denominations unite to encourage and strengthen each other, and devise the best means for carrying forward the cause of Christ by a concert of action. Whether much or little good shall result from this new movement, we know not, but surely it can do no harm. The fact has long been felt that our present methods of sermonizing and visiting and holding stereotyped social meetings, were not stirring the hearts of men and converting the world. Our pulpit oratory, whether from pastors or evangelists, is accomplishing too little in proportion to the outlay. It is a common remark, that men have become gospel hardened. It is universally conceded that there is not that amount of vital energy, either in our piety or our means of grace, which one might expect who forms his opinions from the New Testament type of Christianity. The conviction has gone deeply down into the minds of many, that some new movement must soon be inaugurated, which shall turn the car of salvation from the old, deep-worn ruts, or godliness will die out, or, at least, that feature of spirituality which most distinguishes it from the world. God's children, that portion of them that long for the spiritual rains and the deliverance of Israel, have long watched the heavens and earth and sea, for signs of a change. What shall vitalize our theology and improve our methods of theological training? What shall animate our pulpits? What shall arouse the membership? What shall stir up *ourselves*? What shall break through these conventional rules which confine all Christian laborers within certain prescribed boundaries, and say to every minister of Christ:

“Thus far—and no farther?” What shall change the irresistible custom of polishing the truths of the gospel before they are delivered, till they have neither point, edge, nor corner? What shall make the church of the nineteenth century what it ought to be, to compete successfully with the enterprise of the world? It is said that the same class of truths, delivered with equal power and pathos, do not move men as once they did. That is true. It is said the fault is in the world—the church—and not in the means of grace. But has God made no provision for such emergencies? Has he instituted a gospel for the conversion of the world, that grows powerless as the world grows old or enterprising?

No, no. He saw the end from the beginning, and has made no mistakes. If our present methods of grace are not adequate to move men’s hearts, there is, somewhere in the storehouse of our God, another class of appliances which he intends for present use, either as a substitute for the present means, or an auxiliary to them. Faith can unlock that storehouse, and bring them forth, or else make our present means efficacious.

Whether this new method of propagating truth is to be successful or not, we do not know. But all the different arts, trades, branches of business, and enterprises of a worldly character, appear to gain strength and thrift by conventions; and why not the cause of God? Politicians divide up their territories and carry their points by circulating, canvassing, speech-making, and holding conventions. Why not Christians? Politicians make large contributions for keeping this kind of machinery in motion. Is not religion worthy of equal sacrifice and equal effort? Men of various shades of opinion sink their differences and labor heartily with the majority in a political campaign. Will not Christians of various denominations do as much for Christ? At least we trust these measures will have the merit of setting earnest Christian men to thinking and devising means for usefulness—of setting ministers and laymen to work on an original plan. Should they be prosecuted with as much zeal and sacrifice as was the new method of propagating truth by the reformers of the sixteenth century, the

year 1866 may become as famous in the history of the church as is the year 1517, when the monk of Erfurth put forth his first theses. With a thrill of joy we hail any measure which promises to give a new impulse to the cause of Christ, and unite all men to God as their common Father, and to each other as equal children of the same common family.

ART. IV.—THE CLAIMS OF FOREIGN MISSIONS UPON THE CHURCHES.

The Foreign Mission work gains no attention to-day from the excitement which novelty creates. The condition of the heathen has been pictured again and again, until the story is familiar as household words. The embarkation of missionaries is of frequent occurrence, and excites no great surprise, nor is it heralded with extended notice.

The work now rests upon its intrinsic merits, and presents substantial claims. Actual experiences have dissipated many false views that threatened to strangle the enterprise in its cradle, and have lifted the veil that hid the real nature of the work to be done. More truly, vitally, we stand to-day face to face with one of the grandest and most inspiring realities ever revealed to the Christian church.

The cause of Foreign Missions has met severe crises and been attended with marked vicissitudes. There is need to look steadfastly at the demands made upon the Christian world; to reëssure and confirm our faith in the work again and again; to dig deep for the foundations of an abiding interest, in order to save the work from flagging, or from dependence upon mere spasmodic rallying to its support. Our task will not be deemed untimely nor idle, therefore, if we attempt to set forth the claims of this work upon Christian interest and effort. If we mistake not, our churches need at this hour such incentives as shall cause them to cry with new earnestness:

"Woe is me if I preach not the gospel in the regions beyond, if I spare my hand in bestowing, if I restrain the heart of prayer."

Mighty possibilities are presented the Christian toiler, as the strong hand of God's providence opens the door to the foul seats of oppression and barbarism barred for so many years. Life means something grander and more heroic when going forth with truth to reap her harvests and share her victories. The fields of Christian toil were vast ere the chains fell from down-trodden millions. The responsibilities are greater and the calls to vigorous effort are louder now. Shall these responsibilities be met? Will the church gird herself with commensurate energy for her whole work? Will she say to the home work on Southern plantation and in Western wild, to the foreign work in jungle and on mountain side: "Lo, I come, God's chosen evangel, clothed with new strength, with healing on my wings."

Will not our churches, rather, become weary of the burden which foreign work lays upon them, and, in the multiplicity and magnitude of home labors, forget too much the claims of India, China and Africa? Will they not say, "We cannot increase nor even equal our contributions of men and money to the foreign work?" We fear, from the language of many Christians when solicited for aid, that there is too prevalent in our churches the low state of feeling expressed by such sentiments as these: "Charity begins at home; there are heathen here at our very doors; it is folly for me to send money to India when freedmen demand the bread of life, and settlements in the West, of my own kindred and representing my own institutions, need the church and school house, when even my own church is pressed with debt, and calls from others are frequent; if I have anything to give, it shall be bestowed at home this year."

The impression too generally prevails, that in giving to the heathen, we are actually robbing our own churches, crippling them in our efforts to spread the gospel in foreign lauds; that if the money which has been given and the toilers who have been employed to convert the heathen had been devoted

to home work, the prosperity of Zion would be largely improved. "Wherefore has all this waste been made," is the language of many hearts, as the sacrifices of men and money upon a foreign altar are remembered.

We fear that there lurks in the hearts of many who habitually help this cause by prayer and donation, the feeling that they are yielding up a blessing for the sake of others, making sacrifices for which no real return can be expected. When a young man, largely endowed by nature, and blessed by culture, devotes himself to the foreign work, do we not look upon him with the feeling of pity, as he is about to exile himself from the comforts of civilization, and do we not regard with sadness the great loss we feel the churches sustain in his departure? Do we not say: "The denomination needs him at home, we cannot spare such talent?" The pastor finds it easy to speak for the freedman; the home missionary work does not suffer for want of ready and eloquent advocates; but is there not a shrinking from a firm, confident advocacy of the claims of the foreign missionary work.

We would endeavor in this article to show, if possible, the unreasonableness of such sentiments as those to which we have alluded, and their injustice to the real merits and claims of Foreign Missions. We would show that by this work of many years, the benefits received by the churches are of the largest and most valuable kind; that, however strong are the reasons for gratitude on the part of the heathen, the claims which God lays upon our gratitude, by giving us such a work, are still stronger; that upon us an incalculable blessing has fallen.

We need not formally reiterate the truth: that no man helps or strives to help another without being helped himself, yet upon this our whole argument will be based. "He that watereth shall himself be watered." The benumbed and almost hopeless traveller, amid Alpine snows, finds vigor and life returning to almost exhausted powers, by hastening to chafe the limbs and cheer the heart of another, more exhausted and despairing than himself. By bringing to our notice such extensive fields of effort, wherein millions are sunk in ignorance and vice, fields so important, when viewed in presence of the commis-

sion, "Go ye into all the world and preach the gospel to every creature," the foreign missionary cause has, in the most emphatic way, been striking at the root of selfishness, and encouraging right giving.

This cause particularly develops self-sacrificing benevolence, but such benevolence warms and expands the affections, and therefore quickens and elevates the piety of the churches. It reminds us that the work once begun at Jerusalem, is only to make that its starting-place and chosen centre. It reminds us of the nature of our work, that we are to be a people who are to witness and win for Christ, to *propagate* the truth. The "stone cut out of the mountain" must fill the whole earth. The gospel with which we are put in trust, is not a beacon light, but a sun. The teachings of the cross fit us for no one latitude, no secluded spot; for our Redeemer is the Redeemer of *the world*. Not to burnish our armor continually, but to use it in all conflict, will only please our great Leader, who is ever saying: "For this purpose have I raised thee up, to be my salvation to the ends of the earth. Beloved, I send thee far hence to the Gentiles."

A needed ministry to the Christian heart comes from the following features of the work, cultivating benevolence and patience. The fields are distant, and known chiefly by report; the people are not of our own kindred, nor do they share our civilization. The Christian world has been compelled to wait for the appearance of the fruit of its labors for many years, as among the Zulus, the Karens, and in China, while call after call must be answered for means and toilers. If faith be tried, so is it also strengthened. "Cast thy bread upon the waters." So, by the history of this work, we are taught to give without demanding immediate results. We are taught to be glad to bestow for Christ's sake; to lay our offering cheerfully at his feet, whose we are, bought by his inestimable sacrifice; to give because we love him and his cause, because we cannot help giving, because we would cleanse and purify our souls. God makes such calls upon our charities as shall, if honored rightly, expel from our souls every unholy passion which the love of money or any form of selfishness has fostered, and fit them for

the dwelling place of good-will and love toward God and an universal brotherhood.

“There was a period in my ministry [writes Andrew Fuller] marked by the most pointed systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. . . . I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist mission. The females began to collect money for the spread of the gospel. We met and prayed for the heathen; met and considered what could be done amongst ourselves for them; met and did what we could. And, whilst all this was going on, the lamentations ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was comforted by them. They were drawn out of themselves. That was the real secret. God blessed them while they tried to be a blessing.”

To go out of self, to reach out a helping hand to others, results in greater heart-warmth and the most healthful Christian enjoyment. Many a church, unblest with revival, mourning over its desolation, needs just such quickening as a self-forgetful anxiety for others will bring, to save it from death.

We feel that they who go as missionaries to foreign fields, far from the attractions and comforts of civilization, sundering at once and perhaps forever the ties of home-life here, are possessed of no indifferent trust in the promises of God, and are content with no feeble type of devotion. We believe the consecration to be, in the great majority of instances, deep and fervent. Their attachment to their chosen field and chosen service tends to remind the churches of God-given duty, and to shame lukewarmness and narrowness of living. The effect of the work is to deepen the piety of the missionary. But spiritual elevation is magnetic. The leaven is not inactive. Though separated from these earnest toilers by continent and sea, we

feel their influence and yearn for deeper Christian love, and are raised above our former selves in aspiration and ennobled resolve. Self-devotion is not hid in a corner. While the toiler in jungle and wayside station is proclaiming Jesus, he has another audience, thousands of miles away, who are remembering his life and zeal, and are taking knowledge and quickening therefrom. He is a spiritual leader of two flocks, widely separated; who can tell whether this or that receives the larger blessing.

What pastor who witnessed the fervor of James L. Phillips in his work here, all for his "dear India;" who marked that burning, glad zeal, did not feel the need of a greater activity and solicitude for souls in his own parish! Who did not feel that such a spirit became us all, in our toil for the same Master! His words are yet with us. The influence he shed wherever he went, will not die, and as we embalm in grateful memory his labor of love with us, we pray for him and India, and there comes back to us a gracious impulse to toil with like bravery and cheer. Every toiler who leaves his own for foreign shores, not only goes freighted with large blessings to heathen hearts, but leaves a rich legacy behind to the churches at home. We remember such hearts as the special servants—the dwellers in the inner court of the temple of our Lord and Master.

This work exhibits, in the most glorious manner, the general adaptation and design of the gospel. It points with a hand tremulous from very earnestness, to the prophecies of that hour when all the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. It furnishes the Pisgah-height from which we may view the universal heritage of Immanuel. By no other influence save that of the gospel, could the Hindoo be persuaded to break caste while taught by the race that conquered him; for Jesus' sake the negro on the coast of Africa loves the heart that unfolds to him redeeming mercy, though that heart is kindred to those who sold and destroyed his kindred; the Chinaman, supremely suspicious of foreigners, proud of and tenaciously holding his theologies, no sooner hears of Jesus than suspicion and tenacity are lost be-

fore a new and more powerful bond; at mention of the meek and lowly Jesus, the cannibalism of the South Seas passes away, and barbarism sits clothed and in its right mind at his feet; the stolid Greenlander still practiced his vices, though for years the Moravian missionary had preached morality and industry, but when Christ was preached, his heart was subdued, and indifference fled away;—all, of every land, of every color, position, race, bow to this same great name wherever it is preached, and proclaim, by this common act, that hour when all distinctions of clime, color, tribe, shall be known no more, and all be gathered and blessed in one sufficient name.

This work teaches us how to pray, "Thy kingdom come," and how to fulfil the desire of our souls. That kingdom is an universal kingdom. Christ died not for the Anglo-Saxon race alone. The elect are not the civilized nations only, but all, in every land, are in a salvable condition; none in any clime but may find salvation in answer to repentance. We are to carry to them the gospel, that they may be induced to repent; we are to show them that salvation is within their reach, and to their consciousness of guilt offer the forgiveness which only the gospel can enable them clearly to behold.

While we have been endeavoring to extend that kingdom abroad, what reflex influences have followed? New zeal in home fields, eyes opened to home destitution, increased activity, are the results to the churches. We were too blind or indifferent to certain existing evils in society until foreign interests brought a general awakening. The spirit which established Foreign Missions also gave birth to our Tract and Bible Societies. With the same spirit, and almost at the same hour which marked the rise of missions, the Sabbath school began its blessed work; the colporter began his arduous labor of love, sustained by warm prayers and newly flowing charities. To this work all these agencies are largely indebted. Fresh impulses are needed now by these same agencies from the same work that gave to them at the outset such large help. Together these must walk henceforth, for God in his wisdom has made them inseparable companions in his scheme of redemption.

Does the sun warm with greater heat some spot? Immediately the breezes say, let us seek that spot and bear away a blessing to some chilled flower or feeble shrub; and they go on their mission of mercy, and melt the heart of the cold, and bring cheerful song and warm life. So, as the winds strive to bring equality of blessing, and never rest, there goes from every spot of special spiritual life and fervent toil, influences through all the world to raise every land and every heart to a similar height of blessing. What is gained in one region from the work of Jesus can never impoverish another, but is a boon to universal humanity.

Who has not felt a new glowing of Christian zeal over the reports of missionary toil in our own Orissa, in Turkey, in China and the islands of the sea? When toil has been severe, obstacles large and discouraging, we have been nerved to more mighty struggles, and endued with new courage, by the remembrance of self-sacrificing laborers amid foreign degradation and larger discouragements. When faith is weak, and the whole moral atmosphere seems enervating, it is a fresh and welcome inspiration to catch the clarion tones of the undaunted Judson, as he declares, amid his patient waiting, that the prospects are "bright as the promises of God," though as yet not a single convert had answered the pleading of four long years.

Has not zeal been quickened when we thought to spare ourselves, by the remembrance of the devotion of those who gladly laid down their lives for the heathen? There is no roll-call so thrilling as that of the martyrs of this noble army of self-devoted ones. Who will dare say that had the younger Phillips never stepped from the deck of the vessel that bore him from us, upon the shores of India, that his life had been thrown away—nay, that he had done a greater good had he remained at home? We needed the influence of his devotedness, his stirring words, as, burdened in soul for the heathen, he went like an evangel from church to church arousing to effort,—but to effort for ourselves as well as for Orissa. Never could he have spoken with such power, save as this work had burned within him for years. Restrained at home, he had been an eagle caged; we had pitied while we loved and admired him, and the

inspiration of his life had been too incomplete. No one believes that the positive influence of our band of devoted, heroic toilers upon our churches, were they to-day laboring with churches here at home, would nearly equal that which they now exert. Their power to bless and raise the denomination they love is increased many fold by their present toil and place.

A precious inheritance descends to the church of Christ from the graves that dot mountain-top, plain and jungle in foreign lands. No monumental pile is so eloquent as that spot at Tocat where the body of Henry Martyn rests; from that lonely grave on Mt. Seir, where Stoddard lies, a light goes out to cheer the church, for she, like Isaiah, mocked from this same mount with the taunt: "What of the night," may now sing: "Behold the morning cometh." The ocean pulses out to us in its restlessness, a likeness of that restless spirit of Judson, whose body it keeps till the resurrection morn, and laves till then that lonely, sacred rock where the fitting partner of such a hero sleeps. There is a consecrated spot in Midnapore, having significant ministries for the spirits that toil for the land where the first Mrs. Phillips fell a martyr. It is a sacred place to our churches, and binds the Christian heart with tenderer bands to our mission work. The spirit rears its only worthy monument in the hearts of men, and before such enshrining in human affections as the lives of the martyrs of this cause have won, the shows of wealth and earth-born power sink into nothingness. How feebler, how poorer would the church be to-day but for these graves of her heroes! A more hallowed earnestness, a greater sacredness mark the work in Amherst, in Princeton, in Andover, at Yale, and Williams and Brunswick, at Mt. Holyoke and Bradford Academy, as they are remembered who chose a foreign field of toil, and went out to return no more in the flesh.

**"More sweet than odors caught by him who sails
Near spicy shores of Araby the blest,
A thousand times more exquisitely sweet,
The freight of holy feeling which we meet,
In thoughtful moments, wafted by the gales
From fields where good men walk, or bowers wherein they rest."**

The benevolence which this work has stimulated has saved many a home field. The Christian heart enlisted in the foreign work gives more liberally to home fields. This is the entering wedge to selfishness, and it becomes the chosen means for invigorating our churches. By this new vigor and life, born of this enterprise, thousands have been redeemed in our own land who else had been unsaved. When the complete record of this work shall be read, we shall find that while contributing to the conversion of the heathen, we were bringing the gospel home to our own doors, to our own sons and brothers, more effectually.

We cannot fail to speak of the development of Christian character in the intimate friends of this enterprise. Self-sacrifice was a matter of theory too much, in that time intervening the Reformation and the beginning of the present century. But we believe the church to be gaining a more steady conviction that the way of self-sacrifice brings it nearest Christ. Infidelity has no mission fields, no missionaries striving even for the physical well-being of the race.

There are heroes in the church of the nineteenth century; and as men shall point back to Ward and Carey, Heber, Morrison, Marshman and Scudder, to King and Judson, Brainerd and Robertson and Bliss, they will say, "There were giants in those days." But not alone from these names and a thousand others does the quickening power come. In our American homes, and by our firesides, are patient, trustful ones, whose lives are written in the same record on high in which is traced the devotion of Mary at the feast, the cross, and the sepulchre. Hear the reply of the widowed mother of Lyman, when the intelligence came that her son had fallen a prey to the cannibal Battas: "I bless God who gave me such a son to go to the heathen, and I never felt so strongly as I do at this moment the desire that some others of my sons may become missionaries also, and may go and preach salvation to those savage men who have drunk the blood of my son." Hear another widowed mother say of a son to whom she and her seven children were beginning to look for support: "Let him go; God will provide for me and my babes. Who am I that I should be

thus honored to have a son a missionary to the heathen?" Hear her once more, when that son, after successful labors, had died in India: "Let William follow Joseph, though it be to India, and an early grave." Hear another American mother, at the news of the death of her only son on the coast of Africa: "Would to God I had another son to give to this work and to God's honor."

Who can tell the power resulting to the church from illustrious examples like these, speaking most strongly the triumphs of grace!

What thrills of needed joy have quickened the heart of Zion, in answer to reports of success in this work in Polynesia, in cruel Tahiti, in Labrador, in fierce New Zealand and brutal Caffraria, in breaking the bow and spear in sunder, melting savage souls in tenderness, bringing to Jesus the most degraded depravity, and transforming the heart that cherished it into Christ's likeness!

From these considerations, these needful influences, these important relations, we believe the claims of the foreign missionary work to be too great and too sacred to allow one word spoken which can be construed into an encouragement to lessened donation and prayer in its interests. Our commission,—*"Go ye into all the world,"* cries out against it. The perishing millions in a position to receive salvation, our home interests, so much in need of a revival, cry out against it. No one will, for an instant, claim that we are yet in danger of exceeding the spirit and letter of our great commission; no one can claim that too much has been attempted in outlays of money and strength; then we cannot shut Christ out from his heritage save at our peril—nay, our destruction.

We owe it to the brave toilers in other lands to increase our support in donations and prayers. Especially do we owe it to our present toilers in India, whom famine and discouragements surround. We may give such needed help now as shall do more for the success of our mission than many times the outlay can secure at some future, when the pall of a darker discouragement or of death shall have closed upon the toilers on our chosen field, because the needed inspiration at the great criti-

cal hour was withheld. By the victories of the past we are pledged and bounden to relax no effort, to diminish nothing of our zeal.

Before the triumphs of Marathon and Thermopylæ had established before the whole world the fame of the Grecian soldier, it mattered less whether he played the coward; ere those fields made him the object of regard, he might perchance flee from the field, and his flight be deemed prudence; after such victories, flight could be called only cowardice, and only be branded with ignominy. The world demanded equal or even greater heroism to sustain that illustrious fame. So the position and character of the church of to-day are greatly changed before the world since the days of Judson, Carey, Marshman and Ward. The deeds of Hall and Swartz; the devotion of every true missionary; the sufferings of her martyrs; the benefactions of the past, all give a new attitude to the Christian church, from which it is cowardice and peril to fall back. Bonaparte thrilled the hearts of his soldiers and brought victory by reminding them, on the eve of a great battle, that the sun of Austerlitz beamed upon them. Hannibal nerved his soldiers to present duty by recalling the victory of Cannæ, won by signal valor. So let the remembrance of past victory give nerve and enthusiasm to all our efforts. Whatsoever our hands find to do, let us do it with all our might.

Let us strive, by gaining a truer comprehension of this work, to make our efforts vigorous and continuous. It is no fantastical scheme. In it nothing is gained save by the adoption of the truest theories and the most substantial positions. It has such intrinsic merits that it may appeal with safety to the ripest culture, and claim its vindication by the highest wisdom with sure promise of success. We must not shrink from the advocacy of this cause on the only sound basis of religion not of science, of piety not of even the largest commercial advantages. Its prime object is not the menial and physical amelioration of the heathen, but their conversion. Men may praise our work done to educate the heathen, they may admire the signal services rendered to literature by the missionary, but no compliment, no flattery, no prophecies of failure, no charges

of narrowness or of weakness, must for a moment cause us to waver in that one grand purpose to convert the nations of the earth to him whose right it is to reign over every tribe and kingdom.

The kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. Sent forth by Christ's command, cheered by his promises, this work shall go on, no human power can arrest it. Who will march by its side to victory? Who will hasten to share in the rich and large rewards which shall gladden the hearts of its helpers in time and in eternity?

Let us arise to a better view of the glorious nature of our calling; let us learn the depths of our obligations to God for giving to our hands so precious, so noble a task, and our own beloved Zion shall be raised from her mourning, and the song of gladness shall swell from all her borders to the glory of her Lord and Master.



ART. V.—EXPOSITION OF 1 CORINTHIANS 15:28.*

“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

The epistles are said to be important, not so much for what they directly teach, as for what they suggest. They were written to supply the lack of oral instruction, in the absence of the

* This article deals critically, candidly and thoughtfully with a passage whose theological teaching may be accounted significant. The question respecting the essential character and permanence of the Sonship in the Divine nature, touches, in the estimation of some able theologians, the very core of Trinitarianism. The writer would seem to hold, with Dr. Bushnell, to an “Instrumental Trinity;” or rather, his deductions from the passage in question would seem to shut him up to the logical necessity of adopting that view. We give

apostles; hence it often happens that they assume as known many things which had been taught before, and of which we have but the slightest traces. The text before us contains one of the most sublime doctrines brought out in the Bible, and yet it is nowhere else alluded to in Scripture: "The Son himself shall be subject to him that put all things under him." From the fact that it thus stands alone, Bible expositors would seem to have generally missed its meaning, and the great doctrine which it contains has not been generally understood. We beg leave to call attention to the important points of the text.

I. "And when all things are subdued unto him." Unto whom? A careful examination of the context cannot fail to show that *man* is the being intended; primarily the Son of Man, and through him the whole race. Beginning with the 21st verse, we have the following accurate statement: "For since by *man* came death, by *man* came also the resurrection of the dead. For as in *Adam* all die, even so in *Christ* shall all be made alive." We are not to suppose that the apostles ignored the divinity of Christ, but that he had special reasons for giving more prominence to his humanity. By *man*—that is, *Adam*—came death; by *man*—that is, *Christ*—came also the resurrection. "Then cometh the end when he"—the *man* above alluded to—"shall have delivered up the kingdom to God, even the Father; when he"—the same man as before—"shall have put down all rule, and all authority and power." Whatever connection may exist between the Father and the Son, however closely they may be united together in their working, the apostle, having his thought firmly grasped in his mind, overlooks all such considerations, for the time being, and presses on to the object before him, the subjugation of all things unto *man*. With him, in this chapter, a man was crucified, a man was

place to the article because of its candor, suggestiveness, and ability, leaving each reader to the work of studying the argument and of pronouncing upon its validity, as we leave the writer to the responsibility of speaking and justifying his own thoughts. The *Quarterly* is the medium through which the author is permitted to reach the public.—[ED. QUARTERLY.]

raised from the dead; a man brought death into our world, and a man shall subdue it under his feet; a man shall reign until the process of subjugation is complete. At verse 27, an allusion is made to the eighth Psalm, "But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him." The part of the Psalm to which reference is here made, reads as follows: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him? or the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and all the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the seas." Here is a statement of what God did for man in the beginning. But notwithstanding God did thus in the beginning put all things under the feet of man, he (God) was not included in the "all things" specified. His sovereignty was supreme over all.

It may be well to consider in this connection what is said upon the same subject in Heb. 2: 8—10: "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." The psalm contemplates man's original state, in which all things are subject to him but God; this text contemplates man in his present state, with death, yet to be subdued; with Jesus a little lower than the angels engaged in the work of subduing this enemy. "For he"—the *man*—"must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him." Thus, by bringing the whole subject before us, it appears that *man* must reign until all things are subdued

unto him. Death came by man; life must also come by him; man lost his original power, man must reign until he has regained it. The truth stands out more clearly by means of the paradox which the statement involves, while ignoring, for the time being, the God that was in the man, that thus regained what was lost. We now come to consider what may be called the second feature in the subject.

II. "Then shall the Son also himself be subject to him that put all things under him." The Son here spoken of is evidently the same as the *man* spoken of in verse 21, whom we have all along been contemplating as ruling and subduing. The Son becomes subject unto him that put all things under him, that is, unto the God that was manifest in him, by whose power he alone was enabled to achieve this victory. If we may be allowed to contemplate the race as a unit, we should say at the start, man sinned and subjected himself to untold evils, and exposed himself to death, but at length found himself, through the mercy of God, in possession of almighty power—God dwelling in him, he at once seized upon this power and raised himself, or was raised by it, to an exalted throne, from which he ruled until he regained what he had lost by his original sin; but having regained his primal condition, he again became subject unto the power which exalted him thus highly.

Thus far in the discussion, one thing has been assumed which it may be well to consider at length, and that is, that God is still incarnate;—for lack of a more comprehensive word, we beg leave to extend this beyond its ordinary signification. The precise thought which we wish to convey is, that there exists beside, or upon, the throne of God in heaven a glorified human body, in which dwells a human soul, and that God is now as completely identified with and incarcerated in this body and soul as he was in the body and soul of Jesus of Nazareth while on earth. He is the God-man now, as he was when on earth. If this be not true, something else must be.

1. We may suppose that there never was a man, but only the semblance of a man; but this has long since been given up as contrary to the whole teachings of the Scriptures on the subject.

2. But if there ever was a man, there must still be one, unless we suppose him annihilated; but if we suppose the model man, the man who is a type of the race, to be annihilated, we must suppose all others subjected to the same fate. But Paul bases his hope of a resurrection on the proof of the resurrection of a *man*, whom he calls Christ; hence that man must be in existence now.

3. But if Jesus, the man, be now in existence, he must live, either as when on earth, in union with God, or he must stand apart from him—the divine must still be manifest in him, or it must not be so manifest. If it be not so manifest, it follows that there exists in heaven a perfect man, the same who was born in Bethlehem, taught in Galilee and Judea, and was put to death under Pontius Pilate. The question at this point ceases to be one of logic, and becomes one of Scripture. Do the Scriptures teach that Jesus, when exalted into the heavens, ceased to be more than man? or do they teach that he is still the God-man?

John records the following incident: (20:19,) "Then the same day at evening, being the first day of the week, *when the doors were shut* where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." This incident was adopted to strengthen in the disciples the same conviction which his resurrection had made, that he was the same divine being since his resurrection that he was before his death. Matthew records the following: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." If this be spoken of his divine nature, it would prove that there was a time when divinity was bereft of power, else how could it be said, "All power *is given*," unless we regard it as a grammatical inaccuracy, and take the expression as equivalent to, "I have all power," which, when applied to the divinity that dwelt in Jesus, is a mere truism. But for one whom they had seen expire on the cross to make such a statement, is a profound revelation, and such we must regard it. It is equivalent to saying: God has intrusted infinite power in the hands of Jesus Christ, that, though the man who possessed this power laid it

down on the cross, yet it has been given back again unto him, and he is now possessed of it. To satisfy the most incredulous, Jesus calls upon his disciples to examine him and assure themselves that he was still a human being; "Behold," says he, "my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat? And they gave him a piece of broiled fish and of a honeycomb. And he took it and did eat before them. . . And it came to pass while he blessed them, he was parted from them and carried up to heaven." Luke 24: 39—43, 51. No conviction could have been stronger among the disciples than that Jesus was the same God-man after his resurrection that he was before his death, and that as such he ascended into the heavens.

At this point many allow their investigations to cease, and never ask themselves whether this God-man continues to exist as such, or whether the God and man became separated, and exist as God and man, or even whether there is any man at all, who corresponds to Jesus of Nazareth. But it is clearly the teachings of the Scriptures that the incarnation still remains, using the word in its extended sense. Speaking of the ascension, Luke says, (Acts 1:9—11): "While they beheld, he was taken up, and a cloud received him out of sight. And while they looked steadfastly toward heaven as he went up, behold, two *men*—(Moses and Elias?)—stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The texts quoted thus far show that the Jesus who rose from the dead was the same who had wrought miracles before his death, and that he had the same power within him still; also that the *same Jesus* who had thus fully identified himself before them, and shown his divinity as well as his humanity, would come again, the *same* as when he went. Hence it would follow that the incarnation must continue until the second coming of Christ.

This position is also accurately defined by inspiration. Says Stephen, just before his death: "Behold, I see the Son of Man standing on the right hand of God." This is not recorded as a mere ecstasy by the historian, but as a simple fact; "But he, being full of the Holy Ghost, looked up steadfastly into heaven, *and saw* the glory of God, and Jesus standing on the right hand of God." In Heb. 12:2, a similar thought is expressed: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Also in Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." To say that the divine nature of Jesus Christ is now seated in the throne of God, were to speak a mere truism, that being his legitimate place, but to say that *man*—any man—however good, great, or holy, is thus seated, is a sublime revelation. Other texts bearing upon the same point might be adduced, but, perhaps, these are sufficient, especially as it will be necessary to adduce, in proof of another point, several texts which bear equally well upon this.

From the above considerations it would seem evident that the incarnation still pertains, that Jesus Christ is still the God-man, notwithstanding the man is glorified and exalted. But if God is still incarnate, will he always remain so? He either will or he will not. It may be well to ask what follows, if he always remains incarnate?

1. That the doctrine of the equality of the Son with the Father falls to the ground, and, by consequence, the Trinity falls also; for if by the word "Son" in our text, we understand the second person in the Trinity, and by the phrase, "him that put all things under him," we understand Father, it is evident that ever after the judgment "the Son shall be subject unto the Father." But if he be a subject, he cannot be an equal.

2. It follows that the second person in the Trinity suffers an eternal loss by becoming incarnate, for, says the apostle, "who, being in the form of God, thought it not robbery to be equal

with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." But if the incarnation never ceaseth, he who thus humbled himself must forever remain humbled; having divested himself of the form of God, he will never more resume that form; having assumed the human form, he can never divest himself of it. Before the incarnation he was in the form of God, and the express image of his person, upholding all things by the word of his power, and thought it not robbery to be equal with him; but now and evermore he must bear about with him the form of a servant and be a *subject*; his agonized prayer, "O Father, glorify thou me with thine own self with the glory *which I had with thee before the world was,*" will never be answered: he will never be as he was.

But, terrible as these conclusions seem to us, overthrowing all our notions of the Godhead as they do, we should sit down by them if they were taught in the Scriptures. We are free to admit that some good Trinitarians so construe the text under consideration, and yet try to maintain the doctrine of the Trinity; but it devolves upon such to prove that a subject in the divine government is equal to the Sovereign.

The text does not say, "Then shall the Son also himself be subject unto the Father;" but it does say, "unto him that put all things under him." To say that the Son shall be subject unto the Father, is either a grammatical blunder or a truism. It were a truism to say that a son should be subject unto his father, that is the natural order of things. So long as Christ is Son, so long he is subject. But it is a grammatical blunder to say, "the Son *shall be*, when he already *is*, subject. Who can believe that such a master as Paul would commit such a blunder for the sake of asserting a truism? The position of Christ from his cradle to the judgment-day is oneness with, but inferiority to, the Father. The whole of the New Testament teaching on the subject may be compressed in these two assertions of Jesus: "I and my Father are one;" (John 10 : 30.) "My Father is greater than I;" (14 : 28.) That is, it is the oneness of a loyal subject with his sovereign. This is not his original position, it is his assumed position,—the place which

he takes when "he makes himself of no reputation,"—literally, "when he empties himself," in becoming man. To make the apostle say of such a being, of one thus already abased to the dust, and clad in the garments of a servant, "*he shall be subject to the Father,*" is to subject him to the charge of imbecility.

But to whom became the Son subject? "To him that put all things under him." That is, taking the term Son as equivalent to the human nature of Christ, he becomes subject unto the Divine nature which put all things under the human. The context warrants this construction. "Since by *man* came death, by *man* came also the resurrection of the dead." . . . "For he,"—the same man as before—"must reign till he hath put all things under his feet." Who must reign? God, the Father. That were a truism if the interrogation point is put after "reign," and a falsehood if put after "feet." For he who reigns until all enemies are put under his feet ceases to reign at that time. Hence the person referred to must be the *man* by whom came the resurrection of the dead. But man alone could have no power to do such works except it were given unto him of God: God was in this man, and gave him this power to do and reign, it was the divinity in Christ which put all enemies under his feet, and it is to this same divinity that he becomes subject when all things are put under him. It may be objected that it *shall be* subject unto the divine, inasmuch as it has always been thus subject. But this objection arises from a misconception of the relation which subsists between these two natures. As we apprehend him, it were no less an error to say the human was subject to the divine, than to say the divine was subject to the human. These two natures were the coördinate parts of the one being, which was subject unto the Father. The divinity was humbled, the humanity exalted, until both dwelt on the same plane, and form one complex being. And yet not so thoroughly one as to preclude the possibility of each existing separately whenever it becomes necessary for them to exist. While on earth there were constantly occurring

incidents which suggest the separation or independence of these two natures. On a certain occasion, Jesus laid himself down in the prow of a ship upon a pillow and slept; soon a storm arose, which threatened the loss of the ship and all on board; still he seemed as unconscious of the fact as though there were no God dwelling within him; but as soon as he was aroused from his slumber, he was able with a word to still the tempest. In this case the man seems to have had the power of God at his disposal. In Gethsemane he sweat as it were great drops of blood, falling to the ground; in this case we seem brought face to face with suffering beyond the power of human nature to endure; and it is as though the divine were crushing the human to the earth. "For it became him, for whom are all things, . . . in bringing many sons unto glory, to make the Captain of our salvation perfect through sufferings."

But, apart from exigetical considerations, is the doctrine of the cessation of the incarnation probable? We think its opposite quite incredible. God existed before the incarnation became a fact of history; his mode of existence and manifestation was at that time, in some sense, better than it is now, or it was worse. If worse, then God chose a worse instead of a better mode of existence, as his original mode, and has since made an improvement upon himself, which is absurd. It then follows that the original mode was in some sense better than the one that obtains now. But God could not choose a worse mode of manifestation unless there were reasons adequate to justify such an inferior mode. We are taught that this humiliation was submitted to as the only mode of man's salvation. It was a condescension on his part, for the sake of man's salvation. God chose rather to suffer than to lose the race of man. But if the incarnation is accounted for as an act of condescension or suffering on the part of God, for the sake of accomplishing a certain definite object, we should suppose that this condescension or suffering would cease as soon as that definite object was accomplished, and no farther necessities called for its continuance. Either this, or we must suppose that God eternally suffers this condescension in consequence of

man's sin, which indeed would be a mighty revenge for Satan to inflict upon him. But as no text says the incarnation is eternal, and as this one says it shall cease, we rest the matter here.

III. "That God may be all in all." "The Son also himself shall be subject unto him that put all things under him, that God may be all in all." From which we draw the following inferences:

1. God is not now all in all, if he were, it would be incorrect to say, *that he may be*. Some derangement exists in the divine nature, mode of existence, manifestation, or government, which prevents the completest satisfaction of God.

2. He cannot become all in all until the Son becomes subject unto him that put all things under him. That is, the incarnation so disturbed the divine government, or mode of manifestation, that something shall be incomplete so long as it continues.

3. When the Son becomes subject unto him that put all things under him, then shall God be all in all. His original mode of manifestation will be resumed, the object for which he became incarnate having been achieved.

It will be observed that it is not the subduing of all things that enables God to become "all in all," but the subjection of the *man* unto the God that paves the way for the accomplishment of this object. Dr. Olshausen and others miss the meaning of this text in both of its clauses;* this was inevitable as soon as he mistook the word "Son" for the second person in the Trinity. This involves the eternal subjection of him to the Father as the doctrine of the text. He next supposes that the expression, "all in all," means a complete restoration of all human beings to God, whereas, the "all in all" has no reference to anything of the kind, but relates to God's mode of existence and manifestation. "The Son becomes subject unto him that put all things under him, *that* God may be all in all." This takes place at the resurrection of the dead, as the context shows; but at the resurrection, there are some who "come forth to the resurrection of damnation," who "go away

* See Commentary, in loco.

into everlasting punishment." If there was ever to be a restoration of these, the incarnation should not cease; this was the only mode of salvation possible, and when this ceases there can be no hope for the impenitent. So, instead of this subjection advancing the welfare of any one, or of increasing the number of the saved, it has directly the opposite effect; for no salvation can be possible after the Son ceases to reign. The most that can be said of the "all in all," is, that whatever God was before the incarnation, that shall he be after it is ended. A few thoughts upon this will suffice, and these must be such as are adapted to reflect light upon the subject before us.

1. Nothing can be clearer than that the Old Testament teaches the doctrine of the absolute unity of God. Some have thought that they could see some traces of the Trinity sprinkled in sparsely here and there upon its pages; this is quite natural, having the Trinity in mind, modes of expression may be often found consistent with that doctrine which had never suggested it in themselves. Had the Old Testament been found in the heart of China, it would have been considered as a powerful work on the unity of God, not only as opposed to polytheism, but as opposed to tritheism or the Trinity. The language of the Old Testament is about as follows: "The Lord he is God; there is none else beside him." "See now that I, even I am he, and there is no God with me." "With whom took he counsel, and who instructed him, and taught him the path of judgment, and taught him knowledge, and shewed him the way of understanding?" This not only does not teach a Trinity, but it excludes it. Take a few illustrations: "There is no God *with* me." Let us see. The Father is God, the Son is God. The Son is *with* the Father. The very thought of three persons, however the term person may be defined, implies the one *with* the other. Again, "With whom took he counsel?" If there were three persons, they must have taken counsel together.

2. But, again, nothing is clearer than that the New Testament teaches the doctrine of three persons in the one God. The angel who announced the Saviour's birth, said: "His name shall be called Immanuel,"—God with us. Jesus is constantly

talking of his Father, and praying to him; true, he says, "we are one;" yet as he "came forth from the bosom of the Father," and was about to return, whatever of oneness existed was not inconsistent with there being two persons. Again he says: "If I go away I will send you another Comforter, who shall abide with you forever." This makes three. I, and my Father, and Another. Nothing of the kind is taught in the Old Testament. In the New we find companionship; in the Old isolation. In the New, coming and going with frequent consultation, in the Old a sitting in majesty and asking counsel of none. The language of the one is not only different from that of the other, but it conflicts with and excludes the other.

How, then, shall this radical change of language be accounted for? Two methods are suggested:

1. We may suppose that God, for reasons not made known, chose to teach that he was one being, that he existed in his isolation, having no counsellor or companion; that having taught that doctrine for four thousand years, he then changed his instruction and taught a mode of existence which involved counsel and companionship. After making this supposition, we may seek for reasons whereby we may be able to justify this mode of procedure to our own consciences, and make it appear consistent with God's veracity.

2. Or we may take God at his word, and believe that he was one, without counsellor or companion at the time he said so; and when he says he has a Son, we may believe that he is a Father, and that there are now two persons in the Godhead; and when we are informed that there has appeared among men or angels another, we may believe there are three persons. This is historically correct. Moses and Isaiah believed and taught the absolute oneness of God. John the Baptist taught the doctrine of the Father and the Son. Some have supposed that the dove which descended upon Jesus completed the Trinity; but Jesus, just before his death, said that the Holy Ghost had not yet been given, and could not be until his ascension to the Father. Hence there was no Trinity taught by our Saviour, as an accomplished fact, until after his resurrection,

nor have we more than the slightest evidence that the doctrine was taught up to the time of his death. The apostles were not Trinitarians until after the day of Pentecost, simply because, as an accomplished fact, there was no Trinity up to that time.

Waiving the discussion of the doctrine of the Holy Ghost, as not so closely related to the matter in hand, we call attention to the doctrine of the Father and Son. And first, let it be observed that there existed, strictly speaking, neither Father nor Son until Jesus was born in Bethlehem. God existed before, but there are no traces of this relation subsisting in the Godhead before this event. The principal texts which bear upon this point are the following: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Ps. 2 : 7. This is alluded to in Acts 13 : 33; Heb. 1 : 5: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (his son) might be the first-born among many brethren." Rom. 8 : 29; also, Col. 1 : 14—17. "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." A similar thought is expressed in Rev. 3 : 14. These texts contain the gist of the teachings of the Bible, with reference to the doctrine of the Sonship. But a careful examination of them cannot fail to show that the term "Son," whenever used as a person of the Godhead, has reference to the incarnation. The quotation from the second Psalm is so applied by Paul in Acts 13 : 33: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second Psalm, "Thou art my Son, this day have I begotten thee." This is still further explained in Rom. 1 : 3, 4: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

from which it appears that the whole relates to transactions in time. "He was born of the Virgin Mary," "and declared to be the Son of God with power by his resurrection from the dead."

The term "first-born," especially when it stands, as it does in the text in Colossians, is supposed by some to relate to his preëxistence, indicating that he was born, or created, before any other creature. But this mistake arises from a misapprehension of the signification of the term. "First-born" is equivalent, in many places, to most esteemed, or best beloved. Ex. 4: 22, "Thus saith the Lord, Israel is my Son, even my *first-born*." Jer. 31: 9, "For I am a father to Israel, and *Ephraim* is my *first-born*." Heb. 12: 23, "Ye are come unto the church of the *first-born*." One not acquainted with the original might mistake the import of the term in this text, and suppose that it meant, "Ye are come into the church of Christ," using "first-born" as an equivalent for that term; but the original has the word in the plural, for which we have no equivalent. "Ye are come into the church of the *first-borns*" would convey in an awkward manner the sense; that is, such a church that not only is the head of it "first-born," but every member is "first-born." Such a church that God loves every member with the highest possible affection. Hence it appears that nothing is proved in favor of the pre-Sonship of Christ by the use of the term "first-born," since Israel, and Ephraim, and every true child of God, have the same title applied to them. But if there was no Son before Jesus was born in Bethlehem, there was no Father; and if neither Father nor Son, there was no Trinity, but one God.

Against this view it is urged that each of the persons in the Trinity is spoken of as existing before the incarnation. If we have a three-corded rope, and untwist one end, we could say of each cord, it existed in the rope; but the rope was one before it was untwisted, and three cords since. Or, perhaps better, if a beam of light be allowed to enter through an orifice into a darkened room, and fall upon a carefully adjusted prism, the seven colors of the rainbow will be thrown upon the screen. If we choose the three most prominent, as the red, yellow and

blue, we may regard them as representing the three persons in the Trinity, Father, Son and Holy Ghost. Not one of these colors existed before the beam of light struck the prism, and yet the beam held within itself the capacity to develop these colors, under certain conditions. The ray that gives the red color existed in the beam with the one that gave the yellow or the blue, but it did not exist as red, it was simply white or light. No distinctions of red, yellow, or blue exist in the beam; each ray may give either or all the colors of the spectrum. A similar confusion exists with regard to the use of the language of the Bible, when speaking of any one of the three persons in the Trinity, if the thought is carried back of the incarnation. Take as an illustration the first and second verses of the first chapter of Hebrews: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Let us now interrogate the text. Who spoke in time past? (Let us suppose that the Trinity was fully developed in "time past.") We answer, God, the Father; inasmuch as he who spake in "time past by the prophets, hath in these last days spoken unto us by *his Son*." But again, Who spoke in time past? "Holy men spake as they were moved by the *Holy Ghost*." Therefore, the Holy Ghost was the God who spoke in time past, hence he must be the Father of Jesus Christ. Matthew and Luke both testify that Jesus was "conceived or begotten of the Holy Ghost." But again, who spoke in time past? The answer comes back: "Thus *saieth* the Lord, the Holy One of Israel, and his Maker. . . . I have made the earth, and created man upon it, I, even my hands, have stretched out the heavens, and all their hosts have I commanded." Isa. 45: 11, 12. But in our quotation from Colossians, it was boldly asserted that he whose blood was shed was the person who created all things in heaven and on earth; hence it follows that as the Son is the Creator, he is the one who spoke in time past; but the one who spoke then by the prophets speaks now by *his Son*. Hence it follows that Jesus Christ is the son of himself; and this accords with the words of John

and Paul; the one says the "Word became flesh," and the other says, "God was manifest in the flesh." From which it appears that, though each of the persons of the Trinity may be spoken of as existing before the incarnation, they are simply God before that event, and not Father, Son and Holy Ghost. Either of them may with equal propriety be said to create, speak, or beget.

But no sooner do we pass the incarnation, than we find the offices and work of each person distinctly marked out, and all confusion vanishes away. The confusion and mystery which have ever hung about the subject have arisen, largely, from an effort to carry the distinctions of persons made in the New back into the Old Testament,—to explain how three can be one and one three; whereas, one was never three, nor yet are three one. The three now exist, through the condescension of God, and will continue to exist until the judgment, when the Son, the exalted man, shall also himself be subject unto the Divine who exalted him, and God shall be all in all, as he was before the incarnation. So long as the philosopher holds his prism in the beam of light, so long will it be divided into the colors of the rainbow; but as soon as it is withdrawn, the colors disappear and the beam becomes one as when it left the face of the sun. Likewise, so long as the man remains exalted in the bosom of the Deity, so long will there be a Trinity, a threeness in God; but when the man becomes a subject, the oneness is resumed.

ART. VI.—ECCE HOMO.*

It may seem a late day in which to write of this book, that has so stirred the brain and the heart of the religious public on both sides of the Atlantic. But the great theme with which it deals cannot grow old, and the volume may perhaps be estimated quite as fairly now, since it has largely wrought its qualities into results, and the hidden author has been brought forth from his hiding-place and announced to the world, as while the critics were making up their first verdicts, and curiosity was asking questions and indulging its speculation. And we desire at this time, not only to present some of the more marked peculiarities of the volume, but also to add a few words respecting the drift of religious thought to which this treatise largely owes itself.

Ecce Homo most certainly made a sensation. And it did this not so much in consequence of what may be described as its circumstances, as by means of its interior contents. It gained attention not by what it promised, but by what it was. Its title was somewhat peculiar, but odd names abound in the circle of authorship. Its general subject would be likely to secure attention from theological critics, but it was the treatment of the theme which held the attention and widened the circle of inquiry. The eye saw the work of a new artist, and the ear recognized the tone of a fresh voice.

The diverse estimates put upon the volume were not a little remarkable. Some feared it, a few seemed to see in it another glove thrown defiantly at the feet of the evangelical faith by an audacious philosophy, which must be taken up at once by the knight of the true faith, and they sprang, armed and resolute, into the lists; while others welcomed it gladly. It was praised by men who looked upon it as a guide to lead them out of perplexity and doubt into an intelligent faith; it was read amid tearful and murmured thanksgivings by not a few who,

* *ECCE HOMO.* A Survey of the Life and Work of Jesus Christ. Boston: Roberts Brothers. 1866. 12mo., pp. 335.

having learned to accept Christ as their only Saviour, rejoiced in every attempt which brought out more clearly the lineaments of his character and the divine philosophy of his methods. All alike saw significance in the new phenomenon, though more or less doubted whether it should be classed among the allies or antagonists of the Christian faith. Only those who were too ignorant and unappreciative to grasp its meaning and apprehend its bearings, or too bigoted to find truth outside the old formulas, or too self-complacent to admit that anything new could be taught them in the department of theology, attempted to dismiss it with a sigh or put it down with a sneer. The dogmatism of such men was only the badge of their weakness, and their attempt at ridicule only made them appear ridiculous. The book went on its way, a stimulus to thinkers, a study for scholars, and a joy and help to many devout and reverent souls.

Christ has never before been so extensively a study, by literati and intellectual artists and philosophers, as during the last half century,—unless an exception be made in favor of the period which marked the effort of Gnostic philosophy to absorb the gospel, and prove that the Messiah was one of its legitimate and later and higher products. He is a historic and moral phenomenon that can no longer be ignored. He will not be sneered out of sight by men who pretend to venerate the Vedas and the Koran, but who would have us believe that there is nothing deserving special attention in the narratives of Luke and the epistles of Paul. The charge of imposture rebounds with uncomfortable force upon the men who make it. The mythical theory shows the credulity of unbelief in a light as ludicrous as it is sad. Scholarship and Biblical criticism find the antiquity and genuineness of the New Testament logically indisputable. The abiding and growing power of Christian sentiment and institutions is too obvious to be overlooked or questioned. The Scriptures will not be buried out of sight, and the faith and reverence which they beget, instead of diminishing, only deepen and spread themselves. Research is only confirming the historic statements which enter into the gospel narratives, the literature of the centuries is more or less satu-

rated with Christian ideas, and life throbs with new vigor because the words of the Galilean Teacher have stimulated the heart of the race.

The question, therefore, "What think ye of Christ?" presses itself upon the attention not only of candid and earnest men, but makes itself heard by many of those who would gladly escape the problem which it sets them to solve. Jesus of Nazareth stands in their path, and must be recognized: He is brought before the bar of their judgment by a necessity as overmastering as that which compelled Pontius Pilate to mount the tribunal, and listen to the testimony, and render a verdict. Whether they would or not, the trial must go on. Unwelcome as the responsibility may be, there is no way of escaping it. Prudence may hesitate, fear may protest, interest may seek a way of escape, friendship may urge that men have nothing to do with the man, but necessity is too strong for logic and inclination, and will have no pity upon the sorely-tried pleader. The philosopher cannot get on another step till he has answered the question which Christ himself asked, which keeps on repeating itself through the centuries, which the human heart forever echoes, and which the professed interpreter of life must reply to before his hearers will allow him to proceed. And so Lives of Christ are multiplying on all hands. The European continent has sent us the largest number and the most remarkable of these biographies. Some of them have been able; all of them have been noticeable. Not a little study is indicated by them. Learning and scholarship, such as distinguished Germany, have been laid under contribution; and the taste and brilliance and fancy which French literature embodies, have been summoned into this service. Strauss has shown us the results of a subtle intellect working on the plane of naturalism, and Renan has given us the picture which only a pantheistic poet could paint, who subordinates consistency to effect, and who asks not so much what is true as what is impressive and beautiful.

The effort to put down Christ as either an unprincipled impostor or a mischievous fanatic, is at last given up, along with the attempt to make the gospel story a tissue of falsehoods,

palmed off upon the world's credulity by a set of designing knaves. That coarse and audacious type of infidelity has had its day. Christ's character, as drawn by the evangelists, is confessedly one having both beauty and grandeur, even when it is complained of for lacking self-consistency and completeness, or for being disfigured by excrescences. His words are admitted to be fraught with a wondrous wisdom, even when lacking philosophical accuracy, and his life is owned to be both heroic and beneficent. No artist is believed competent to evolve such an ideal from his human brain; there must have been at least some substratum of fact upon which such a conception rested, and from which it must be the outgrowth. Even the critics of the Tübingen school are forced to concede so much. The being is too real to be the exclusive product of a dream. A life from whose bosom such forces come out as inspire generations and overspread centuries, cannot be the offspring of fancy, nor can they be sustained by an irrational credulity. And so the modern biographers of Jesus bring to their tasks something else than sneers and denials; and even when their aim is to disprove Christ's right to the veneration with which Christendom has been wont to regard him, they multiply compliments while busy with disparagement, and sandwich paragraphs of eulogy between pages of destructive criticism.

The great aim of most of the Lives of Christ which have lately issued from the Continent has been to give us a character and a life from both of which the supernatural element should be wholly eliminated. They claim that wrong has been done to history, to reason, and to religion, by mingling the extrahuman with the human in the view of the Messiah. They claim that we have mistaken the marvel of the first century; that where there was a wondrous man who set forth the grand possibilities of human nature, we have insisted upon beholding a real incarnation of Divinity. They find fault with the plane of our veneration, with the lowliness of its bowing down, and with the height to which it has risen. They quarrel with our disposition to see marvels where only an orderly course of nature existed. They would translate the tones which we seem to hear coming out from unerring lips into the common speech of mor-

tals. Where we sit as unquestioning learners, they would bid us challenge the sentiment and rectify the utterance. Instead of trustfully following wherever the Leader marches, they would have men question or dispute the way; and instead of venturing all the interests of the soul upon his pledge, they would have us risk nothing out of the sight of reason and beyond the guardianship of our own right arm. As though we had been dazzled too much by Christ's glory, and had confided in him too deeply, and followed him with too much enthusiasm and self-abandonment, and were hoping too much from his ministry in behalf of men, these biographers would teach us moderation in our love, caution in our confidence, and restraint in our veneration. As though Christ were in danger of getting an excess of honor in the world, and of winning too enthusiastic a devotion!

Ecce Homo was manifestly written with a different aim. Its author, it is very obvious, was not impelled to take up the pen in grief over the too rapid progress of Christianity. It was not that the English people were studying their New Testaments too much, and with an excess of religious enthusiasm; but that the evangelists were being neglected for the sake of a lifeless naturalism, and on the ground that their narratives were puerile, and their hero was only a prophet of the past, whose special teaching humanity had outgrown, and whose religious system failed in supplying the food which builds up stalwart men;—it was in these facts that he found the duty laid on him of lifting up his fresh, clear, strong voice, and of crying, as he pointed to the Christ of Scripture and of history,—“**BEHOLD THE MAN!**”

There are those who will have it that this book was written not in the interest of faith, but in that of doubt and denial. But to us such a charge appears supported neither by the character of the work, as a whole, nor by any specific portion of it; while there is much that any Christian apologist might well have been glad to write, and which the strongest Christian preacher might have counted it a privilege to know how to utter. And the author's frank avowals in his preface, though involving some fault-finding with the extant and accepted biog-

raphies of the Great Master, when he assures us that he writes for the sake of aiding to build up a rational faith in fair but critical and doubting minds,—these avowals ought to be accepted as truthful until they are proved false. Whether the general tendency and effect of the book are in fact in the direction of his aim, is another question; but when a man tells us what he is seeking to do, it is not quite logical or charitable to accuse him of lying because he does not appear to be hitting the target.

And this brings us to speak somewhat specifically of the book and of its contents. It does not pretend to be a full and exhaustive discussion of the claims of Christianity to human confidence, and it makes no attempt to pass in review the literature or the logic which belong to the Evidences. The last paragraph of the preface contains the author's statement of his idea of his own work. Thus he makes it:—

“What is now published is a fragment. No theological questions whatever are here discussed. Christ, as the creator of modern theology and religion, will make the subject of another volume, which, however, the author does not hope to publish for some time to come. In the meanwhile, he has endeavored to furnish an answer to the question, What was Christ's object in founding the Society which is called by his name, and how is it adapted to attain that object?”

He sits down to an independent study of the evangelists' narratives of Christ as is possible, resolving to accept only “those conclusions about him . . . which the facts themselves, critically weighed, appear to warrant.” He undertook to do this, first of all, “for the satisfaction of his own mind;” and he gives the book, containing the results of his effort, to the public, in the hope that “the inquiry which proved serviceable to himself may chance to be useful to others.” Undoubtedly he has been both influenced and helped in this inquiry by the investigations and suggestions of previous writers, but he is very far from being the mere echo of other men's thoughts, or a reproducer of other men's methods. He is an earnest and laborious student, a penetrating observer, a careful interpreter, a critic of great though quiet self-reliance, neither straining after

novelties nor afraid of them; and he writes in clear, strong English, the polish of his style never being allowed to detract from its pith, directness, and vigor. He weds the English yeoman's sturdy straight-forwardness with the scholar's severe taste and the rhetorician's thorough art. It is a stalwart thinker speaking in a style that seems not only the exact measure but the complete incarnation of his thought. The word is the mould of the idea.

His views are frequently remarkable for their freshness, and his analysis and interpretation of the separate and simple incidents in the gospel narratives exhibit rare insight, and are wondrously suggestive. He is forever looking beneath the fact that he may find the principle, and his mind is one that moves generally on philosophical lines. Whenever he stands face to face with a phenomenon, one may be sure that he is not so much busied with the inspection of its features as he is with the effort to draw out its signification, classify it, and then use it as a stepping-stone to a higher plane of thought.

His remarkable self-poise is indicated by the fact that, writing upon so central a theme, he has left his readers generally in doubt respecting his real religious opinions and attitude. His statement in the preface, that no theological questions are here discussed, is strictly true. He does not employ the terms nor speak in the tone of any one of the religious parties of the day. He uses very little negative criticism. He is plainly not a partisan. He does not spend his strength in fighting creeds or phantoms. It is not easy to decide whether he holds to the usual doctrine of the incarnation or not, though he is so occupied with the work of presenting Christ. Expounding in detail the Messiah's work in redeeming men, he leaves many a careful reader asking the question, whether he accepts the doctrine of regeneration as taught in the standards of the Christian church. The book is not less remarkable, therefore, for what it does not say than for what it does say. It is positive and bold enough to startle; and yet it is so reticent as to raise questions at the end of almost every chapter to whose answers it affords no clue. Undoubtedly many readers have distrusted both the book and the author because he did not plainly

define his theological position. But that was not his object; and doubtless he believed that he should get a readier and fairer hearing if he spoke to inquirers as a student and to men as a man. What he says of Christ is of great significance; if he can get the assent of his readers to so much as he has said, he may feel that the main point is gained, and that the faith which has been planted is sure to leaven the whole mass of thought and develop into a fuller and thoroughly adequate creed. There is force in that view of the matter, and we do not therefore complain that he has not drawn out his opinions in a series of articles. He writes especially for men who are wont to think freely, and who may be disposed to repel what he would have them welcome, if it were to come bearing the stamp which they dislike. There is much that we deem both true and vital in respect to Christ and the gospel which is not found in this book; but there may have been the best of reasons for not saying it here; and what is said has served to bring out some sides of the truth with a clearness and impressiveness both admirable and grateful.

The historical character and credibility of the gospels are unhesitatingly asserted by our author. On this fundamental point the language of the book is clear; and the fact that Christ appealed to his miraculous works for testimony to support his claims is distinctly proclaimed. He says:

“Now the present treatise aims to show that the Christ of the gospels is not mythical, by showing that the character which those biographies portray is in all its large features strikingly consistent, and at the same time so peculiar as to be altogether beyond the reach of invention both by individual genius and still more by what is called the ‘consciousness of an age.’”

There is, however, a little difficulty in getting at our author's idea of Christ's real position in the scale of being. He evidently interprets in a thoroughly literal way the statement that Jesus “grew in wisdom.” Speaking of what occurred at the baptism by John, he thus writes:

“In the agitation of mind caused by his baptism, by the Baptist's designation of him as the future prophet, and by these signs, Christ

retired into the wilderness; and there in solitude, and after a mental struggle such as John had perhaps undergone before he appeared as the prophet of the nation, matured that plan of action which we see him executing with the firmest assurance and consistency from the moment of his return to society." p. 15.

And yet again he says :

"The prophetic designation which had fallen upon him had perhaps revealed to himself for the first time his own royal qualities, and the mental struggles which followed, if they had led him to a peculiar view of the kind of sovereignty to which he was destined, had left upon his mind a most absolute and serene conviction of his royal rights." pp. 31-2.

And in the masterly and admirable chapter devoted to Christ's temptation, a chapter abounding in views at once novel, striking and just, he says :

"It is such a temptation as was never experienced by any one else, yet just such a temptation as Christ, and Christ in those peculiar circumstances, might be expected to experience. . . . We are to conceive him therefore as becoming now for the first time conscious of possessing miraculous powers. . . . What is called Christ's temptation is the excitement of his mind which was caused by the nascent consciousness of supernatural power." pp. 17-18.

It is somewhat difficult, in view of all this, to determine the precise view which our author takes of Christ as the embodiment and expression of the divine wisdom. How far he was a human prophet and how far a divine Teacher, does not clearly appear from these statements. He says that Christ assumed the highest royalty,—that "he took all the diviner judgments into his own hand." "Some he assured of the forgiveness of their sins, and upon others he pronounced a severe sentence. But in all cases he did so in a style which plainly showed, so as sometimes to startle by its boldness those who heard, that . . . he considered heaven and hell to be in his hand." And as he thoroughly approves these pretensions, as being both legitimate and needful, the human prophet would appear

to be quite overpowered or absorbed by the divinity which is alone authorized to speak in the tone of the Supreme King.

He is struck by three things which mark Christ's scheme of redemption. The first is its prodigious originality; the second is the calm confidence with which he carried it out; the third is its wondrous success. He thinks that the possession and exercise of miraculous powers were naturally calculated to hinder Christ's plan quite as much as to help it. "Men were not so much disposed to admire or adore as to escape precipitately from the presence of one so formidable." His temptation was an upspringing disposition to use miraculous powers for personal ends; his victory consisted in effectually putting down the suggestion, and in imposing upon himself a strict restraint in the use of these powers. And the nobility and moral results of this self-mastery are stated in strong terms.

"This temperance in the use of supernatural power is the masterpiece of Christ. It is a moral miracle, superinduced upon a natural one. This repose in greatness makes him surely the most sublime image ever offered to the human imagination. And it is precisely this trait which gave him his immense and immediate ascendancy over men. . . . It was neither for his miracles nor for the beauty of his doctrine that Christ was worshipped. Nor was it for his winning personal character, nor for the persecutions he endured, nor for his martyrdom. It was for the inimitable unity which all these things made when taken together. In other words, it was for this, that he whose power and greatness, as shown in his miracles, were overwhelming, denied himself the use of this power, treated it as a slight thing, walked among men as though he were one of them, relieved them in distress, taught them to love each other, bore with undisturbed patience a perpetual hailstorm of calumny; and when his enemies grew fiercer, continued still to endure their attacks in silence, until petrified and bewildered with astonishment, men saw him arrested and put to death with torture, refusing steadfastly to use in his own behalf the power which he conceived he held for the benefit of others. It was the combination of greatness and self-sacrifice which won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the *Cross of Christ*." pp. 55-7.

It would be hard to find fault with that statement, or see in it any other sentiment than that which Paul emphasizes so

powerfully, and repeats so often, and develops so impressively in the epistle to the Philippians, when he speaks of him who thought it not robbery to be equal with God, but emptied himself and became obedient unto death, even the death of the cross; and who, for this reason, has been exalted, and won a name which is above every name.

Philosophical as our author is in mental tendency and habits of thought, he yet sees something far higher than an ordinary philosophic method in Christ's scheme, and something more grand and unique in Christ's success. It is rare that one finds a more striking and satisfactory statement of the contrasting elements of the philosophic and Christian systems. Selecting the great Athenian as the best representative of the philosophical method, he thus sets him and his scheme over against Jesus and the gospel. Few readers will wish the extract shorter:

“ Now in all this we find Christ at the very opposite extreme. As with Socrates argument is everything and personal authority nothing, so with Christ personal authority is all in all, and argument altogether unemployed. As Socrates is never tired of depreciating himself and dissembling his own superiority to those with whom he converses, so Christ perpetually and consistently exalts himself. As Socrates firmly denies what all admit, and explains away what the oracle had announced, viz., his own superior wisdom, so Christ steadfastly asserts what many were not prepared to admit, viz., his own absolute superiority to all men, and his natural title to universal royalty. The same contrast appears in the requirements they made of their followers. Socrates cared nothing what those whom he conversed with thought of him; he would bear any amount of rudeness from them; but he cared very much about the subject of discussion and about obtaining a triumph for his method. On the other hand, the one thing which Christ required was a certain personal attachment to himself, a fidelity or loyalty; and so long as they manifested this, he was in no haste to deliver their minds from speculative error.

“ We may be sure that so marked a contrast does not arise merely from the difference between a Semitic and a European mind. The truth is that as the resemblance between the earliest Christian church and a philosophical school is delusive, so is the resemblance between Christ himself and any Greek philosopher. Christ had a totally different

object and used totally different means from Socrates. The resemblance is, no doubt, at first sight striking. Both were teachers, both were prodigiously influential, both suffered martyrdom. But if we examine these points of resemblance, we shall see that martyrdom was, as it were, an accident of the life of Socrates, and teaching in a great degree an accident of Christ's, and that their influence upon men has been of a totally different kind—that of Socrates being an intellectual influence upon thought, that of Christ a personal influence upon feeling. What real student of Socrates concerns himself with his martyrdom? It is an impressive page of history, but the importance of Socrates to men has no concern with it. Had he died in his bed he would still have been the creator of science. On the other hand, if we isolate Christ's teaching from his life, we may come to the conclusion that it contains little that could not be found elsewhere, and found accompanied with reasoning and explanation. Those who fix their eyes on the Sermon on the Mount, or rather on the naked propositions which it contains, and disregard Christ's life, his cross, and his resurrection, commit the same mistake in studying Christianity that the student of Socratic philosophy would commit if he studied only the dramatic story of his death. Both Socrates and Christ uttered remarkable thoughts and lived remarkable lives. But Socrates holds his place in history by his thoughts and not by his life, Christ by his life and not by his thoughts.

“It follows that it is a mistake to regard Christianity as a rudimentary or imperfect moral philosophy. Philosophy is one thing, and Christianity quite another. And the difference between them lies here—that philosophy hopes to cure the vices of human nature by working upon the head, and Christianity by educating the heart. The philosopher works upon the man in isolation, though he may for convenience assemble his pupils in classes. He also abstains carefully from biasing his feelings by any personal motives, and abjures the very principle of authority, making it his object to render his pupil his own master, to put him in possession of a rule by which he may guide his actions, and to relieve him from dependence upon any external guardianship. Christianity abhors isolation; it gathers men into a society and binds them in the closest manner, first to each other, and next to Christ himself, whom it represents as claiming their enthusiastic devotion on the ground of gratitude, and as exhibiting to them by a transcendent example, and also incidentally by teaching, but rather rhetorical than scientific teaching, the life they should lead.” pp. 105–8.

“The healthy mind of the philosophers is in a composed, tranquil, and impartial state; the healthy mind of Christ is in an elevated and enthusiastic state. Both are exempt from perturbation and unsteadiness, but the one by being immovably fixed, and the other by being always powerfully attracted in one direction.” p. 158.

The peculiarity of the Christian spirit is repeatedly stated, and the terms of the statement indicate that, however cool, deliberate, intellectual, and philosophic the author may be, he does not overlook at all the intense emotional life and fervid energy upon which the New Testament puts its emphasis. He says, in his own vigorous way:

“No heart is pure that is not passionate; no virtue is safe that is not enthusiastic.” p. 14.

“All other faults or deficiencies he could tolerate, but he could have neither part nor lot with men destitute of enthusiasm.” p. 160.

“Christianity is an enthusiasm, or it is nothing; and if there sometimes appear in the history of the church instances of a tone which is pure and high without being enthusiastic, of a mood of Christian feeling which is calmly favorable to virtue without being victorious against vice, it will probably be found that all that is respectable in such a mood is but the slowly-subsiding movement of an earlier enthusiasm, and all that is produced by the lukewarmness of the time itself is hypocrisy and corrupt conventionalism. Christianity would sacrifice its divinity if it abandoned its missionary character and became a mere educational institution. Surely this Article of Conversion is the *articulus stantis aut cadentis ecclesiae*. When the power of reclaiming the lost dies out of the church, it ceases to be the church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one. Where the power remains, there, whatever is wanting, it may still be said that ‘the tabernacle of God is with men.’” pp. 277-8.

The Christian spirit is called the “Enthusiasm of Humanity;” and the reason given for the name is that it denotes that respect for human beings which no one altogether wants, raised to the point of enthusiasm. “This enthusiasm is emphatically the presence of the Holy Spirit.” As love provokes love, so, though few perceive sufficient merit in human nature to evoke

it, it is possible to conceive for Christ an attachment and veneration that absorb the soul; and so when ordinary humanity is thought of as represented by Christ, and common souls are seen as his brothers and belonging to his consecrated kind, each member of the race may be regarded "with awful reverence and hope." And as all virtues perpetuate themselves in some manner; as the pattern once given will be printed in a thousand copies; as a noble enthusiasm expels or subdues all selfish tendency; and as the consummate form of this enthusiasm was brought out in Christ, it becomes possible for men to catch and imitate it, and so its tide flows on, a stream of refreshment traversing the centuries. Whether the author means by these terms just what Paul means by the love of Christ constraining us, and by the Spirit of life which makes the soul free from the law of sin and death, and renders it a new creature, we may not positively know. That he supposes he does is obvious; and it may be presumed that he employs the philosophical terms and method as a means of reaching those who might arm themselves against ideas that come clad in a theological nomenclature.

But the temptation to quote must be resisted, and this article be hastened to its end, though much which we intended to say be left for another occasion. But here is a paragraph touching the proper method of keeping alive this enthusiasm of humanity, or as we should say, of nurturing the religious life, too suggestive and forcible to be omitted:

"If then the Christian Humanity is to be maintained at the point of enthusiasm in a man upon whom the cares of middle life have come, he must not content himself with paying others to do Christian work. He must contribute of his gifts, not merely of his money. He must be a soldier in the campaign against evil, and not merely pay the war-tax. But then it is too much to expect that he should find work for himself. Spenser allegorizes ill when he represents his Red Cross Knight as pricking forth alone in quest of adventures. At least this sort of soldiering is long out of date. In civilized war, men are marshalled in companies and put under the orders of a superior officer. To drop the figure, a flourishing church requires a vast and complicated organization, which should afford a place for every one

who is ready to work in the service of humanity. The enthusiasm should not be suffered to die out in any one for want of the occupation best calculated to keep it alive. Those who meet within the church walls on Sunday should not meet as strangers who find themselves together in the same lecture-hall, but as coöperators in a public work the object of which all understand, and to his own department of which each man habitually applies his mind and contriving power. Thus meeting, with the *esprit de corps* strong among them, and with a clear perception of the purpose of their union and their meeting, they would not desire that the exhortation of the preacher should be, what in the nature of things it seldom can be, eloquent. It might cease then to be either a despairing and overwrought appeal to feelings which grow more callous the oftener they are thus excited to no definite purpose, or a childish discussion of some deep point in morality or divinity better left to philosophers. It might then become weighty with business, and impressive as an officer's address to his troops before a battle. For it would be addressed by a soldier to soldiers in the presence of an enemy whose character they understood and in the war with whom they had given and received telling blows." pp. 242, 243.

There may be some minds so warped by prejudice, and so prone to go astray as the result of an abiding false aim, that they will find in this book a seeming buttress against their skepticism, and turn its fresh and original suggestions into pretences for rejecting the old evangelical theology that is saturated with the life-blood of the atonement; but we cannot avoid the conclusion that the general influence of it will be grateful. Candid but doubting minds can hardly help finding the Christian revelation a grander thing than they had deemed it, when they have studied this portrait of its great central figure. And reverent students of the Messiah's words and life, who would know more that they may love with fresh fervor, can hardly sit down before this artistic and clearly-drawn character, without finding the eyes moisten, and the heart swell, and the confidence become more trustful, and the veneration deepen, and the dutiful purpose leaping toward a higher service. Bewildered spirits will take its leading and find light. Not all minds will find nutriment here, and some hearts will fail of gaining vigor in movement by coming in contact with these forces. The book is

written for those who need and can take in its offered blessing; and they will thank the writer for his vital words, and feel a new assurance that the Christian scheme which has wrought so wondrously already, is to have a future not less glorious than it appears foreshadowed in the closing paragraphs of the volume, than which nothing can be better adapted to end this notice of one of the most significant books of the time:

“But the achievement of Christ, in founding by his single will and power a structure so durable and so universal, is like no other achievement which history records. The masterpieces of the men of action are coarse and common in comparison with it, and the masterpieces of speculation flimsy and insubstantial. When we speak of it the commonplaces of admiration fail us altogether. Shall we speak of the originality of the design, of the skill displayed in the execution? All such terms are inadequate. Originality and contriving skill operated indeed, but, as it were, implicitly. The creative effort which produced that against which, it is said, the gates of hell shall not prevail, cannot be analyzed. No architects' designs were furnished for the New Jerusalem, no committee drew up rules for the Universal Commonwealth. If in the works of nature we can trace the indications of calculation, of a struggle with difficulties, of precaution, of ingenuity, then in Christ's work it may be that the same indications occur. But these inferior and secondary powers were not consciously exercised; they were implicitly present in the manifold yet single creative act. The inconceivable work was done in calmness; before the eyes of men it was noiselessly accomplished, attracting little attention. Who can describe that which unites men? Who has entered into the formation of speech which is the symbol of their union? Who can describe exhaustively the origin of civil society? He who can do these things can explain the origin of the Christian church. For others it must be enough to say, ‘the Holy Ghost fell on those that believed.’ No man saw the building of the New Jerusalem, the workmen crowded together, the unfinished walls and unpaved streets; no man heard the clink of trowel and pickaxe; it descended *out of heaven from God.*” pp. 354, 355.

ART. VII.—OUR WORK IN CITIES—THE CHICAGO CHURCH.

The rate of the future progress of the Free Baptist cause on this continent, is to be determined now mainly by the success or failure of our efforts to establish city churches. In the past our progress has been greatly hindered by the want of them, but, despite that hinderance, we have been able to make progress. It will not be so, we fear, in the future. We have come to a stage of development where, to fail in planting city churches, will be the failure of our cause. To stand still now is death. To go forward is the only path of life; and to go forward our cause must be more fully represented in cities.

The accumulated treasures of cities, and especially the spirit of enterprise which they nourish, are almost absolutely necessary to the success of great worldly undertakings. It matters not that somebody has said that cities are the ulcers of the state, and it matters not how much truth there may be in the remark, in some particular aspects, it still remains true that cities exert the chief influence in developing and directing the forces of civilization. Their influence is nearly or quite as important in securing great conquests for the Redeemer's kingdom, as it is in worldly affairs. It was neither an accident, nor incident, that the first Christian church was established at Jerusalem. Neither was it an accident that the apostles planted churches in Antioch, Philippi, Corinth, and in Rome. Divine wisdom guided their labors in establishing those churches as centres from which to act on the surrounding country. Therein the more natural order of proceeding in church extension is indicated.

We readily grant that there have been periods of persecution and overwhelming corruptions, when true religion had to seek a place of refuge in rural retreats, and in mountain fastnesses. The preservation of truth and purity is then the immediate object of the divine dispensation, and not that of the immediate extension of the cause. And further, we believe that the hand of God kept us from those overpowering corruptions by which the church in this country has to such a wonderful extent bow-

ed the knee to the Moloch of slavery. But that day of trial is passing away, and it is God's will that we should seek enlargement. The seed preserved, should now be scattered broadcast.

Very peculiar, in respect to cities, was all the earlier part of our history. It is now nearly ninety years since the first church of our denomination was formed in the rural town of New Durham, in the State of New Hampshire. Randall and the others who entered into that organization had perhaps no thought that the influence of their movement would ever extend beyond their immediate neighborhood.

In the State of New York, and other States, in rural regions, similar movements began about the same time, and one or two probably a little before 1780, the time above alluded to. The leading men were unknown to one another, and had but the unity of longings for a certain form of religious doctrine and practice, and a common hatred of Antinomian despotism.

All of these movements were carried on without the aid of a press, at least in our present understanding of that term, for more than a generation. Acquaintance with one another was slow; development was slow; organization was slow; and slower still was the movement for uniting all their forces in a common organization. A few observations in detail will make these points apparent.

The movement from New Durham, which ultimately proved itself to be the strongest, was so sluggish in respect to organization, that it did not form the General Conference till 1827, nearly a half century from its inception; and more than half the time of our whole existence as a denomination, in the popular understanding. This very long delay, however, was caused chiefly by the death of Randall, in 1808, after which the whole movement, losing its chief guide, fell into a sort of interregnum. There was neither chief man to guide, chief place for centre, nor chief interest to serve as a rallying-point. The good cause, like the seed in the parable, grew, but no one knew how. To all human appearances the conditions of decay and disintegration were present, but, despite all improbabilities, the Spirit that brooded of old upon the face of the deep, preserved the life before given by Himself, and at length brought

forth organization to embody that life and send it down the tide of the centuries.

After the completion of the first cycle of organization, in the formation of General Conference, ten or fifteen years more passed away, before the similar movements, which are now embodied in the denomination, were brought within the compass of one body. As an offset, however, to this tardiness, it is pleasing to observe that the elements were brought together by the sheer force of attraction, without outward pressure or manipulation. The union was so complete that even tendencies to secession possessing real significance have never become manifest.

As the one movement was beginning to absorb the rest, this progress was suddenly arrested by slavery. It was not with us as with most other denominations, an internal disturbing force, but an outward impediment, limiting our southward progress, where, but for slavery, the progress had been easy and rapid. It is just about a generation since this southward progress was suddenly and entirely arrested. Once more this field begins to open for us.

While we glance southward and are grateful to believe that those wide fields will soon invite us, we do not forget that one of the Free Baptist movements in the North, which began about the time our denominational organization came to embodiment in the formation of General Conference, still remains, in its organization, distinct from the larger body of Free Baptists. We refer to the movement in the province of New Brunswick, and which spread also into the neighboring province of Nova Scotia. This movement, on the whole, especially in New Brunswick, has been so far the most rapid in progressing of all of the similar movements on this continent. It has been peculiarly fortunate in three things. At an early day it established city churches, secured a press, and it formed mission and education societies. But it is a matter of sincere regret to us that all the Free Baptists on this continent are not completely identified in organization as well as in doctrines and usages. The full fraternization of this body with us, and their hearty and efficient coöperation with us in missions, however,

already strengthen both us and them. But let there be one fold, as well as one Shepherd.

But to return to the thread of our sketch, let it be observed that only about a generation has passed away since our first surviving church was established. The progress from the country to the city in the work of church extension, we have found as slow and difficult as it is contrary to natural order. However, the only difficulty deserving the name, has been that arising from the want of suitable sanctuaries. In New York it cost a struggle of sixteen years to secure a house of worship, out of debt. Boston has struggled some years longer, and still has not seen her efforts crowned in this respect. In a few instances our efforts, so far, have proved utter failures; but in most places attempted we have, sooner or later, succeeded. The wonder is that the failures have been so few.

Now, from this hasty and imperfect survey, we think it is easy to see that, had we at an early day had strong city churches, we might from the first have had a press, our organization might have been rapid, and our progress would, doubtless, have been ten-fold greater, if not much more.

Think of the strength of the life-force which has not only survived, despite all opposition and limitations, but has gradually developed itself into an embodiment of the present proportions! A generation and more without a press; two generations out of three without city churches, and almost as long without completing the organization; two generations out of three without institutions of learning, without mission and education societies, and without almost every thing else that other denominations are wont in our age to regard as the necessary conditions of growth. To found and endow institutions of learning without the aid of strong city churches, to most would be regarded impossible. Yet, not only without such aid, but while sending men and money from the country to the city to establish churches, have we, by the good providence of our God, been able, in a single generation, to found and endow institutions of learning, whose money value is now scarcely less than a million of dollars. At the same time, we have organized and sustained our mission societies. He who does not

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properly weigh the condition of a denomination without strong churches in cities, will utterly fail to appreciate the relative greatness of the work done by our denomination the last generation.

All this has been done while city churches, so far from helping to any great extent in the work, have been a heavy tax in men and money upon the denomination. If now we change the circumstances, so that the city churches begin to give back what has been given to them, some thirty, some sixty, and some an hundred-fold, and these churches be indefinitely multiplied, it is plain that we shall enter upon a new stage of development, and that our rate of progress must be greatly accelerated. But should we fail in our church extension in cities, discouragement would check all progress, and inevitably bring disintegration.

But these are not to be; the brighter day has already dawned upon us. Soon the city churches, by combination, will be able to plant churches in other cities; to enlarge their own spheres; to encourage the churches in rural regions; and to diffuse the spirit of greater enterprise in all parts of the denomination. The example of the few brethren in *Chicago*, who have established our first church there, despite all hinderances, and especially despite the loss of one sanctuary by fire on the day of dedication, deserves to be recorded. It is not only an augury of a brighter day, but a specimen of the work of that day already come. It were well, indeed, if we had a history in detail of all the successes and failures in cities; it would serve future builders as a guide, warning from the way of disaster, and pointing out that of success.

The history of the struggle in *Chicago* up to their recent dedication, brief as it is, is both interesting and instructive.

It was in the autumn of 1862 that three families from our church in *Boston* took up their residence in *Chicago*, to which place they were drawn by business pursuits. With them was associated also a young brother, a member of our church in *Buffalo*. The first home in *Chicago* of two of these families was at the corner of *Halstead* and *West Jackson* streets, two blocks only from the place where our church now stands, at the

corner of West Jackson and Peoria streets. When the first Sabbath came, these new comers sallied forth to find a sanctuary. Deep was their pain at the thought, that in all the great city our cause was not represented by a single sanctuary, and by no gathering of Christian souls, even in a prayer meeting. It was the more painful to these because for years they had toiled and sacrificed that our cause might be represented in cities, in the places of their former abodes. Near at hand, however, they found a place comparatively congenial, in the Edwards Presbyterian church;—a church which in later days rendered our cause peculiar service, as we shall hereafter have occasion to mention.

Years before this, our cause had spread far to the West, most unwisely leaving the city of Chicago unoccupied. Frequently in his arduous services for our cause in the West did Prof. R. Dunn of Hillsdale pass through the city. Frequently, on such journeys, did he spend his nights at the public houses, not knowing one "pilgrim home" in the great city. The families before mentioned had been members of our church in Boston, when that church was under the pastoral care of Prof. Dunn. Naturally enough the old acquaintance was revived, and naturally this caused all to feel more deeply what they had deeply felt before: the great need of a church of our denomination in Chicago. Even before this, one of the brethren had felt so deeply on the subject that, when writing to Wm. Burr, Esq., late editor of the *Morning Star*, he had inquired why Mission Society and minister alike had left our cause unrepresented in so important a city. The only reply returned was a list of four names of subscribers to the *Star* in that city. Even this enlarged the circle of acquaintance among the "dispersed" of our communion in the city; one was found from Maine, another from Providence, and others from other places.

Soon after these events a week evening prayer meeting was established. Though they had no public place for assembling, one home and then another furnished them a sanctuary for the time. Jesus, true to his word, was in the midst of the few, as they joined in prayer and praise in his dear name. Nor did once assembling a week suffice them, in their united and sweet

worship. Not many more weeks passed before they instituted a Bible class. The meeting for this purpose, in like manner was in one of their residences, and then another, but it was on Sabbath afternoon. Humble beginnings truly, and with little thought at first of ever growing into a church; and much less, of ever erecting a sanctuary! But these means, employed steadily, blessed their souls in divine things. They loved their Saviour more, and became more and more attached to each other in the bonds of "brotherly love." Even to this day, the remembrance of those times always brings to the minds of those who participated in them a thrill of holy joy.

These meetings increased in number and interest. New families that had been connected with our cause in other places were found out from time to time, and induced to identify themselves with the interests of these meetings. Among those who thus came in was a lady who had been a member of a General Baptist church in England, but who, at the time, was a member of a Close Communion Baptist church in Chicago. Her husband was unconverted, and she, deeply anxious for his salvation, had faith to believe he would be converted, if he would but attend that prayer meeting. At length he came, and in answer to prayer his soul was deeply convicted. He requested prayers in his own behalf, and in a short time was rejoicing in the new life.

This was the first fruit in the way of conversions. No church had yet been formed, and perhaps there was then no conscious intention of forming one; at least not for a great while. So, the newly converted brother joined the church to which his wife belonged. In a similar manner others, during this stage of the cause, came, went away, and identified themselves with other denominations. Such events had the tendency to raise the question in the minds of the brethren as to their duty to form a church and establish a permanent interest. Another thing that urged this question on their attention, was the fact that only adults belonged to their Bible class; their children were meanwhile attending Sabbath schools in churches of other denominations, and thus these other denominations would soon have these children fully identified with them.

So the cause began and progressed. This carries us forward about eighteen months, from the autumn of 1862 to the spring of 1864, in the history of the infant undertaking. More decisive steps were now to be taken with reference to the future of the enterprise, if yet it would bear such a name. Prof. Dunn now encouraged the brethren with the hope that if they would purchase a site for a church, the churches in the surrounding regions would furnish the means to erect the edifice, especially the churches of Illinois, Michigan and Wisconsin. The brethren, thus encouraged, moved forward, forming a society or parish, and, on the 5th of May, 1864, the present eligible site was purchased in the name of the society, at an expense of \$2500.* This was a bold step, but God's spirit so prompted.

The next step was also an important one, and which, in most cases of establishing the cause in cities, might be wisely imitated. Since the brethren had possession of the land, they determined to build thereon a small chapel, which might serve as a Sunday school room, and as a place for their prayer meeting and Bible class. Besides, they arranged in their plan to have regular Sabbath services, including preaching. Their plan of raising the funds for the erection of their proposed church edifice, involved the necessity of sending an agent to visit the churches, and, as they proposed to employ a minister as an agent, it was intended that he should also preach in the chapel when it should be completed, as occasion permitted; and in his absence, it was thought he could often supply preaching by exchange with the pastors of the churches which he was to visit. All this in practice worked quite as well as could have been expected.

The site, as previously mentioned, is at the corner of Peoria

* The first board of Trustees was composed of the persons whose names follow:—David D. Garland, Charles Tebbetts, Daniel W. Holmes, Aaron P. Downs, Joseph H. Locke, Joseph M. Burdick, Freeman Clough and H. A. Jackson. By subsequent elections, the following have since, at one time or another, been or are now members of the Board:—Wm. Hopkinson, Enos Parker, S. T. W. Mills, L. S. Hodge, Charles Hopkinson, John G. Elkins and Benjamin Chase.

and Jackson streets. The church was to front on Peoria, and the chapel, in the rear of the part of the land on which the church was to be built, was to front on Jackson. The chapel building was after the design of a dwelling house, of two stories, and of dimensions twenty-two feet by forty. The lower story constituted the chapel proper, and the second could be used for a dwelling. It was further intended, upon occupying the church, to change and complete the whole chapel building for a parsonage.

Upon this particular feature of the plan we are emphatic, because, while going through the long struggle in our cause in New York city, the same had often occurred to us as perfectly feasible, and certain to lead to success, by natural and easy stages. The land once secured, it is easy, in this way, to furnish a home for the pastor, and a chapel for the Sabbath school, prayer meetings, and the usual public services. It is important to observe, further, that, while the people are few, the preaching in such a chapel is far more efficient than it can be in a large church, even if one were in possession. The conditions of certain and natural growth are secured. Every step in the future work develops church life as distinguished from a mere congregating of people to hear a sermon. The whole undertaking is thus so completely in hand, that the erection of the future church edifice can be prosecuted by stages, without overtaxing debt, and so that, stage by stage the cause grows stronger. Though the Canaan be not at once entered, it is always in plain view.

July (1864) was drawing near, when the chapel was to be completed and dedicated. A month only remains. The Northern Illinois and Wisconsin Yearly Meetings, for the first time, presented the opportunity of appeal to the brethren outside of the city. The claims of the new cause are presented by Bro. Dunn, and the noble response makes the brave hearts in Chicago more brave. Not less than \$2000, were subscribed at the sessions, and the cause heartily commended to the churches.

Not a sermon had yet been preached in connection with the cause. Rev. L. S. Parmelee was spending a little time with the brethren in the city, in connection with the Yearly Meetings

just named. At this time, the brethren were induced to accept an invitation to hold Sabbath services at the County House, (Alms House) at Jefferson, some ten miles from the city. Twenty or more attended, and Bro. Parmalee preached in that place the first sermon in connection with the infant cause. In the afternoon of the same day, the prayer and conference meeting in the same place seemed very precious to their hearts, their own joy being heightened by the good hope that the poor of this world obtained some glimpses of the riches of the world to come. Subsequently another precious Sabbath was spent there in like manner, Bro. Parmalee conducting the services again.

Trifling as these incidents seemed, they had a more intimate relation to the future prosperity of the cause than any then imagined. The Superintendent, himself a Free Baptist, has since become warden of the County Hospital, and a great support to our cause. He and four others from the same family have become members of the church of which he is an honored deacon. At the very meetings named, two of his daughters, who had been professors of religion before, were greatly revived, and both at the Wisconsin Yearly Meeting, in 1864, witnessed a good confession before many, putting on Christ in baptism. One of them has since gone to be with Christ, the first and only one from that church, to be called from work to reward.*

The chapel was dedicated, as had been expected, in July. The services were conducted by Pres. Fairfield, of Hillsdale College. In that humble place, the cause found a home for more than a year, till the basement of the church was ready for their use. The same day on which they entered the chapel, they organized their Sabbath school, which has always been prosperous, the support and stay often of the whole interest.

In November (1864) following, the church proper was form-

* **Mrs. ELECTA B. DAWSON**, the daughter of Dea. Benjamin and Mrs. L. M. Chase. She died of the cholera, after an illness of only twenty hours, on the 10th day of August, 1866. Her piety was consistent and her death peaceful.

ed, just about two years from the time the first prayer meeting was held. As the manner of inaugurating the movement for the church organization was a little peculiar, we think well to state it in the words of the church records, under date of Nov. 11, 1864:

“The Trustees, in connection with the members of the first F. W. Baptist Society of Chicago, having considered the expediency of organizing a church, and decided it was best to do so, [that is, form a church,] appointed a committee . . . to receive applications for membership, and examine the applicants and their credentials; and also appointed the evening of November 11th, 1864, as the time for organization. The committee entered upon their duty, and the names of the applicants were read from the desk on several successive Sabbaths. On the present evening, the time appointed for the organization, the exercises were commenced by a sermon . . . from Prof. R. Dunn, . . . after which the names of the applicants were read by Bro. Parmalee, and, by unanimous vote, the applicants resolved to fellowship each other in church relation.

“The organizing board consisted of Prof. R. Dunn, Revs. D. Letts, A. H. Huling, L. S. Parmalee, and — Wesscher.”

The right hand of fellowship was given by Prof. Dunn, and further exercises were conducted by Bros. Letts and Parmalee. The usual Articles of Faith and the Covenant were adopted. Thus was formed our first church in Chicago, consisting of thirty-seven members. It is pleasing to mention that he who went away for a church home came now to his *home indeed*, bringing his family with him.

The society was not, meanwhile, slacking its hand in its efforts to secure a church edifice. It found it had on hand an undertaking of great magnitude when compared with its resources. The agency requisite to the raising of the building fund was carried forward successfully by Revs. L. S. Parmalee, A. H. Chase and J. B. Page. Only a little over a year passed, from the organization of the church, when the 7th of December, 1865, came, the day looked forward to with joyful hearts as the crowning day of their exertions in dedicating to God their comely edifice, free from debt. The glad morning of the day

to end in so great sadness came. Under that date we find in the society records the following notice of it:

“The above date was the time appointed for the dedication of the church, which, by the most vigorous efforts of the Building Committee, and by the enterprise of the Ladies' Aid Society, had been brought to a state of completion, except a few minor matters. The universal expression of all who came to see the interior of the house was that it was exceedingly neat and beautiful. The society felt proud of their newly-completed house of worship, and well they might;—new, neat, tasteful, in all its appointments. We were glad to have those who had contributed so generously for its construction, come to see the investments of their donations; and, being present, their unanimous voice was: ‘We have a much finer church in Chicago than we expected to see.’

“So limited was the time, that the last stroke of the workman's hammer had barely stopped, ere the time for dedication service came. Pres. E. B. Fairfield preached the dedicatory sermon to a good audience, and everything connected with the service passed as pleasantly as could be desired.

“Within an hour, after the service, the church was seen to be on fire!”

Here the pen dropped from the hand of the Secretary, as if his heart was too deeply affected to write the history further. The house was soon consumed, but not till the alarm had gathered again the congregation around the blazing pile. Strong men were not able to restrain their tears. The property was but lightly insured. It was found that after the bills were paid, there remained toward another structure only (\$4000.) four thousand dollars.

An hour or two later, by the kindness of the pastor of the Edwards Presbyterian church and his people, their place of worship, near at hand, was thrown open for the use of our friends. The Western Anniversaries and the dedication had brought together many from other places. While the ruins of their own sanctuary were yet smoking, the congregation and friends assembled in the house thus generously opened to them, to consult upon the steps to be taken in view of their great and sudden catastrophe. After brief but tearful consul-

tation, it was unanimously resolved to rebuild. In the evening of the same day, they held a meeting to devise ways and means to accomplish the work. A liberal subscription was made on the spot. The calamity drew some strong and excellent friends to the cause. People of other denominations expressed much sympathy, and offered opportunities for soliciting contributions in their churches, and it is believed that several thousand dollars might thus easily have been gathered; but for some strange reason these kind invitations to present the cause in other churches were never accepted. The pastor of the Edwards Presbyterian church, Rev. Mr. Larimore, and others, however, did make unsolicited donations.

But there was an element in Chicago not thus moved to kindness towards our friends by their calamity. A certain party was deeply stirred with hatred. They said it was God's judgment upon them for believing and saying that "a nager is as good as a white man," and the following remarks by the *Chicago Times*, the leading pro-slavery paper of the West, contrast strangely with the humane and Christian sympathy just noticed, and present but the characteristic spleen of the pro-slavery element toward our denomination ever since 1839, when, in the name of God, we set up our banner—"No communion with slaveholders." The sermon of Pres. Fairfield on the occasion is in print in our last volume, under the title, "Christian Citizenship," and speaks for itself, and needs no defence, and no better commendation than to have the *Times* speak thus of it:

"DISPENSATION OF PROVIDENCE.

"Some rather curious proceedings were had in a Baptist church in this city on Thursday. It was a new church, and the services were dedicatory. The subjoined curious specimen of Scripture mangling we reproduce from a 'loyal' newspaper, whose report will doubtless be generally accredited:

"After this followed the dedicatory sermon by President Fairfield, who selected for his text the passage of Scripture to be found in the epistle of Paul to the Philippians, 1st chapter, 27th verse:

"Let your conversation be as becometh the gospel of Christ."

“ The speaker thought the translators had failed to express the exact meaning of the apostle in the use of the term given in the text. To him it seemed as if the apostle meant to say, ‘ Let your conduct as citizens be such as becometh the gospel of Christ.’ By this was meant citizenship in the kingdom of God, and such conduct as would best comport with that citizenship.

“ His text, therefore, suggested its own subject. The duties of Christian citizenship seemed to him a subject fitting to be discussed upon such a day as this.’ ”

“ No one will be surprised that a divine who could thus easily improve upon Paul should, without difficulty, be led to the appended ‘ loyal’ conclusions :

“ ‘ Years ago we sanctioned the sum of villanies, the fugitive slave law, and made our former villany yet darker. In this we reënacted the former sin, and made the last act worse than the first transgression. Our fathers had no right to pass such a law. The fundamental law of the nation ought always to have spoken in the clearest tones of the fundamental rights of man, guaranteeing to him the right to life, liberty, and the pursuit of happiness. And if the present generation refuse to ratify the constitutional amendment abolishing slavery, upon their heads will rest all the blood that has been shed in this broad land from the fall of Sumter to the surrender of Lee. We ought many years ago to have said, we demand freedom for our brothers ; abolish slavery or be prepared to meet 100,000 bayonets. This ought to have been demanded—it ought to have been firmly said thirty years ago. Glorious old John Brown ! He dared to die for freedom ! He was wiser than Wise, and Wise was a fool to hang him. His soul has been marching on, until, voiced by a million stalwart warriors, at last it has culminated in the grand anthem, “ Glory, Hallelujah ! ” ’ ”

“ God, it seems, was of the opinion that we had one too many churches in this city prostituted to the celebration of abolition orgies, for a few minutes after the close of the services in this one, it was burned down. We believe in special providences. We believe that the boys who mocked at Elijah were eaten by the bears for their irreverence, and not because the bears were particularly hungry. The coming of the bears was not accidental, but ordered. Whether it is worse to say, ‘ Go up old baldy’ twice, than to sing hallelujahs to a horse thief and murderer while professedly dedicating a temple to the worship of God, is a question about which there ought not to be two opinions. We think that the coming of the devouring fire, like that of the devouring bears, was not accidental, but ordered. This

opinion is strengthened by the fact that the furniture of the church was burned a few nights ago in a warehouse, a circumstance which should be pregnant with warning to insurance companies how they take risks on appurtenances to John Brown churches. They have too long insulted the Almighty by irreverent fanaticism in professed worship, and in this dispensation of his providence they may learn that

‘The power incensed the pageant will desert
The priestly robe and sacerdotal state.’ ”

But the society and board of Trustees entered upon their work of erecting a larger and better structure than the one so suddenly destroyed. The very boys of the street were accustomed to comment upon the energy thus displayed, by saying, as they saw the second structure rising on the ruins: “Next time it burns, it will be brick.” Rev. J. P. Blanchard was employed to resume the weary work of the agency which all had so fondly hoped had accomplished its mission. The fragment of the chapel, which the flames had spared, was repaired in four or five weeks, despite the severity of the winter, though in this repair it lost one story. The courage and prompt energy which led to the repair of the chapel, were, under God, the preservation of the whole enterprise. The Sabbath school again rallied. The services of week evenings and Sabbaths were again resumed on the old spot. It was a year of hard waiting, it is true, for the church and congregation, but the Sabbath school continued to prosper.

A year from the first dedication came the second, December 9th, 1866, this time on Sabbath. Two or three days before, the Western Anniversaries occupied the vestry, which had also been occupied two or three months by the church in place of the chapel. In the public meetings the brotherhood passed some resolutions on the state of the country, greatly to the annoyance of the *Times*. The war was over, and slavery gone forever, and the ex-slave is soon to vote, according to the *Times*, but, with chronic hatred against true Christian civilization, it cannot forgive those who were friends to the slave when his friends were few. It is proper to give the resolutions and the characteristic remarks of the *Times* thereon:

"The Freewill Baptists, in the convention of that denomination in this city on Saturday passed the following resolutions :

"*Resolved*, That we devoutly thank heaven for peace in which, in the triumph of constitutional liberty, we are graciously permitted to reap a rich reward for the awful sacrifices of the war.

"*Resolved*, That we view with heartfelt satisfaction the sublime position of our patriotic Congress, holding in check a treacherous executive, fraternizing with secessionists on the one hand, and extending the protection of the law over the freedmen on the other hand.

"The Freewill Baptists are generally supposed to be 'loyal' people, but the irony of the first resolution does not confirm the supposition. The reward which we are 'now reaping,' 'in the triumph of constitutional liberty,' is something so intangible, invisible and incomprehensible, that to say it compensates for the 'awful sacrifices of the war,' is polished sarcasm. Considering that the refusal of the South to ratify the amendment has knocked Congress out of its 'position,' and that it has not yet taken another, the allusion to the 'sublime position' of our 'patriotic Congress' could only have been intended as a ridicule of that body. To assail the President openly and Congress covertly shows a disaffected spirit towards the government which the Freewill Baptists should correct. Inasmuch as it is a part of their business as a denomination to look after political affairs, they should cultivate better feelings towards Congress and the President. They can exert no influence with either by assailing them with invective and sarcasm."

The exercises of the occasion on this second dedication were peculiarly joyful. Subscriptions and donations on the spot amounted to the sum of twelve hundred dollars, which, with previous subscriptions and donations, including the aid of the Home Mission Society, it is thought, will free the property from debt. The whole property is estimated now at from \$15,000 to \$20,000. The sermon, by Prof. Dunn, we believe is soon to appear in the Morning Star, and to that paper we refer the reader for the full details of the proceedings of that joyful day.

Thus, in four years, the little band in Chicago, cheered and aided by the noble coöperation of the brethren of other places, had accomplished what may well be called a miracle of enterprise. They had secured a site; they had built two chapels

and two churches; their prayer meeting had grown into a society, a Sunday school, a church, and a congregation. After entering the vestry of the second church, the services had been chiefly conducted by Prof. Dunn, assisted by President Fairfield and others, and upon their most favorable attendances the room was full. Yet all these four years had passed with little or no pastoral labor. The brethren who had carried forward the agency had neither time nor opportunity for such labors, and it is a wonder, both how they did so much, and how the cause survived and strengthened with so little direct pastoral labor through so long a time.

The following appreciative remarks of the *Morning Star*, strong as is their language, on the success of this undertaking, but inadequately indicate the toil, sacrifice, and Christian heroism with which the cause has been borne forward so rapidly over all obstacles and despite what to others seemed overwhelming adversities:

“We give up the most of our first page in this week’s issue to the report of the proceedings of the Western Convention, recently held in Chicago. We most heartily congratulate our brethren in that city upon the completion of their second house of worship, and upon their success in sweeping off the entire debt from the property on the day of the dedication. Their generosity, courage and faith, which would not acknowledge a fatal disaster in the conflagration of a year ago, and which turned the discouragement into a stimulus, deserved the triumph which they have won. Their example will not fail to stir up energy elsewhere. They are sending abroad the saying of Christ—‘All things are possible to him that believeth,’—interpreted, illustrated, and emphasized anew. We thank God for the past which they have made noble and secure; we wish them every success in the future which their fidelity and God’s blessing may purchase.”

Though the general prosperity has been such, in outward things, it would be liable to give a wrong impression, if we should fail to note that the church proper did not prosper correspondingly in spiritual things. There was no opportunity for holding protracted meetings. There was neither place for the assembling, nor preacher to direct in them. The church,

though organized with thirty-seven members, had scarcely made any progress in the two years from its formation, when, at the second dedication, the writer of this article became pastor. He is informed by those who have opportunity to know, that there are scarcely fifty members in the city. Notwithstanding this, there is a good beginning of a great and good church, as we trust, under God, it may be made in the use of the appropriate means. The success thus far is great, not in itself compared with what the rich and experienced have done, not in the work which a church as a religious body is formed to do as its peculiar mission, but great in planting the germ of a great cause, great in giving the outward conditions for spiritual work, great as an example to our whole denomination, great in the work of extending the cause from the country to a city which is destined to be in a few years probably only the second or third in population on this continent.

In the light of this example, we may see that it will be the basest neglect of our Master's cause, if we are not represented before long in the great cities of Cleveland, Toledo, Cincinnati, and St. Louis. If the brethren in the city and out of the city emulate the example of Chicago, these cities, one after another, can be successfully and rapidly carried. In the light of this example, we trust the time will soon come when the families that move from our churches into the great cities, or, indeed, that move anywhere, will cease to hide themselves ignominiously from their brethren and their own cause. We trust, too, that it may have the effect to stimulate the raising of a large building fund, with the view of extending our cause. We must not stop with the cities named. Before our centenary (1880) comes, it is our duty to have our cause represented in all the great cities of our nation, not omitting one of the North, or South, or Pacific slope. Philadelphia, Harrisburg and Chicago, so recently and so wonderfully, and, we believe, so successfully, occupied by us, should fill our hearts with gratitude, and stimulate us to devise liberal and great things for Zion.

ART. VIII.—THE SIN AGAINST THE HOLY SPIRIT.

“Therefore, I say unto you, all sin and blasphemy shall be forgiven to men ; but the blasphemy of the Spirit shall not be forgiven to men. And whosoever may speak a word against the Son of Man, it shall be forgiven him ; but whosoever may speak a word against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the one to come.” (Literal Translation of Matt. 12 : 31, 32.)

What this passage and its parallel passages in Mark and Luke really teach has been a subject of much diversity of opinion and doubt. It has been a subject of diversity of opinion according as theologians have adhered to the school of Chrysostom and Hycronomas, or of Augustine, and of doubt to the humble inquirer after truth, who fears lest his day of grace has passed. In attempting to investigate the true meaning of the passage, we do not propose to discuss critically and at length its words and phrases, none of which are ambiguous, or need explanation, except perhaps the last clause of the 32d verse, which might be misconstrued by a class of interpreters. Its real import is, however, placed beyond all controversy by the light thrown upon it by the corresponding portion of the parallel passage in Mark, which reads, instead of, “It shall not be forgiven him, neither in this world nor in the world to come,” “Hath never forgiveness, but is in danger of eternal damnation.”

In treating this subject, we propose to answer certain questions which, as we conceive, might be asked in reference to the passage, and thereby unfold its true meaning.

I. *What was the particular sin which called forth from our Saviour the declaration contained in the passage ?*

Christ had, on the occasion of its utterance, performed a miracle by casting out a devil from one who was both dumb and blind, and in consequence of which “All the people were amazed, and said, Is not this the Son of David ?” The power of working miracles, which the Son of God then exercised, was the highest evidence of his divinity, for it either con-

vinced, or should have convinced, all that he was more than human.

The Pharisees believed in demoniacal possessions, and ascribed them to Beelzebub, the prince of devils. They claimed to have power over them; for the possession of such power served to give them sanctity, which they coveted, in the eyes of the common people. Christ, in order to show that he was a teacher sent from God, employs the same means which they employed to acquire sanctity and superiority, and he uses it to a far greater extent, for their miracles were only pretended ones. It would have followed, had they been consistent with themselves, that they would have acknowledged Christ to be divine. But instead of following the highest dictates of reason and conscience, they ascribe the power of Christ to cast out devils to Beelzebub, and, at the same time, they accused him, of whom alone it could be said that he knew no sin, of possessing an unclean spirit.

It should be here observed that, in consequence of this claim of the Pharisees to have power over demoniacs, is seen the force of the question of Christ: "If I, by Beelzebub, cast out devils, by whom do your children cast them out?" That is, if I have an unclean spirit, so have they?

This act of ascribing the miracles of Christ to the agency of an unclean spirit was a most heinous sin, committed wilfully, deliberately, and in opposition to light as clear and knowledge as perfect as any people ever enjoyed. The people of no other age were ever permitted to look upon and converse with the Son of God incarnate, to listen to his instruction and witness his miracles.

Those Pharisees who accused Christ of possessing an unclean spirit must have been hopelessly gone in sin; for upon no other supposition can we account for their course of conduct. It was this wilful blindness and opposition that called forth the declaration of the passage. A sin had been committed which was to be forgiven neither in this world nor in the world to come.

II. *Does the sin against the Holy Spirit consist in any one specific act?*

Some have contended that there is only one act of sin which

can be regarded as the unpardonable sin, and that special care should be taken lest that act be committed. This view seems to us untenable.

A sin of any kind does not consist so much in the act performed as it does in the state of mind or in the motive with which it is performed; that is, sin is subjective in its character, rather than objective. This is true of the unpardonable sin. It is reasonable to suppose that any other act of those wicked Pharisees, resulting from a state of mind equally sinful, would have been as severely denounced by our Saviour. Why the sin which they then committed was the one particularly pointed out, as it seems to us, was that it argued a state of mind and heart as depraved as any other sin committed by man, and which, at that time, came under our Saviour's observation. It was a sin not only against the clearest light and the most perfect knowledge that a people ever enjoyed, but also against that inward monitor, the conscience, which had become so blunted that it failed to give its accustomed reproofs. This one act of theirs served to indicate the state of their hearts, and to show that they were hopelessly gone in sin. Christ, who failed to improve no opportunity that he might impart instruction, takes advantage of the circumstance and the occasion to teach a great truth.

III. *Is the sin against the Holy Spirit peculiar to any one age?*

This question, like the preceding, is one upon which the opinion of theologians have been divided; many contending that this sin could be committed only in the age of Christ by the Pharisees, or by those equally wicked. Illustrious names are arrayed on each side of the question. If Chrysostom, Tillotson, Wesley, and Adam Clarke can be cited to prove that this sin was peculiar to one age, so can Augustine, the theologians of the Reformation, and Chalmers be cited as holding a contrary opinion, and one which is, at the same time, that of many eminent Biblical scholars now living; and it is also supported by reason and the nature of the case.

As a general rule, the teachings of Christ are adapted and designed to meet the wants of man in every age. The lan-

guage of Christ in this passage is general. After witnessing the conduct of the Pharisees, his spirit seems to have been stirred within him, and he is prompted to utter a truth of universal application. The language and the form of expression which he employs are general, designed for all mankind. It was "*to men*" that all sin and blasphemy should be forgiven, and not unto the Pharisees merely. It was "*whosoever speaketh a word against the Son of Man;*" that is, any man in any age. Although Christ is no longer personally present on earth, and the age of miracles has long since passed, yet men can and do as effectually commit the sin against the Holy Spirit as did the Pharisees in the days of his flesh; but the circumstances under which this sin is committed have, in a degree, changed.

Again. It would not be unreasonable to suppose that this sin is more liable to be committed under what is termed the dispensation of the Spirit, when the Spirit is the great agent which Christ employs to accomplish his work on earth, than it was when he himself was personally present, and the Spirit's influence had not been so abundantly given.

The commission of this sin was not confined to one particular age, neither is it, as many seem to suppose, an uncommon one, having been committed by only a few of the more abandoned among men. What was true of the Pharisees in the days of Christ, is also true of the hardened sinner now. Many have committed this sin. In that coming day, when the secrets of all hearts shall be known, no lamentation will, we believe, be more common than this one, "I have sinned against the Holy Spirit," or, "I did despite to the Spirit of grace."

IV. *In what does the sin against the Holy Spirit, at the present day, consist?*

It has already been shown that the sin against the Holy Spirit consists in no specific act; which is really the case unless what we shall now show it to be may be regarded as such. What was said in answer to a former question had reference rather to the Pharisees than to the sinner of the present day.

But in what does a sin against the Holy Spirit consist? The sinner is by nature in a state of enmity to God, and it is

impossible for him to become reconciled to him without the agency of the Holy Spirit. "No man," said our Saviour, "can come unto me except the Father which hath sent me draw him." "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." So completely is man joined to his idols that, without the agency of the Holy Spirit, he would still remain in a state of sin and opposition to God. All the light, knowledge, and opportunities which he enjoys would prove of no avail. But this Agent is ever present, giving timely warnings, enforcing truth, impressing the monitions of providence, and inviting the sinner to repentance and to Christ.

The Spirit, persistently resisted, fails at length to do his work; the conscience, whose promptings have been so often unheeded, is silent, and the most solemn warnings, of whatever character, whether they come from the word of God, the preacher, or the teachings of Providence, fail to be heeded. They who have thus resisted the Holy Spirit, have as effectually said, "He hath an unclean spirit," as did the Pharisees of old; since they have refused the Spirit to be their guide and sanctifier. They have "trodden under foot the Son of God, counted the blood of the covenant an unholy thing, and have done despite to the spirit of grace." Those who have done thus may be said to have blasphemed against the Holy Spirit, or to have committed the unpardonable sin.

This sin, let it be borne in mind, is not unpardonable in the sense that the blood of Christ is not sufficient to cleanse from all sin, for he has expressly declared that he that cometh unto him he will in no wise cast out. Those wicked Pharisees, had they repented and accepted Christ, might have obtained forgiveness; but so persistent were they in their course, and blind in their understanding, that their doom was as fixed and certain as it will be at the judgment. Repentance was to them theoretically possible, but practically impossible. The difficulty all lay with themselves. They would not come to Christ that they might have life. What was true of those Pharisees is also true of the hardened sinner at the present day. Who has not met and cannot single out in his own mind those with

whom the Spirit of God once strove powerfully, but they have so continually and persistently resisted this influence that he strives with them no longer? It is true that Christ stands ready to receive them, if they would come to him; but to them Calvary has no charms, the gospel is an idle tale, and a life of holiness of all things the most repugnant. We have no hesitancy in saying that the doom of many in almost every community is as fixed and certain as it will be in the future world. This is indeed a solemn fact; but God has said that his Spirit shall not always strive with man. Such is what we consider the sin against the Holy Spirit to be,—a constant and persistent rejection of his influence.

But does any one ask, in this connection, how a sin against the Holy Spirit comes to be regarded as greater than one committed against God, or against Christ, since it is declared that all sin and blasphemy shall be forgiven to men, but the blasphemy of the Spirit shall not be forgiven to men? The answer to this question is at hand, and it is one which coincides with the view already presented, serving to strengthen it, and to place it in a clearer light. The sin against the Holy Spirit is greater than a sin against the Father, or one against the Son, since it includes these, and is at the same time the act of neglecting the last offer of pardon and forgiveness. It is but the close and winding up of every kind of resistance and transgression against Father, Son and Spirit.

When man rebelled against God, it would have been just on his part to cast him off forever; but the door of mercy was not closed. God in infinite love provided a way for his escape by sending his Son to procure his salvation. But this did not avail; the Son was despised and rejected. Notwithstanding the provision was free and full, man would have been still left to perish. He must be invited and even entreated to partake of the great feast. Both Father and Son sent forth the Holy Spirit, that he might be continually striving with the sinner to induce him to accept the proffered pardon and forgiveness. He who wilfully does despite to this Spirit, by refusing to heed his invitations and warnings, also tramples under foot the Son of God, and slights the mercy of the Almighty himself. He

thus commits a sin which shall not be forgiven him either in this world or in the world to come. The sin of man against God may be forgiven; so may also that against the Son; but when this sin against the Holy Spirit is committed, including, as it does, the other two, the limit is reached; he is left alone; he is given over to hardness of heart and blindness of mind. There is no hope in his case; all is darkness and despair. The command has been given: "*Cut it down; why cumbereth it the ground?*"

ART. IX.—CONTEMPORARY LITERATURE.

THOUGHTS selected from the Writings of Horace Mann. Boston: H. B. Fuller & Co. 16mo. pp. 240.

The Lectures and Addresses, as well as the Life of Horace Mann, have already been noticed in these pages; and from the approving words there written respecting the author and his utterances, we have nothing to withdraw. He was a strong, clear, penetrating, exact and analytical thinker; a man in whom conscience was a royal element; whose hatred of evil was both a principle and a passion; whose philanthropic spirit and labors would have been noticeable in any land or age; a most laborious and practical worker; not without religious devoutness, but especially reverent before the comprehensive laws and grand processes of nature; finding altars in the fields no less than in the churches; interpreting the word *education* more broadly than almost any other man in the country, and laboring for it with a self-devotion as rare as it was sublime; terrible in his warfare against wrong as an old prophet pouring out red-hot denunciations, and yet beautiful and tender in his love for all blessed things as a mother's affection for her child;—such was Horace Mann.

As a writer he was always one of those having something of importance to say, and he said it always with force and fervor, often with stalwart expression, sometimes with a high artistic skill. There are many real gems of thought such as can easily be detached from the body of his discourses without seriously impairing their value or lessening their effect. Such a work has been done in the preparation of this very admirable little volume, whose pages glow from beginning to end with golden thoughts and words that seem flaming with heat and throbbing with intense life. It deserves to be, and must be, the daily companion of men and women who enjoy communion with a noble nature in its noblest moods. Those who only know Mr. Mann through this

volume will know enough to warrant his being put on the select list of thinkers and writers, and many who make his acquaintance here will not be satisfied till they go further and know him better.

Opening the book at random, we came upon the two following paragraphs, which indicate what sort of a feast is here served up :

“There has been an order of men,—the real magnates of the earth, the mighty priesthood of truth, the more than prophets,—the *producers*,—of human welfare, who have come forth from their deep communion with nature, as Moses came down from the mount, radiant with holy light, and bearing in their hands the tablets of the eternal law. They have learned some words of that language wherewith Omnipotence commands the universe ; and when they utter these words, whether to the flaming sky, or to the cavern's depth, consenting nature hears and obeys. By these men the world has been taught a new truth,—that just so far as we imitate God in his knowledge and his goodness, he invests us with his power. In the presence of true science and religion, the mighty elements without us, and the mightier, fiercer elements within, become tractable and docile. They obey the voice of wisdom as a flock obeys the voice of its shepherd.”

“If man moves in harmony with the physical universe around him, it prospers and blesses all his works, lends him its resistless strength, endues him with its unerring skill, enriches him with its boundless wealth, and fills his body with strength, celerity and joy. But woe to the people or the man who, through ignorance or through defiance, contends against the visible mechanism or the invisible chemistry of Nature's laws. Whoever will not learn and obey these laws, her lightnings blast, her waters drown, her fires consume, her pestilences extinguish ; and she could crush the whole human race beneath her wheels, nor feel shock or vibration from the contact.”

RECORDS OF FIVE YEARS. By Grace Greenwood. Boston : Ticknor & Fields. 1867. 12mo. pp. 222.

The title-page of this volume tells us that Grace Greenwood was the author of several other books ; but she is not such a stranger in the world of letters that she needs to inform us that she is here wielding a pen which has done pretty ample service before now, and we should not confound her with any literary compeer if she had not defined herself by means of this considerable list of badges. She has always merited a hearing, and has seldom failed to get it ; her words do not grow less weighty as experience increases ; and this volume, vocalizing the deepest thought and strongest feeling of the past five years, needs no special introduction, and is likely to meet a glad welcome.

The papers here brought together are miscellaneous in their subjects and character. The first hundred pages appear under the general heading, “In Peace ;” while the remainder are arrayed beneath the significant words, “In War.” Some clew is thus given to the dates of the various articles ; while the occasion and circumstances of the first appearance of more or less of the number are stated in form. Not a few of these productions have merits of a thoroughly substantial sort ; there is more genuine mental strength displayed, and more true literary culture evinced, and more of the admirable and artistic in expression apparent, than we have before met in all her pleasant pages. The book speaks of steady growth and a fine maturity in the author.

One of the most readable and piquant things in the book is her "Taste of Camp Life;" a most vivacious account of what she saw and heard during a visit to the Army of the Potomac where she went to deliver some lectures in the spring of 1864, under the auspices of the Literary Association which sprang up in the First Division of the Second Army Corps. Of this Association thus flourishing in camp, and of her feeling in view of the invitation to go down and lecture before it, she thus writes :

"Yet I must confess I was almost terrified by my privilege. I knew not how I could ever summon courage to appear before an audience whose deeds outvoiced the grandest eloquence, whose campaigns were epic poems, whose marches were stately orations, who were writing momentous history in earth-work hieroglyphics, in Cyclopean lettering that the blind of future ages may read, and graving it into the soil in burial-trenches. But womanly curiosity and patriotic enthusiasm got the better of modesty and timidity, and I finally went, in the month that takes its name from the god of war."

But if she was appreciated as highly as she appreciated her hearers, all ordinary compliments must have been tame afterwards; and if she lectured as interestingly as she has told the story, or as ably as she has written much of this volume, she must have been admired greatly and cheered with enthusiasm.

BREATHINGS OF THE BETTER LIFE. Edited by Lucy Larcom. Boston: Ticknor & Fields. 1867. 16mo. pp. 285.

The object of this volume is so clearly and admirably stated in the Preface that there is nothing better to be done than to copy the following :

"The purpose of this little book is to blend a few brief utterances of the elder saints with words spoken by some of the most earnest thinkers of our own day; to echo, from the high grounds of faith and aspiration, voices that cannot fail to inspire the traveller struggling upward to a better life."

The selections are made from a wide field; they are generally brief, but each fully unfolds a high thought, and most of them are linked with a passage of Scripture, and with a portion of a poem or hymn. The Editor has aimed chiefly to provide a small book filled with great thoughts, without being very anxious respecting the theological position of the writer. It is meant to be a sort of every-day manual, such as may be helpful to men and women in the shop, by the fireside, in the sick-room, "unobtrusive and restful as the presence of a friend."

We unhesitatingly pronounce the volume one of the very best of its class. There is not an unimpressive or common-place selection in it. It is a stimulant to intellect, and a joy to good taste; even in its literary qualities its merits are of a high order; but, meant chiefly for the heart, it can hardly fail to fulfil its high office—voicing its needs, waking its aspirations, calling out its heroism, making it quiet and glad as beneath God's benediction. In mechanical excellence, it leaves nothing to be desired; the gems of thought have secured a worthy setting. Lucy Larcom has done many fine things, but

nothing better than this; and the motto of the publishers is manifestly "Excelsior."

THE APOSTLES. By Ernest Renan, Membre de l'Institut. Author of "The Life of Jesus," etc. Translated from the original French. New York: Carleton. 1866. 12mo. pp. 353.

M. Renan's plan embraced the writing of this book when he prepared its predecessor; and having promised the second volume to the readers of the first, there was a species of propriety in sending forth this new issue. But it will add nothing to his reputation as a scholar and rhetorician, and it will bring no fresh views to the readers who admire and are disposed to trust the author. The theories and the method of this new biographer were fully brought out in his "Life of Jesus;" he has only given them a new application in his "Apostles." He had proved himself an ingenious literary artist and skilful word-painter in that volume; he has only proved it again in this. He is a rare master of the idyl and the allegory; his imagination is wondrously active, and his attempt to eliminate everything supernatural from Christianity and from the New Testament, is about equally audacious and ingenious. There was no resurrection of Christ, save in the reverent, loving credulity of the disciples; and "the glory of the resurrection belongs to Mary of Magdala;" for "the shadow created by her delicate sensibility wanders still on the earth." "Queen and patroness of idealists, she knew better than any one [else?] how to assert her dream, and impose on every one the vision of her passionate soul." It is in such a style that Renan discusses the descent of the Holy Spirit, the conversion of Paul, the rapid outgrowth of Christianity, and the great missionary undertakings and results which marked the life of the first century. There has been no finer piece of religious romance than this written for a long time; and there has hardly been brought forward a book, since Strauss sent out his *Leben Jesu*, in which large learning and rare literary ability have been put to a sadder use.

"**SWINGIN ROUND THE CIRCLE.**" By Petroleum V. Nasby, late Pastor of the Church of the New Dispensation, Chaplain to his Excellency the President, and P. M. at Confederate Cross Roads, Ky. His ideas of Men, Politics and Things, as set forth in his Letters to the Public Press during the year 1866. Illustrated by Thomas Nash. Boston: Lee & Shepard. 1867. 12mo. pp. 290. \$1.50.

Wit and humor have their office in this world, and these letters of Nasby, now brought together in a goodly volume, have served no unimportant end. They were written in the real interest of justice and freedom and national unity; they aimed to expose the inconsistency, the mischief, and the folly of Mr. Johnson's reconstruction policy and personal procedure, and they have not been without decided effect. As a humorist he lacks Lamb's sprightly geniality, and Sidney Smith's sturdiness, and Holmes's subtlety, and Lowell's artistic method; but his hits are often admirable, and his backward strokes and side-thrusts are effective from their very indirectness. He fails to represent any specific provincialisms of pronunciation and speech in his language and orthography, follows no method, and is at times almost insipid; but the

fire soon flashes, his admirable hits provoke admiration, and the most unamiable and disloyal reader, who has just put a Presidential commission in his pocket, is forced to laugh in spite of blushes and wincing. Mr. Lincoln found relief and exhilaration in reading Nasby, and that man must have been imperfectly made up who can go through this book without many a smile and chuckle and explosion. Even Mr. Lowell takes off his hat to Nasby; and when the author of the "Bigelow Papers" recognizes a satirist, it is safe to say, *All hail!*

THE BAPTIST QUARTERLY is a new work, issued by the American Baptist Publication Society at Philadelphia, and having an aim more or less denominational. Some years since, "*The Christian Review*," which had been ably conducted under somewhat similar arrangements, lost its separate existence, and became merged in the *Bibliotheca Sacra*. But the Baptist body has never been wholly satisfied with this result, and the present work is said to be "not so much a venture of private enterprise seeking patronage, as an undertaking to which patronage was offered beforehand."

The initial number appears well, and gives good promise for the future. Besides a brief introductory, it contains six articles. The first is the very admirable Address of Rev. Dr. Lamson, of Brookline, Mass., on "Professional Power," delivered at the Newton Theological Institution in June last. He draws his lessons chiefly from the life and career of Rufus Choate, and urges them with fitting and forcible words upon the occupants of and the candidates for the pulpit.

Prof. Clark, of Chicago, discusses Plato and Platonism, in an appreciative, critical and scholarly way. Dr. Lincoln, of Providence, contributes a genial and well written paper upon F. W. Robertson; Prof. Hovey, of Newton, deals very ably with Tischendorf on the date of the Four Gospels; the Editor, Prof. L. E. Smith, under the head of New England Ecclesiastical Legislation, reproduces the Church Life of our early days, in a very vivid way, and points out the inaccurate reasoning of Dr. Palfrey, while awarding him great credit as a historian; and Dr. Caldwell, of Providence, deals in a suggestive rather than in a positive method with the question, Is there a Science of History? The Editorial Notes and Notices of Books are brief, but discriminating and valuable; showing that this department is not to be overlooked or made unduly subordinate.

On the whole, the new Quarterly gives promise of constituting a real addition to our periodical literature; and the men who are to have the immediate charge of it, afford in themselves a sufficient guarantee that it will at once prove an able and dignified exponent of Baptist principles, a stimulant to wholesome thought, and a wise teacher of candid and studious minds in any circle of life.



THE

FREEWILL BAPTIST QUARTERLY.

No. LVIII.—APRIL, 1867.

ARTICLE I.—SKETCHES OF EGYPT.

Egypt is a symbolical word. It stands for antiquity, for the cradle of civilization, and for the primary school where the rudiments of a divine and supernatural revelation were taught to the human race. It is the background of the great historic and sacred picture in which the Israelites figure so conspicuously, and which constitutes the study of successive generations. Beyond Egypt all is fragmentary and misty. Shutting the Bible, there is scarcely a distinct tone which we can hear out of the deep silence, or a clear beam of light that serves to bring out the features of the life that lies beyond this land of the pyramids and the Pharaohs. The record in Genesis is brief, and is not at all meant to gratify curiosity or reward speculation; and so it is not till the delta and the valley of the Nile have been peopled, and plenty has blessed toil, and cities have succeeded to the solitude, and life has become so significant as to embody itself in institutions and perpetuate its story in monuments,—it is not till these results are reached that the materials out of which history can be formed have been brought together. And though the pyramids and obelisks, the half-buried tombs and disfigured sphinxes, the relics and traditions, the picture-writing and the hieroglyphics, have something to impart, the story is so imperfectly and doubtfully told, the jar-

gon is so decided, and the interpreters dispute each other so passionately, that the life of ancient Egypt is still more than half a puzzle. It is only when Herodotus, the inspired historian takes him through the *Nashy* of Osirtasen and Sesostris that the record becomes clear and the human figures stand out in their true proportions. Then mythology and romance give way to plain narrative, and heroes and demigods are supplanted by mortal men, carrying the passions and frailties that forever attach to human nature. The story of the sojourn in Egypt, and of the Exodus which ended it, when compared with earlier traditions, is like a sun shot into chaos. No less a historian than Bunsen, who scorns myths, exalts scientific order, and lays a rough hand upon marvels, unhesitatingly says, "History was born on that night when Moses led his people out of Goshen." Egypt, therefore, is significant both because it is there that we first get a clear view of our race working steadily away at the problem of life, and because it stands so vitally connected with the great spiritual movement which God started and sustains for the sake of redeeming the race which he had created. Out of Egypt has he called his Son, only that the sheltered life might find a broader theatre and work out the grander results to which his purpose points, and of which his promise gives us assurance.

In the time of Abraham Egypt was the seat of empire. In the days of Jacob it was the pasture-land, the garden, and the granary of the nations. To Moses it became the school where the gathered wisdom of generations offered instruction to the teachable, and to his people it was the seat of a royal despotism as imposing as it was oppressive. Through the long years while Israel dwelt in Palestine, its voice came up ever and anon to stir hope or fear, and its influence was operating to checker the experience of the chosen people. It was a tempting prize to Alexander, who was proud in adding it to his military trophies. It disputed with Greece for supremacy in letters even when Athens was most prolific in scholars. It sheltered the infant Messiah when no secure asylum could be found for him in all the Holy Land. There occurred some of the fiercest theological contests which have brought out the strength of relig-

ious conviction, and speak to all Christendom. There the system of the Arabian potentates fought for supremacy and gained it, and there the great powers of Europe have more than once measured their strength, so fired by the thought uttered by Napoleon, that forty centuries were looking down upon the combatants from the summits of the pyramids. And there to-day, amid monuments and customs that so impressively speak of all this significant past, while the moral life is so destitute of vigor and lacking in promise, while the government is as weak as it is tyrannical, and the people are burdened almost unto hopelessness, distant monarchs are plotting for supremacy in this ancient land, enterprise, born in younger nations, is sowing its ideas and displaying its energy on the fruitful delta, and the life-giving words of Christ are being voiced again where the great preachers of the early church contended for the faith with both tongue and pen, even unto daring and death. It is not strange that men who read history, and are stirred by great deeds, and take an interest in the study of humanity, and venerate the sacred record, should desire to look upon a land which symbolizes so much in the by-gone life of the world.

A year since, we were standing face to face with its monuments that were reared four thousand years ago, and watching day after day the flow of its modern life along the channels. It was the realization of many a dream, and the impressions received were marked and peculiar. In yielding to an expressed desire that something might be said of Egypt on these pages, and undertaking to put down a few statements for the readers of the *Quarterly*, we have no expectation of being able to reproduce in others the impressions made upon us. And, keeping clear of all questions in archeology, and in historical and scientific criticism, such as might seem especially proper in a work like this, there will be only an attempt to tell a few things respecting Egypt in a plain and simple way. If the facts stated and the superficial sketching attempted shall bring out more distinctly the features of the country upon which Abraham looked and in which Moses grew up, and enable the reader to apprehend, with added clearness, the life of that land as it is to-day, the proposed end will have been attained. If only

the more marked characteristics of the country are described, and the minuter phases of the mode of life are chiefly specified and set forth, the object sought may be said to be the explanation and the apology.

The area of Egypt, including the desert territory that properly belongs to it, is about 200,000 square miles,—the length from north to south being some more than 500 miles, and the breadth from east to west varying from 300 to 400. Most of the upper portion is desert,—the exception being chiefly embraced in the valley of the Nile, whose average breadth is about seven miles. Portions of the soil along this valley are eminently fruitful, and a considerable population is sustained by the vegetable products. About 100 miles from the sea, the face of the country ceases to be mountainous and rocky and becomes flat and alluvial, the Nile overflows more or less of the area when the stream is at its flood, and what is not overflowed is largely irrigated by means of artificial canals, and simple but numerous appliances for distributing the water. Lower Egypt is often known as the delta, from its resemblance in shape to the letter of the Greek alphabet bearing that name. This form is nearly a triangle—its apex is found at the point where the Nile separates into the two main branches,—the Rosetta and the Damietta—whence it spreads out to right and left like a fan, till it terminates, a long, verdant line, a hundred miles in extent, on the shores of the Mediterranean. The area of the delta and of the fruitful territory in the Nile valley is about 15,000 square miles. This constitutes the garden of Egypt, the rest is desolation; and so closely do they approach each other, that half a mile of travel often suffices to take one from the glory of vegetation to the utter monotony of the sand or the naked grandeur of the cliff or mountain chain.

The great river is the source of life to Egypt. It is a wonderful phenomenon. The dispute respecting its source or sources is not yet ended, but it has its birth-place far up toward, and perhaps beyond, the equator. For more than a thousand miles it flows on between rocky walls of greater or less height; sometimes approaching each other till they crowd the stream into a narrow channel, and ruffle its surface with rapids,

and render it noisy with Cataracts, then receding till they are separated by nearly ~~hundreds~~ of miles; here limestone, there sandstone, and then both giving up their place to granite; at one point bordered with palm and sycamore and acacia, at another flowing past the collection of tents dignified with the name of village or town; here skirted by pyramids, and there looking out upon ruins so magnificent and massive that they go beyond the most extravagant conceptions of the tourist;—and yet during all this long flow, not a tributary comes in to swell its volume, or bring to it the wealth of a neighboring clime. There is more water rushing over the rocks at Assouan, and sweeping on past what remains of the ancient grandeur of Philæ and Thebes, than comes down between the pyramids and Cairo,—more even than finds its way through the many outlets into the great sea. It is navigable for 1500 miles, and on its regular flow and annual inundation Providence has suspended the life of the country.

The river begins to rise in Egypt in the latter part of June, and reaches its greatest height during the latter part of September, when, at Cairo, it is usually about 24 feet above low water mark, and at Thebes 36 feet. It begins to fall about the middle of October, and is at the lowest point about the middle of May. Sometimes the rise reaches 30 feet, then the mischief of inundation is great; sometimes it fails to reach 18 feet, then the harvests fail and the whole land pines and moans with famine. The water is turbid but sweet; its hue is like that of the Mississippi or the Tiber; but while it is charged with mud, with which it enriches the soil, it is peculiarly sweet to the taste, and, when filtered or strained through the porous earthen jars, it is as clear as it is delicious. There is a proverb, that whoever drinks of the water will always desire to return and taste it again.

On the island of Rhoda, near Cairo, is the celebrated Nilometer for indicating the height of the river during the annual rise. It consists of a square well or chamber, in the centre of which is a graduated pillar divided into cubits. During the rise four criers proclaim every morning in the streets of Cairo the height which it has reached. When it has gone up eigh-

teen feet, the whole population, till now eager, expectant, and quiet, yell out their gladness, and the city keeps noisy and jubilant holiday; when it has gone up but a few feet higher, the canals are opened and the life-giving waters are allowed to flow freely over the land, everywhere prophesying and pledging a harvest. And out from these main canals, after the water has subsided, as well as out of the river itself, the precious treasure is drawn by means of the string of revolving jars kept in motion by the bullock or camel or donkey, or by half nude men who dip it up with a sort of shallow basket managed by ropes, or by forlorn looking *fellaheen* who stoop and stagger under the pressure of their huge, well-filled goat-skin bottles, or by women who balance the massive earthen pitchers on their heads like Rebekah giving drink to the camels of her future husband.

It is a wondrous type of the River of Life, this great, unique river of Egypt; for where it runs there is the bustle of cities and all the elements of fruitfulness, and where it cannot carry its refreshment there is the dreariness of the desert and the silence of the grave. It is not strange that, in the presence of this most beneficent and needful of streams, the philosopher should admire, the Christian find stimulus for his faith and gratitude, and the untaught native bow down and worship as if he saw a god.

Relics and symbols of the ancient life of this land are many and various and striking. Fragments of sculpture and pottery, sarcophagi in which the bodies of men or of animals were laid away after being embalmed, obelisks covered with puzzling inscriptions, piles of ruins where great temples once stood, subterranean passages and tombs cut in the rock where the dead divinities were buried, heaps of sun-dried brick which the dry air leaves without disintegration even yet, coins, ornaments, household utensils, paintings and inscriptions upon the walls of sepulchres and temples, which are still being unearthed by archaeologists and explorers,—these are to be found on all sides, among the huge heaps of rubbish and *debris* which rise along the edge of the desert, or are more or less gathered together in the museums of Cairo. But preëminent among all the monu-

ments, and giving a peculiar distinction to this ancient country, are the pyramids, which stand like sentinels along the valley of the great river, and overpower the mind by their magnitudes and the immense labor which they suggest, and, with the sphinx, provoking the curiosity of the speculative intellect and then silently mocking at the questions which would extort their secrets.

There are many pyramids in Egypt. They are found along the valley of both the upper and the lower Nile. In the aggregate, including all sizes, the number will probably reach hundreds. The largest and most noted are those known as the Memphis group—though these have several sub-divisions—which stand on the edge of the Libyan desert, two hours' ride back from the west bank of the river a few miles above Cairo. Of these the northern-most family is known as the pyramids of Ghizeh, embracing three large and several small structures. Cheops, or "the great pyramid," is the last as one goes down the stream. It is regularly built, its four sides looking exactly towards the four cardinal points of the compass; its base was originally 764 feet on each side, and covered more than a dozen acres; its height was 480 feet; there were about 90,000,000 of cubic feet of masonry in it, and the total weight of the stone composing it is estimated at more than 6,000,000 of tons. When complete, it was covered with smooth slabs or blocks of stone from base to apex, but these have been carried away for building purposes to Cairo, together with so much of the body of the structure as to lessen the length of its sides at the base more than twenty feet, diminish its height at least thirty feet, and leave the present summit a rocky platform at least fifteen feet square. The successive courses of stone are now exposed, and constitute the steps by means of which an ascent is effected—the strides being from two to four feet each. There is an entrance by means of an opening on the northern face, and through a low, narrow, difficult passage, to what is called the subterranean chamber, where it is supposed the royal builder found his tomb. The exploration of the interior is a tiresome task—the required muscular exertion is not small, the air is oppressively close, the candles are carried with difficulty, and

they do little more than make the darkness visible, and the presence of a considerable party of Arab attendants whose companionship cannot be escaped, and who clamor fiercely and threateningly for *bucksheesh*, does not add to the gratification or the zest of the hour. There are several chambers and passages, and the two main apartments, one nearly twenty feet, and the other more than thirty feet in length, are lined with immense slabs or blocks of polished red granite from upper Egypt, and are known as the King's and Queen's chambers. This great pyramid, as also the one nearest it, is built of a sort of cream-colored limestone, manifestly quarried near by on the opposite bank of the Nile; while the third structure is all aglow with the polished red granite from the first cataract, 600 miles up the river, where the material for the obelisks was evidently obtained. Farther south may be seen the three pyramids of Abouseer; still farther is the unique structure of Sakkarah, exhibiting its successive steps; while still beyond, the two great piles known as the Dashour pyramids terminate the Memphis group. Some of these lack but a few feet of reaching the enormous dimensions of Cheops; others have but half the amount of material wrought into them; while more or less would be hardly noticeable but for being associated in origin and design with the piles which have been the wonder of centuries. The best authorities give the date of these structures as about 2500 years before Christ, and so make them more than 4000 years old.

Near the great pyramid stands the great Sphinx,—dwarfing all other sphinxes by its relative size far more than Cheops dwarfs its companions. In figure it is a recumbent lion with a human head, fashioned out of a rocky ledge, and nearly 200 feet long. The sands have buried the brute body, leaving only the head and a part of the bust above the surface; but even this portion stands more than fifty feet high. The features have been worn away more or less,—the projecting wig is incomplete, the great ears have lost their regularity of outline, the open, staring eyes no more suggest vision, the nose has nearly disappeared, the royal helmet and beard have departed by piecemeal, carrying much of the kingly aspect with them;

but still that enormous head, rising above the yellow sand and looking for so many centuries steadily down upon the Nile, with the pyramids at its back and whole volumes of unwritten history lying behind the lips that pout instead of speaking, will beget awe and impose silence.

It is not easy to ascertain the population of Egypt. There is no complete and reliable census taken, the government appears as though disinclined to let out the facts even if it is not indisposed to know them. Its statements seem to be guesses when they are not deliberate exaggerations. Cairo, the principal city of modern Egypt, as Thebes and Memphis were the capitals of the ancient, is now declared to have a population of 500,000, and then as confidently allowed but 200,000, and the estimates may fall at any point between these two extremes. The masses of the people are servile, dispirited, and wanting in the best elements of character; the officials are pompous, exacting, and tyrannical. The few are indolent and luxurious squanderers, the many are born to an inheritance of poverty and misfortune, to which they add vice and superstition and paralysis of the higher affections. The agriculture is carried on generally in the old ways and with small results,—the soil is scratched with a bent stick, to one end of which a stubborn donkey is hitched, while a stupid Arab attaches himself to the other. The dress of the peasantry is at the minimum in quantity and cost; the food is simple, coarse, and often scanty; their dwellings are close, damp, and filthy in the towns, while the villages are often collections of huts built of mixed mud and straw; the streets are narrow, unpaved and dusty even in the most public of the thoroughfares; and the best of the cities, Cairo, while having an imposing aspect when seen in the distance as one looks over its four hundred mosques swelling into domes and shooting into minarets, becomes sadly tame and prosaic and disagreeable when inspected in detail from within.

There are not many specific objects that link themselves closely to the life of the Israelites and to other features in the sacred history. A few heaps of ruins, and the prostrate and broken Colossus, are all that remain of Memphis, the city where

Joseph won his distinctions and Moses became familiar with life in the royal household; one crumbling and shapeless pyramid of brick is pointed out as having been reared by the descendants of Jacob while they were bowing their necks to the yoke of Pharaoh; the land of Goshen is designated as the long, fertile strip of pasture territory, a little north of Cairo, and lying between the eastern bank of the river and the great desert into which the greenness gradually melts away; and, near the solitary column of Heliopolis, there is shown an ancient fig-tree, by which the Apocryphal gospels tell us that Joseph and Mary had their abiding-place while sheltering the infant Messiah from the malice of Herod.

But these are of little account. The general landscape, as we well know, preserves the same features which it exhibited to the Father of the faithful; the majesty of the pyramids made its appeal to the heads of the twelve tribes as it makes it to the American tourist of to-day; the glare and monotony of the desert mocked the sighing and the tears of the chosen people as it stares unpityingly into the strained eyes that now look for change and relief; and, beside the same Nile on whose bosom we float, the great Hebrew lawgiver slept in his perilled infancy, and lifted up his wonderful rod to emphasize with a miracle the mandate of God—"Let my people go." The country answers all the requirements of the narrative, fills its sentences with vitality, and impresses its great moral lessons as though Heaven had voiced them anew. A fortnight in Lower Egypt is the best of all commentaries upon the first half of Exodus.

But this style of writing has proceeded far enough for the present. The aspects presented by the land and life of Egypt at the present time, as they are seen by every traveller, and as they may be caught while they are successively passing in the living panorama, may perhaps fittingly end this article. But little can be told within the limits of a single *Quarterly* paper of a land so ancient, historic and significant, and no grave and thorough discussion, or philosophical classification, or exhaustive description, has been attempted. What has been written is desultory, fragmentary and incomplete. What remains is but the result of a little hasty sketching done while Egypt was

just unfolding itself under the first inspection. From letters sent home from Alexandria and Cairo, which aimed only at surface views and first impressions, most of what follows is drawn. They only tell in the freest way how this ancient land appeared when first looked upon, and hint at the earliest impressions which it produced.

We crossed the Mediterranean in five days from Naples to Alexandria. The passage was a pleasant one; for a large, strong English ship, good accommodations, excellent fare, gentlemanly officers, and the most delightful weather imaginable, all combined to make it so. Midwinter as it was, there was no need of overcoats, even while walking the deck in the evening.

Before we had entered the harbor at Alexandria, some of the peculiarities of Egypt began to appear. Its low, flat coast-line rose into view slowly and with apparent reluctance, and the city seemed to be hiding itself behind the shipping. The lighthouse and the palace of the pasha were at length made out, and not long afterward the flat roofs of the larger buildings and the upper portions of Pompey's Pillar disengaged themselves from the monotonous mass and became distinct objects.

A pilot boarded us, whose personal appearance, oriental dress, dirty turban, shrunken bare legs, twisted eyes, and barbarous English, suggested antiquity, and strongly appealed to the sense of the ludicrous. Before we had dropped anchor, half a dozen boats gathered about us, whose occupants became marked features in the novel panorama, and objects of curious study. By gestures, smiles and nods, and with an occasional mispronounced English word, to set off and emphasize the pantomime, they busied themselves with an effort to engage our attention and secure us as passengers to the shore and hotel.

After being visited by two or three sets of officials, who talked in sententious terms with the captain while they got the needful information, and chatted sonorously in Arabic gutturals and aspirates with each other as they discussed it, permits were obtained for our landing. We opened our valises and showed our passports in a small, dirty room, dignified with the name of Custom House. Standing close by the dock, we waited while our names, &c., were copied by a squatting scribe who wrote backwards in a chirography that looked like fossil bird-tracks, and, after receiving two or three intimations that some "bucksheesh" would be very acceptable, passed through

half a mile of dirtier and meaner-looking streets than the Five Points in New York can show, and found ourselves at a hotel where there is more filth, an ampler supply of fleas and mosquitos, and a more exorbitant rate of charges (four dollars a day in gold), than it had ever before been my misfortune to encounter.

And thus we entered the ancient, the storied, the wonderful land of Egypt.

I had felt not a little anxious lest it should fail to impress me with its antiquity. But the fear was soon dispelled. The trip over the Mediterranean, though covering but a little more than a thousand miles, seemed to have put us back historically four thousand years, and into the midst of a world strange enough to belong to another planetary system. Once fairly set down among the people, even at Alexandria, the long-preserved customs of oriental life thrust themselves upon the attention without delay or asking leave, and are odd enough to keep an American busy with eye and brain. The European element has become quite prominent and noticeable in Alexandria, as the city is not populous, the number of English, French and Italian residents is pretty large, and the Frank quarter is the central and the only agreeable portion of the town.

In the principal square, fronting the hotel, a most novel and picturesque scene is presented. All complexions are there in the motley, moving, kaleidoscopic crowd,—white, olive, mulatto, yellow, bronze and black. There is also a composite of nationalities,—the Copts, or ancient Egyptians, Arabs, Greeks, Turks proper, Nubians, and representatives from all the larger and pettier realms of Europe. The various languages boil and mingle in the air as do the ingredients in a soup or chowder. There are salutations in Italian, compliments in French, quarrels in Arabic, and oaths in English, which, in turn, are heard above the din; while there is a perpetual murmur or undertone whose stream is fed by tributaries from a score of dialects.

The dresses appear almost endless in their variety of detail, while preserving the general features that have so long marked the costumes of the East. The turban takes the place of the hat, and the shawl is substituted for the bonnet,—though in color, size, showiness, and arrangement, the patterns are named legion. Everywhere is the loose, external robe, terminating anywhere from the middle of the thigh to the ankles, and in quality extending all the way from the coarsest blue cotton or the roughest undressed wool, to the richest silk or the finest alpacca. Beneath this robe there may be rich vesting, embroidered under-clothing, nice Turkish trousers, spotlessly

white stockings, Congress gaiters or fancy colored oriental shoes ; or there may be all sorts of articles of apparel representing every quality of material,—or, indeed, there may be nothing save the garment which nature gave, shining like a bronze shield where it is exposed at the breast, and protruding in the long, unwashed limbs, like parts of an ancient petrefaction.

The developments of active life are also new. Here a marching yellow turban salutes a stationary pair of huge bagging breeches with a double kiss on the cheek ; there a gorgeous silk girdle, striding majestically in one direction, touches the lips to the fingers and puts them into the palm of an elegant embroidered robe that is picking its path along the opposite way.

Most of the women are veiled, from the hair downward to the eyebrows, and from the feet upward to the eyelashes ; the organs of vision peering out along the horizontal crack. It seems to be meant as an ostentatious display of assumed modesty, which appears ridiculous enough ; it is, in fact, an arrangement which covers what I judge is generally a pretty large area of ugliness ; and on this account it is to be appreciated. Most of the well dressed women in the streets are short, chubby, oleaginous specimens of their sex, who appear always trying to make their loose, flowing silk mantillas extend laterally as far as possible ;—they are quite as often seen mounted astride the donkeys, riding with arms akimbo, and their gay-colored, pointed-toed slippers thrust out prominently to view on either side ;—the entire horizontal measurement being scarcely less than the perpendicular, and but little of the jackass is left in sight save the huge ears and the little shuffling limbs, which stir up a cloud of dust that adds to the picturesqueness of the figure.

Donkey drivers shout for patronage ; dragomen bow and offer unasked information in the hope of finding a customer ; gay carriages preceded by elegantly dressed runners dash along the street ; shopkeepers at the stands or bazaars sit with imperturbable gravity or assumed indifference, the legs drawn under the body, and acting as though a trade was a favor to the purchasers and a hardship to themselves ; a train of ancient looking camels goes by with a sort of solemn silence and surprised stare ; a mother passes with a child astride her shoulder, and holding on to the leg which hangs down over her breast ; one of the half nude *fellaheen* has rolled himself in his torn blanket and gone to sleep in the dirt beside the street, heedless of the din and danger ; galloping donkeys try to bray out their discontent, while filthy beggars call out of their wretchedness for “ bucksheesh ; ”—and so the hours go by, and the pageant does not end, and the

strangeness deepens into bewilderment, and you try to rouse yourself as if from dreaming, and find that you are really standing face to face with antiquity, and Egypt is a strange, mighty fact.

Cairo is a much larger city than Alexandria, and it is much more thoroughly oriental. Excepting Damascus, it is said that no other city under Turkish rule keeps the ancient spirit and forms so well. The foreign element is here relatively small and decidedly subordinate. The volume of life flowing here is so large, and has kept to the old channels so long, that it has so far resisted the tendencies which would divert it. English capitalists have indeed undertaken to grow cotton according to the latest methods of agriculture, and are applying modern invention to aid in solving the problem of labor. I have seen a few steam ploughs in the fields, and occasionally a force-pump is at work lifting the water from the Nile, and the railway is in operation. But the government does not openly encourage these innovations upon ancient custom, and so the old forked stick is yet dragged by a camel and a cow, yoked side by side, and scratches up the surface of the soil under the name of ploughing; the men yet lug their goat-skin bottles of water, and the women bear the old earthen pots upon their heads from the wells, and by the aid of rope buckets, and wheels turned by the bullock with the attached string of revolving jars, the country still gets its irrigation from the Nile; while the Arab driver of loaded donkeys or camels sees the locomotive dashing up and down the country, and prays Allah that he may not be left to starve because the devil has stolen his occupation.

But little can be done in the way of picturing the life of Egypt, or even of Cairo, in a single letter. There are so many novel and strange features that selection is difficult, and a mere enumeration is valueless. I cannot stop to speak of the four hundred mosques whose domes and minarets beautify the picture upon which you look down from the heights of the citadel; of the narrow streets, growing still narrower upward, as each story of the dwellings projects over the one beneath, till only the merest strip or the smallest patch of sky is discernible; of the larger bazaars where oriental trade goes on at the doorway of little recesses six feet by twelve; of the sonorous and gesticulating vehemence with which colloquies are conducted, or bargains made, or feeling expressed; of the lordly pride exhibited by petty officials, and the servility and timidity of the women, who carry the consciousness of social degradation in both face and manner;—nor of many other things which crowd up for recognition.

But the Egypt of to-day seems far enough from leadership, or instruction, or national beneficence. If it was the cradle where the an-

cient civilization was rocked, one might be pardoned for the suggestion that when the child left the cradle it forsook the homestead and carried away all the glory. If Egypt nursed enterprise after she had given it birth, it might seem that the offspring absorbed all the parent's vitality. There has not surely been steady progress here, but manifest stagnation, retrogression and decay. The ancient ambition is dead, and one looks in vain for the active forces that built Thebes, and fashioned the tombs, and conceived the Colossus, and sculptured the Sphinx, and piled the pyramids. It is an indolent, stupid, craven, characterless race that appears in Egypt to-day. Life is a routine, not an elastic spring; effort is gauged by necessity, not measured by what it can achieve. It leads no great movement; when it goes onward it is only crowded along by the momentum of peoples that master its resistance, or dragged at the tail of God's providential chariot. Its enthusiasm is that of a second childhood recalling and glorifying the first, and its force is that of a brake pressing upon the wheels of developing enterprise, or that of the anchor straining the windlass by clinging tenaciously to the mud.

I was not prepared to find poverty so abject, so general and so unambitious, character so wanting in manliness, government so imperfect a guardian, and religion so largely a series of undefined superstitions. The dwellings of the masses are shockingly poor and disgustingly filthy. Villages, just outside of these chief cities, appear, a little distance away, like a huddle of sand-hills or mud-heaps; at hand they are found to be receptacles where human and animal life indiscriminately gathers itself into companionship, partly above ground and partly below, now within walls of sun-dried brick and then merely of clay, here with a partial roof of coarse reed, half-thatched and half-piled on supporting cross pieces, while there the only bed is a ragged blanket on the earth, and the only canopy the sky. Donkeys, dogs and fowls mix in together and with the human denizens, the door-yard and the barn-yard are identical, and while nature gives the kids a covering, the children are more or less resigned to nudity. How the human system endures such neglect and uncleanness is a wonder; that epidemics should leave whole streets and towns any thing else than cemeteries is a problem for physiology to solve. It is one merit of the Mohammedan religion that it lays such stress upon ablution; if it had required the bathing to be thorough and entire it might have paved the way for a faith that insists upon decency as a part or a condition of godliness. I do not overlook the allowances of climate or of custom; but after discounting liberally, on every reasonable ground, there is still left an amount of debasement, a general ignorance, a des-

titution of honor, a poverty of heart, a lack, indeed, of all the qualities which make character attractive, affections purifying, domestic life a sacrament, and faith a bond of ennobling fellowships, such as surprises as well as saddens. Egypt once sheltered the Redeemer's infancy when hatred was hunting it elsewhere; O if it might now welcome His quickening spirit and find a new life running through all its diseased and palsied frame!

The religious developments which one meets here are peculiar enough to attract attention, but it would require time and much ampler opportunities than a transient visitor is likely to obtain, to form an opinion worthy of expression, or entitled to respect. The bowings and prostrations and repetitions of brief prayers, which one witnesses in the mosques, are certainly accompanied by more apparent sincerity and reverence and humility than attend the crossings and *pater-nosters* among the Catholics of Southern Europe. Laborers suspend their occupations for a moment when the call to prayer sounds from the minarets, and bow in the attitude of adoration. Along the streets, when the sun rises or goes down, the Mohammedan is often busy with his devotions, seeming wholly unconscious of what is passing around him. The Arabs go about their daily duties with the string of beads in their hands, to remind them of the prayers that are to be recited, and aid them to keep an accurate count of the petitions which they send up. The boatmen on the river, however stiff the breeze or hard the rowing, take turns in going through the simple and not unimpressive ceremonial of daily devotion, each being in turn relieved of duty, and none seeming to be at all abashed by the presence of strangers who are known to have no faith in Mohammed or the Koran. Of the influence which this ceremonial exerts in the way of nurturing probity, honor and conscientiousness, I will not venture an opinion. What Egyptian life would be if this religious system were absent I cannot tell; but Mohammedanism, as well as Romanism, is capable of bringing out a great quantity of devotion from natures into which it has put only a small amount of moral principle. In Cairo as at Rome—beneath the dome of the mosque as well as along the nave of the cathedral—the maximum of piety seems often coupled with the minimum of character.

There is an American mission sustained in Egypt. The centre of its operations is at Cairo, but there are other stations at different points farther up the Nile. The Church Missionary Society of Great Britain had laborers in the field here for several years, but their success was so ambiguous in fact, and so doubtful in anticipation, that the undertaking was wholly abandoned a few years since. Messrs.

Hogg and Pinkerton are now occupied here at Cairo, assisted by two female teachers from America, and several native helpers. Mr. Hogg is a Scotchman ; Mr. Pinkerton an American. The former is still comparatively young, though now in the thirteenth year of his labor here. He has, in an eminent degree, the straightforwardness and persistent energy, the admirable union of natural shrewdness and Christian enthusiasm, which such a work calls for. I heard him preach in Arabic, and was still more ready than before, if possible, to believe what his associate had told me, that he speaks the language with remarkable fluency, force and eloquence. He had an audience thoughtful and attentive enough to encourage hope in any preacher, and it was easy to see that his arguments were carrying conviction and his appeals were stirring sensibility. I understood only now and then a word, but my aspiration went up with the prayer, and my heart softened beneath the pathos, though it flowed along the channel of a strange tongue.

The Copts, thus far, according to Mr. Hogg's account, constitute the most promising subjects of missionary labor. They are supposed to be the lineal descendants of those who welcomed the Gospel when it was preached here during the apostolic period. They recognize the Scriptures as the authoritative revelation, and yield their Arian views when they are disproved by its testimony. They have suffered much persecution from the Turks and Arabs on account of their faith, but have still clung to Christ and rejected Mohammed. So few Bibles have existed among them for several centuries that religious doctrine has been largely enshrined in traditions, and drawn from fragments of the earlier Christian literature ; and their faith had come to be more a fossil creed than a vital and pervading conviction. Since copies of the Bible have been liberally furnished them in their own tongue, and the true evangelical spirit has been illustrated to them by means of the spoken word, many have become thoughtful and earnest, and light seems to be leading not a few to regeneration. With a calm, solemn and joyful confidence this noble band of workers is going forward, sustained by God's promise when the sky of human hope is without stars, and cheered more and more by the indications that their labor is not fruitless. Two schools are sustained, one for boys, the other for girls ; and not a few of the male pupils are employed in the various spheres of trust and responsibility which commerce and the government are creating. The superior fitness of these boys is conceded on all hands, and thus testimony in behalf of the Gospel is making itself heard in the market-place, the office and the palace.

And so it is possible that still other significant chapters in human

history may be written, and other great deeds be wrought by Christian forces, in Egypt. He who was called the "Father of the faithful" came here while yet the redemption of the world lay wrapped in God's promise to His servant. Since then what mighty works have been wrought in the name of Jehovah! and what weighty and sonorous words,—many of them ringing through Christendom even to this day—have been spoken here in behalf of Christ's truth! Here Judaism assumed form and unity, became animated by a distinct purpose, accepted its mission, and went out to accomplish the design of Heaven. Here Joseph's life vindicated God's faithfulness; here the career of Moses asserted the eternal and special providence that guarantees an aid adequate to all emergencies; and here the doom of Pharaoh became the standing proclamation that the right is sure to be victor, and that defiance of the Divine statutes is destruction. And in after times it was Egypt that gave the Bible to the world in the tongue of scholars; that found an asylum for Him who was born to be the great hope of man; that set the world rocking under the forces evoked by the Arian and Athanasian controversy; that fought so desperately against the usurpations of the Romish hierarchy, and that gave to early Christian literature so much of the strength and the sweetness that lend a value and a charm to it even yet.

Shall such a land as this always lie desolate? Or will the breath of life, whose influence the prophet witnessed sweeping over the valley of death in his vision, bring a quickening, start this prostrate people to its feet, open a new and nobler chapter of history than has yet been written, and hang the choicest fruit of the later civilization just where the earlier civilization burst out into the fairest of its blossoms?

ART. II.—PIONEER FREE BAPTIST MINISTERS IN WISCONSIN.

Believing it will be a matter of interest to the readers of the Quarterly, especially to those of the West, to trace some of the leading facts in the history of the early pioneers of our beloved denomination in Wisconsin, we propose in the present article to note such items as have greatly interested the writer. Both of the individuals herein portrayed still live—Father Cheney at Prospect Hill—Father Coombs at Honey Creek. Both are in comfortable circumstances, having been accustomed to practice a truly Christian economy.

REV. RUFUS CHENEY is now in his eighty-seventh year, and in the course of nature has not long to live. He has failed very fast during the last three years. He was born in Antrim, N. H., May 4, 1780, and spent his early days mostly in Walpole. He was married January 12, 1804, to Miss Prudy Piper, who was born in Winchendon, Mass., January 18, 1785. She died February 11, 1835.

We will give a brief sketch of some portion of his early religious history, and his subsequent labors in nearly his own words:

“When I was a young man I went to Vermont, where God, I think, showed me my condition as a sinner, and spake peace to my soul. I tried to be faithful in the performance of duty, not supposing that God had called, or ever would call, me to occupy a public station. At length there occurred one of the most general reformations that I ever witnessed. During its progress, God, it seemed to me, took me into the sanctuary, showed me the end of the wicked, and laid upon me the work of warning them. This impression followed me by night and by day, and yet I feared it was the work of satan to get me out of my place. It seemed very unreasonable that God should call to such a work one of so small natural abilities, and one so destitute of education. My struggle of mind became very severe. I had no peace; the cry, “go warn them,” was continually ringing in my ears. I commenced holding prayer and conference

meetings. I talked, and sometimes, when a passage of Scripture was in my mind, made some remarks upon it. On a certain Sabbath, a brother Adams accompanied me to one of these meetings. I gave out my hymn, prayed and took my text. I had good liberty in going through with the thoughts under the first head, and had commenced remarks under the second, when the thought flashed upon me, 'You are doing pretty well,' and instantly my mind was completely shut up. I said a little under the second head, and also the third, but there was no *preach* about it. I could only remember my divisions. While returning home, I remarked to Bro. Adams that he never need speak to me again about preaching. I had prayed that God would shut my mouth if he did not want me to preach, and my failure was the evidence. He vainly tried to comfort me.

The following Sabbath I had an appointment at another place. This time I went alone—found a good number present. I talked a few moments, then asked the brethren to occupy the time. No one moved. I arose the second time saying, 'Come brethren,' and then sat down. This word 'come' seemed to impress itself upon my mind. All continuing silent, I arose again and said, 'Come, for all things are ready.' I went on and had good liberty. God was with me. I invited sinners to come—backsliders to come—all to come. I think that if I ever invited them from the heart, I did then. When the word 'come' first occurred to me I did not have the text in mind, but that word soon suggested it.

From that time I went on preaching—speaking two or three times every Sabbath. My brethren believing that God had called me to preach the gospel, made application to the Quarterly Meeting for my ordination.

This service was performed at a session of the Quarterly Meeting in St. Johnsbury, Vt., October, 1810, by Aaron Buzzell, Benjamin Page and John Colby.

As we had no house of worship, the meeting was held in the open air. Seats for the congregation were arranged around a wagon; the latter serving for the preacher's stand and for the place of the ordination service.

I preached at St. Johnsbury, Vt., three or four years, and

saw a good reformation. In February, 1814, I removed from Waterford, Vt., to Attica, N. Y. There had been Freewill Baptist preaching in the place before my arrival. I remained there three years and saw a good work of God. After leaving Attica I went to Scioto Co., Ohio, and there saw a church raised up of over a hundred members."

This occurred in 1817. Cheney settled at Porter on the Ohio river, ten miles east of Portsmouth. He there found himself alone religiously, being fifty miles or more from the Free Baptist churches of the Athens Quarterly Meeting, but he immediately began to proclaim the gospel of Christ.

The country was new and thinly inhabited, but the people were interested in religion, and in Sept. a church of seven members was organized, himself and Marcus Kilborn, one of his spiritual children from New York, being two of its members. The revival continued for three years, David Dudley from Meigs Co. laboring there a part of the time. The people came out to meeting from all directions, some of them travelling eight or ten miles through those dense forests to hear the Word of Life; and more than one hundred were added to the church.

The labors of Cheney were greatly blessed, and he continued the pastoral care of the church during his residence in Ohio.*

"After spending seven years in that state," says Cheney, "I returned again to New York and preached for two years to my old brethren and sisters. At length I felt that duty called me to go to Wisconsin. I suppose I was the first preacher of our denomination in the territory.

I was there two or three years, when I learned through the Star that Elder Jesse Burnham and a few brethren with him had come to Wisconsin. I went to see Bro. Burnham, and had a good visit. We agreed to meet at Honey Creek in two or three months. I had gathered a church at Prospect Hill—the first in the State—also one at Honey Creek, and was preaching to both of them. We met at the appointed time. Meanwhile, Bro. Burnham had gathered a small church on Rock Prairie.

* We gather the above facts from Stewart's history of the Freewill Baptists, page 331.

We had a very agreeable interview, and discussed the subject of organizing a Quarterly Meeting, there being none within one hundred miles of us. The brethren concurring, we made an appointment to meet in two months from that time, requesting all to attend. We met as agreed upon—our three little churches, numbering about fifty members.

Not far from this time, Rev. A. Coombs, from New England, settled in Wisconsin, and united with them in labors for these infant churches. [This was the commencement of the Honey Creek Quarterly Meeting, and of the Wisconsin Yearly Meeting.—ED.]

When I was 19 years of age, my father gave me my time, and though communications, to some extent, have been made to my temporal wants from those to whom I have preached, yet I have mostly supported myself by farm labor. I have preached the funeral sermons of more people than will attend my funeral, and have had the pastoral charge of four churches at the same time.

I have occasion to mourn that I enjoy so little in my old age. I hope my brethren now in the prime of life will work while they have strength, that when called from the field, they may bring many sheaves with them. This I can say, that the various "*isms*" of the day have not moved me."

A man near Milwaukie asked Mr. Cheney one day if he knew that a minister of his order lived on Rock Prairie? Said he knew where he lived. Cheney went and found him according to directions. He was one of the "old stamp," said Cheney, while relating the above.

"To sum it up," said he, "I came here and I commenced preaching. The brethren east sent on my license from year to year; I thought they ran some risk, but I suppose they thought I would keep on in the right way."

Land did not come into market till a number of years after Cheney settled in the territory. He first took up land in 1836—or rather bought out a claim on the south branch of Root river in Raymond. "I guess you were not accustomed to pile up logs and get along that way," said he to me one day, while conversing with him.

June 4, 1866, I visited Bro. Cheney, but he did not know me, and it was difficult to rouse his memory. At last he said he had some recollection of Bro. B. On telling him that I lived at Mount Pleasant, he repeated, "Mt. Pleasant! Mt. Pleasant!" hardly recollecting such a place. He remarked that he had heard it said that old people did not seem to know when their faculties were failing, but he was just as sensible of losing his memory, and of failure generally, as he was of any thing.

He had become quite deaf, but could still read very well, though his wife said he would sometimes appear to be reading the Bible, his lips meanwhile moving, when the book would be wrong end up—a striking illustration of the power of habit.

During my stay, he looked over the last Register, to see how many churches, members, &c., there were in Wisconsin. He said they had gained within a few years more than he thought for, and remarked that though an unprofitable servant, he felt a pleasure in having helped in the work.

Bro. Cheney has been so affable and pleasant in his manners, that while he has conciliated those that would otherwise have been enemies, he has secured numerous friends that will long hold him in loving remembrance. His nature is sympathetic, and his exhortations in social meetings were well adapted to stir the hearts of his hearers. Though not a man of literary acquisitions, yet he has much of the power of the Holy Ghost, and has been eminently successful as a minister and pastor. That man who achieves the greatest success, is the greatest man.

There are many ministers to-day, toiling in obscurity, who are really accomplishing a greater amount of good, than some who are known to fame, and are accounted *great* preachers. Our pioneer ministers were just the men for the times, and it would be well for the cause of God if we had more men with as deep consecration of the heart to the work.

Bro. Cheney at present goes out but little. He has a pleasant home, and the lot of his old age is being softened by the tender care of loving friends. He will soon be numbered with "loved ones on the other side."

REV. ABNER COOMBS was born Dec. 1, 1794, in the town of Brunswick, Me. While a mere lad, he used to go out by him-

self and "sort of preach—don't know what made me," he said. He was converted Sept. 1, 1816, at the age of 22, in the early stage of a great revival in his native town, under the labors of Rev. George Lamb. The work commenced in the Free Baptist church, and soon spread to other churches, and continued till about three hundred were converted in the town.

While under conviction, the impression came to his mind that he would have to preach if he became a Christian. This thought was a hinderance for a time, but after eight or ten days he yielded to Christ. The impression that he ought to preach still followed him, but, fearing that it came from a wrong source he refused to entertain it. He was very anxious, however, for the conversion of sinners, and, in connection with a Bro. E. Elliot, used to hold social meetings in various places, which resulted in some conversions. About two years later, he attended a Sabbath meeting on Harpswell island, feeling confident that there was going to be a revival. Rev. G. Lamb was invited to visit the island. A great revival followed, in which Coombs labored in prayer and exhortations, and Lamb preached. His impressions with regard to duty still continued. The people also were frequently talking to him about preaching, and he once left the island on that account. He soon, however, had to return, as he could not sleep till he did. A few months afterwards, while at work in the "Sandy river country," eighty or ninety miles north of Brunswick, he attended a funeral, and felt so impressed to speak, that after the minister closed his sermon, he asked permission to address the audience. The Lord enabled him to speak with much feeling. A prayer meeting was established, and some were converted. The people in that vicinity were continually talking to him about preaching, which had the effect to discourage his efforts. In a few weeks he returned to Brunswick, and for eight or nine years labored little in holding meetings. He tried to live a Christian life, but had little enjoyment. His impressions with regard to preaching still followed him. The fact that these impressions were strongest when he had the most religious joy, finally roused him to the importance of deciding the question.

When brethren had spoken to him on the subject, his frequent reply had been, "The devil has ministers enough now."

October 14, 1819, he married Miss Anstrus Melcher, and three years afterwards he moved to Guilford, one hundred and twenty miles northeast of Brunswick. His prayers and exhortations were blessed, and an interesting revival in this town was the fruit. He was here induced to join the Close Communion Baptists (though he told them he could not adopt their distinctive views,) and was immediately chosen deacon of the church.

Shortly after this event, under strong impressions, and with much trembling, he preached from the text, "Repent ye therefore," &c. The conversion of one lady was the fruit of that effort. About this time Rev. L. W. Merrill gathered a little church of four members in the town of Abbott. Coombs and his wife took letters and joined this little band.

January, 1830, the Abbott church, unknown to Coombs, sent a request to the Sebec Quarterly Meeting to give him license to preach. He reluctantly consented to an examination which proved satisfactory and the license was given. By request of the Abbott church, he was ordained the 27th of the following September. He labored with this church about four years. Having gathered a little church in Foxcroft, he removed thither, and in a few months baptized twenty-one. He was the first minister that *immersed* in that town. He resided in Foxcroft eight years. He had also gathered a church in Sangerville with which he had preached a part of the time for several years. Both of these churches became strong in numbers and influence. He also organized a church in Kilmarnock.

In 1839 he settled his business in Foxcroft with the intention of removing to Wisconsin. He was induced, however, to take charge of the church in Contoocookville, N. H., (then numbering one hundred members,) for a period of between two and three years.

In 1842 he removed to Wisconsin. He found two Free Baptists and their families whom he formerly knew, viz., Ezra Buzwell and Jesse Burnham. He visited the former in Paris, and the latter at his home near Janesville. Here he learned that

Rev. R. Cheney was in Wisconsin. At this time three Free Baptist churches had been organized in the territory, viz., New Berlin, one in the vicinity of Janesville, and another at Honey Creek. Soon after his arrival he attended a session of the Quarterly Meeting of these churches at Honey Creek. Total number of members fifty-four. In the spring of 1843 he bought a farm in this place where he still resides. He immediately commenced preaching to the Honey Creek church one-fourth of the time, which was all that was allowed till the building of the meeting house, the remaining Sabbaths being occupied by three other denominations. Meanwhile he labored diligently in other fields. He gathered a church in Raymond, and assisted in gathering those in Pike Grove, Wheatland, Paris and Sharon. He organized the 1st Free Baptist church in Dodge, called Dodge Co. church, which was afterwards divided into the Waupun and Rolling Prairie churches. He usually had the care of three churches on his hands at the same time, reserving one Sabbath in each month to spend on new ground.

The ministers who early came to Wisconsin stand in order as follows: 1. Rufus Cheney; 2. Jesse Burnham; 3. Abner Coombs; 4. Richard M. Carey; 5. Herman Jenkins.

Father Coombs is now an old man; still he is very active, and is always present at every Quarterly Meeting, taking a very prominent part in all its deliberations. Like Father Cheney he has been a very successful minister, gathering around him many spiritual children.

He belongs to the progressive class—there being no “*old fogyism*” about him. Whatever he believes will promote the glory of God, he goes in for with his whole heart. He is much beloved by the entire Quarterly Meeting, and all pray that his western sun may be long in setting.

ART. III.—THE SPIRIT AND MISSION OF THE SCHOLAR.

The pursuit of knowledge is not granted a favored few only. Padua, Naples, Paris and Florence are still known, but they no longer contain the literary treasures of the world. The genius of knowledge, imprisoned for ages in musty libraries, showing itself only to cloistered monks, now touches every home with its beneficent wand and locates the class-room in almost every valley and on unnumbered hill-tops. The old walls of Oxford, Glasgow and Heidelberg still stand, but they are powerless to shut away the light from men. Faust and Gutenberg, Martin Luther and Tyndale and Wickliffe robbed them of their exclusiveness and the spirit of learning overleaped their narrow confines.

The modern university is far-reaching in its power. The daily laborer shares its influence as the press piles upon his shelves the daily sheet or the volumes of polite literature and science. An important work of education is performed for the humblest by the pulpit, the lecture-room and the newspaper. Men in lowly circumstances and of limited means and leisure may learn to excel in some one of the many departments of learning. The general standard of intelligence is higher than ever before. But there must always be, for the welfare of the race, a class whose pursuits and labors are confined more immediately to the temple of Minerva.

A broad, generous culture cannot belong, to any general extent, to the laborer at the plough, the lathe and the spindle. The strength and time of the farmer and the mechanic are too far exhausted to permit of great and commanding acquisitions and large culture. The calmness of the study, a certain degree of retirement from the world, is needful for the attainment of intellectual power.

Colleges are multiplied greatly. The number of those who seek their advantages is largely increased. And as we look upon these we ask with not a little solicitude: "for what purpose is this work done; from it what can we augur of a bright-

er future, a nearer approach of the millennial glory? How shall the daily burdens of men grow lighter at their touch and the dreams of a lost humanity be realized by the coming of new light and peace? What victories will these win, what noble work engage their powers, what realities beckon them on?" Yet we know the world will be made poorer or richer by each scholar; light will shine in upon our darkness, or the gloom will enshroud us the more ominously as each comprehends or fails to see the work and worth of life.

It is at least severe irony to say of him who steps out from academic walls that he is educated. The emphasis of education rests on character and insight. Whatever acts are performed, the world will be distrustful except as a living character underlies them and gives them ready entrance to the hearts of men. The power of a deeply inwrought moral sentiment is the "open sesame" to the suffrage of society. And it is not what one knows, as he enters upon the real work of life, but what he is, that will bring the desired triumph. All training of the schools is valueless save as it enables the scholar to enter the struggle of life with an unwavering confidence in a real work and a living mission to be wrought out. Such an one cannot fail, for fresh within is the immortal principle. If he touches the earth, like Antæas he springs up into new life. Power is needed for success in life, but it is the power of personal character.

The disappointment which shuts down upon many a son of promise as he enters the work of life, comes from the expectation that he will be accepted in his mission for what he has done, rather than for what he is, and for what he may do. The world is always ready to accept those as its prophets and teachers who come to it in humble guise, with ready heart and willing hand to ease its fears and lighten its burdens. But it must try men before it can give over to them the control of its destinies. Every man is kingly in his capabilities. It is a royal heart that gives him a throne and a sceptre.

No man has a valid right to speak or teach until by some discipline of character, until by the power of a self-controlling will, he can say to men: "Because I have overcome, ye shall

overcome also." There are babblers at whom the world wonders and laughs, and they mouth their empty, echoed words and are forgotten. There is knowledge, but not power, not real life, with those who send out as a wailing accusation the cry, "I am not appreciated," but we can afford to miss them as we turn to the hearty and helpful toiler. The world has need of sterner stuff, let them die.

A man among men, an individual among the species, must every one become, or sink into a drivelling mediocrity or hopeless despair. And this individuality is not the product of mere scholarship, not caught from books; it is the result of a character fortified by living principle, perfected by no glittering exercise of the class-room, nor by the maxims gathered by a retentive memory. The true rhetoric of life is the outgrowth, the spontaneous flowing of the positive, royal character. "I said what I thought," was the nervous response of Rosseau, when asked wherein lay the charm of his writings then electrifying all Europe. It expresses the secret of his power and that of every great light either in literature or upon the platform. Nothing can be said to live which is the product of the mere sentimentalist or of the idler in the vineyard. Individual character is the power which shall sustain the intellect and heart amid the conflicts and tests of an active, craving world. "In all he said or did, whether he rose up or sat down, the god appeared," is written of the ancient Hercules, "for, behind all, was enshrined the majesty of a positive character."

He who rules his spirit, calmly abiding his time, waiting in patience for believers, plays the game of life with the decision of a master spirit. His life of life is held in reserve and the secret of his power is hidden with him. Such a heart is not torn with anxiety nor fear. Not anxious for the glitter of mere present success, he will not strive nor cry in the streets. They who strive for success must regard present toil more than the crown awaiting them. So they may rest in the assurance that it will come; if tardily, yet richly and surely. Times and places for action are always present to such a spirit and it holds with undaunted faith, that right action in the remotest corner, in the

most hidden walks of life, is acceptable action and is accounted to it for victory by the great Task-master.

Position never sanctifies, else John Tyler had been purified like Washington, and Andrew Johnson should shine with the honor which raises Abraham Lincoln immeasurably above him. Except you fling the perfume of noble deeds around the altar at which you minister, be it proudly raised or should it lie unnoticed, far from the general eye, it will be a place of uncleanness, deserted of the spirit of sanctity. No position can blot out a trace of corruption nor justify the act of shame. "Folly is set in great dignity and the rich sit in a low place. I have seen servants upon horses, and princes walking as servants upon the earth." Washington was no nobler, no truer in his intimate character, when he took leave of his officers at Castle Garden, than when, almost unknown, he shielded Braddock's defeat. Mansfield was no more worthy in spirit when he wore the ermine of Lord-chief-justice, than when preparing his briefs as an obscure lawyer. Christ was the Redeemer and the hope of nations, as intimately and truly, amid the mockeries of the judgment hall and the agonies of Calvary, as when in that glad day of shouting and triumph the multitude spoke no other name.

The scholar, if he deserves the name, belongs emphatically to the laboring class. He cannot be an idler. Contemplative philosophy must have a higher mission now than to make us mere lookers on, like Pythagoras at the Olympic games, while the games of life are played with such activity around us. Girding itself in the secret chamber, it must go forth to speak its cheering words, to help men. Not he who plies muscle and joint in material tasks, can lay the most substantial claim to the honor of a laborer. All right work is dignified. "Hitherto my Father worketh and I work." But can only the lower department of our nature wear the honor? Inasmuch as the intellect is higher than the body, so much the more, and with greater grace, can it claim the dignity of a laborer. He works, in the highest sense, who toils with the highest faculties.

Men of letters cannot exert a continuous, healthful influence without severe mental labor and expense. The vine droops

and withers without sunlight and moisture, but not more surely than does the mind by neglect of continued and energetic culture. Many men, in every walk of life, of early promise, have dwindled into mediocrity, and at length into insignificance, by failing to observe this demand for large and protracted application. If we ever gain a height from which we are content to look back with easy, self-assured spirit, and to say, "It is enough, I will take my ease henceforth," we sign the death-warrant of our intellectual welfare. "Are you not ashamed to beg," says Montaigne to a stout beggar, "you who are so evidently able to work?" "O, sir," was the drawling reply, "if you only knew how lazy I am!" The scholar is in danger of like degradation of spirit.

It is pleasant to dream; ideals are sweet when the real mocks our hopes; but dreams lead on to imbecility, idleness hastens to enter the door which they open. There is no demanded energy but there is some soft, winning temptation coiled dangerously near it. The choice must be made again and again, each day must find us repeating it, whether we will go forth to conquest or defeat, whether we will be an Augustus marching at the head of his legions, or an Anthony in the beguiling embraces of Cleopatra. The influence of indolence, of love of ease, is subtle, but it effectually steals away the fire of the soul. It withered the lofty powers of a Mackintosh, Goethe yielded before its insidious advances. A host, possessing large powers, has been destroyed by it at the very threshold of usefulness. Labor alone sustains sentiment, nourishes a living faith, and fulfils our dearest visions. There is an inexorable necessity laid upon us, so that "we must do, or go under the treadmill of fate." The genius that crowns us is toil. The inspiration we crave, but idly wait for, is gained at the price of valiant doing. They are inspired oftenest and most fully with emotions of richness and grandeur, who lay the granite foundation in severe service, from which the welcome emotions can spring. The celestial visitor enters no empty rooms, nor can she mistake the brazen altar for the shrine of fine gold. "From him that hath not shall be taken even that he seemeth to have."

"I am come that they might have life," was the declaration of the Master, and every true life is in sympathy with it. Whatever is not life-giving is valueless. Be it state, college, or individual, save as it develops life and power, it has no mission. The real test to be applied to pastor and teacher, to every toiler, is: "How much life-giving power results from his mission?" Every message is to be tried by this. By this is the learning of the schools, gathered libraries, plans of life, to be gauged. Vitality is suggested from on high in the endless varieties and toils in nature; God is the quickener, and only as we vitalize our work can we take pleasure in it. If we cannot make the world better, if we have not heart to strive to lift it up, but rail at its ingratitude and remorselessly criticise its life, we are strangers and outcasts in the land of the living.

"Men might be better, if we better deemed
Of them. The worst way to improve the world
Is to condemn it. Men may over-get
Delusion—not despair."

Lifted in pride or scorn above the race, usefulness dies and we die, for to be useless is to die.

True scholarship will make Latin and Greek, science and art, philosophy and history, the means by which strength and activity shall be given to its legitimate and beneficent work. It can never worthily end in itself. The soul needs tuition, it seeks light, and learning has no mission except that light springs up along its pathway. The centre of all pursuits and interests is the soul of man. All the blows we strike fall, sooner or later, there. Spindles hum, business goes its devious ways; study consumes the hours; markets rise and fall; congresses and legislatures enact; kingdoms fall or rise in grandeur; and all these affect the spiritual destinies of the race, and make the soul strong or weak. And of all these problems of life, of all the projects for the building of factories or the increase of commerce, of all the agencies which conduct the press and build the college, there is nothing to be asked save this: "What kind of souls are they fashioning, what lega-

cies of joy and hope, or of tears and remorse, do they bequeath?

Amid all plans and achievements, the enduring work is that performed on character. In the quiet of the study we must not forget, that as surely as we allow worldly ambition and selfishness to master us, we make a tragedy more fearful than that of Prometheus bound; we write history such as the pen of Xenophon or Prescott could never write. There is no history which should claim thought like our personal history. There is no destiny of empires comparable with our destiny. All that is thrilling in poetry, all that is grand and awful in history, is brought out in that history of the individual soul.

The scholar must not yield to fear. Present defeat must not be allowed to daunt him. Out of defeat we may rise up to build the strongest character. We are to ask of our labor, not what does it bring in the market, not what salary does it command, not how much of a living does it furnish, but what valuable ministries does it work out for self and those whom we seek to mould. We need not fear for our fame. God and posterity will keep that. Hear Beethoven: "Nor do I fear for my works. No evil can befall them, and whosoever shall understand them, shall be free from all such misery as burdens mankind." The mausoleum we may build in the hearts of men shall be green forever. It is in the great living truth that we stand, let us trust fearlessly to that, bequeath it to coming time as our most precious legacy, and then in that coming time we shall live. The brave Roman accepted as a cherished maxim: "Never despair of the fortunes of the republic." So, to minister to the world aright, we are never to despair of our work. Every toiler must be, as Coleridge terms it, "an inveterate hopper," then his light shall arise in darkness.

Faith in his mission and work is the scholar's needed inspiration. Often, when he enters the arena of active life, the contrast between it and the foregone life repels him. He finds that tastes widely vary, that prejudice holds large sway. Difficulties which seemed easily solved in his study, meet him in more formidable guise. Real contact with the world brings a severe shock to his ideals. He had deemed society ready to

welcome and believe in him at the first announcement of his mission, but it critically inspects his claims and coldly questions his right to serve at its altars. It is then that the faith in his mission and allotted work is in danger of faltering. It is no easy task then to bear on and not lose sympathy with his race. Resting calmly upon the truth he holds, he must be content to wait as well as labor. History declares those only to be victors who, when they have thrown the seed quick with life into the soil, have waited with heroic patience for the fruitage. No seed falls in vain. We must believe in our work or our strivings are born of mortality and will perish in the dust. Though laboring with the knowledge that our toil is unpopular, yet let it be with the unwavering assurance that it is immortal. "I can afford to wait a hundred years for a believer, since God has waited six thousand years for an observer," said Tycho Brahæ.

Often the laborer passes away from earth before the fruit of his labor greets his eye. He sows, but another hand gathers the sheaves. So have we seen the seed of the husbandman cast into the ground in autumn, and the winter came and formed a snowy mantle alike for the waiting blades and the grave that hid the hand of the sower, yet the spring came none the later, and in due time the harvest was gathered, what matter though by another hand.

The accomplished historian of the Netherlands presents a striking portrait of the faith and undaunted constancy of that wonderful man, William the Silent, Prince of Orange. In that great struggle for independence he was, until his death, the central figure. His means were of the scantiest. The material which he had to use was of the sorriest kind. His nobles were generally hostile, the people fickle. But had he never lived, Holland had not been freed. When the beleaguered fishermen of Alkmaar besought his aid, he replied with sobered yet lofty enthusiasm: "As, notwithstanding our efforts, it has pleased God Almighty to dispose of Haarlem according to his Divine will, shall we therefore deny and deride his holy word? Has the strong arm of the Lord thereby grown weaker? Has his church therefore come to nought? You ask if I have enter-

ed into a firm treaty with any great king or potentate, to which I answer, that before ever I took up the cause of these distressed Christians in these provinces, I had entered into close alliance with the King of kings; and I am firmly convinced that all who put their trust in him shall be saved by his almighty hand."

Another name, a martyr's also, is full before us to-day, suggesting like undaunted faith, so full, so great, that it rounds into completeness the glory of the four most momentous years of our history. The faith that sustained Abraham Lincoln stands out in strange contrast with that uneasy eye, that troubled brow and restless heart of the author of "My policy." The clear brow of the martyr made us say, "we will trust you." Henceforth as synonyms of faith and faithlessness, we name respectively Abraham Lincoln and Andrew Johnson.

The scholar is to aid the advancement of æsthetical culture. The best growth of mind and heart requires this. We need such culture to counteract the strong tendencies of the popular mind toward a sensual literature. A true æsthetic culture can meet and correct the gross tendencies of the mind so rapidly developed, by a licentious literature. Many a life that would shrink from contact with open brutal vice and the stain of outward sensual gratification, nevertheless in secret gloats over the products of a foul, diseased imagination on the printed page. Sight and hearing are æsthetic senses. Sensualism appropriates these and rules them for itself. But we must take them from so servile a use, and minister to them out of true æsthetic principles. To teach the eye to look upon true beauty; to develop the real æsthetic spirit in making the perishable sink out of sight beside the enduring, in causing spirit to assert its superiority over matter, in reading from the forms of nature spiritual lessons, is the sacred trust of the scholar.

True beauty is unchangeable; its worth is transcendental. To strive for it is to seek the inner sanctuary of communion with the Most High. It will reveal its great source, Him in whom all beauty and excellence are complete. The law appeals to the conscience, the gospel appeals to and rouses our æsthetic susceptibilities, draws us and moulds us in the way of

living love. *Æsthetic* principles must preside over art and be brought in to check the severely utilitarian, commercial spirit of the age, to root up every form of gross sensualism, to soften the hard features and fixed eye of the devotee of mammon, to hasten the reign of all purity and truth.

The scholar must of necessity gain from converse with history a strong confidence in the progress and triumph of truth. No irreverent, restless spirit can sit down continuously with the genius of history over the lessons of the past. The strifes of men, the clamors of eager politicians, lose their power to terrify him who reads deeply the lessons which time has recorded. A sturdy will and a cultivated spirit find a fitting mission in following to their lurking places the subtle wrongs that prey upon society, in tearing away the disguises of error, and teaching the final triumph of truth over every plotted wrong.

The battle with rifle and cannon, in our land, is ended, but vigilance is the price of safety still. Vital issues are yet to be met unflinchingly, as upon the fields of open warfare. Brave men, summoned from the plough, the shop and the school, did their work well, sealing it with blood. To-day, more than before, a large burden is laid upon the man of culture, and the nation demands of him to be true as they upon the field were true. And the heroism of a Foote, a Lyon, a Dahlgren, a Shaw, is to be exemplified in the desk, on the platform, in the use of voice and pen. The purposes of God go on to a sure fulfilment. Blessed is he who will not take counsel of flesh and blood, but aid unsparingly the majestic march of Divine providence.

Scholarship in the pulpit, the school room, and the forum, must implant the principles of justice. It must proclaim the Divine authority, the divinity, that doth hedge a government. Deriving its sanctions from on high, government is God's minister, an avenger upon those who do evil, and a praise to those who do well. There are no purely political offences dis severed from all moral grounds, and upon these moral grounds must every political offender meet a just condemnation. If to raise the hand against one man with murderous intent be a heinous crime, then abhorred of God, and cursed with curse unuttera-

ble, must that hand be that in ambition or in selfishness, is raised to destroy the life of the nation, sacred in its commission and trusts? A violation of the spirit of government is a blow struck at the life of God's anointed messenger.

The walk, the converse of the scholar, are with no ordinary spirits. If the obstacles and depressions of his lot are extraordinary, so are the incitements surprisingly large and the inspiration is of a fuller, sweeter measure. When long tempted and sore distressed, the ministry of angels is thrice welcome. The cloud and gloom which shut in the crowd must not dwell about such a spirit. It must return from its radiant walks bearing a message abounding in cheer and hope, speaking of glad heights where truth sits supreme forever, singing a more joyous strain from having caught the glow of the early sunrise for which the too unconscious nations are waiting. Only a heart baptized with living affection for its race, living in nearness of communion with the Lord of wisdom and might, can walk on unharmed amid the scorching heats of passion, of lust for gold and greed of power.

The use and end of all knowledge is to guide and bless the life. "He only is the wise man who makes what he knows enrich and illumine what he does." Character is the result of all acquisitions, and proves their worth. In service, the soul grows strong. Not to be ministered unto, but to minister, is the sign and way of greatness. The worthy and accepted toiler will speak in patience, bide his time, content, though unknown, to lay the lasting foundations of human welfare. The word uttered in faith shall live when thrones and powers are forgotten; the life spent in heroic service will reappear again and again, repeating itself in the hearts of men. The pen consecrated to the service of truth is wielded for all time, and the hopes inspired will beam on in other hearts forever.

Going forth with a reverent, meditative spirit, strong and tender, clothed with patriotism, conscious of immortality, with abiding faith in the life-work, the mission of the scholar becomes full of sacredness and power. He stands as the herald of a brighter dawn, with eye hopefully fixed upon the eastern

sky kindling with the light which shall dispel all darkness from the weary nations.

“ There is a fount about to stream,
 There is a light about to beam,
 There is a warmth about to glow,
 There is a flower about to blow,
 There is a midnight blackness changing
 Into gray ;
 Men of thought and men of action !
 Clear the way.

Aid the dawning, tongue and pen !
 Aid it, hopes of honest men ;
 Aid it, paper, aid it, type,
 Aid it, for the hour is ripe,
 And our earnest must not slacken
 Into play.
 Men of thought and men of action !
 Clear the way.”

ART. IV.—LIFE OF MOSES.

PART II.

In a previous paper, we had traced the history of the illustrious person, whose name stands at the head of this article, from his birth, noticing his wonderful preservation from the wrath of the haughty Pharaoh, his education in the Jew's religion, and in all the wisdom of Egypt, his sojourning in the land of Midian, his commission from the Most High to break the power of Pharaoh and deliver the people of God from Egyptian bondage, and bring them to the land of Canaan, the wonders wrought in Egypt, until he saw the salvation of the Lord in bringing Israel safely through the Red Sea, and the complete overthrow of the hosts of Egypt. When they saw

their enemies dead upon the shore, they sang praises to God for the glorious things he had done for them. "Then sang Moses and the children of Israel this song unto the Lord, I will sing unto the Lord, for he has triumphed gloriously, the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation, he is my God, and I will prepare him an habitation, my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name." This song, in grandeur and simplicity, is poetry of the highest order, and is said to be the most ancient song in any language. It was given by inspiration for that memorable occasion. It is a model song, worthy to be sung on all occasions where the church has experienced great deliverances, or remarkable favors at the hand of God. Not only Moses and Miriam, but all the people, exult in the wonderful deliverance obtained. Each, for himself, now rejoices in personal deliverance from Egyptian slavery, and lifts up his voice in grateful songs of praise to God that his own chains are sundered forever. Perhaps the people then thought their conflicts were *all* ended, and nothing remained but a pleasant journey to the promised land. To the exalted strains, sang by Moses and the men of Israel, Miriam and the women of Israel responded in strains equally sublime. It was a glorious day. The right hand of the Lord had done valiantly. His glorious power has been displayed, and the people seem to have strong faith and hope in God; and full confidence in Moses as the servant of God. But they are not at their journey's end. Sore trials and severe conflicts await them before they cross over Jordan to the promised land. But will they falter? Having seen the wonderful displays of the power of God in their deliverance from Egypt, and the complete overthrow of all their foes, will they ever distrust God, and provoke him to anger by their unbelief and disobedience? Will they ever murmur against Moses, and repine at their lot? Surely, such amazing displays of power and goodness will never be forgotten, and the Israelites, with firm hearts and steady faith, will go up at once to the promised land, and take possession of their inheritance. This we should naturally expect. But alas! unstable man! Prone

to wander from God, and forget his benefits, and distrust his love, they soon forgot his works, and murmured against him. Moses' troubles are not at an end, as the subsequent history shows. He has to encounter the cruel unbelief of the chosen people of God, and often stand between them and offended justice, and plead their cause. Great fear came upon the surrounding nations, so that but little trouble was experienced from them. But the children of Israel, after arriving at the very borders of Canaan, are doomed, for their unbelief, to wander forty years in the wilderness.

We shall not notice all the incidents of their wanderings. The life of Moses is so closely linked with their history, that it can be fully traced only in connection with theirs. He was their commander and leader, divinely appointed. He was, in times of trouble caused by their sins, their "High Priest," to intercede with God for them. He plead their cause with great earnestness, and always with success. He seems to have no regard for his own honor or fame. But the honor of God, and the good of his people, absorbed his whole soul. Their sins were often of the most provoking kind, and sometimes took the shape of anger toward him and Aaron, yet still, with great meekness and continual patience, he labored for their good. Such was his zeal that he could easily have given his life for them if that would have saved them from their calamities, or secured the glory of God. Every misfortune or adverse circumstance on their journey, excited the unbelief of the Jews, and caused them to murmur against Moses and against God. And every instance of their unbelief was an occasion of manifesting his strong faith. Every instance of chastisement they received for their unbelief and disobedience, was an occasion of God's mercy toward them, through the intercession of Moses. Though the difficulties were great and the journey long, his faith in God was unshaken. He knew in whom he believed. But he was greatly afflicted by the obstinacy, ingratitude, and unbelief of his people. He was enabled to supply all their wants, and protect them from all their foes. When there was no bread, his faith brought quails from the wilderness, and manna from heaven. When there was no water, he smote the

rock, thence living streams supplied their wants. When, for their unbelief, fiery flying serpents were sent to destroy them, he lifted up the brazen serpent, (a type of Christ) to which they might look and live, and when Amalek made war upon them, he spread out his hands with the rod of God, and Joshua prevailed. Everywhere, and on all occasions he was to them a saviour and deliverer.

There are several incidents connected with their journey which are deserving a more particular notice. The giving of the law at Mt. Sinai is the grandest and most sublime scene recorded in sacred or profane history. The hosts of Israel had encamped in the valley or plain, at the foot of Mt. Sinai. The exact spot of their encampment, or which of the mountains of the Sinai range, was the place where God made himself known to the people, it may not be easy to determine; and so far as this paper is concerned, it is immaterial. It is not the locality that interests us now, but the wonderful events that transpired then and there. It is sufficient for our purpose that the Scripture narrative is true. Moses goes up into the mountain to talk with God face to face, as a man talks with his friend.

He is a daysman between God and his people, a bearer of God's message to the children of Israel, and their response to God. He was sent to remind the house of Jacob of what the Lord had done for them, and to make known the good things he would bestow upon them. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: and ye shall be unto me a kingdom of priests, and an holy nation." "And all the people answered together, All that the Lord hath spoken will we do." But God was about to manifest himself more gloriously, and they must be prepared for the occasion. When God spake to Moses out of the bush (near this place), "he said, put off thy shoe," for this is holy ground, so now when about to speak to the house of Israel, he will have them purified to hear his voice. And Moses was sent to sanctify the people, and bid them wash their clothes, symbolical of their inward cleansing, "and be ready against the third day." God had

been with them in the cloudy pillar, but now he will come down upon Mt. Sinai in a thick cloud, and they shall hear his voice. On the third day there were thunders and lightnings, and a thick cloud, and the voice of a trumpet exceeding loud, so that all the people trembled,—And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire,—and the whole mount quaked. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered. And God called Moses up to the top of the mount, into his immediate presence. And Moses went up. But he was soon sent down to warn the people, lest their curiosity should cause them to break over the prescribed bounds, to gaze upon the terribly sublime scene they now beheld, and perish. It is not strange that even Moses, though he had become familiar with wonderful displays of God's power, should exclaim, "I do exceedingly fear and quake." Subsequently, Moses and Aaron went up to the top of the mount, and God spake to the people in an audible voice, doubtless so loud that all the thousands of Israel heard the law from his lips.

And the people said unto Moses, "Speak thou with us and we will hear. But let not God speak with us, lest we die. And the people stood afar off, and Moses drew near unto the thick darkness where God was." The Decalogue was spoken by God to the people, and subsequently written by the finger of God, upon tables of stone. But Moses wrote all the words God spake in a book, and read them to the people, and they solemnly declared, "All that the Lord hath said will we do, and be obedient." Again Moses was called up into the mount to receive the tables of stone on which was the law, written by the finger of God. Before he went up into the mount, he appointed Aaron and Hur to administer justice to the people. And Moses went up into the mount and a cloud covered the mount, and the glory of the Lord abode upon the mount six days, like devouring fire on the top of the mount. And Moses went into the midst of the cloud, where he remained in the immediate presence of God forty days and forty nights.

What remarkable presence of mind Moses possessed at this time, or, more truly, how strong his faith. Having seen the

visible manifestations of the glory of God upon Mount Sinai for six days, he now enters the thick darkness, into the immediate presence of God, to receive from his hand the tables of stone, on which the Ruler of the universe had inscribed his own law. What a holy and sublime privilege! Forty days he neither eats nor drinks, but communes with his God and receives instruction how to govern the people under his care. He institutes the forms of worship, the sacrifices and offerings that point to Christ, the great Antitype of all.

But here he is not permitted to see the face of God. "And he gave unto Moses, when he had done communing with him upon Mount Sinai, two tables of testimony, tables of stone written with the finger of God." He was then directed to go down to the encampment, for the people had done evil in the sight of the Lord. They had asked of Aaron a god to go before them and guide them to the promised land, and Aaron had made the golden calf. God proposed to Moses to destroy the people and make of him a great nation. This honor Moses promptly refused, and earnestly besought God to forgive their sin, for his great name's sake. He thought if God should destroy them then, the Egyptians would say that it was because he could not bring them to the promised land, or brought them to that dreary spot that he might more effectually destroy them in the wilderness.

Moses then came down from the mount, having the two tables of testimony in his hand. "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." It is not strange that Moses was exceedingly displeased and sorely vexed, when he saw the idolatry of the people. His breaking the stony tables was a significant act. He represented the conduct of the people in breaking the law of God, in worshipping the golden calf Aaron had made. It was prophetic of the destruction of the nation, if they did not obey God but turned from him to worship gods which their own hands had made, a prophecy that was terribly fulfilled when the king of Babylon destroyed the city and burned the beautiful house of God and carried the people into captivity. And Moses took the golden calf and

ground it to powder, strewed it upon the water and caused the people to drink it. After reproofing Aaron, and hearing his weak excuse, he stood up and cried, "Who is on the Lord's side? Let him separate himself from the congregation," and the sons of Levi came forth. He commanded them to arm themselves, and slay every man his brother, and there fell of the children of Israel that day three thousand men. Moses charged the people with committing a great sin, but said, I will go in unto the Lord, it may be I can make an atonement for you. He earnestly besought the Lord to forgive this great transgression "if not," said he, "blot me I pray thee out of the book which thou hast written." God assured him that he would blot out of his book such as had sinned, and Moses must lead the children of Israel to the promised land.

The Lord further rebuked the people for their sin, and intimated that he would not go up in the midst of them, as he had been thus far. And Moses took the tabernacle and pitched it outside of the congregation, and called it the tabernacle of the congregation, and every one that would inquire of the Lord went out to the tabernacle of the congregation which was without the camp. And it came to pass that as Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle and the Lord talked with Moses. This was significant. It intimated that the people were too corrupt for God to dwell in their midst, and so the tabernacle where he manifested his glory must be removed far from the camp. It also signified God's approval of his servant, Moses. Still Moses was not satisfied, for though God had talked with him in a most familiar way, he had never seen the fulness of the glory of the Godhead.

Moses besought the Lord that he might see his glory, though he had seen the cloud by day and the pillar of fire by night, the symbols of the divine presence, yet it is evident that he believed that there was a glory and splendor he had never been permitted to behold. He desired to see not only the express "image of his person," but the infinite glory of Him who dwelleth in the light to which no man can approach. But God told him that no man could see his face and live.

He would hide him in the cleft of the rock, and make all his goodness pass before him, he would cover him with his hand till he passed, and Moses should see only his back parts. Moses no doubt saw a visible form, probably human, the same glorious being that subsequently was made flesh and dwelt among us, and we beheld his glory. Probably he also had a more clear discovery of the perfections of the Godhead, and the excellencies of him, who had called him to intimate communion with Him in the mount. It was a peculiar privilege, such as no other ever enjoyed, unless it be the disciples on the mount of transfiguration. "Partial and moderated as the revelation was," says Bush, "yet the face of Moses caught a supernatural lustre from the glory as it passed, which remained with him when he came down from the mount, and which was so overpowering to the beholder, that, from a regard to their weakness, he veiled himself before them. If, then, a mere reflected radiance from the countenance of Moses, and that, too, coming from the hinder part of the resplendent phenomenon, was so transcendantly glorious, what would have been the effect of the unclouded light of Jehovah's face? Yet let us repeat in reference to this whole gracious manifestation, that the glory beheld was the glory of Christ. Nor are we prepared to deny, that a resplendent human form, preintimative of the divine man Jesus Christ, was vaguely presented to his view." He then refers to Num. 12: 6—8. "With him, (Moses) will I speak mouth to mouth . . . and the similitude of the Lord shall he behold." And what is the similitude of the Lord, but He who is the brightness of the Father's glory, and the express image of his person? But it was not the glory of the man Christ Jesus in his humiliation that Moses saw, but the glory of the resurrection state, of exaltation and honor, when he shall be revealed from heaven in splendor that shall darken the sun." This view, which it seems highly probable is a correct view, gives new interest and significance to the cloudy pillar which guided the children of Israel in all their wanderings, and the wonderful manifestations of Deity on Mount Sinai.

Prior to this vision Moses was called up to God in the mount, with two tables of stone on which he wrote the deca-

logue. Here he continued fasting forty days and forty nights, in intimate communion with God. When he came down from the mount, he knew not that his face shone with the resplendent glory he had been associated with so long a time.

During this period he received full instruction in relation to the civil and religious polity of the Jewish nation. Here he saw the pattern of all the furniture of the tabernacle, which he was directed to make, and was instructed in full relating to the sacrifices and offerings instituted as types of a more glorious dispensation. Here God made a covenant with the people, renewing and confirming the promises he had previously made, and enjoining upon them perpetual obedience to the law he had given them. Here, at Mount Sinai, he established the priesthood of Aaron, with his typical garments. Here he established the Jewish forms of worship, under the immediate direction of the Almighty. Here he set up the tabernacle, and the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. The cloudy pillar, the symbols of the divine presence which had stood upon the mountains several weeks, descended and covered the tabernacle and the inner glory took its station in the most holy place between the cherubim. So great was the resplendent glory that rested upon the tent of the congregation and filled the tabernacle, that Moses was not able to go in. This cloudy pillar was their guide and protection in all their journey through the wilderness. Having made a full and complete arrangement for their safety and protection on their journey, and appointed the forms of worship and established the Levitical priesthood, with all the rites and ceremonies therewith connected on the fourteenth day of the first month of the second year after they left Egypt, they kept the feast of the passover in commemoration of their wonderful preservation in Egypt, when the first born were slain. After remaining at Mount Sinai about one year, they are ready to resume their march toward the land of promise, under the direction of Moses, and guided by the mysterious cloudy pillar by day and night.

After their departure from Sinai, their history is a continued repetition of the cruel unbelief and transgression of the multi-

tude, and the meekness, patience and faith of Moses, and the forbearance of God. When on the very borders of the promised land, Moses sent out chosen men to spy out the land, preparatory to immediate possession. The spies, excepting Caleb and Joshua, brought up an evil report of the land and discouraged the people, so that they would have gladly returned into Egypt. Some of them even proposed to make them captains to conduct them back to the land of bondage, and when Caleb and Joshua endeavored to encourage the people, they threatened them with stones. Here God proposed their destruction, but Moses interceded in behalf of his rebellious subjects, and they were spared. The unbelief of the people is great, but the patience of Moses and long-suffering of God are wonderful. From this point the long and dreary wanderings of Israel may be said to commence. But little that is new is developed in the character of Moses.

Prior to this, Aaron and Miriam attempted a sedition, and spake against Moses, because of his marriage with an Ethiopian. They envied his authority, and claimed as good right to direct the hosts of Israel. "Hath not the Lord spoken by us also?" To this the meekness of Moses did not allow him to make a reply. But God immediately appeared for his defence. Miriam was severely punished for her presumption, being smitten with the leprosy, from which she was healed through the intercession of Moses. When men rebelled against God, Moses' spirit was stirred within him, but when God put his spirit upon others and they prophesied, he rejoiced and said, "Would God all the Lord's people were prophets, and that the Lord would put his spirit upon them." He well knew that he should then have no further trouble with them. Subsequently, Korah, Dathan and Abiram started another rebellion. These men, with two hundred and fifty princes of the assembly, men of renown, gathered themselves together against Moses and Aaron, saying, ye "take too much upon you," and accused them of usurping power, and setting themselves up above the people. Moses referred this matter to God, and it was soon decided emphatically in his favor. Once Moses was betrayed into a hasty and impatient rebuke of the people. In Kadesh, where Miriam died

and was buried, there was no water, and the people murmured against Moses and Aaron, and accused them of bringing them out of Egypt to die in this evil place. But in all his trials with the murmurings of the people, Moses was encouraged by the appearance of the glory of God, "And the Lord spake unto Moses, saying, Take thy rod and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock." And Moses took the rod—and gathered the congregation together, and said unto them, "Hear now ye rebels; must we fetch you water out of this rock?" And Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly. And the Lord spake unto Moses and Aaron, "Because ye believed me not, to sanctify me in the eyes of Israel, therefore, ye shall not bring this congregation unto the land which I have given you." There was something very wrong in this transaction of Moses and Aaron. But it is not so clear in what their unbelief manifested itself. There are three things in their conduct which do not appear in accordance with the meekness and faith of Moses. "Hear now ye rebels," seems harsh and censorious. They deserved this epithet, but the servant of the Lord must not strive, but patiently rebuke when necessary. Does not this savor of an impatient spirit? Was it not speaking unadvisedly with his lips? If this disqualified him to enter the promised land, how earnestly should we take heed that we sin not with the tongue.

Moses said, "Shall we fetch you water out of this rock?" Was not this assuming the power, and withholding the praise from God? God commanded Moses to *speak* to the rock, and promised that it should give its water. Moses *smote* the rock twice, thus going beyond what was commanded. Should he not have trusted in God and commanded the rock to give out its water? Was it not unbelief that prompted him to strike the rock when God only commanded him to speak to it. It was unbelief that displeased God, and that is a great sin, however trifling the act by which it is developed. It has always seemed to be a hard case, that he, who conducted the children of Israel

from Egyptian bondage, through the Red Sea, and had been their leader and commander forty years, should not be permitted to lead them over Jordan and go into the land of Canaan. But for wise purposes God permitted it so to be. By it we may be admonished to greater diligence, "Lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Still Moses' faith was firm and unshaken through all his journey. At Mount Hor Aaron died. Moses, Aaron and Eleazer went up unto Mount Hor, where Moses divested his brother of his priestly robes, and put them upon Eleazer, Aaron's son, and then his brother died. It was a sad day to Moses, and he had a trying duty to perform to close his brother's eyes in death and lay him in the tomb. But it was the will of God, and he shrinks not from the painful task.

Passing other interesting incidents connected with Moses' journey, we will notice only his most glorious and sublime death. He had attained the mature age of one hundred and twenty years. His physical powers were not in the least impaired. His eye had not waxed dim, nor was his natural force abated. In full and perfect strength he finishes his work, and at God's command he ascends Mount Nebo to Pisgah's top, where he views the promised land and dies, with none but God and angels to witness his departure to the spirit land. He lived in such intimate communion with God, that he knew that he was thus to finish his earthly mission. With his end in view he reviewed the history of the chosen people, reminding them of their frequent backslidings, and recounting the mercies of God bestowed on them. He also gave them full and minute instruction in relation to their future, encouraging them to a faithful obedience to the law of their God, and warning them of the terrible judgments God would bring upon them if they rebelled against him. He faithfully set life and death before them, entreating them to choose life that they might live. He gave his benedictions to the tribes of Israel, predicting their future, and having thus finished his work, at the bidding of his heavenly Father, his spirit was dismissed to be with God, beyond the reach

of sorrow. And God buried him in the land of Moab, probably by the agency of angels. Thus this remarkable man closed his long and active life, having experienced greater trials of faith, and seen more of God and his glory than any other man since the morning stars sang together, and all the sons of God shouted for joy at the formation of this material world, as the dwelling place of man. What a privilege to serve God with undecaying health till his work was finished, and then without sickness or pain commit his soul to God in perfect child-like trust! Well may we exclaim with Balaam, "Let me die the death of the righteous, and let my last end be like his."

A few remarks on the character of Moses must close this already too long article. From this review of his life, we learn the following:

1. He was a man of singular beauty. He was a proper child, "Fair to God," attracting, as Josephus says, the attention of all that saw him.

2. He was a man of great physical endurance. His shepherd's life, and especially his long and trying conflict with Pharaoh, and his tedious journey through the wilderness, with the oversight of more than two millions of people for forty years, with all the murmurings of the rebellious nation, were more than any ordinary man could possibly endure.

3. He was a thoroughly educated man in both science and theology. His religious instruction was given by his own mother, and his scientific and classical education was gained in the schools and colleges of Egypt. The expression of the martyr Stephen, "That he was learned in all the wisdom of Egypt," means more than a little smattering of knowledge,—he was profound in all that the court of Egypt could impart.

4. He was a man of great patience and meekness. The unbelief, murmurings and provocations of the people were of the most trying kind, still he remained their constant friend.

5. He was a man of unwavering faith and trust in God. In the darkest hour of their history he relied upon the power and promise of God.

6. He was an eminent historian, an able statesman, a skilful general, a profound theologian, a successful leader and com-

mander of the children of Israel. He was an eminent type of Christ. Of this we can not speak in this paper more than to say, he was a child of promise, wonderfully preserved from the wrath of the king, a mediator officiating as priest to make atonement for sin and intercession for the transgressors, a leader and commander, a lawgiver and judge.

If this brief review of Moses' life shall afford as much satisfaction to the reader as it has to the writer, and shall lead any one to a closer study of the biography of the Bible, it will not have been written in vain.

ART. V.—LIFE AND DEATH ETERNAL.*

The risen Saviour met seven of his Disciples at the sea of Galilee and feasted with them at early morn on that beautiful shore. It was a feast by which the Saviour drew them into nearer fellowship with himself, in his strange personage after his experience on the cross, in the tomb and in the resurrection. He would have them come to calm self-consciousness in the presence of himself as the risen One, and converse with him freely about their future work, their death, and the future feasting with Him on "the shining shore." Their present feast was both a symbol and prophecy of that feast in which they shall eat and drink with him anew in the kingdom on high.

If it was natural to the strange occasion of the Transfiguration "on the Holy Mount," for Moses and Elijah to converse with the Saviour about the approaching death of the latter, it was natural to this symbolic feast for the Saviour to let fall a remark about the death of Peter or some other of the company, that he might give them as full a view of the nature of death

* *Life and Death Eternal.* A Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary: American Tract Society, Boston.

which he had just experienced, as their minds could apprehend. If Thomas, the doubter, and the guileless one not strictly of the apostles were present, so were the peculiarly chosen ones who had been present at the transfiguration and who had witnessed the strange agony in Gethsemane. It was a company composed of the significant number *seven*, and representing, no doubt, all the important phases of mind in its relation to the kingdom of God here and hereafter,—especially in relation to death and the future existence.

Peter's three-fold denial had been called up and the gracious privilege granted him of making that three-fold confession of the Master, which was accepted not only as the fruit of true repentance, but which seemed as the occasion of the bestowment of the full apostolic commission, "Feed my sheep." Peter's mind was now well prepared to apprehend the prophecy which the Saviour then uttered in such tones and words as to make an impression upon him never to be effaced: "Verily, verily, I say unto thee, When thou wast young thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." Whatever might be the future for John and the others, Peter is informed on the unerring authority of the risen Lord, that he is not only to die, but to die a violent death. "This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow me."

"Follow Me." Significant words enough to Peter, under the circumstances! It is the literal meaning: *Take thy cross and follow me through death*. Before the shameful denial, Peter had expressed the heroic resolution to go with his Master to prison and through death. Prisons, henceforth, are a part of his inheritance in this world, and when he goes out of it, he is to glorify his Master by going like Him through the bloody gates of a violent death. This impression was deepened by the answer Peter received, when he inquired of the Saviour as to the future lot and fate of his fellow apostle John. The unerring voice repeated with an unearthly emphasis, "*Follow Me*." It is set-

tled; what though John live on earth and roam it as the wandering Jew till the second coming of the Saviour, Peter must die in ordinary old age by a violent death.

Peter contemplated death as certain in a way quite different from what falls to the lot of any other. He might in middle life escape from prison by miracle or otherwise, but in old age he cannot escape the cross. The soldier may escape from the thousand deaths of battle, the patient may rise from his sickness, the condemned criminal may be pardoned at the last moment; but Peter has heard from the Maker of heaven and earth, and knows that a violent death is absolutely certain for him. Escape who may, Peter cannot.

That Peter contemplated death as thus certain to him, we are not left to conjecture as well we might from the circumstances of the case as related in the gospel of John. He has left us a passage in his later epistle which actually states that he was thus wont to contemplate death as certain, and in old age as near in a sense different from that in which we shall contemplate it near in old age. "I think it meet," says he, "*as long as I am in this tabernacle*, to stir you up by way of remembrance; *knowing that shortly I must put off this my tabernacle*, EVEN AS OUR LORD JESUS CHRIST HATH SHOWED ME." It is worth remembering, too, that in this passage he refers to the transfiguration and the unfailing word of the Saviour. "We have not followed cunningly devised fables, when we made known unto you the power and [first] coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." This is said in recollection of the transfiguration.

Not only was Peter in circumstances peculiarly adapted to cause him to contemplate death as certain to him, but he had peculiarly favorable opportunities to reflect upon the nature of death, as to whether it is annihilation, as to whether it implies the *unconsciousness* of the dead if it is not annihilation, as to whether death is the separation of soul and body or not, in a

sense to imply the sleep of both in the grave, and indeed all the questions which are raised on the nature of death in these days. He had been present when the Saviour raised the dead; he had seen the Saviour himself upon the cross and in the tomb, and then he had seen him alive after death, and after death, too, he had eaten and conversed with the risen Saviour. He was one of the three who had been permitted to listen to a conversation between the two men who of all should best understand the subject of death, viz., Moses and Elijah. One of them had died fourteen hundred years before and the other had been translated like Enoch. On "the Holy Mount," he heard these men with such an experience converse with the Saviour about the death he was soon to experience at Jerusalem. Afterwards, as we have said, he saw that death; he saw his Saviour after that death; he received the prophecy of his own death from the lips of that risen Lord; he walked and talked with that Saviour after receiving that solemn prophecy; he saw that Saviour ascend like Elijah, as he had seen him die like Moses. All these advantages he enjoyed for the study of the subject of death; he was prompted to its study by the prophecy about his own death, as we have seen; he had what was more than all these by the concession of all who have a right to discuss this subject on biblical grounds, viz., the inspiration of God. He was, moreover, communicating to his brethren his views on this subject in the easy and unstudied language of epistolary writing. These circumstances, together with the facts that he exhorted others to take Christ as their help in meeting death, and that he was cheerful and happy in the contemplation of death, are of peculiar interest. How wonderfully does his frame of mind excel that of Socrates when drinking the fatal cup! Let us look more closely at his language.

Is it fair and candid to say that his language indicates his view of death to be annihilation, eternal sleep, or any sleep or unconsciousness to himself at all? If such had been the results of his long years of contemplation and study of this subject, it was a fit time to state it, when writing his farewell letter to his own converts, especially as in that letter he speaks so explicitly of his own death as certain and so near at hand.

Was it not in all essentials like the last conversation of Socrates with his friends? Think of the man, think of his circumstances, study his language.

What is the nature of death according to this language? In contemplating it as a near fact for himself, what nature does he assign to the fact? If he does not state in so many words the answer to this question, his mind in the circumstances necessarily assumed the answer to this vital inquiry, as is manifest in the language which he employs. We touch only the chief points which are on the surface.

If we inquire what is life, and get the apostle's answer, we are far on the way towards the right interpretation of his language, in its bearing upon the question, what is death. Life he described in the expression, "*So long as I am in this tabernacle.*" Life with him is not the indiscriminate conception that mingles matter and mind into one compound; much less is it that crude materialism that attributes the phenomena of thought, feeling and volition to mere physical substances, as we do length, breadth and thickness. The mind is one thing, the body is another; the mind is the dweller in a tent, the body is only the tent. The imagery is perfectly obvious. The tent may grow old and decay like any other material fabric and as is often seen in the east; but the owner and dweller moves out of it into his new tent.

The apostle Paul also employs precisely the same imagery as he was contemplating death. The present life is the residence of an inhabitant in a house that must grow old and crumble into ruin. The inhabitant of the house may suffer and groan in the old house, but is not annihilated there; he does not even die in the old decaying house but he goes out of it into a better house, one which will not decay; the temporary, earthly residence in a tent here will soon be ended; and the inhabitant of it, surviving the wreck of his uncomfortable home, is to go away, not to another tent in this case, but to the solidly built mansion that will not be shaken by every passing breeze, and will not be penetrated even by the pelting storm: "We know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with

hands, eternal in the heavens. For in this [house] we groan, earnestly desiring to be clothed upon with our house which is from heaven."

Here life is, as we have said, an uncomfortable residence in a temporary shelter, and yet the body is so much more aptly represented as the *raiment* of the soul, the latter imagery gains the ascendancy over the former. It thus changes from a house to mere vestments which are to be exchanged for heavenly robes. In Peter, a similar change in the imagery is implied, though not brought out at full length: "Knowing that I must shortly *put off my tabernacle*, as the Lord Jesus has showed me."

If life is, therefore, the dwelling in a frail tent; if it is rather the wearing of uncomely and tattered garments, death is *the going out* of that tent, the laying off of the worn-out rags—not to remain houseless, not to remain unclothed, but to enter, as in the case of Paul and Peter, the house eternal, to put on the heavenly raiment. There is here no annihilation, no sleeping in the grave, no unconsciousness till the resurrection; the tenement may crumble, the old clothes may be put off, but the tenant, the wearer, goes to a new home, puts on new robes. They "are well pleased rather to leave their *home in the body* and to be at home with the Lord."

So far as we have observed the peculiarities of the mental processes of those who are led away to the chilling doctrines of annihilation, "sleep of the dead," "unconscious state of the dead," we have invariably found that they confound matter and mind. They do not distinguish between the tenant and the tenement, the wearer of clothing and the clothing itself. They usually profess great reverence for the Scriptures, and some of them really do reverence the Scriptures. In dealing with souls who are blinded by these fogs, we have always been most successful in leading them to the light by calling their attention to this distinction, as it is made by the Scriptures in the passages which we have mentioned and other similar ones. The blessed Lord Jesus called his body a *temple* which the Jews might tear down, and He, as distinguished from his body, would raise it up again in three days. The Psalmist in ancient prophecy distin-

guished between the body that was to see corruption and the soul that was to go to Hades, when foretelling the death and resurrection of the Saviour. The Saviour and the penitent who died at his side went that day to Paradise, though their bodies were carried away to the grave.

Death then is plainly, as the apostle contemplated and described it, *the separation of the soul and the body*. The tenement is deserted by the tenant; the old raiment is put off; the tenant and wearer survives the change. This is death in its nature as a fact, the Saviour, Paul and Peter being witnesses.

This view of death as a *departure*, or *exodus*, of the soul from the body, is the explicit statement of the language of Peter in this his contemplation of death: "I will endeavor that ye may be able after *my decease* to have these things always in remembrance." The word translated *decease* is, in its Latin form, *exodus*, *the going out of*, the same as that which denotes the going out of Egypt by the children of Israel, and in commemoration of which event one of the books of the Bible receives its name, Exodus. It is used but three times in the New Testament,—Heb., Luke 9: 31, and II. Peter, the passage before us. The use of it in Luke and Peter is very suggestive when we notice the circumstances in which it was used.

In Luke, we find it in the description of the transfiguration of our Lord: "And behold there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of *his decease which he should accomplish* at Jerusalem." Here the approaching death of the Saviour is spoken of as a journey to be performed. This is the word descriptive of the approaching death of the Saviour, when that death was the theme of conversation by Moses, Elijah and even the Saviour himself. Peter was an eye witness of the scene and an ear witness of what was said, "when there came such a voice to Him from the excellent glory." This word *exodus*, or its equivalent, which he heard applied to the approaching death of the Saviour, in this passage of his epistle he applies to his own death near at hand. Imagery of this kind, used in such circumstances, used over and over by the apostles, is so used simply because it is descriptive of the nature of death as a fact as they understood it.

This language implies that the soul may exist in a disembodied state. Those who fall into the views of which we have spoken as so opposed to this representation of death, seem to stumble often right here. Their minds have become so confused as to the distinction which the Bible makes, especially in these passages, that they seem almost incapable of such a conception as that the soul may exist, separated from the body, and especially exist in a state of consciousness. Here, again, the Scriptures may help us to lead them out of their bewildered state, by reminding them of the disembodied wicked spirits that the Saviour cast out of various sufferers.

These unclean or demoniacal spirits, of course, are finite, as our spirits are. Whether they ever existed in bodies, as we do, or not, makes no difference as to the conception of finite spirits as existing without bodies. These wicked finite spirits took possession of bodies not their own, for manifestation in this world. Through such bodies, they showed their malign purposes and manifested their own wretchedness. Through them, they made known their thoughts. Through them, perhaps, they uttered their petition to the Saviour in one case, when cast out of human bodies, to be permitted to take possession of the bodies of swine. And the narrative goes on to inform us that they made this petition because they did not wish to be sent back to the abyss, the place to which these malign spirits without bodies are assigned as their appropriate dwelling.

The representation of our Saviour, in what is usually called the parable of the rich man and Lazarus, certainly lifts the veil in like manner as to the condition of disembodied human spirits, both good and bad, in the time intervening between death and the resurrection. It was impossible for His hearers with the ideas which He knew they entertained, otherwise to understand His representation.

That the Jews would so understand the Saviour appears from two considerations that sophistry cannot prevent even the most obtuse common mind from seeing and feeling. The first is that we know, from Josephus and other secular Jewish writers, that the ideas of the Greeks as to the disembodied exist-

ence and fully conscious activity of the soul after death were familiar to the Jews; their ideas of separation between the good and bad after death, and of their existence within sight and hearing of each other, are indeed embodied in the Saviour's representation.

The second consideration is similar, viz., that the Jews were familiar with the Egyptian ideas on the subject—a fact which seems to us should forever stop the mouths of those who say that the Jews under the Old Testament economy had no idea of future rewards and penalties. On this important point an extract from Prof. Bartlett's book must suffice :

“ Delineations of judgment-scenes in the other world are among the most abundant of the old Egyptian records. They are found on the papyri, in temples, and especially in the tombs. Here, with some variety of detail, abundantly recurs the same fundamental representation. The deceased person, in charge of the god Horus, is brought towards Osiris, the judge of the dead. Near the gates of Amenti, the region of the blessed, stand the scales of Justice; and the god Anubis, placing in the one scale a vase representing the good actions of the deceased, and in the other the emblem of Truth, ascertains the result. If found wanting, Osiris inclines his scepter in token of condemnation, and remands the soul, in the form of an unclean animal, back to earth, and all communication with Amenti is hewn away behind him. But, if his virtues predominate, Horus, tablet in hand, leads him forward to dwell in the presence of Osiris and the mansions of the blessed. A full account of these paintings may be found in Wilkinson's popular account of the Egyptians. The same writer, in the notes of Rawlinson's Herodotus, makes the following declaration—the declaration of an eye witness : ‘ This [doctrine of immortality] was the great doctrine of the Egyptians, and their belief in it is everywhere proclaimed in the paintings of the tombs. But the souls of wicked men alone appear to have suffered the disgrace of entering into the body of an animal, when weighed in the balance before the tribunal of Osiris, they were pronounced unworthy to enter the abode of the blessed. . . . There is every indication in the Egyptian sculptures, of the souls of good men being admitted at once, after a favorable judgment had been passed upon them, into the presence of Osiris, whose mysterious name they were permitted to assume. Men and women were then called Osiris, who was the abstract idea of

“goodness;” and there was no distinction of sex or rank, when a soul had attained that privilege.’”

With the fact that the Jews were familiar with the ideas of the Egyptians and Greeks on the disembodied state of human spirits before us, we see how they understood the Saviour in his representation of the rich man and Lazarus after death; we see how they understood the miracles which the Saviour wrought in casting out evil spirits and especially in permitting them to enter the bodies of swine; and we see also the same thing from the doctrine of the Pharisees that there are angels, disembodied spirits of men, and the resurrection of the bodies of the dead, as contrasted with the doctrines of the Sadducees who took the negative of these three propositions, not only against the Pharisees, but also against the Saviour himself.

With these facts before us, the language of the apostles is easily understood, when they talk of going out of frail, dilapidated tents to enduring mansions, of going from a home in the body to the home where Christ is; when they speak of this exode, this departure to the new home, as far better than all that the apostles themselves could possibly enjoy in their highest Christian consciousness in this life. It is not possible in the presence of these facts for the unbiased human mind to believe that there are angels and especially wicked spirits without bodies, conscious and active, and then say that the apostles conceived of themselves as about to go into an unconscious state for thousands of years and pronounce that state “far better” than the fulness of Christian joy which they themselves experienced. With the doom of such unconsciousness before them, they would have been in no strait between enjoyment of Christ here and the long sleep in the cold grave.

But if we admit this distinction between body and soul, and the separate conscious existence of the soul, as candor compels us to admit the Bible teaches clearly, and without equivocation, then have we gained the standpoint from which we can easily look at the doctrine of life and death to the soul. Death as applied to the soul, then, has not the first shadow of intimation

of cessation of existence. Life is union with bliss, death is separation from it; as death is the extinction of neither body or soul, but only their separation with the certainty of their reunion, both of the good and bad, according to the Scriptures. The language of the Saviour is then plain, that he came that we might have life, and have it more abundantly, surely not that they might have existence to whom he was then speaking. "Verily, verily, I say unto you he that keepeth my saying shall never see death." Surely, this does not mean that the body and soul of such a believer were never to be parted in natural death. It plainly means that the soul by obedience enters into such a state of bliss by union with its Maker that from him and bliss it cannot be parted by natural death, by any thing that time discloses or eternity conceals. "Verily, verily, I say unto you, he that believeth on me hath *everlasting life*." Surely, not that he has already passed through literal death and resurrection, and is now an immortal compound being of soul and body, to die no more, but that by faith and obedience the soul has entered a condition that the Saviour himself calls *eternal life*. "Ye will not come to me, that ye might have life." "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

If this language does not identify the term *life* as freedom from condemnation, and *death* with condemnation, is it possible to use language that can communicate a definite idea? "He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here plainly *life* is opposed to *wrath*. But there is no need of citation here. The writings of John present no thought oftener than that *life* is the normal and happy condition which results from obedience to Christ, while death denotes the abnormal condition of the soul in sin and under condemnation, under the wrath of God, and that each state begins this side the grave and will continue beyond unchanged forever.

This point is very happily made by Dr. Bartlett, and on this he completely overturns the whole fabric of the annihilationists.

Their argument is overthrown beyond the possibility of successful reply. After giving the usage of the words *life* and *death* in the speech of the people, in the classics, and in the Scriptures, he thus states his conclusions :

“ *Now that spiritual state in which man is living in intimate union with God, performing the true work of life, and reaping the blessed fruits, in which all the functions of his being are harmoniously and happily accomplished, the Scriptures abundantly and constantly name LIFE, and its opposite condition they term DEATH. These words describe the spiritual condition of the man in this world, and still more emphatically its completed results in another world. Sometimes the present, sometimes the future aspect of the case, is more prominently in view ; sometimes the total state is gathered up without special discrimination of its aspects. This use of the term is a fact which no sophistry can evade. . . .*

Death, on the other hand, is that state of separation from God, and from the beatific fruition of God, in which all the higher faculties of human nature are working falsely and discordantly ; in which the true end of living is discarded, and its true enjoyment lost ; not of the soul's being, but of its well-being. It sums up the whole penalty of sin ; its complex woe, beginning here, perfected and matured hereafter.”

In this whole article it has been our object, and but little more, to develop the argument of this volume on a single point ; as it were to present that which might be of use to the reader, should he never see the book, and yet to suggest the value of the book by presenting a comparatively full view of its argument on the vital issue here considered, as a specimen of handling the whole subject. It is a book for the times, meeting the wants of the common reader, while it suggests to the student the processes by which the conclusions are reached. As the issues discussed in this book must be met in public by the preacher who properly performs the duty of the hour, we trust all our ministers may as speedily as they can master its contents.

ART. VI.—THE CONVERSION OF CHILDREN.

The apostles once questioned the propriety of bringing children to their Master for his blessing, and openly discouraged the act. Christ rebuked his followers for the ground they took, and denied the validity of that conception of his religion which excludes children from its heavenly provisions.

Nevertheless they, rather than he, seem to be the authority followed in somewhat similar circumstances, by certain modern disciples, who look with unconcealed distrust, if not direct rebuke, on efforts for the immediate conversion of children to Christ; or, in other words, on efforts to secure for them his blessing now.

It is doubted, by such, if Christianity intended to include in the circle of moral beings on whom its duties were imposed and to whom its sacred privileges were extended, this extensive and interesting portion of the human family. Ministers, Sabbath school teachers and parents meet the design of Christ, and are exempt from any other responsibility in respect to the conversion of these little ones, when the rudiments of a Christian education are faithfully imparted to them, and they are trained to make, when older in years, a profession of faith. By reason of incomplete development, ignorance of the human heart, limited experience, susceptibility to persuasion, weakness in the presence of temptation, inability to comprehend the essential truths of the gospel, and of a native goodness lifting them into the sphere of acceptable innocency and abolishing the need of a present change of character, children are not to be subjected to appeals to repentance and faith. The conceived impropriety, if not wrong, of encouraging children to attend to the duties and assume the name of a Christian, results, therefore, either from a supposed lack of adaptation to their understanding of the fundamental doctrines of Christianity, or from an inability on their part, when clearly understood, to comply with the precepts of Christ, or perhaps from both causes.

In reviewing this question, with a design to show that the conversion of children is not remotely possible, and so is a duty

for whose performance their spiritual custodians are measurably responsible, the relative incapacity of children as compared with men is readily admitted; as also this,—that, if Christianity is designed for minds strong, mature and wise, rather than for minds of every degree of capacity and power, and no exceptional provision for the weak and ignorant has been included in it, attempts to secure the conversion of children must, of necessity, as from some cause they often do, miserably fail.

But we should come to a conclusion, so far reaching in its effects, with extreme caution. To declare any portion of God's moral creatures free from accountability for their conduct, and, by nature, above the reach of calls and influences to a holy character, is hazardous to the extent that the remark is not self-evident. It is plainly not an obvious fact—if fact it be—that children are in this relation to God. It is only certain that they are not, as it can be shown that the gospel of Christ has, from the first, contemplated their conversion.

An explicit statement of such a design is not necessary to prove the existence of it. If it is antecedently probable, on *a priori* grounds, if the essential requirements of the gospel are within the grasp of their understanding and obedience, if an actual demand for the benefits which only accrue to the believers in Christ grows out of the natural character of children, and if no other obstacle stands in the way to their conversion than such as is incident to all fallen beings in a sinful world, then, unless the Scriptures clearly teach the contrary, the conclusion cannot be avoided that Christ does require the repentance and faith of these little ones.

Evidently, the presumption is that, in a plan of salvation so comprehensive as that of Christianity, that makes of every moral an accountable, and of every accountable a fallen, and of every fallen a weak, helpless and lost, creature, for whose redemption its own arrangements are absolutely necessary, and whose arrangements require, in order to receive the benefit of their provisions, less strength of mind than moral virtues which weak minds can possess, so numerous and important a class as the children have not been overlooked, but that the things

requisite for salvation through Christ have been adapted to their comprehension. This presumption acquires strength by considering that the wisdom of the Author of the plan of redemption could not allow, on any grounds that meet the sanction of our limited reason, the period of childhood to be spent under the control of a heart naturally sinful, and whose sinfulness acquires more power with each year of its unchecked life, when it is the very work of his redemption to stay the progress of sin in the heart by its renewal. We can scarcely conceive, in human plans, of greater folly than of providing for the existence of things which it is the aim of the plan to prevent existing; of securing, for a while, the growth and strength of evils whose extinction is the main feature of the plan, and which, in their lowest form, it is doubtful if the measures of the plan are able to destroy. It is certain that man, devising a scheme for rescuing his fellow man from the power of sin, would never entertain the idea of suffering him, in the formative period of life, to serve an apprenticeship to sin, and to pass his earlier days in the thralldom of such a relation. He would fear, lest the habits thus formed in the interest and service of sin would never be broken; and he would prevent any necessity for such a waste of the golden hour of life, by adapting his scheme to the capacity of its early years, and then, by making it as much the duty of the child as of the man to comply with its provisions. God is wiser than man; and the presumption is, that his method of rescuing us from the power of satan is adapted to every age of our moral existence here, and will vindicate, by its success, when judiciously employed, the wisdom of an early, as well as of a later, application of it.

The existence of some unhappy facts in connection with the results of attempts to apply to children the measures of the divine plan for saving the lost race, does not invalidate the presumption in favor of its adaptation to childhood. The best of human schemes may fail in the execution even if the scheme is faultless, when those to whose hands it is entrusted are not. Disasters as often follow an unskilful use of wise arrangements, as a close attention to defective plans. Provided it

were true that the redemption of Christ originally contemplated the regeneration of man in his childhood, as well as of man at a later period, we can readily see how just such unfortunate results as have, now and then, attended a professed work of grace among children, would follow an injudicious method of handling that design. Since, then, in many instances, the labor for the conversion of children has been obviously at fault in its methods, and failed on account of it, the presumption is, unless there is evidence to the contrary, that in every instance of such failure, the reason has been the same. Hence the probabilities that the scheme of redemption has, from the first, aimed to secure the conversion of children, remain unimpaired.

An examination of the steps to genuine conversion leads to the same conclusion. The fundamental requirements for salvation through Christ are few and simple. Only three things, let the applicant be whoever he may, are demanded to obtain it. The first is sincere sorrow for sin, or repentance; the second is an implicit reliance on the merits of Christ for forgiveness, or faith; the third is a purpose and effort to do always the will of Christ, or obedience. These constitute the root, trunk and branches of Christian life, and are such in simplicity that a child, eight years of age, unable to understand them, must either be dull of mind, backward in development, or very faultily instructed.

This assertion of the ability of children, at that age, to comprehend the main features of Christian duty holds true notwithstanding the fact that some mature earlier than others, and that in one moral intuitions may be lively, but in another inert. For repentance, faith and obedience are self-luminous requirements, revealing clearly their meaning and value to those who, without affectation or conceit, regard them.

Man often darkens what God has made light. With his thought set to some favorite pattern of philosophy, into which Christianity stubbornly refuses to be woven, he comes to these fundamental conditions of holiness, and fails to fathom the mystery of their meaning. A film is on his eyes. Children master, without difficulty, the nature of the duties which confound him. In the simplicity of their hearts, when at all, they draw

near to Christ, his command for penitence and faith is transparent. Thus they illustrate the words of Scripture, "whosoever shall not receive the kingdom of God as a little child, shall in no case enter therein."

These central requirements of Christianity are so constantly interpreted by analogous features of the family government, that children usually find them relieved from obscurity, and readily understand what they must do to become disciples of Christ. The relation of children to their parents is a type of their relation to God; and the type does so simplify and make clear our obligations to God, and the method of discharging them, that a child can as easily become familiar with the terms to the divine favor, as with what it must do to please its parents. In actual life at home, where the child is made subject to a will with which its own is not always coincident, instances repeatedly occur in which contrition for disobedience to lawful authority, and for wrong against beneficent love, must be enacted. The child learns, therefore, from its own experience, the nature of repentance, and only needs to be convinced of sin, in order to comply with the first condition to a converted state understandingly.

In this same arena, where its moral nature is trained to penitence, it is also trained to faith. The child sees in its parent an example of love suffering on its behalf. A true parent fills his life with noble deeds. Often must he catch the descending blow, meet with danger, bare his breast to the storm, and through unremitting toil and frequent pain, lay down daily from his life, that his little, weak, dependent and needy ones may be exempt from evil. Reared in the presence of a goodness that shrinks from no self-denial, and weighs the value of no pain endured on its account, the child early learns to commit its dearest interests to the keeping of that goodness, and, waking or sleeping, to trust it with steadfast faith. On it the child relies with a confidence like that which God invites us all to have in him. Even its disobedience to the parental will cannot shake its reliance on the parental love. Conscious of numerous faults, which do not diminish but rather seem to increase the volume of that affection, the child, humble and contrite for its trans-

gressions, knows how cheerfully forgiveness, rich and full, will be extended to it.

By an easy transition, therefore, children pass to a religious faith. The love that endured the cross for them they are prepared to understand. With far less difficulty than a man whom long years of sin have strengthened in unbelief, will a child grasp the significance of Jesus' death. The shedding of blood for the remission of sins does not confound its reason, nor stagger its faith. Trust is a characteristic of childhood. Distrust is the product of age. Jesus only asks of these little ones who desire to be his disciples to show as much faith in his ability and willingness to save them, as they now have in their parents. By the education of the same school the child is made familiar with the spirit of Scriptural obedience.

The inability of children to comprehend the nature of their duties to God, and to grasp the conditions of salvation through Christ, must, therefore, be left out of the argument against early conversions. Were the terms of discipleship obscure, and the government of God conducted on principles dissimilar to those of frequent use in the family, then, perhaps, the practicality of such conversions would be in doubt.

But children have even more ability, and are able to comply with the conditions to conversion. It is true that they are not capable of those degrees of conviction, nor of feeling their obligations to God with the force that come to matured minds. Their faculties are not trained to reflection, nor have they the life of older sinners to review. Moral feeling sustains a true proportion to moral thought. The period of strong feeling and thought is in advance of childhood, but a child can, nevertheless, think and feel. Moving yet in its narrowest, though in constantly widening, circles, in that limited sphere where God has placed it, the little one bears the responsibility of a moral being, and may do the will of God. Nothing is wanting either in its mental or moral organization to repentance. All the faculties of the future man are lodged in it. Every natural power inherited by one is inherited by the other. A child is the miniature of a man. Can he, by the use of his native gifts and God's grace, repent as a man? So can the child as a child.

The capacity to comprehend, is ordinarily the capacity to comply with the conditions to conversion. An understanding of them is always accompanied with a call and an impulse to their discharge. The child who recognizes the fact of its sinfulness, and knows what sinners must do to be saved, is prompted by strong feelings of duty to seek for forgiveness through Christ. By an act of resistance familiar to the matured sinner, and with which, if not converted when a child, it will be only too well acquainted, it lives by the theory that religion was designed for the old. It must resist the Holy Spirit not to come to Christ. Does God ask of children what they have not, and never had, natural power to perform? The incentives to a Christian life, which a child under the influence of the truth receives, declare that the child is conscious of ability to repent and believe.

The terms of discipleship may remain the same, and yet be flexible enough to conform to the minds unto which they appeal. God does not ask as much moral feeling of a child, as of that child ripened into age. Unto whom much is given, of him shall much be required. The interest demanded is a given per cent. on the amount lent. God looks to these little ones for what they can, not for what they cannot, do. He is not a hard Master.

On this principle, then, the conclusion is inevitable that children can become his acceptable followers, and, equally with their seniors, be made partakers of his invaluable grace.

This is not all. Children suitably instructed and encouraged, can retain, as well as secure, a Christian character. Filial affection is a perennial spring. Only in exceptional cases does the love of children for their parents cease to flow. It is not always steady, however, in its volume. Possessed, now and then, of a naughty spirit, which breaks out in acts of insubordination to the reigning will and asserts the right of disobedience, a judicious discipline is needed to check the irregularity and recall the little backslider to a better mind. Under its healthful and corrective influence, penitent and submissive, the child returns for pardon, confessing its wrong, and nestles again on the bosom from which it tore itself away. Any dec-

laration, based on these oft-returning moods, of the incapacity of children to maintain a steadfast filial affection would at once, by the indignant common sense of men, be set aside as false. Any view of childhood that is founded on these rebellious caprices, and that does not see the stream of its natural affection to be unimpeded by the stones which momentary passion hurls into it, is at once superficial and unjust.

Let it be remembered, also, that children are subject to a vast amount of governing. Numberless parental requirements are enforced by the hope of reward or the fear of punishment. Constant restrictions and exactions, for the health, manners, intellectual and moral attainments of the child, are deemed necessary. If, therefore, the child, circumscribed at every step by wholesome laws, still loves and obeys its parents, cannot the same child, under the influence of judicious discipline, as well maintain its love of God? If it be thoroughly indoctrinated with the truth of the divine goodness, helped by suitable instruction to a clear recognition of its obligation to Christ, repeatedly made to see its needs, prudently corrected when wayward, the constancy of its regenerate love will hold it as firmly to the will of Christ, as its natural love to the will of its parents.

Childhood is a susceptible period of human life. External influences easily affect it. The balance wheel of reason and judgment weighs less than in age, and, therefore, keeps the engine less steadily to the track. On this account, children enter on a religious life at a disadvantage not met by those older.

But this fact is counterbalanced by other features of childhood. It should not be forgotten that then conscience has not become blunted, but is a sharp threshing instrument of moral purification, intuitions are clear, instincts sagacious, and the heart warm with good impulses. The susceptibility of children is not limited to evil. Goodness receives a more favorable response to its appeals from the child than from the man. Its temptations, also, fall under the restraining principle of that law which never allows virtue to be tried beyond endurance. Christian children have, relatively, as much natural, and can have, relatively, as much supernatural, strength in the presence of satanic influences, as Christian men. The temptations of

the former, if as numerous, are not as fierce as those of the latter. The wind is tempered to the shorn lamb. Why should Tom Thumb go staggering through life, loaded with the prowess of Dr. Winship? In nature, power given corresponds to the demand. It is the same in morals. The capacity is great where the need is great. The law of adaptation holds in grace. The Christian child need not be a compressed giant. In the divine economy every one is the measure of his own foes. All things considered, the moral warfare of the child only equals, in severity, that of the full grown man. No harder battles nor easier triumphs does it have now, than it will forty years hence. Even if the reverse were true, has not the word of Christ been pledged to supply an amount of grace, in every instance of temptation, sufficient for the mastery of it? Christian children are evidently of the number to whom this promise extends, and, whether or not their strength, without it, be relatively as great as of men, reinforced in such conflict by its proffer of omnipotent aid, none are mightier than they.

But here the objection arises again to which allusion has already been made. Many children have been persuaded to hope that they were disciples, and subsequently have contradicted their former evidences of true faith. It is unsatisfactory to meet this objection with the retort, the same is lamentably true of the class who might be supposed to have put away childish things. The relapse of any soul, that has once witnessed a good profession, is difficult of explanation. The depravity of the human heart finds here an incontestible proof of its existence. Outward causes, however, that contribute either positively or negatively to this apostacy, are often discernable, and especially in case that the backslider is a child. In most instances of the return to the world of Christian children, the negligence of their spiritual guardians is an indirect occasion of it. The church is frequently much to blame, and Christian parents more, when children outgrow, or grow weary of, their connection with the Saviour.

When a child expresses a desire to be a Christian, it often happens that parents transfer to the church the responsibility of developing that desire, and the church fails to become nurs-

ing fathers and mothers to its holy aspirations. That little inexperienced child is as much and frequently more neglected than the full grown, ripened man. Its requests for prayer and guidance, at the family altar, in the closet and the prayer room, are less remembered than a healthful attention to the necessities of its spiritual condition will sanction. The church does not realize that such a child needs special religious instruction and prayer. The encouragement given it partakes too much of the idea that it needs no radical change of heart, only a deepening of interest. Desire is taken for conversion, and a readiness to be shown the way of salvation, for an experience of holy faith and love. Enough are ready to guide it to a profession, few to show it how it may become a new creature in Christ.

Received into the church, the child passes into the society of those taller than itself, and is quite likely to be overshadowed. Church membership is regarded as a warrant of its prosperity, and an enrolment among the people of God is made to answer for that careful nurture which its inexperience demands. Many a Christian child has died simply for the want of constant, fraternal counsel. It is forgotten that children in the church of Jesus as well need tutors and governors, as children out of the church. No analogy goes to show that they can develop a symmetrical, Christian life, independent of direct and personal training. The neglect of their older brethren and sisters is fatal to the discipleship of these little ones.

Then, again, how little charity does a Christian child have thrown over its merely childish faults. Forgetting that, though Christ has renewed, he has not perfected, it; that, though He has made it a new creature, its mental powers have not been matured thereby; that, by conversion, it has become simply a *child*-Christian, and has been called, not to be a disciple in the sphere of manhood, but in its own sphere; that its obedience should be expected to take on a character no more faultless than its obedience to its parents, too much has been expected of it; its caprices and errors have seemed as wicked, as if the product of a strong man; and it has failed to receive encouragement to cling to Christ and triumph over them.

If we would simply grant that a child can become a Christian

child, and then provide in the family and church for that judicious guidance, nurture and discipline, which children in every other walk of life require, allow generously for its faults, and steadily refuse to call the same act in a child sinful, which would be sin in one of age, encourage it straight on over all its failings, and surround it with living examples of that steadfastness, grace and perfectness, which the child is expected by the church to have, then might the voice of doubting on this topic be effectually silenced; then might the church of Jesus have many flowers blossoming at the foot of her stately palms and cedars, and entire families be oftener and earlier found within the fold of the great Shepherd.

The conversion of children, therefore, ceases to be a question of expediency, and should be accepted as a duty. The possibility of redemption in childhood is a plea for efforts to that end. Children need faith in Christ. Prudential considerations, if none more absolute, demand for this interesting class of human beings the various priceless blessings which union with Christ begets. Each member of it has a soul immortal as the soul of man; each soul, made in the image of God, is endowed with free will, and has a moral and accountable life, beginning at no distinctly definable age, but yet, certainly, at a very early stage of its earthly existence. If the responsibility of children to God, as moral beings, is doubted, the reality of their life is an indisputable fact. Childhood is not a picture. Its joys and sorrows, hopes and fears, desires and plans, lay firmly hold of human hearts. Living souls, capable of pain and pleasure, subject to appeals and impulses, to conduct good and bad, move in this sphere, and present as marked evidence of need, as those of a higher state.

Until the love of Christ sanctifies them, in their degree, they suffer from the workings of an irregular and unholy nature. Children do not inherit, at birth, the peace of Christ. To possess it ever, they must acquire it. Who, then, shall say that the boy of eight years will not be as enriched by that peace as the man at twenty-eight?

But there are higher considerations on which the duty of en-

couraging the conversion of children may be urged. Are they prepared, after they have come to know good from evil, without change of heart, for salvation? Any portion of a moral life not consecrated to Christ, as much at its beginning as at its close, is passed in sin. Are not children sinners for whom the Lord died, and to whom now his Spirit comes? If fit for life and heaven without any interest in the atonement of Christ, they are still better fitted for both when Christ dwells in them. To doubt the need of a child's conversion is to doubt its fallen nature. To question the propriety of urging it, at once, to holiness of life, is to sanction years of sinfulness. Every argument that calls us to labor for the conversion of the grown, exists to incite to labor for the growing, child. On some grounds the reasons for early, are stronger than for late, conversions. More of life is redeemed from sin, conversion is rescued from fearful uncertainty, the comprehensiveness of Christ's salvation is illustrated, higher virtues and wider usefulness are secured. The child is forming character for manhood. Now it is like plastic clay, then, like the clay moulded after some fair or unseemly pattern into rigid form. Each added year of its moral life strengthens its character, and if, at the outset of that life, the child devotes its heart to Christ, all its future will be the ripening product of that consecration. The child is ready to love Christ. A little persuasion will sooner gain a favorable response, than urgent entreaties at a later period. Practised in obedience day by day, taught to love, trust, repent and believe, never, in all the life of man, comes a moment, when attention to the great requirements of the gospel is so cheerfully given.

Besides this, Jesus desires the love of children, loves their love, both because of the happiness it gives him, and of the good they secure by loving him. He is ever looking forward to the day, not always far distant, when He shall gather these young hearts, washed and redeemed, about his throne; when He shall bid them come up out of the group of Christian children on earth, to the ranks of angel children in heaven. Hence He has said, suffer them to come unto me and forbid them not.

Therefore, this is the conclusion: that it is not only proper but duty, not only to encourage but to urge little children to become the disciples of Christ, and enter the fold as his lambs.

ART. VII.—THE SHILOHIC FULNESS OF TIME.*

The subject introduces us to an era, suggests its preliminaries and the epoch that succeeds and closes it. The "fulness of time" is limited by the epoch that ushers in another state of things. The nature of the epoch is indicated in Paul's letter to the Galatians:—"when the fulness of the time was come, God sent forth his Son." The Syriac reads: "When the *consummation* of the time arrived" this event occurred. Sarah gave birth to Isaac "At the set time of which God had spoken;" Rebekah to Esau and Jacob "when her days to be delivered were fulfilled." The deliverance of the Hebrews from Egyptian bondage, and subsequently from foreign captivities at an appointed time, is illustrative of a similar fact. These instances are cited as examples of the accomplishment of some particular event, at a particular time, according to previous appointment or prophecy. Others might be cited illustrative of the same, in agreement between parties, as Jacob with Laban, "My days are fulfilled." The fulness of time denotes, as Bloomfield expresses it, "the *end* of an appointed time," and in reference to the subject before us, "the time appointed by the Father for delivering all nations from bondage," the same as signified by the apostle to the Galatians.

In this view, there is a two-fold import in Luke's statement in reference to Mary, that "the days were accomplished that she should be delivered." She had travailed her appointed time and in pain was to bring forth a son. The world also had tra-

* The Bible, Geology, Gibbon, Tytler, Turnbull, and others.

vailed, and, like Mary, it was to be delivered, and the appointed time was at hand.

The fulness of time, in its original and wider sense, comprehends the conception and the accomplishment of all events preceding this deliverance; it embraces whatever pertains to man and to the world in all its preliminaries and preparatory measures, its creation, and all its subsequent changes, prior to and fitting it for man, as his theatre of action, together with his entire history, to the expiration of the specified time. In this connection the Old Testament history of the four thousand years, intervening between the first man Adam and the second, the Shiloh, is indescribably brief.

In this history we are referred, not merely to "the beginning," in its ordinary signification, but, suggestively and legitimately, to a period infinitely anterior to time, to a point beyond which nothing finite had existed, where God was alone. No angel had seen the light, nor seraphim had spread their effulgent wings about the court of the INFINITE and the ALL-WISE; all was silent, save God alone. The great plan for subsequent ages was undeveloped; the eternal purposes were still concealed in the councils of the TRIUNE. Beyond this none can pass; even here the mind is bewildered.

Whatever pertained to finite creatures and to material existences was in the future and in contemplation. That, which to us would have been preliminary, having transpired, the series of creative acts commenced. The fiat went forth, God spake and it was done. His first reported utterances were significant of Omnipotent power:—"Let there be light; let there be a firmament; let the waters be gathered; let the dry land appear; let the earth bring forth; let there be light in the firmament; let the waters bring forth." He declared the result to be very good. But this is not the beginning, for an indefinite series of ages had elapsed since the formation or the ejection of the globe, as a molten mass refuse or superabundant, from some other sphere or system. Through infinite changes, the great work had become so far perfected as to command the Creator's approbation. Continents, islands, and mountains had received their contours, rivers their courses, seas and oceans their boun-

daries, and all these had become scenes of animated life, in myriad forms, all developing the plan and purpose of the eternal.

The earth has chronicled the successive changes and revolutions of ages prior to man, of which science furnishes an index. The molten mass, in cooling upon the surface, became inclosed in granite shell, internal forces heaved up the mountains, often rending the crust, sending forth rivers of liquid fire, floods abraded the rocks, wore the mountains, excavated valleys, formed their debris into hills, laid the river courses, filled deep chasms with alluvium, thus spreading out the meadows and prairies, depositing mineral, vegetable, and animal matter of lower grade, here and there, for coming ages, thus fitting it for a higher life and the theatre of grander scenes. Each elapsed period gradually advanced the work of perfection and furnished a relative supply for the innumerable and indefinite wants of subsequent ages. Each left evidences peculiar to itself, and from which we are furnished with a history of not only the more radical changes of the globe, but of successive orders of animated life, of classes swept away, of dynasties of huge creatures once holding undisputed possession of the earth, whose graves are imprinted in the rocks.

With this preparation, man became the culmination of material existence, the climax of the creative work, and alone of others the result of consultation. "Let us make man in our image, after our likeness." Then "the morning stars sang together," for the angels have appeared upon the scene, and seraph and cherub, as the "sons of God," and with loud acclaim, "shout for joy," for the creative work is completed and pronounced "very good." Neither envy nor jealousy disturbs their exalted natures as they hear it announced that man is to "have dominion over all the earth." For him all pertaining to it exist, for him were created; even the angels do him service. All the powers of nature, light, heat, electricity, magnetism, are subject to his use, pleasure and profit.

Like the previous changes of the globe, all the productions of the earth, as vegetables, grains, fruit, roots and plants were primarily intended for him, and prospectively prepared in the earlier changes of which we have spoken. The same is true of

the animal kingdom. Over that his dominion extends; for food, clothing and an infinite variety of purposes, this department of nature was subjected to man. Likewise is it true of the mineral kingdom. The earth is a vast store-house of remedies for the maladies to which he is liable; its mountains and meadows are filled with crude elements of power of great value, as iron, copper, lead, tin, zinc, silver, gold, coal beds, chalk and marl deposits, salt, lime, gypsum, sand beds and clay, granite, marble, soapstone and freestone, shells, diamonds, corals, and many other deposits of great usefulness, serving an infinite variety of purposes and promoting the welfare of man. The earth was beautified to delight his senses and enhance his pleasure, his mind was rendered capable of contemplation and susceptible to enjoyment from every department of the creative work.

Adam, with his God-given consort, was put into the garden of Eden "to dress and keep it." Yet, he is a free man, clothed with all the attributes of moral agency, and held responsible for his conduct. He is put upon trial, with motives of good and evil before him, furnished with ability of self-control, capable of remaining holy, but susceptible to temptation, to which he may yield, and by disobedience become a criminal. The experiment of self-government proved a failure, motives to evil prevailed, the greatest of all opportunities was lost, characteristics of purity were obliterated, sin took the place of holiness, and our first parents, by their own act, provoked God to a foreclosure of future blessedness to them and their descendants. They are on the eve of expulsion from their once happy abode, subject to innumerable ills, to death, temporal and spiritual, and to the condemnation of God's eternal law. Terror-stricken, helpless and hopeless, writhing under the curse of the first of all laws delivered in explicit terms, they are beyond the possibility of recovery, save as provided in the councils of eternity, by the interposition of the "Lo, I come, I delight to do thy will, O my God, yea, thy law is in my heart." Unpitied, unwept, an Almighty arm extended a rescue, a voluntary promise vouchsafed that in "child-bearing" salvation should be procured, that "the seed of the woman should bruise the serpent's

head;" that the wound received by the fall, and otherwise fatal, should prove in "the fulness of the times," but flesh deep, and that, too, upon the "heel."

The ages preceding this event are preliminary and prospective. Here an era begins, destined to embrace the lapse of four thousand years. The promise and the coming of the "Shiloh" span the two extremes, within which there is constantly an increasing volume of scenes and events transpiring, introductory, prophetic, and in fulfilment of "the fulness of time," when the "Shiloh" should come. Altars, smoking with sweet-scented odors, from Adam to Noah, might be cited. Passing over the ruins of a scoffing world from which only eight were saved to chronicle the progress of "the fulness of the time," we come to a period of greater expansion, the erection of monuments, cities and kingdoms.

In the general corruption that followed, one man is separated from kindred and country, and chosen to be the channel of Divine communication, and then certain members of his family successively, as sacred depositories and vehicles of religious knowledge and influence to surrounding and succeeding nations. Here divergency of members of the same family begins, as also the conflict of ages, of which the struggle between the unborn children of Rebekah were prophetic. Ishmael and Isaac were both representative in character, one the child of the bond-woman, the other of the free, both destined to long successions, one of despotism, the other of liberty, and equally representative of idolatry and religion, of which they are the heralds and patrons.

Ancient cities have crumbled into dust, kingdoms have risen and fallen, power accumulated in the hands of a few, and, in process of time, the masses are degraded in proportion as empire is extended. Vast armies rush across the earth, filling the air with smoke and thunder. Egypt, Assyria, Babylon, Persia, Media, Greece, Rome, Carthage and other formidable nations rise to colossal stature and successively play their part in the ushering in of "the fulness of the time."

The descendants of the chosen of God had been forced by famine to a temporary sojourn in a foreign land, which resulted

in their compulsory enslavement for more than two centuries. But rescued by the Mosaic dispensation, and taught the knowledge of God more perfectly, they were afterwards able to give laws, both by precept and example, to men and nations not a few. With one leader, one high priest, one family of priests, one family of Levites from which priests were chosen, one service, one religion, one altar, one promised, typified and expected Messiah, they proved an essential and a wisely chosen agency in the unfoldings of the purposes of God, as related to the fulness of time.

Their forty years' wanderings and discipline in the wilderness were a continual miracle and prophecy. Though at length successful in gaining their promised inheritance, for centuries in possession of an ignoble race, their history is in evidence that to vex and injure them, to destroy their goods, oppress and reduce them to captivity, was but pastime with their enemies. They had intervals of relaxation, but they were painfully familiar with a foreign yoke. Yet, judges and valiant men, men of prayer and faith, led by the God of battles, often wrought mightily for their countrymen, and through rivers of blood vanquished their oppressors and recovered their birth-right of liberty. But alternate deliverances and subjection, liberty and slavery, religion and idolatry, progress and relapse, are characteristics of their history.

Still, they were a distinct class, and not altogether unmindful of their origin, their mission and their obligations. On recovering from a relapsed condition, their hearts gave utterance to thanksgiving and praise. Mitred priests renewed the tabernacle service, as did the pious kings of a subsequent age that of the temple, grey-headed seers, like the more ancient patriarchs and the later prophets, were allowed converse with God. Moses and Aaron, Samuel, David, Isaiah, Jeremiah, Daniel and others successively were taught secrets, that for ages had been locked up in the councils of heaven. With this instruction, gifted with tongues of fire, they went forth announcing, with all the accuracy of history, the principal events of coming centuries. The last in the series, the most resplendent in prophecy and in results, and to which all others pointed, was that at

Bethlehem. Each was an advance step, and, like the confluence of streams in augmenting the receptive river, increased the power and the significancy of every successive measure, hastening and enhancing the volume, till "the fulness of the time," the coming of the Shiloh, as predicted by the far-seeing patriarch of the fortieth generation preceding. People, priest and king consecrated tent, tabernacle and temple, flocks, herds and all they possessed, in preparing for and typifying this one event.

The children of Israel, frequently and widely dispersed for their transgressions, always carried with them the promises and the hopes of their expected Messiah. In foreign lands, as before at home, they educated their children in this belief, read Moses and the law every Sabbath and sang their sacred hymns as aforetime. They were being disciplined for an important service as well as punished for their sins. But in the fulness of the time, limiting their oppressors, they returned with the spirit and inspiration of their fathers. The last of their prophets so lifted the veil as to reveal a new order of things rapidly approaching, predicting the harbinger in the desert, calling multitudes by his preaching to a knowledge of the prophetic Messiah, the "Shiloh" of the patriarchs. The consummation of the appointed time was seen in the distance, ushering in a more propitious era.

Often scattered, driven by adverse winds in every direction, abused and peeled above any other people, they remained unchanged, unredeemed, unmixed, having no affinity with other nations. They were the church in the wilderness of this world before the sun of righteousness had risen upon it; and now, after so many years of suffering, having performed so varied and numerous services, are coming up out of the wilderness as an army with flying banners, bearing in their arms and hearts the child of Bethlehem, the predicted Messiah, Jacob's "Shiloh" and the world's Lord of glory.

With all their sinuosities and perverseness, as a people, they ever believed in one living and true God, that his promises were yea and amen, that the advent of their promised deliverer was only a question of time, and with longing hearts, waited

for his appearing. Placed under whatever circumstance, driven in whatever direction, he was their expectation, their north star, their cloud by day, their pillar of fire by night. Through all their vicissitudes, the hope of "Shiloh" was their consolation, their light in thick darkness, their inspiration in deepest degradation, their support in greatest privations, and balm for their bleeding wounds from fire and sword. Driven by fierce winds, often tempest-tossed and crest-riden, like a ship at sea, they looked forward to the establishment of a universal kingdom of righteousness and peace, by their own Prince of the house of David, when he would "restore all things," elevate them to the unquestioned friendship of God, and to be the first of the nations, "the head and not the tail."

In this condition, with this expectation, encouraged by the lifting of the veil by Malachi, the last of their prophets, they are dropped from the Old Testament history and pass out of sight; but to reappear in the New Testament after an eventful experience of four hundred and fifty years, a term filled with stirring scenes of strife and warfares with other nations, and frequently with factions of their own, struggling for supremacy. There was scarcely a year of the four hundred and fifty intervening between Malachi and John the Baptist, that did not witness scenes of carnage and blood. And these were not confined within narrow limits, for the dispersions were extensive, and as the Hebrews were generally a despised people, clashings were frequent and terrible. To this, there were some happy exceptions, and some of these might be cited in evidence that persecutions then had the same effect as after the advent, when, from the same cause, the disciples of Christ were dispersed, they preached as they went and won friends to the standard of the cross. The scattered Hebrews carried with them their knowledge of God, their religion, their sacred books, and from characteristics peculiar to them as a people, naturally, readily, unconsciously perhaps to themselves and others at the time, won over to their own faith large numbers of the people where they had been scattered. At different times and at successive stages of their dispersions and captivities, the Idumeans, Iturians, Moabites, and portions of Arabia were brought

to embrace the religion of the Hebrews, and some even to defend and propagate it. In Asia-Minor, Greece and Rome, proselytes became so numerous, as to alarm the government. In Persia, Media, and other eastern states they imparted the same knowledge, inspired the same confidence in their ancient Scriptures, excited the same expectation of a mighty deliverer, a prince and king, to be born of that people, such as the world had never seen. And this impress of the Hebrews became more general and abiding from the fact that large numbers of each of the various dispersions, never returned to their own country, but remained in those lands where they had been transplanted, as if specially commissioned of God to enlighten and impress the nations to the utmost.

Commerce and trade had a similar effect. Channels of communications, during each successive age, were open between the kingdoms. Wars and conquest had brought them together at times, and served to remove barriers hitherto obstructing religion and civilization. Terrible as war is, as much to be dreaded as are the marshalling of armies and the desolations of conquest, they serve as agents in the extension of humanizing influences and civilization, and even the religion of the gospel of peace.

In the same light we may regard the spirit of enterprise and the natural desire of the Hebrews to trade and traffic, and also the commercial exchanges through the various channels provided by different governments, as canals, roads and free course upon the seas. All of these tended to a general diffusion of knowledge, especially that of the most remarkable events, historic or prophetic, the natural tendency of which was to neutralize prejudices, to abrade animosities and cement the nations with some degree of union in their hopes and expectations excited from a common cause.

We will now glance at the state of the world, immediately prior to and at the time of the advent. We see a convergency of influences coming from every direction through all the past ages. These nations, traceable to one source, but subject to nameless and endless divergencies, having accomplished an appointed mission, are now brought together, mixed and inter-

mingled as never before. To this point of convergence had all the events of past ages been directed, each serving an essential purpose in the progressive work of consummation. The rise and fall of empires were interwoven with innumerable interlacings, as parts of a great whole, employed in one service, having but one object in view.

The nations of the oriental world had passed away, leaving scarcely a vestige. Greece had sprung into being; her vitality was equal to her ambition, and her own voluntary representative, Alexander the Great, bounded over sea and mountain, rushed over the plains of the east, trampled empires under foot, and stayed not in his progress while a solitary crown remained for him to grasp. But the world he had conquered passed under another sceptre. A nation mightier than his, and legions more numerous and invincible than Grecian phalanxes had risen to fearful proportions a few hundred miles to the west. The all conquering armies of Rome spread over the earth like the prophetic armies of locusts, leaving in their train the blackened ruins of burnt and demolished cities. Rome followed hard after Greece, even trod upon her heels and seized upon her prey as soon as possessed, wrenched from her dominion those vast countries in the east ere the insignia of the conquering had become familiar to the conquered.

Rome holds universal and undisputed sway over the known earth. Smaller nations, near and remote, and nations of magnitude hitherto invincible, have become incorporated into the universal empire, and now acknowledge the power of the Cæsars and writhe under the talons of the eagle. Proconsuls and deputies are in every quarter; military outposts in every city and town of any note; the nations feel that they are subdued, even those whose fiery heart had caused the earth to tremble at each pulsation. Judea had been overrun, her fertile fields drenched in blood, her cities reduced to ashes, her noble sons, descendants of the patriarchs, subjected to kings of an ignoble race, appointed from Rome, of whom Herod and Pilate may be cited as representatives.

Greece, though a conquered nation, still had her representatives in most every land. Her language was spoken in the

west, even in Rome itself, in the distant east, Damascus, Babylon, upon the banks of the Indus, in Syria, Jerusalem and all intervening cities, also in Egypt, being in part the adopted tongue of the dominant nation. With but one government, one emperor, one object and interest, one double language for the nations, with military roads and every possible facility for intercommunication, we find the greatest possible combination of heterogeneous elements ever brought together, expectant of some change and ready to accept of any. Hence the factions and the clashings of parties and other seditious measures adopted with the hope of relief.

Passing the political state of the world and every thing like a detail of historical events, such as are available to every student, we may take a brief survey of the morals and religions of that period.

For ages the universal religion had been idolatry, exclusive of the Hebrew people. Their religious history had been in striking contrast with the religions of the nations. In process of time the old forms and developments of idolatry were modified by the philosophy of the Greeks and then by the Romans, but the improved religion was only a grander polytheism, made more attractive to the visionary and marvellous. Temples of massive proportions, costly in construction, built from contributions wrung from the ignorant and poor, beautiful in decoration, grand in all respects, had facilitated the worship of false gods and brought to their shrines myriad worshippers from afar. Desiring the benefits of the oracles, they brought sums of tribute money, equalled only by their ignorance and superstition. But the oracles were not always reliable, nor was the religion of pagan Rome any better adapted to the sorrow-stricken and dying, than that of the more refined Greek.

It was an age of comparative toleration; there was a mixture and prevalency of all religions. By the masses these were regarded equally true, and by philosophers equally false. In the absence of theological rancor, doubts began to prevail, the people lost confidence in their gods, many abandoned their religion, thousands of once confiding frequenters of the temples hes-

itated, and finally discontinued their visits to their shrines. The priesthood became alarmed and contentious. They redoubled their diligence, invented new schemes, attempted to make the worship of the gods more attractive, but the sacred fires of an idolatrous people would not burn, or but dimly at best, in hearts for years impressed with awe and devotion by the ritual of Greece and Rome. Skepticism took the place of blind devotion, and atheism in various forms found its way into the higher circles. Philosophers, kings and courts were affected, church and state were endangered. To this succeeded anarchy and crime, license was given to lust, passion was pampered, and usages too obscene and abominable to mention prevailed. Foreign conquests brought not only slavery and ease, but practices and forms of vice and lewdness, such as the enslavement of helpless millions must necessarily entail upon the enslavers. The life of a man was of little more value than that of a dog. Female chastity, even among the better class, was a rarity, cheaper than words, and brutality was a prevailing characteristic. Justice and virtue seemed banished from the earth.

Not only were Greece and Rome effeminate, corrupt and destitute of their former grace and glory, but Egypt, Syria, and indeed all the nations, had deteriorated and were sunk to the lowest stratum of morals. Epicurianism was the great ideal; this was true even of the majority of the educated classes, and many philosophers, the teachers of that age, were notorious for their corruption of manners and bestiality of conduct. Rome, Greece, Asia-Minor, Egypt, Syria and other portions might all be cited as theatres of their flagrant and public debaucheries. To this a few exceptions might be named, as Cicero among the Romans, Philo among the Alexandrians, and a few others of marked prominence, whose light shone more brightly because of the surrounding darkness. The poets of that age were atheistic, as Lucretius for instance, who was born 95 B. C., and who is regarded as a representative man; Virgil, born 70 B. C., is described as a man destitute of moral character; Horace, 65 B. C., was noted for his licentiousness, and others of eminence were equally uncouth, vulgar and profane.

Large numbers of females were noted for the grossest indulgences, the most unbridled excesses in lust and its accompanying debaucheries. Gladiatorial scenes afforded entertainment to mother and daughter; murders by the hands of females became almost as common as their prostitution. Women of the higher classes, even elderly women, appeared in the streets with breasts uncovered, sometimes with their bodies yet more exposed, and on public occasions, as at festivals or floral processions, in an entire state of nudity. In the temples and before the shrines, unlimited license was given to lust. Men and women, for a farthing apiece, were allowed the privilege of bathing in the public baths, promiscuously and in a state of entire nakedness. Though a premium was offered for a legitimate child, such an one was seldom born. Passions were incarnated, vices matured in the individual, the family, society and state: "Let us eat and drink, for to-morrow we die," indicates the principle by which the masses were governed.

With the exception of occasional outbreaks and insurrections, the conquest of the world was followed by a long peace; but with a uniform and universal government, there was introduced into the vitals of the state, a slow but sure poison. The fires of genius greatly abated; gradually the intellects of the people were brought to a uniform level; public courage, love of independence and national honor declined, and with nothing more to conquer, the old fiery heart of the Romans, long excited by burning fevers, lost its martial spirit. The grandeur of the state in externals may never have been exceeded, but elements of dissolution were at work within.

As Rome had become the metropolis of the political world, so she was of the moral and religious; her example in these respects was copied abroad. Politically, all the kingdoms of the known world had been incorporated into one vast empire, subject to one man. The numerous and separate nations were a common brotherhood, members of the same body politic; the remoter, as well as the more immediate, felt the pulsations of the great central heart and each took on the same moral condition. To this a few exceptions might be cited, as for example, the "wise men from the east," known in history as the Chaldean

Magi. Their ancestors were contemporary with Daniel, and from him they learned the prophecies of the Messiah, whose birth was signalled by the star in the east and perfumed with frankincense and myrrh.

Perhaps the inquiry may arise here:—"What was now the state of the Jews, God's ancient and peculiar people?"

In some respects they were exceptions to the general rule, but they were not exempt from the moral disorders and political evils of which we have spoken. Their political situation was little or no better than the most ignorant and crushed of the conquered nations, and, indeed, scarcely could one be named whose condition was not preferable. By their peculiarities and national characteristics they had long been recognized as a distinct people, uncombinable with any other; and from the development of these, from the positiveness of their Hebrew traits, their love of nationality and desire for self-government, their adherence to their own religion, they drew attention to themselves to an unenviable degree.

In their political struggles to restore their lost fortunes, to regain their ancient prestige and hold the sceptre, destined of God to depart from Judah, they became seditious and insurrectionary to an extent and in a manner to excite the ire of the Roman eagle. Factions at home, each striving for preëminence, and warring one upon another, became the occasion of special intervention of the dominant government. Hence the interference of Pompey in the affairs of Judea, the marshalling of armies, the havoc, desolation, suffering and death, that befel them to a degree unparalleled by any thing preceding in their history. Their worst enemies, the meanest and most hated, were appointed by the Roman senate as their deputy governors and kings, of whom Herod, the Idumean, is an example. To men of another nation, detestable in the extreme, they were compelled to yield obedience and contribute to their support. Accompanying evils were greatly enhanced by the ambitious designs and intrigues of the various factions, political and religious, into which the higher circles had divided themselves. The masses were harangued and inflamed, and, in one sense, as much abused by the Pharisees and Sadducees, as by the Herodians.

Subjection was a necessity to which they consented, only by compulsion beyond their power of resistance. Though accustomed to a foreign yoke, it became more and more galling, and its endurance more intolerable, till all parties sighed for deliverance from the degrading servitude, oppressions and wrongs, nameless and numberless, inflicted upon them as a people. In their longings for relief, nearly all had become ripe for rebellion; the spirit of sedition rankled in most every heart.

With this feeling and its manifold developments one can readily conceive that the local government, immediately in the hands of its bitterest foes, would become correspondingly excited and iron-willed, that clashings and bloodshed, sacking of towns, burning of cities, dreadful fatalities, want and desolation, must have been scenes of frequent occurrence. Hence arose mutual jealousies, envies, hatreds, tumults and seditions, with prompt and cruel measures adopted to suppress them, characteristic of the history of that age. But the foregoing is only an index, not a description of the political state of the Jewish people, immediately preceding and at the time of the advent of the Messiah.

But what of their religious condition? It was in keeping with their political condition so far as circumstances would allow. That being an age of comparative toleration, they suffered more from the corruption and decay of their religion than from any direct persecutions. Many of the higher classes became strongly tinctured with infidel views, which prevailed in some of the principal cities of Judea. A yet larger number of the lower orders in those localities united with them and constituted what was known as the Herodian sect, whose most striking traits were sycophancy and fanaticism of an unusually savage nature, and who scrupled not to shed the blood of the innocents, nor to unite the rites of heathenism with the Mosaic. Other sects are known as the Essenes, Anchorites, Mystics and Separatists, who lived in retirement and had little to do with the world. The Pharisees were another sect, proud, formal, cold, unfeeling, numerous and influential, ambitious and intriguing. To them, more than to any other class, are to be

attributed the greatest calamities that befel the Jewish people in that age of the world. It was the wrangling between Hyrcanus and Aristobulus, two of their number, for the priesthood, 60 B. C., that induced the interference of Pompey, as previously noticed, in the affairs of Judea, and which resulted in wrenching the sceptre from Judah. With them, in a restricted sense, began the fall of the nation. The Sadducees were still another sect, noted for their skepticism and their epicurean tenets, whose lives were a continuous exhibition of passion and lust, for which they were signally and sternly rebuked at a subsequent time.

The great mass of the people can hardly be said to have had any religion or any well defined belief; they were ignorant and superstitious, bigoted and sensual, fanatical but free from idolatry and paganism, possessed of one substantial tenet, one only hope, a firm belief in God and the coming of the Messiah. Yet they held on to the ancient forms of the religion of their ancestors. They affected to reverence the ancient Scriptures, as did the more distinguished sects, but did not obey them. Retaining the outlines, they lost the spirit, of true faith. Their religion possessed little regenerative power, little restraining or sanctifying influence; it was cold, formal, barren of happy results.

Their prophets had long since died, the voice of inspiration had become silent, the memory of revered and valiant men, excited no devotion, no manly courage, nurtured no redeeming qualities. Their sacred oracles were dumb, their Scriptures a dead letter, save in two things, their authority for external forms, and the yet more cheering expectation of the promised Shiloh of the patriarchs. Of this event, the great body of the nation felt an assurance, and for several years previous to its fulfilment, they were in constant expectation, but from other motives and with other desires and hopes than were legitimate from the prediction. They longed and looked for a temporal deliverer, one mightier than Rome, possessed of royalty and all the insignia of kingly power, able to restore the Hebrew nationality, with all its former grandeur and prestige. Few only looked for any other Messiah, few cared for a reign of right-

eousness and peace; yet all were favorable to a change in their situation. But these few were spiritual sentinels, with watch-towers upon the Jewry summits and the Orient plains, responding to "Watchman, what of the night?" With "the signs of the times" written upon the sky and reflected upon the masses, they prolonged their vigils, prayed, waited, longed and watched for spiritual deliverance, for the redemption of Israel in its highest sense, for the consolation long promised but painfully deferred. Of this class the good old Simcon and the devout Magi may be cited as examples.

At the same time the feeling and the belief prevailed throughout the Roman world that a great change was to be effected in the affairs of men, that some distinguished personage would appear upon the stage, such as the earth had never witnessed, that some grand revolution or other achievement would be suddenly accomplished by him, and that his coming was at hand. This universal belief was inwrought into verse by the poets of that age, contemporaneous writers gave currency to the same, and impressed the masses with the sentiment that whether he be human or divine, his dominion would be universal.

But of the precise time, the manner and place of appearing, of the measures he would adopt and the nature of his government, none were certain, all was dark. The people were alike hopeful and fearful, expectation and doubt brooded over the world, the new order of things, just at the door, might be one of love or of wrath, a reign of peace or of terror. Mankind at large seemed like a stately ship becalmed at sea, as a ship that had recently been driven by fierce winds, beaten upon by angry tempests, and though outriding the storms of the voyage thus far, had lost its compass and chart, with the unknown still before them, while clouds were gathering portentously over the sky, obscuring sun and star. Though the world was enveloped in gross moral darkness, reduced to the lowest depth of wickedness, as previously indicated, there was a heart-felt necessity for some change, a panting for breath, a desire for a helmsman, a readiness to give up the ship, accept of any deliverer, a preparedness to embrace any religion. With one universal empire, one strong government, peace everywhere pre-

vailing, the way was prepared, the fulness completed, and the fourth watch of the night in readiness to give the signal.

Here we are brought to the great hinge of human history, the point on which the world was pivoted, the convergency of all the streams of past history, the divergency of all to come. Devout watchers were upon the hills, looking for the first glimmerings of the "bright and morning star," waiting with yearning hearts and enrapt vision for the "sun of righteousness" to arise "with healing in his wings;" the Magi from Persia were on the way to the city of David with their richest offerings; Joseph and Mary were already there, surrounded by strangers, without attendants, without means for comfortable entertainment, without friend or worldly cheer, all in exact fulfilment of the numerous prophecies pertaining to that time, place and forthcoming event. "The days were accomplished that she should be delivered," and it was to be "without observation;" the order of nature was not to be disturbed, no lightning's flash nor thunder's peal was to wake the sleeping multitudes there crowded together; no convulsion of earth was to signal the epoch. It only remained for the bright winged "angel from the Lord" to clear the heavens in the hush of midnight, and awake to a new scene the inhabitants of the spell-bound world with the brightness and glory of his presence, and with the announcement, "Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord;" thus proclaiming the fulfilment of this prophecy of Isaiah:—"Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Well, then, might "a multitude of the heavenly host" unite in "praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The "Shiloh" has come, "and unto him shall the gathering of the people be." This was "the set time of which God had spoken."

ART. VIII.—A DAY AT THE RUINS OF BAALBEC.

The day was the 14th of April, too early in our rigorous climate for green fields and leaf-robed trees, but in the milder atmosphere of Syria spring had weeks before shaken off the feeble bands of winter, and was fast ripening into summer. The previous day we had crossed the Lebanon range, and camped at night at the foot of the eastern slope, at the edge of the level plain of Bukaa. This plain separates the Lebanon and Anti-Lebanon mountains, and is itself nearly three thousand feet above the level of the sea.

Ibrahim was ready with the breakfast by sunrise, and after fortifying ourselves as well as possible we set out upon a seven hours' ride to Baalbec, the site of the most interesting ruins in northern Syria, and, perhaps, in the world.

Half an hour's ride brought us to Zakleh, a little town that has the credit of being Christian. It is under the control of the Latins, a branch of the Roman Catholic church, and exhibits at least one redeeming feature which the Mother church has failed to induce them to surrender, i. e., the belief that the priests have a Christian right to marry. No threats of excommunication, nor direct orders from the Pope, have been sufficient to induce them to transfer their affections from their wives to their creed.

The population of Zakleh, and, indeed, of all the towns in this plain, is chiefly Syrian. The people are mostly engaged in farming, and are obliged to live in villages to protect themselves from the wandering Bedouin. Their farms are sometimes four or five miles away, and they are obliged to pass over this ground twice every day, taking with them their plows and their few farming implements, as there would be no probability of their seeing them again if left in the field. Petty thieving and the desolating raids of the Bedouin, who once in two or three years swarm down upon the plain like an army of locusts, leaving no green thing behind them, have made this plain like that of Esdraelon, scarcely more than a pasture ground for a few cattle.

Our road led us along the foot of the Lebanon range, which rises sharply from the plain. From its steep sides numerous springs burst forth, some of them furnishing water enough to run a respectable mill. Near one of them is a stone archway, about seventy yards in length, which has received the name of Kerak Nuh, or Tomb of Noah. It has a decidedly aqueous appearance, but undoubtedly is a fragment of an ancient aqueduct. We were not surprised to find the Tomb of Noah. This famous land can do even better than that for the curious traveller; there is not only this Tomb of Noah, but one of Adam, and better still, the place from which the dust was taken of which he was made.

After a ride of six hours, the lofty columns of ancient Baalbec outlined themselves against the sky. As we drew nearer, each moment added to our curiosity and impatience, till at length, our seven hours' ride ended, we dismount in one of the narrow streets of Baalbec, and hurry away to wander among the ruins of those mighty temples, whose origin is enveloped in obscurity, and whose walls had tumbled in ruins before the dawn of the Christian era. A diagram would aid our description, but we can only give a pen and ink sketch.*

The major axis of the courts and the buildings is not exactly north and south, but we will suppose it to be in the description. The entrance was at the north, up a flight of steps to a portico one hundred and eighty feet in length and thirty-seven feet in depth; at either end of this portico was a room about thirty-five feet square; between the two rooms and supporting a roof were twelve massive columns, the bases of which still remain worked into the walls, which the Saracens built when they changed the temple enclosures into a fortress. There is a triple archway opening from this portico into the first court. This is a hexagon, two hundred feet in diameter; one of the six sides forms part of the wall of the portico; another a part of the wall of the great court which we reach by passing through a portal fifty feet wide, and now stand within the great court

* In London, on our return, we saw some fine pictures of this and other interesting places in Syria, which we thought of purchasing till we learned the price was \$350. In that \$350 were tickets to America, and home was more precious than pictures.

four hundred and forty by three hundred and seventy feet. The wall enclosing this court, as well as the hexagonal one, has numerous projections, having something of the appearance of rooms. On three sides it contains niches for statuary, and the other side next to the court has from two to six columns supporting an entablature. In the centre of this court is the foundation of a modern structure, a basilica built by Constantine, only fifteen hundred years ago. There is little of interest about the ruins of this church, but behind this, and forming a portion of the rear part of the great court, is a raised platform, one hundred and sixty feet wide and two hundred and ninety feet deep, the dimensions of the Great Temple, the Temple of the Sun. It is not certain that this temple was ever finished, but most of the columns and probably all of them were placed in position; nineteen on each side, and ten in front and rear. If the walls were ever raised, they have been torn down, and the material is used in other places. Of the columns, but six are standing; the others are heaped about in grand confusion. These six are perfect, base, shaft, capital and entablature, and when you are fortunate enough to look upon these silent yet speaking monuments of antiquity, your eyes have seen the most impressive work of architecture that human hands have ever reared. It is said that "figures will not lie," but it is very certain that they will not always convey to the mind the whole truth. Bring your imagination to the task and build a platform thirty feet in height; place upon it your columns, the shaft of every one of which shall be seven feet and three inches in diameter, and with the base and capital seventy-five feet in height; on each of these place an entablature fourteen feet: then join the columns by a single block which shall also rest on the walls of the temple; cover capital and entablature with carving which is the perfection of the sculptor's skill, and in design of such beauty and purity that it may be the model of the Corinthian style for all the centuries; do this and then remember, that base, capital and entablature are each one piece, and the shaft but three, and if you are not lost in wonder at the power and skill which are here displayed, then you are of too stern a make to be moved by anything that human hands have fashioned in the Old

World, or the New. The acanthus leaf, which is one of the distinguishing features of the Corinthian order, stands out so clearly and so well defined that it does not seem to have been carved upon the capital but to have grown from it. Such, indeed, is the case with all the work upon the temples and the enclosure. No matter what its position, though it may have been a hundred feet from the ground, the moulding, the vine or the leaf has received the same care and labor with that which is just before your eyes.

But words can give no idea of the beauty and the majesty of these columns, and one gets vexed at his utter failure as he makes the attempt. There is nothing to detract from the grandeur of these ruins; there is no Vatican just by the side of them, as by the side of St. Peter's at Rome, nor are they crowded by six or seven storied houses, as is the Cathedral of Milan, but so insignificant and contemptible is the modern town of Baalbec, that the ruins may be said to stand alone in the plain. There are no rivals to divide the homage which we pay to their silent grandeur. Outside of the great court, but parallel with the Temple of the Sun, is another structure, the walls of which are still standing; this is the temple of Jupiter. It is smaller than the other but not much inferior in interest, as it is so nearly perfect. It was constructed upon the same general plan as the other, but upon the front side are two rows of columns, sixty-four of them in all. They are not so large as the others, but yet very respectable in size, being six feet and three inches in diameter, sixty-five feet in height, with an entablature twelve feet more. The divisions are the same as in the columns of the other temple, the shaft in three pieces, the base, capital and entablature each one piece. Part of the ceiling is still in its original position and is made up of single blocks, reaching from column to column and across to the walls. It is slightly concave, enough so that, in the cutting, the beautifully chiselled bust of some god or goddess has been brought to light, and about this are gathered the finest specimens of floral sculpture. Climbing over a mound of ruins made up of such huge blocks as these, we entered the building. At the north end is a raised platform, the altar, separated from the main hall by a wall

which is broken, however, by a magnificent arching portal, twenty-one feet in width and forty-two in height. Around the whole is a border nearly four feet wide, made up of fruit, flowers, vines, &c. The key stone of the arch has an enormous eagle carved upon it, its wings extended, and holding in its beak a garland, the ends of which are supported by two genii. The wall of the interior of the temple is cut up into niches, intended for statuary. Two rows, one above the other, extend around the whole building, so that as one looks upon the carving which remains, and remembers what undoubtedly has been destroyed, he hardly knows whether to consider it a temple or a museum. All this carving is as perfect as it can be made. You may strike off a leaf or a bunch of grapes, and either will be an ornament to any lady's parlor, and if the busts could be placed in any of the many halls of art in Europe, they would win attention and admiration. There are niches and pedestals in this temple and the courts for more than two hundred statues, which should have been more than life size. Not one of them is now to be found. They have probably been broken up by the Arabs and burnt into lime. It is the doctrine of the Koran that it is a sin to make any thing to represent the human form which, as God's masterpiece, is too sacred for representation upon canvass or in marble, and no good Mohammedan will make or own a picture or a statue. The level of the courts has been raised about thirty feet above the plain by immense archways, which are still open, and through which we wandered on the following day. The platforms for the temples are raised about twenty feet above this, so that the six columns of the Temple of the Sun, and the walls and columns of the Temple of Jupiter, can be seen for many miles in all directions.

But one of the most interesting features of the place we have not yet attempted to describe. This is the southern wall of the enclosure, where are the three great stones which at one time gave the place the name of Trilithon. They are in the south-west corner of the platform upon which the Temple of the Sun stood, and form part of the outer wall. Beginning at the ground, there are, first, three courses of stones large enough

for any modern era, upon these is a course composed of seven blocks, each thirty feet in length and thirteen feet in thickness; above these are the wonder of the world, three huge blocks, one sixty-three feet, the second sixty-three feet and eight inches, and the third sixty-four feet in length, and each is thirteen in breadth and thickness.

The simple figures will not give much idea of the actual size, but apply them to some common objects and the imagination will be greatly assisted. A room sixteen feet in length, thirteen feet in width and height, is a very good sized room; but one of these immense blocks would fill four such rooms.*

If our college at Hillsdale were destroyed, these three blocks, if cut into slabs of the thickness of the present walls, would rebuild it, and not only that, but leave no openings for either doors or windows.

The lower edge of these blocks is forty-seven feet above the plain. Where did they come from, and how were they raised to their present position? The first of these questions is easily answered; to the second no positive answer can be given.

A half mile or more from the temples rises the Anti-Lebanon range, and there are the quarries. Numerous blocks of the same kind of stone are still remaining partly separated from the solid mountain, so that the whole plan of labor, so far as the quarrying is concerned, is perfectly plain. There are no seams to be taken advantage of and no stratification; it is one solid mass of rock, and the blocks that have been taken out have literally been sliced from the face of the mountain, leaving a triangular space. The quarrying was done in trenches, as men work with picks in hard or frozen ground, working about a block until it was separated from the general mass. One of these not quite quarried out is sixty-eight feet in length, fourteen feet in breadth and the same in thickness. This quarry is higher up on the side of the mountain than the great blocks in the wall, and with modern appliances of jacks and rollers, with a causeway thrown up, they might possibly be moved to their places in the wall. But why should such work have been attempted in such a place, and who were the workmen? There is not another piece of carving within fifty miles, and there is

not power or ability in the whole plain to move even the smallest of the blocks that were worked into courts or temples. Nothing definite is known of the fashioners of the largest blocks; they are supposed by some to have been Phœnicians. Whoever they were, they "began to build but were not able to finish." Some other hands, Roman ones probably, took up the work, and adopting, according to their custom, the god of the country, Baal or the Sun, they built a temple to their own god, Jupiter, or at least began one if they did not finish it. Appearances would indicate that they were not able to complete the work, and finally the destroying Saracen pulled down the unfinished walls of the temple and built the materials into the walls of the court, changing it into a fortress.

At length this fullest of sight-seeing days came to a close. It is impossible for words to convey any just idea of the noble ruins upon which our eyes had feasted, but if this feeble portrayal shall impress any with the fact that at the northern boundary of the plain of Bukaa there is something worthy of being seen; and at some future day as they journey from Beyrout to Damascus, they should turn aside to visit the place, we are very sure that they would commence their journal of the visit as we did ours, "To-day is one long to be remembered, for our eyes have looked on Baalbec, the grandest ruins in the world."

ART. IX.—CONTEMPORARY LITERATURE.

THE AMERICAN CONFLICT: A History of the Great Rebellion in the United States of America, 1860—65; its Causes, Incidents and Results; intended to exhibit especially its Moral and Political Phases, with the Drift and Progress of American Opinion respecting Human Slavery, from 1776 to the Close of the War for the Union. By Horace Greeley. Illustrated by Portraits on Steel of Generals, Statesmen and other eminent Men; Views of places of Historic Interest; Maps, Diagrams of Battle-Fields, Naval Actions, Etc., from Official Sources. In two Volumes. Hartford: O. D. Case & Co. 1867. Octavo, pp. 648, 782.

When it was announced that Mr. Greeley proposed to write the history of the Great Rebellion, there was a general and ready concession on the part of the public that few men were more thoroughly conversant with the operation of the great causes which had at length plunged the nation into war than he. But there were not a few who questioned his ability to tell the story adequately and fairly. He had himself been a most vigorous and prominent actor in the heat of the struggle, while it was carried on by the aid of political and moral weapons. He had espoused the northern idea, and labored with might and main to make it victorious and national. He abhorred slavery as a moral wrong, and unsparingly condemned it as a political blunder. With voice and pen and personal influence he had resisted every attempt to extend and strengthen the system, and openly avowed his intention to work by such means as were legitimate and available for its ultimate overthrow and extinction. In his policy he became the direct antagonist of the leading supporters of the southern idea. To a dislike of slavery, there was added more or less of personal repulsion. He became not merely the antagonist of southern policy, but also the antagonist of southern politicians. The fight not only grew more intense but more personal. It was not alone the abstract and impersonal South against which he shot his arrows of logic and satire and protest, but he let them fly against the men who embodied and represented it. He did not so much quarrel with South Carolina as with Calhoun; instead of cataloguing the sins of Virginia he rehearsed the transgressions of Henry Wise and John Mason; and the bad faith of Jefferson Davis was brought forward in the pungent editorials of the *Tribune*, rather than the repudiation of Mississippi. So strong was the personal feeling begotten, that the New York sheet was held to be an incendiary publication in many parts of the South, and the life of its Editor-in-Chief would have hardly been worth a dime in Charleston, or New Orleans, or Richmond, for some years prior to the breaking out of the war.

Besides, it was well understood that Mr. Greeley thoroughly believed that the Great Rebellion was a legitimate product of slavery, seeking to maintain itself in a free government. He accepted the idea of an "irrepressible conflict" between the two elements in our civil life long before Mr. Seward formally announced its existence. And the title-page of his work clearly enough indicates that we are likely to be told the story of

the great Anti-slavery struggle, and to be told of the terrible strife with swords as a chapter in the greater, deeper, broader conflict. He begins, not at Sumter but at Philadelphia; not in 1861 but in 1782; not with the ordinance which South Carolina adopted in response to the election of Mr. Lincoln, but with the struggle which came up over the attempt to organize the thirteen independent colonies into a nation. He proposes to exhibit the drift and progress of American opinion touching the great matter of human slavery, and to show what bearing this four years' baptism of blood and fire had upon the practical question of freedom and political equality.

Looking at all these facts it is not strange that there should have been more or less doubt whether Mr. Greeley would be able, especially while the military conflict was yet raging, and the question of reconstruction was still waiting a solution, to write an impartial history of the Great Conflict. They who had thought of Mr. Greeley as a political partisan and antagonist expected only a pungent diatribe or a barrister's special plea; and not a few of those who knew the author's ability and sympathized with his opinions doubted whether he could treat these topics in anything like a judicial way.

We do not by any means suppose that this history is to be the final one, nor that all its conclusions, in detail, will be borne out by fuller inquiry and the ultimate verdicts of the future. But we do say, without hesitation, that the work is remarkable, not only for its comprehensiveness, painstaking, condensation and interest, but still more so for its freedom from partisanship, its careful search after and its strict fidelity to facts, its moderation, its appreciation, its candor and its charity. That it should speak plainly was to be expected; that it should exalt freedom and nationality was inevitable; that it would brand secession as a grievous crime and a pitiable blunder we all knew beforehand; that it would ridicule pretension, and condemn gasconade, and kick half-heartedness, and spit upon vacillation, and hoot temporizings into contempt, was just as certain as that Mr Greeley wrote at all.

But the solid merits of the history are many and rare. Its comprehensiveness separates it widely from and lifts it far above all its competitors. It brings together a vast amount of important information which has required great research, labor, skill and care, and which was accessible only to a few. It is as remarkable in its reticence as in its revelations—it shows the faculty of withholding as well as of giving. It abounds in facts and figures, but it makes them perform their highest office in gauging tendencies, and elucidating principles. It attempts a statement of very many things, and it never fails to unfold whatever it touches. The main points are always effectually seized and presented, so that details can be inferred or dismissed without much loss or reason for regret. The narrative, though always concise, is ever clear, and is seldom wanting in animation or impressiveness. While it tells many times as much as any other history of the conflict yet written, it is hardly an overstatement to say that it tells most things better than any of them. It is not the final

history,—that will not be written for many years; but it will live long after every other yet written is forgotten, and will furnish a large part of the material on which the Prescott or Macaulay of the future will draw. It will be the standard for many years, South as well as North, on the eastern as well as the western side of the Atlantic. If our opinion has any weight with our readers, we have just this word to say to them:—Be content with no history of the Great Conflict but the best; and in point of merit this is so superior to all others as hardly to admit of comparison.

ECCE DEUS. *Essays on the Life and Doctrine of Jesus Christ. With controversial Notes on "Ecce Homo."* Boston: Roberts Brothers. 1867. 12mo. pp. 363. Sold in Dover by D. Lothrop & Co.

We have in this volume another illustration of the significance everywhere attaching to the central question of both theology and religion,—What of Christ? The interest awakened by *Ecce Homo*, and the fact that this will be sought unto as a supposed review of or reply to that remarkable treatise, will greatly aid in its circulation. Strictly speaking, however, it is neither the one nor the other. It traverses nearly the same field of inquiry, there are in it more or less references to the other work and occasion is sometimes taken to approve or express dissent, and in the latter part of the volume about forty pages of notes may be found generally controverting some position taken or sentiment expressed in the volume referred to. But *Ecce Deus* may properly enough be regarded as an independent work, and its successive chapters are scarcely less than independent essays, of very unequal vigor of style and merit, upon some specific topic belonging to the general subject. Generally self-consistent, the author might now and then be very properly quoted against himself; and he swings through a considerable arc of sentiment and style. Now he is fresh, striking, suggestive, epigrammatic and forcible; then rising not much above commonplace. Here his language seems swelling and throbbing with the force of vital thoughts that appear as though struggling to escape the restraints of language; and there the style suggests a rhetorical ambition whose cure would be found in an influx of ideas. There are passages which manifestly owe their excellences to an inspiration such as sets the whole intellect aflame; there are others that might be answers to the unwelcome and inexorable call for "copy."

But, as a whole, the volume will not only secure attention by the expectation or the curiosity which it awakens, it will properly hold it by what it has to say. The author, though sometimes following the line of thought drawn out by his predecessors, is plainly no copyist or satellite or echo. He thinks for himself and utters himself without hesitation or timidity. Some of his statements are bold enough to be audacious, and they come out with a suddenness that may sometimes surprise and startle. He manifestly holds with great tenacity to the divinity of Christ, according to the general meaning attaching to that phrase, and finds the

chief defect in *Ecce Homo* because that volume seems to ignore the vital fact that Christ was "God manifest in the flesh." He insists that Jesus is an inexplicable enigma till we confess to the miraculous incarnation, which at once introduces him to mankind, takes him out from the sphere and conditions of ordinary humanity, and prepares us to survey his character, get at the meaning of his words and deeds, and makes it possible to interpret his mission. He will not stop to discuss objections to this view such as rationalistic theologians may bring. He cuts the controversy short at once by saying:—"Omnipotence covers the whole ground of difficulty as to the possibility of such a conception as is claimed on behalf of Jesus Christ. . . . Given the existence of God, and the power to bring out the alleged result will be granted too." And he states very forcibly and admirably the evidences which appear on the very surface of Christ's life, of that duality of nature which makes him perpetually speak the language of the earth with the accent of heaven. In some of the chapters there will be found much to stimulate thought, and invest the simplest statements and incidents of the New Testament with new and richer meaning. Lacking the uniform ability which every appreciative reader of *Ecce Homo* was forced to confess and admire, it will be set down as a work of great suggestiveness and value, and most evangelical Christians will probably rise from its perusal better satisfied even if less admiring. Like its predecessor it appears anonymously, but in spite of some hard things said about the churches as we find them,—hard enough indeed to have fallen from the lips of a cynic or an egotistic comeouter,—there are not a few indications that it comes from a pen familiar with sermon-writing, and that the author is a preacher even more than an essayist.

There are many pregnant sentences in the book, richly worth preserving. Some are paradoxical and suggest effort in putting them into their present form; others seem to have leaped out spontaneously from a charged soul, and are as admirable in form as they are abundant in meaning. We pick up one here and there and offer a few of them to our readers as specimens of the brilliant and suggestive things which are not unfrequently found scattered over the pages of a volume which is sure to be read widely and become a real contribution to the most significant of all objects—that of making Him truly known, the knowledge of whom gives life eternal.

"The worst men make the best. A little nature could not accommodate a legion of devils—one man held more than could be held by two thousand swine. By so much as a man is diabolized may he be deified." "The great revolutionists have generally been cradled in mangers, and gone through rough discipline in early life. Civilization is debtor to lowly cradles; and unknown mothers hold a heavy account against the world." "The heretics in civilization, not to speak of theology, have done most for the world." "Christ is in all denominations where he is loved. The Romanist feels that he needs the crucifix, the penance, the Virgin Mother, the intermediate fire: let him have them; he will be saved, not by the alloy, but by the fine gold. The Protestant offers a less ornate worship: let him do so; he will be heard, not for his sternness, but for

his sincerity." "Men are saved by the crucified Christ, not by the superscription which Pilate wrote." "If man had not destroyed his nature, he had disarranged his proportions. A very subtle thing is the equipoise. An extra handful of dust on the side of a planet might endanger the universe." "Jesus Christ, immeasurably beyond any other teacher, recognized the greatness of human nature." "His verdict is thus the more important by reason of the conditions under which it was given. Had he been asked to give an opinion of human nature before he assumed it, his opinion might, on easily understood grounds, have been favorable; but after he has lain in the manger, been exposed to hunger and thirst and cold, been smitten on the face and condemned as a felon, when he has been laughed at as a fanatic or shunned as a madman, he speaks of human nature with the fond tenderness and lofty reverence of one who was preparing to die for it. Something more than human must explain this humanness." "There is a truth on every side of polemic theology; and just as men of every clime and race are necessary to make up the entire of God's idea of humanity, so every degree of truth, and every aspect of truth, must be brought together, if we would see the totality of God's doctrine. One nation has caught its poetry, another its logic; one has condensed it into maxims, another has elaborated it into most complex philosophies; no two of them are agreed as to nomenclature; still the doctrine, like its author, is One, though now it is as steady as a star, and anon it heaves like the billows of the sea." "A few words of Christ have expanded into libraries; the poet has sung them, the painter has painted them; and to-day unnumbered thousands are eating the bread which is distributed by his hand. Seminally, at least, everything in morals can be found in Christ." "Some men are prepared for dogma at once, and beyond dogma they can never move. To them, Christian theology (we will not say Christian ethics) is little better than an embalmed mummy hidden in the solemn pyramid of the past, to be visited on Sabbatic occasions, looked at, admired, and left in awful solitude and silence until the next visit." "The preacher's power must always be in the ratio of his knowledge of human nature. The more of *man* he has in him, the more he will command the attention and homage of men. He is but a learned fool who knows everything but himself." "Man is as a fallen god upon the earth. In his wildest talk there are accents and snatches of expression which must have come from heaven; his magistracy is a blurred reprint of an ancient charter; his thinking is the dim light which struggles through an eclipsed genius."

A NEW TRANSLATION OF THE BOOK OF PSALMS AND OF THE PROVERBS, with Introductions and Notes, chiefly Explanatory. By George R. Noyes, D. D., Hancock Professor of Hebrew, Etc., and Dexter Lecturer in Harvard University. Third Edition. Boston: American Unitarian Association. 1867. 12mo. pp. 421.

A NEW TRANSLATION OF JOB, ECCLESIASTES, AND THE CANTICLES, with Introductions and Notes, chiefly Explanatory. By George R. Noyes, D. D., Hancock Professor of Hebrew, Etc., and Dexter Lecturer in Harvard University. Third Edition. Carefully Revised, with Additional Notes. Boston: American Unitarian Association. 1867. 12mo. pp. 351.

The scholarship of Prof. Noyes is both unquestionable and eminent. It has been illustrated and proved in many and varied ways. But it is especially in his translations of the sacred writings, and in his discussion of points pertaining to sacred literature and philology, that his large at-

tainments, his critical acumen, his candor and his modest fidelity to evidence are most noticeable. He is far removed from the partisan, the dogmatic theorist and the heated and persistent advocate. He is willing to sit patiently till all the evidence is in, and in making up his verdicts he is careful to exhibit and intent on weighing all the facts. He is not content with simply expressing his own opinion; he presents the grounds of it to his reader, and is frank enough to state the fact that other eminent authorities have arrived at different conclusions.

These translations of some of the more prominent of the poetical books of the Old Testament at once took rank among the best efforts of their class on the appearance of the first edition some years ago. The issue of this third edition afforded an opportunity for revision, and for incorporating the latest and best results of biblical criticism into the several Introductions to the Books, and the opportunity has been faithfully used. The discussions are not lengthy, but they are eminently comprehensive, significant, candid and clear. He does not differ materially from other and later biblical critics respecting the Psalms, except, perhaps, in allowing but very little of the Messianic element to them. However we may find pictures that represent Christ to us, he doubts whether the writers had any clear vision of the Son of man; and the strains in which the modern church properly celebrates the divine glory and redeeming love of her Lord, he thinks generally carried the souls of the ancient singers no higher than the throne of some earthly potentate. He does not endorse the view that Moses was the author of Job; he thinks it cannot date back beyond the time of Solomon; and he locates Uz, not in Idumea, but somewhere northeast of Palestine. He thinks Ecclesiastes would have its character fairly and adequately set forth by such a title-page as this,—“Thoughts on the vanity of human life, interspersed with such maxims of prudence, virtue and religion as will help a man to conduct himself in the best manner, and to obtain the greatest amount of happiness in his journey through it.” It is not a careful, consistent, logical treatise, but the fragmentary and discursive talk of a man who had seen and suffered much, who found perplexing problems and apparently discrepant facts which he could not always solve and classify; who believes in the main and in the long run that justice will be done and the true man prosper, but who lacks a vital faith in the sure and righteous awards of a future life. He objects to all attempts to spiritualize the Canticles, so as to make them set forth the love between Christ and his Church; and regards them as made up of a collection of erotic compositions setting forth a purely human love; and, like other expositors belonging to thoroughly orthodox circles, seems to raise a doubt over the propriety of giving them the place which they hold in the sacred canon.

But whatever may be thought of the views set forth in these Introductions and in the critical and exegetical notes contained in these volumes, there would seem to be room for only one opinion respecting the merit of the translations themselves. The poetic measure is restored; the perplexing and erroneous punctuation of the common version gives place to

one required by the poetic structure and the sense of the passage ; and in the light of the ampler learning and juster criticism of the present day, there are not a few new renderings which bring light out of obscurity and impart a wondrous beauty and harmony to what was before doubtful and incongruous. No pedantry appears ; there is no straining after new phrases ; the old phraseology is modified as little as will serve the purpose ; the new terms are thoroughly idiomatic ; and the beauty and sublimity of many of these sacred compositions dawn upon the reader who has seen them only in King James's version, like the coming of a new revelation. Prof. Noyes has done a work for which not only scholars but common readers will thank him ; and the publishers have issued this third edition of these translations in a style worthy of their merits, and at a price that puts them within the reach of almost any reader. For ourselves, we shall seldom read the Psalms in private without the aid which Prof. Noyes has here rendered so thoroughly available.

SERMONS, preached upon several occasions. By Robert South, D. D., Prebendary of Westminster, and canon of Christ Church, Oxford. In five volumes. Vol. I. New York : Hurd & Houghton. 1866. Octavo, pp. 501.

This is the first instalment of the "Library of Old English Divines," which Messrs. Hurd & Houghton have proposed to reprint in this country, provided the encouragement is such as to warrant the prosecution of so large and expensive an undertaking. We do not know what measure of encouragement, appreciation and patronage has been realized up to the present time, but we trust that it is not to fail for lack of interest, nor be seriously hindered by a tardy or doubtful commendation. The plan embraces the issue of the complete works of most of the eminent English preachers of the Seventeenth Century,—that wondrously fruitful period whose products have so enlarged and enriched the Christian literature of Great Britain, and sent its influence over the world. The work is to have the supervision of Prof. W. G. T. Shedd, whose thorough competency gives every needed guarantee that the literary skill and fidelity will be all that could be desired ; and the general character of the issues of the Riverside Press is such as to make all special commendation of their mechanical excellences needless praise. The price of the volume is three dollars, and it is intended that its successors shall correspond to it in size and style. It is much cheaper than the same works can be obtained in England, and no edition yet issued on the other side of the Atlantic surpasses in excellence the splendid series of volumes which the New York publishers are prepared to give us, and of which this initial book is a specimen.

South was one of the very ablest among the company of Divines in those days of pulpit giants. He was an intense churchman and royalist, praying for Charles I. by name, it is said, in public, on the day of his execution, and never tiring of the fight against Papists and Puritans. His ample learning, his robust understanding, his logical vigor, his mastery of strong English, his disposition to grapple with public questions, his

ability to portray the vices of his age, his terrific invective and merciless satire, as well as his nobler and more distinctively Christian qualities, come out freely in his sermons, crowding them with interest and making them the very embodiment of power. He is a model of directness and force in speech; some of his sermons, in the irresistible might which marks their movement toward their object, remind one of the orations of Demosthenes. He never suggests weakness, hesitation or doubt; he possessed a stalwart brain; he drives at once to the core of his subject; he never halts for the sake of giving pleasure by displays of rhetoric; he offers no milk for babes; he is bent on the thorough discussion of whatever topic he deals with; his arguments are ponderous, and his indignation has no pity for weakness and no fear of authority. He is not a model,—if indeed any other man is; there is too much of the audacious and destructive and passionate in him at times; but it would be of great service to men who retail weak commonplaces and call them sermons, and are fearful of telling the plain truth in a manly way lest somebody should be disturbed, if they could read his sermons freely and learn what is meant by pulpit power. We wish this volume—indeed we may extend the remark to this whole contemplated library—might become the possession and the study of the whole American clergy. The gain would be great.

THE OPEN POLAR SEA: A narrative of a voyage of discovery towards the North Pole, in the schooner "United States." By Dr. I. I. Hayes. New York: Hurd & Houghton. 1867. Octavo. pp. 464. Sold by D. Lothrop & Co. \$3.00.

Dr. Hayes was associated with Dr. Kane in the memorable search for Sir John Franklin, the story of which was told with such a marvellous freshness by the young commander. This later undertaking dates back to 1860, and the party returned to this country in the autumn of 1861; but Dr. Hayes has been so occupied with other duties that the detailed narrative has been but a very short time out of press. But it is probably none the less interesting or valuable for the delay. Since the issue of the "Arctic Explorations" every fresh narrative of Arctic adventure has been compared with the wondrous story of Kane, and everything has suffered from the application of this standard. Dr. Hayes's book may suffer a little in the same way, but it makes a nearer approach in interest to the work in question than any thing which has preceded it. His pictures of scenery and life in that strange land are wonderfully vivid; the adventures and perils of the party compel the reader to follow them with an unflagging interest; the resolute and successful battling with difficulties, delays and discouragements can hardly help kindling admiration; and the fresh evidence of the existence of an open Polar Sea which Dr. Hayes brings, as well as the new light which he throws upon many mooted scientific points, combine to invest this beautiful volume with all the interest of one of Scott's romances. If Dr. Hayes now and then shows too decided a *penchant* for fine writing, it can well be pardoned in view of the solid

qualities of his narrative and the enthusiasm which no disasters and no monotony can destroy. It is a book which few who commence will consent to lay down for any great length of time till it is finished.

THE TENT ON THE BEACH, and other Poems. By John Greenleaf Whittier. Boston: Ticknor and Fields. 1867. 16mo. pp. 172. \$1.50. Sold in Dover by D. Lothrop & Co.

Beautiful to the eye are the outward aspects of this book—Spring-green and Autumn-gold rendering even the covers attractive, while cream-laid paper, clear-cut type, and the picture of the tent on the Atlantic beach, where the three friends walk in meditation and fellowship, leave nothing to be desired at the hands of those who make a frame in which the poet may hang his pictured thoughts and fancies.

Of its contents there is no need of saying many words. When it is stated that, on the whole, both the main poem and the minor ones are equal to the best of Whittier's previous productions, the commendation is quite strong enough to satisfy the Quaker bard's admirers; and if it were needful to prove to a stranger or a caviller that Mr. Whittier is a^g genuine poet by virtue of possessing many of the best elements which have entered into the mental composition of the great masters of song, the argument and the illustrations might be almost indefinitely prolonged, though only this moderate volume were laid under contribution. If one were to quote at all it would be difficult to find either the place for commencing or ending the work. The main poem, which gives the book its title, has something like the thread of a narrative upon which many and varied gems are strung, and covers about one hundred pages; this is followed by a collection of what are called "National Lyrics," some of which have traversed the country by the aid of newspapers; and a number of "Occasional Poems" come in to complete the volume. The vigorous thought, the fine and noble humanity, the deep religious faith, the intense hostility to wrong, the love of whatever is beautiful and the veneration for whatever is good, which inhere in Mr. Whittier's nature, come out perpetually through his music, rendering the lines in which he pays a tribute to Bryant especially applicable to himself:

"His life is now his noblest strain,
His manhood better than his verse."

THE
FREEWILL BAPTIST QUARTERLY.

No. LIX.—JULY, 1867.

ARTICLE I.—RELIGIOUS SENSATIONALISM.

Corruption and abuse in any department of life will usually leave their impress upon language. The corrupt thing not unfrequently seeks a corrupted speech to designate it. Nor does it seek in vain. The words that issue newly-coined from the popular mint, generally bear the image or the very spirit that made them. The feature of our time, which is now the subject of consideration, is described by phraseology in keeping with itself. Our first task must therefore be that of definition. The words "sensational," "sensationalism," are found in no legitimate vocabulary, and can boast of no authorized use. They are the creatures of the mixed and composite age in which we live, and are of doubtful or unacknowledged parentage. The word "sensation" is of well-known respectability, having both a classical origin and philosophical connections. It designates the impression made upon the organs of sense by whatever material object or quality affects them, and is sometimes regarded as including the whole process of sensitive cognition. It may be distinguished from *perception*, or the mental state in which the impression upon the senses is referred to the object that produces it; from *intuition*, or the inward beholding of moral distinctions, of right and wrong, of truth and duty; and from *reflection*, or the exercise of memory and judgment in

recalling and considering sensation and intuition with a view to the formation of opinion and principle, or the determination of conduct and life. In common and familiar speech, this word has of late degenerated into expressing an extraordinary excitement of the sensibility, a painful or pleasurable impression of wonder or interest of an unusual degree or liveliness,—a sensation, so to speak, emphatic, electrical and overpowering. If startling disclosures of fraud or cruelty are made in public meetings, or in courts of justice, newspaper correspondents tell us a "sensation" was created. Novels full of marvellous adventures, of skilfully-planned surprises, of scenes of passion and tragedy, of murder and horror, are denominated, by popular reviewers, in unclassical English, "sensation novels." Dramas in which are represented perilous and harrowing enterprises in a hundred startling situations, but with a glimpse also into the lowest phases of life, wherein gamblers, escaped convicts, ticket-of-leave men, harlots and adulterers play a prominent part, are called "sensation dramas." You may even observe the word employed in shop windows ablaze with gas and cardboard which invite you to try a "sensation cigar," to wear none but the "sensation coat," to cover your thoughtful head with the brilliant "sensation hat," or to drink only the new "sensation" gunpowder tea. The style of writing necessary to the production of a sensation novel, the style of acting necessary to the effective rendering of a sensation drama, and the style of puffing and advertising necessary to the driving of a sensation business, are respectively called "sensational."

Now, what place can this style of doing things have in our church life and our preaching? Can that which begins by corrupting our English tongue promise anything of good for our manners, our morals, our religion? Are we called upon by the spirit of our time to adopt some special and extraordinary means to awaken attention, to arouse sensibility, to create a stir of interest and excitement, to produce "sensation" in the sphere of our Christian work; and are these means to be similar to those adopted with so much seeming success in the world of business and pleasure? Is it possible, is it proper, is it useful and appropriate, to introduce "sensationalism" into

our ways of worship, our methods of instruction, our modes of Christian service and activity ?

As a help to our inquiry on these points, we may ask, in the outset, what is the true aim of our church organization, and the proper end of our preaching; for what do our churches exist, and for what are our pulpits occupied? Man is a social being, and is so constituted as to be capable of receiving influence from his fellow man and of giving aid to his fellow man in association for the promotion of common or public objects. Now churches of Christian disciples are formed to meet the social feelings and wants of our nature, to supply some of the needs of our present condition of trial and discipline, to offer suitable means for the proper observance of religious ordinances, and to be living centres whence light and influence shall go forth into the dark and sinful world. Churches are designed to provide by association and mutual help and counsel for the culture and growth of the individual religious life, and the spread of the gospel amongst mankind. The pulpit is one of the most prominent agencies to be employed for the attainment of these ends. The work of both church and pulpit is therefore religious. We build our houses of prayer for the worship of the living God; we occupy our pulpits for the exposition of God's word and the proclamation of the gospel of Christ; we associate in church fellowship for the observance of God's ordinances and the better accomplishment of our God-given mission in the world. We seek to honor and glorify God, to advance his kingdom, to show forth his praise. The object of church and pulpit is not amusement or gain, or the favor of the world; the end before us is not to sustain a speaker intent on obtaining popularity, or commanding the attention and winning the applause of mankind—not to perpetuate an institution for its own sake, or because it gives occupation to our friends, and to make it financially successful,—not to fill our places of worship, no matter with whom or how, or under what circumstances. No doubt it is desirable that the preacher should stand well in the public esteem, that the interest should pay its way, and that the house should be filled; but our simple purpose is religious, to promote in ourselves and others the fear of God, the love of truth,

the knowledge of God's will, the practice of righteousness, the growth of holy character, in short, the salvation of the soul from the power and dominion, as well as the guilt and doom, of sin. When this is not accomplished, the design of our Christian institutions is not fulfilled, no matter what the fame of the preacher, the popularity of the synagogue or the apparent prosperity of the church. Unless the spirit of the world is continually repressed in Christian men and women, and everything placed in subjection to the law of Christ; unless aggressions are made upon the world by God's blessing upon zealous and self-denying toil; unless a barrier is thrown up against the restless tide of fashion, and vanity and irreverence and self-seeking, that carries along in its course the children of this world, the church exists to no worthy purpose at all. It is prosperous only as it is religious and tends to produce in men spirituality of mind and righteousness of life. To be rich and increased with goods, to have need of nothing and be in high favor with the people is one thing; to accomplish the design of the Divine Founder is quite another. Everything that is really essential in material advantage and comfort may be present, when everything that is really essential in religious prosperity may be wanting. The sun of popularity and good fortune may smile upon the church that "knows not that it is wretched and miserable and poor and blind and naked." The mission of the pulpit and of the churches is not to get wealth or reputation, but in the power of the Holy Ghost to plant and culture the Divine Life in man. Where this is not done, nothing is done; and preaching and organization are alike in vain.

Now, from the nature of the case, attention must be awakened and interest felt or our Christian work cannot be carried on. We are yet in the flesh. Our devotion to be social and public must find utterance in words of prayer and strains of song; and these must be such as to excite as well as embody thought, to kindle as well as express religious emotion. The mind is reached through the sense. The gospel must be put into words that it may be heard and known; the truth must be presented in manifold ways, that by God's grace it may be felt, that it may stimulate reflection, that it may inform and instruct

the mind, that it may touch and move the heart, that it may be applied to each individual case and go right home to the conscience and feeling of men. And from its very nature, worship will interest devout and Christian people, and preaching will awaken some attention and thought; for worship is praise and prayer, not penance and pain, and preaching is the proclamation to man of glad tidings of great joy, the exposition of the promises of God's grace and of the revelations of his will. It would seem well nigh impossible to engage in worship without something of feeling and emotion, or to preach God's glorious gospel without a glow of earnestness and the kindling fire of enthusiasm. The wonder is not that there are here and there eloquent preachers and zealous churches, but that with such a message to deliver and such work to do, anything but burning eloquence and enthusiastic zeal should anywhere be found. Our object is religious but religion is not dulness and gloom, but faith, hope, love and joy, baptized with fire and with the Holy Ghost.

All this will be readily admitted. But it will be said there is a large amount of apathy and coldness amongst professed Christians, and still more amongst those who are only nominally Christian, and there are thousands outside our religious communities to whom our worship is altogether unattractive, and our preaching an idle tale. May not extraordinary methods on a level with their tastes and habits of mind be employed to arouse the sensibility of such persons and to startle them from their slumbering indifference? Do not our pews languish through the decorum of worship and our pulpits die of the proprieties of speech? To excite attention to their message and deepen religious interest wherever displayed, the apostles and early heralds of the gospel had the extraordinary gifts which the possession of miraculous power confers. The multitude were astonished at their marvellous works, and led thereby to listen respectfully to their gracious and earnest words. These gifts the church no longer enjoys,—what is to supply their place? May not something of sensationalism be effective and useful? May not a more sensational worship and a more sensational preaching be largely productive of good?

By the larger portion of Christendom, and with varying results, the answer may be said to be given, and to have been always given, in the affirmative. The form of worship in Roman Catholic churches is purely and exclusively sensuous, and often of set purpose sensational. All that splendid architecture, gorgeous attire, scenic display, flashing lamps, clouds of sweet incense, and bursts of magnificent choral music can do is done to make the service of the house of God attractive. Nor are solemn processions, eucharistic miracles, winking Madonnas, and weeping Magdalenes, wanting to add to the general effect. The Ritualists of the English Establishment honestly avow and defend the endeavor to make religious worship not only sensuous but sensational. "It is one of their chief arguments that Ritualism affords the only means of impressing the truths of religion upon the poor and uneducated. It furnishes, we are told, 'the object lesson of religion.' The church is compared to a theatre. Since good actors, it is argued, are not common, theatrical managers find it necessary to offer the attractions of 'gorgeous spectacle,' or 'splendid transformation scenes.' 'Hence,' it is urged, 'a lesson may be learnt by all who are not too proud to learn from the stage. For it is an axiom in liturgiology, that no public worship is deserving of the name unless it be histrionic.'" With respect to the teaching of the pulpit, the answer is virtually given in the affirmative by a considerable portion of our Protestant community. It is unnecessary to refer to the professional revivalistic preachers, the "rousing gospellers" of days now passing away. The greater men of whom they were imperfect copyists were the prophets of this new era. In an age of worldliness, of skepticism, of intellectual pride, of spiritual death,—their voices sounded over the dry bones of the valley, and an army of the Lord stood forth marshalled and equipped for service. The excitve power of their work lay not in anything akin to modern sensationalism, for was it not something allied to it in spirit that they set themselves resolutely to demolish as alien to the pure gospel of Christ? The secret of their influence is to be found chiefly in the simple evangelical truth they preached, and the divine fervor with which their souls were aglow.

They rest from their labors, their works follow them, and their names shall be held in everlasting remembrance.

But the extraordinary effect of the preaching of such men,—of Luther, Knox, Whitfield, Wesley, as of that of the apostles,—will probably never be exactly reproduced, because exactly similar conditions and circumstances will probably never be reproduced. Religious history rarely repeats itself, and always to the ears of him who yearns over the past come the words—“Thou shalt see greater things than these.” The mediæval revivalist, with his effete superstitions and antique millinery, is but a weak and feeble anachronism in times like these; and the professed evangelistic revivalist, with all his assumption of pre-eminent zeal and piety, and of special interest with Heaven, is scarcely more, and at best appears rather as the last glimmer that marks the day that is spent, than as the first awakening flash of a new and more glorious morning. In the kingdom of our Lord new wine is not put into old bottles; the spirit of life and power in the new era takes its own form and shape.

But recent times present a strange phenomenon, and it is necessary to watch its course and progress. As in worship so in teaching, with not a few, style and mode are becoming everything. The political agitation that now and then disturbs with its turmoil our public life, the social reforms that at present engage so much attention, have made us familiar with a free and stirring method of address, a rough and ready rhetoric. Dashing and racy speech has become popular, and is spreading. Even where all other stimulus is withdrawn or abjured, the stimulus of platform oratory and cheap music of a most sensational character is freely supplied or eagerly sought. The fashion of the age has found its way into the pulpit, but it has passed thither from the platform. In England the needs of London during the first Great Exhibition, the Religious Census published immediately afterwards, the thought of thousands of our countrymen on all sides of us growing up, living and dying without the gospel, moved the sluggish spirit of the church and brought out ungoverned cleric and layman into public halls, theatres, music rooms, and even the open air. Serio-

comic lectures, sermons full of the rough idioms of common speech, discourses in which were blended humor and piety, platform pleasantries and gospel truth,—sensational high-pressure addresses almost everywhere became more or less fashionable. The subtle and restless spirit thus got into our places of worship, and has anointed some of those whom it possesses, to be what we may designate, without irreverence or disrespect, priests and prophets of religious sensationalism. There is no argument like success, and the doubts and fears and shrugged shoulders of sedate and quiet men are unheeded when the full house and flourishing interest are observed. And today, while Christian colliers and converted fiddlers and prize-fighters traverse the land upon a revivalistic mission, the model preacher is sketched by a backwoods or California divine, upon whose lips delighted thousands hang week by week, as one who would not hesitate to say to a sleepy audience, "God have mercy on your pot-metal souls. Get up there, brother Havens, and sluice hell and damnation on them by the hog'shead."

Now, that the sensational style of preaching, when it is perfectly natural and honest, when it is allied with good sense, earnest piety, and commanding ability, and of course free from vulgar profanity and unseemly jest, may be of real service in the work of the gospel, we shall not attempt to dispute. Humor, wit, rich and racy speech, are natural gifts, and may be put to highest uses. There is diversity of operation where there may be the same spirit. There are widely different orders of mind and taste. We are not all cut after the same pattern, nor cast in the same mould. In religious teaching and worship, as in other matters, men seek their own, and are drawn to that which is after their kind. What pleases one for his good to edification, may really shock another almost to disgust. Every one in his own order and to his own line of things. But it is ever the greatest possible mistake to endeavor to make universal what is and must always be exceptional, and to treat as exemplary what cannot but be looked upon as a freak of nature or an aberration of genius. The growing tendency to sensationalism may yet require to be repressed. It is by no means an unmixed good. Its ultimate results upon

our churches and upon the world cannot be contemplated without misgiving. The cultivation by our younger ministers of this style of address can hardly be counselled, and it is sincerely to be hoped that the churches will not foster a taste for it. Every reason urged in its favor will break down upon examination, and many valid and unanswerable reasons may be urged against it.

For example, it does not necessarily further our end in preaching to create a high degree of excitement. It is indeed true that undue interest in religion cannot be experienced. Everything that concerns our salvation from sin and death must be of paramount and overwhelming importance. We can never feel too powerfully, we rarely feel half enough, the fearful woe of transgression, and the glorious blessedness of the deliverance wrought out for us by Jesus Christ. Our hearts are always dull and heavy enough, no doubt, always more or less in need of spiritual quickening. The world and its affairs will be sure to exert something of a depressing and deadening influence upon us, so that in this fleshly life excessive enthusiasm about the realities of our faith is hardly possible. But nevertheless, the impulse we receive from mere sensational excitement must be clearly distinguished from the impulse of Divine grace. Deep and intense feeling of the evil of sin, real brokenness of spirit and contrition of soul, great and overwhelming joy in the good news of salvation, must not be confounded with the transient, superficial emotion that may result from exciting services, from crowded and animated assemblies, and from the appeals under unusual circumstances of stirring and passionate oratory. A man's religion consists in that which remains to him when he is alone, which is interwoven with the whole fabric of his consciousness and being, which is part and parcel of his very life, and not in the emotions and feelings that may arise under the influence of extraordinary outward excitements. The truest religious feeling is deep and earnest and quiet, and is usually awakened by the solemnity and impressiveness of the Divine word; it flows like the steady and peaceful river, and displays its power in firm resolve, in invincible determination, and in righteous and holy deeds. Great excitement often hin-

ders or diverts rather than aids the flow of purely religious feeling. "The fear of the Lord is the beginning of wisdom, and to depart from evil that is understanding."

The state of mind induced by sensational preaching is therefore not necessarily the most favorable to the work of the gospel. Without reverence there can be no genuine piety. Without thoughtfulness, there can be no true faith. Without both, there can be no conversion. That preaching which tends to make men most thoughtful and reverent, best conduces to the great end for which it was instituted, the encouragement of the faithful and the conversion of the world to Christ. It is useless to disguise the fact that it is not primarily and chiefly the dulness of our worship and teaching that keeps thousands away from the house of prayer, it is rather the doctrine we preach, the life we seek to cherish, the principles we inculcate, and their own dulness of spirit and depravity of nature. No attempt to please the eye or charm the ear, or pander to the taste, will alter this. The religion of Him who unmasked the pretensions of the Pharisee, cannot be recommended to the world in the garb and guise of a stage performance. Artificially excited elocution, the start theatric, the passion torn to tatters to split the ears of the groundlings, magnificent histrionic services may affect the sensibility, but cannot touch the spirit to repentance toward God, or win the soul to faith in Christ. The truth and kingdom of heaven cannot be advanced by a resort to insincere and cunning arts. The gospel is not to be taken as a sugar-coated pill, nor the people led away with the hope that while seeking diversion in gorgeous spectacle or humorous and perfervid discourse, they may, without suspecting it, become converted. Honesty, straightforwardness, transparency of purpose, are not to be dispensed with in the work of the gospel. We cannot fight the world with the world's weapons. Our warfare is holy and spiritual, and is waged effectively only as we employ the armor of light, and wield the sword of the Spirit, which is the Word of God. And after all, what is the success which sensationalism is most likely to gain? Does it not attract rather the loose and floating part of already existing congregations than the indifferent and ungodly of the

outside world? Is it not Christians unattached that hasten to crowd the popular synagogue—wanderers who are carried about by every gust of fashion, and are rarely of sterling principle or deepest faith? Are not sensational converts usually superficial Christians? The revivals in the West Indies in the midst of extraordinary sensations, have neither deepened the piety nor increased the members of the churches. Two years after, a reactionary movement was reported as painfully apparent; there was a net decrease of 600 in the Baptist churches; while about 2000 persons, who in the excitement enrolled themselves as inquirers, were nowhere to be found. The tone of thought and feeling in many a church has been deteriorated through the deadening influence of a reaction after extraordinary seasons of revivalistic activity and interest. Fondness for excitement lowers the taste and character, induces a weariness of the patient study of God's word, and of manly and vigorous thought. The histrionic religious services of the continent make children in understanding those who should be men and women in Christ. Moreover, sensationalism alienates the sober-minded and thoughtful from our houses of prayer. The soul of the collier or coster-monger or negro is no doubt as precious as that of the banker, the lawyer, or statesman. But it is surely not necessary to lose the latter in order to gain the former. The gospel makes no difference, and knows no distinction; it is the same to all. In adapting its message to the lowest order of mind, we need not make it offensive to the higher and more thoughtful class. Nor, on the other hand, in meeting the architectural and æsthetic tastes of those who aspire to refinement, need there be anything that is unacceptable to the common sense of the honest tradesman and artisan. The message of Christ cannot be made a nine days' wonder, nor our worship a popular and temporizing fashion, without degradation and danger to both. A popular preacher, the Rev. Professor Caird, thus speaks of the effect of popular preaching on minister and people:—"Think of the weekly excitement which the pulpit brings to him whose passion is for popular applause. The crowded pews, the thronged aisles, the preparatory fuss and commotion, and the stillness when the object of unusual inter-

est appears, the half-impatience of psalms and prayers as mere preliminaries to the great point of interest; the hushed, waiting stillness, the kindling eyes and flushed countenances, while the skilfully-constructed climax is being wrought up, and sentence after sentence, rising in interest, falls from the orator's lip; and then, as the goal is reached, and the exhausted speaker pauses, the long-drawn sigh of relieved suspense, the interchanged glances of sympathetic admiration, the momentary rustle over the auditory, and then the settling of themselves anew for a new dose of rhetorical excitement! What an ordeal is this for a weak head and a vain heart to go through! What incense rises on such a scene—a sweet odor in the nostrils of the too conscious idol of the hour! There is inherent weakness in such a ministry amid the superficial flutter of success. The secret of the popularity hunter is sooner or later found out. Discerning minds, perhaps, see through his shallowness; pious minds fall back from one who lives for self; and the educated supercilious skeptical class, instead of being influenced by him pride themselves on penetrating the clap-trap of religious excitement and find in the whole affair a fresh theme for disdainful criticism and epigrammatic articles on popular preaching.”

Our conclusion is, let the steady, faithful, well-furnished servant of Christ be greatly encouraged in his work. Let him not be disparaged or held in small esteem, because his labors make no noise in the world, and secure neither popularity nor applause. Let every one cultivate his gifts to the utmost of his ability, but let no one covet popularity for its own sake, or confound it with true success; and when it comes in the exercise of natural gifts, let it be scrupulously and conscientiously used only for the Master's service. On the other hand, let no abuses of the power of moving the popular mind be turned into an argument against enthusiasm or in favor of dulness or deadness in our soul-inspiring work. Let there be life, earnestness, intelligence in the pulpit, sympathy with the people, adaptation to their wants. Let there be more practical teaching and less scattering of theological bone-dust, a greater regard to the common experience and duties of life, and less of the putting

of our religious aspiration and hope by themselves in a dream-built world of their own. Let there be solemnity, reverence, gravity, deep awe of God in our worship, and profound respect for his word. The great work of the pulpit is to feed the church of God, and to awaken the world to religious thoughtfulness. Religion is not a cheap Sunday amusement, but the most earnest and serious business of our life. If it is so felt, the wants of the people outside our places of worship cannot long be unrecognized and unprovided for. The occupying of public rooms for the broader and freer heralding of the good news will be a natural development of evangelistic zeal, and a bold yet earnest, a cheerful yet solemn, a loving but grave spirit will characterize the evangelist in his work. No church will consider itself complete without its home missionary station and home missionary toil. It is in this way, and by righteous and holy conduct, that the church will best call attention to its work and message. The place of the miracles of the early church is not to be supplied in modern times by excited declamation, or shallow witticism, by winking Madonnas, altar-lights, vestments and sacramental miracle, but by the enthusiasm and earnestness inwrought of the Spirit of God and by a high, devoted, noble Christian life. The greater things than miracles of physical change are those of moral and spiritual change. The clear, open vision of faith, the free foot of obedience and service, the strong arm of help and cooperation, the sound heart of love, with all the devil out of it, the calm, trustful spirit of peace and hope amid the feverish restlessness of life, the steady burning fire of a heaven-born glowing zeal,—these things are the greatest and best advertisements and commendations of our faith. They can be readily appreciated and they cannot be gainsaid. "The life of one consistent Friend," said a Quaker not long since, "would shake the country for miles round." The world thereby sees and feels, as well as hears, from what and to what you seek its conversion. The disciple thereby follows in the steps of Him who, after his wondrous works, "would have no man know it," and yet, "could not be hid."

Puffing, quackery, sensationalism, will have their day, as mo-

nopoly, official pretentiousness, intellectualism, have had theirs; but the upbuilding of Christian character, the extension of the church of Christ, the evangelization of the people, the conversion of the world, will be accomplished not by such fitful and incongruous means, but by quiet and faithful labor, by sound and thoughtful teaching, and by the eloquence of pure and holy Christian life.

ART. II.—SPECULATIVE AND PRACTICAL MEN.

Model men and perfected society are terms of many and varied meanings. No list of heroes or calendar of saints will satisfy every hero-worshipper, or please every canonizing assembly. The demigods of one people or age receive from another only the ominous gaze of silence, or are blown into forgetfulness by a blast of execration. An old regal dynasty that took the world's heart captive, becomes, in after time, only the foot-ball of every historical scribbler who takes a pleasure trip back among the ages. The centuries are sentinels; and each man, whose tenacity of life is such that he keeps on his march over the newly-made Golgothas of time, must in turn meet a challenge and give up his credentials to be inspected. His insignia will not be accepted as a passport, his royal robe will be no adequate defence, the repetition of his title will be a powerless incantation; he must undergo a merciless scrutiny, often ending only with the court-martial and the measured roll of muffled drums. Even Abraham has been called superstitious, Moses is charged with ambition and tyranny, Jeremiah is pronounced rash and hot-headed, John the beloved disciple meets the accusation of being weakly credulous, Paul is not held guiltless of throwing himself away for an idea, while even Jesus of Nazareth in one quarter is accused of duplicity and complained of in another because lacking in the element of fun. That may seem strange and inconsistent enough, but these facts do not occupy the bad eminence alone. Nineteen centuries after the advent of the Prince of Peace, Napoleon Bonaparte finds a

voluntary and earnest defence at the hands of an eminent American clergyman, and in the land which is scattering Bibles, as a New England January scatters snow-flakes, the birth-day of Thomas Paine is celebrated with noisy demonstrations of gratitude.

The same truth holds in respect to the present. No candidate for a civil distinction gets the universal suffrage. The one-half of the people are kept perpetually busy washing off the filth from the immaculate leader whom the other half have set up as a proper target to receive every contemptuous epithet which could be gathered up in the Billingsgate of politics. The policy of an administration hears itself pronounced in the same breath and with the same earnestness, far-seeing and bat-blind, redeeming and ruinous. A social institution at the doors of which the outraged consciences of millions thundered and threatened in the name of God, has been the theme of many poetic eulogies, the inspirer of many philanthropic predictions, and the burden of many seemingly grateful and fervent prayers. The Mecca of the world is yet to be built; the time for seeing eye to eye is the good time coming; the complete life of the individual and of society is yet to be recognized. True, this diversity of view and taste has reference much more to the incidentals of character and the details of life than to fundamentals and principles, and the vices of the heart may have more or less to do with the false conceptions of the intellect; still, the models of life are many and various, and the estimates put upon a given character are often honestly formed when widely different.

As an example of this disagreement among hero-worshippers there may be instanced the various estimate put upon speculative men on the one hand and practical men on the other. The two characters have always been on earth, and treated as rival claimants upon human regard. In one country, or at one period, the speculative has been predominant, and then the practical has marched in the van. Elsewhere the elements have been more nearly balanced, and the beam has swung slightly and doubtfully on the pivot. Now and then the two elements have lain side by side in the same nature, eyeing each other with suspicion, each jealous of the other's power. Socie-

ty is made up to-day of these two classes, and the question is still to be settled whether the one or the other class presents the proper model of life, and most contributes to the welfare of the world.

These two characters are not always so strongly marked as to be at once distinguished. They often co-exist, and, so to speak, are so dovetailed into each other that even a keen eye is puzzled to draw the separating line. Like the night and the day, divided and yet united by the ligament of twilight, they often permeate and melt into each other. But in their extreme phases their features are diverse and marked. Then the antagonism is seen and felt. They stand against each other as antipodes, and forswear all amity. Let us sketch their portraits in rough outline.

The extreme speculative man knows not very much of what is passing in the world where he lives, he is picturing to himself the features of some other world which is or might have been. He has a new theory of the tides, and has written a dissertation on the falling stars. He grows thin in the midst of Autumn's plenty, for the sight of food suggests the problem of the potato-rot. His brain is full of projects, which chase each other like light and shadow over a field in April. He has anticipated every invention, and is ready at a moment's warning to suggest important improvements. He seldom manifests astonishment at any discovery, insisting that the temple of wonders is not yet opened. He is acquainted with all new theories, for he seems to have an affinity which attracts them to his presence. He believes in the practicability of getting light and heat from cold water, of navigation at pleasure through the air, of converse across the oceans by clairvoyance, and of learning the secrets of the other world by raps on a table. He would drive cars by galvanism, and hatch chickens by steam. He has a sovereign contempt for the earthly tastes of his friends who minister to his necessities, and sighs for a world where the inhabitants are all philosophers. He never really accomplishes anything, but he is always just going to make a fortune, hurry the millennium along, and immortalize himself. He believes himself to have provided a hundred panaceas for the ills

of the world, only men will not believe in their efficacy. Other men call him unfortunate, but he believes himself to have struck out in the true path of life, and pities them that they still grope about in darkness. He forms a world from his fancies, and persuades himself that they are facts. He is a dreamer, and he believes his dreams are waking experiences. He is the victim of illusions. He does not acknowledge that he has ever failed; and if one points him to the shattered theories that lie like wrecks along his path, he insists that they are parts of the scaffolding employed about the glorious temple he is now engaged in finishing. He is an enthusiast, apparently past cure. A lunatic asylum would only increase the malady. In his last sickness he would weary his attendants with an exposition of his plans, insist on teaching his physician how to prepare the elixir of life, and interrupt the last prayer at his bedside by shouting, EUREKA. That is the extreme type of the speculative man.

The extreme type of the practical man is more frequently met among us. He scorns all theories, and loses his patience at the mention of philosophy. He never goes beyond the door of a book-selling establishment, and mutters wrathily between his firm-set teeth whenever he passes a college. He counts all science a cheat, and believes only in common sense. He estimates everything by its cash value in the market. He is never ambitious for improvements, and makes no offering to an uncertain future. His plans are carefully laid, and his action is cautious. He expends nothing for taste; his only outlays are for utility. He shakes his head in dissatisfaction at the discovery of musical talent in his girls, and the flashing-eyed boy who bends over a borrowed Rollin's history or a Latin Grammar by the kitchen firelight, induces a shake of the head, and a prophecy that he isn't likely to be worth much. He wonders why the water power of Niagara is not used to carry grist-mills, and why the massive trees on Boston Common are not worked into marketable shape when wood is \$8. per cord, and the land planted over with early peas or Valparaiso squash. He cannot understand the advantage of long nights, and has serious doubts about the utility of Fast days and Sundays. He is shrewd at

a bargain, and is seldom kept awake by an uneasy conscience because he has made a good trade. He pays more attention to the muttering from the lips of a cloud when his hay is out, than he does to the thunder of national revolutions. He can take no time to read anything concerning a calamity that makes a hundred circles bend down in bereavement, till the state of the markets has been diligently noted. He has heard Shakespeare and Milton praised, but, after looking into the volumes for a few minutes each, he has turned away, declaring that he couldn't tell what they were driving at. He lives for the present; the only wealth he is content with is solid cash—for bank-bills are sometimes deceptive, and even greenbacks may depreciate; and as to the treasure of virtue laid up in heaven, which moth and rust cannot corrupt, he asks to see the coin and to have it tested by a bank teller before he makes any investment in such a distant institution. So he plods along with his face toward the earth, innocent of all high thoughts and aspirations, his spiritual forces curbed and dwarfed, his hopes stopping suddenly at the door of the tomb, and his example and influence an added burden upon the souls that would rise into the serene air of religious faith and peace. He is a plodder while he lives, his last will and testament ties down his possessions to the low routine of a plodding successor; and in his last words he cautions his heirs against all new notions, and bids them be faithful copies of himself.

Various causes contribute to produce and perpetuate both these classes of men. Constitutional tendencies have their influence, for minds are not wholly of human manufacture. Uniformity of training will not always lead to uniformity of result. There are laws of hereditary descent, as well as laws of culture. There are diversities of soul in the cradle,—peculiar inherent tendencies, which can never be wholly rooted out. A young duck will swim, and a young partridge skulk, even though an eminently sober and domestic hen has performed the work of incubation, and labored faithfully to teach her young charge all the barn-yard proprieties. So Zerah Colburn was seen drawing mathematical figures on the nursery floor with a charred stick before he had donned his pants and jacket, and

Mozart astonished old musicians and sealed up the lips of professional critics by his impromptu passages long before his little magic hands could span an octave on the key-board. Watts talked to his playmates in rhyme, and the favorite game of the boy Napoleon was the knocking over of paper soldiers with a pop-gun. So now, the first plaything which some boys want is a little tin "Savings Bank;" they tease for coppers rather than cakes, and greatly prefer dimes to lozenges; while others would sell a new cap for a soap-bubble, scamper off through the dripping woods to find a rainbow, and cry themselves to sleep because they could not get hold of a flash of lightning. The educational mould may and will greatly modify the developments of subsequent years, but can neither produce sameness of character in maturity nor displace wholly the original features of the organism.

The fact of the difference is apparent to the dullest observer. Great heads and high, with protuberances near the temples, and full of charged and vitalized brain, seem to grow spontaneously on some shoulders, though afforded only the commonest human nutriment. New thoughts and fancies spring from such an organization as sparks from an ignited rocket. Their eye is piercing, and every glance suggests an interrogation point. It were as vain to ask the Aurora Borealis not to sparkle, or a boiling kettle not to generate steam, as to ask these natures not to theorize and prophesy. And there are other men born with low, narrow foreheads, and pulses that beat like the call of a church bell to a funeral, whose eyes are so set that they seem never intended to look at anything above the horizon, and whose hearts are always as cool as though they were just taken from a patent refrigerator. Sentiment seems nonsense to such souls, and philosophy is only another name for lunacy. To make them exercise an unselfish and genuine enthusiasm were as vain an attempt as to heat a snowball so that it would radiate caloric. The bark of life in which they set out seems to have been ballasted with lead, while their speculative antipodes appear to have been set to make their haven in a well inflated balloon. To ask them to journey together is to seek what is manifestly impossible.

Climate and scenery also operate to give a speculative or practical turn to the human mind. Where nature is inhospitable, and seems to yield her poor pittance grudgingly; where the very necessities of life are reduced to the smallest number and amount, and these are extorted only by the deep, dumb prayer of exhausting toil, there speculation takes the narrowest and most earthly range, or dies out altogether. There outward want clings to the skirts of the imagination, and will not let it quietly go abroad. There thought is taxed to its utmost capacity to still the stomach's clamor. Speculation meets the love of life at the threshold of its departure, and in the painful struggle which follows, it is seldom the victor. The dull monotony of scenery and life makes the mental action stereotyped and uninteresting. Each day begins with a struggle for a breakfast, and closes with an anxiety and a suppressed prayer that the experience be no worse to-morrow. Even the "Corn Law Rhymes" and "The Song of the Shirt" were written and sung by others than those whose children were crying for bread, or whose fingers grew sore and eyes bloodshot over the martyrdom stitching;—the sufferers themselves had no time or patience or heart to versify. It was not in them to measure and rhyme their agony.

Bold and beautiful scenery, and luxuriance in natural gifts, on the other hand, take off the crushing physical pressure from the brain, and rouse the spirit to bold and free inquiry, or soothe it to fancies of beauty. True, luxuries may enervate, and the softness of tropical airs lock up the mind in unconsciousness like chloroform. Through toil comes strength, and a spirit kept wide awake is the most rapid learner. But it is the soul's nature to act; it generates to some extent its own motive power. We are more concerned with the method of its action and the end to which its energies shall be directed. And scenery and climate often indicate the avenues which it shall explore, and the forms of pursuit which it shall choose. Scandinavia, with its glaciers and splintering thunderbolts, its fierce tempest-voices howling in response to the fitful wail of the sea, did not a little to provoke that old Norse mind to the speculative effort whose product is the jagged but magnificent mythology of northern Europe.

Italy, on the other hand, has always been the home of the fine arts. Painting and sculpture have found homes there for two thousand years, surviving revolutions, perpetuating themselves through dynasties of ambition and violence, conquering even the vandalism which seemed blind to beauty and deaf to the chords of song. There, too, have lived the words of eloquence, softening the tread of the populace as it has approached the orator's tomb, and the numbers of the poet have rolled on charming the heavy heart of generations. It is the birth-place of ideals; even the lazzaroni hardly attempt to beg after they have met their temporary necessities. Having whined a few coppers from the pocket of a traveller, they give themselves up to the luxury of a promenade or a stroll, and repeat passages from Virgil or Dante. The climate and scenery of Italy must have not a little to do with this marked life,—climate and scenery which act as a constant stimulus on the sensibility, and invite intellect to revel amid the most glorious of its creations. And this relationship between the outward surroundings and the phases of the inward spirit will everywhere be found intimate and important. The scheming newsboy who puts out his shillings at interest in the city, reckoning as accurately as a bank-teller, and keeping his creditor to the terms of the bond with the rigidity of Shylock, might have made a poet in a French villa, or come out from Cambridge an embryo philosopher. A genuine Yankee, who has guessed and whittled his way up to success, not unfrequently turns theorist under softer skies; and a careless jolly son of Erin learns shrewdness while making a railroad in New England. Strong, bracing, stimulating atmospheres are motors for the intellect; the harp-strings of feeling vibrate more freely and musically under the fingers of the zephyrs.

The experience and discipline of life, however, are much more powerfully operative in the production of these diverse qualities of soul.

The extremes of poverty and wealth operate strongly against speculative habits, whether these extremes of position are entailed or acquired. Poverty is taxed to satisfy physical necessities which no degree of speculative enthusiasm can long

ignore or disregard,—nay, under which the enthusiasm itself will be crushed into its grave. How can a man, able to earn but a dollar a day, and no allowance made for sickness, with a family resembling the one which followed John Rogers to the stake, and his love for it multiplied anew by every added factor laid in the form of a puling baby into his lap,—how can such a man be anything else than an earnest competitor in the struggle for larger wages and lower prices? Theories will not feed his pale and patient children, nor imaginative pictures of Elysium keep the harsh winter winds from mocking at him through the crevices of his dwelling. And how can a city seamstress weave garlands of poetic thought, when the doubtful privilege of making shirts for eight cents each constitutes the only cord by which she holds back the life of an invalid parent from the tomb, and the only wall of protection against the janitor of the almshouse and the assault of the debauchee? One might better ask the Judean captives to swell up a triumphant march for their conquerors by the rivers of Babylon, or a victim already bound for the sacrifice to write out the horrid music which accompanied the war dance around the fire growing fierce for his own consumption.

Large wealth, moreover, absorbs the time and thought of its possessor, in the effort for its preservation and increase; and, besides, luxury always invites to mental indolence. The Patent-Office reports contain the names of but few millionaires, and the Rothschilds and Astors and Girards have not very largely contributed to the volumes containing the Philosophical Transactions. The discoverers of new stars and Poets Laureate are generally not very well known on 'Change, and speculators and brokers hang up pictures from the old masters in the parlor more to hide than to indicate the measure of their artistic taste.

Besides, speculation is a radical force, and in its working is always liable to break up the present order of things; and the present order of things is just what the portly, self-complacent man, whose large wealth has brought him distinction, and whose annual dividends are constantly on the increase, especially desires may continue. Right or wrong, wise or foolish,

the movement of the world is profitable, to him,—profitable at least according to the ledger, and that is the conclusive argument for its continuance. Speculation endangers this profitable stability; it makes the standing-place heave and tremble; and he had rather occupy a platform of quiet sand while gold may be picked up from it, than hazard the profit by changing to a pedestal of granite. "Beware," says Emerson, "when the great God lets loose a thinker on this planet; then all things are at risk." For this reason an earnest thinker is seldom the pet of millionaires—Wall and State streets lower their eyebrows menacingly as he passes. The crazing din of transported merchandize is soothing music, while a paragraph from Sumner or Thaddeus Stevens is wholly intolerable. Thoughts in many a mercantile house are dealt with like kegs of powder or casks of sulphuric acid, and theories are marked as unsalable goods. They are stored in the dark attic when they are kept at all, so that they may neither frighten customers away nor endanger anything really valuable if they should chance to get loose or explode. Wealth is so busied with the outward and physical that the spiritual seems like a world of mists, where men chase jack-o'-lanterns and catch only moonshine. Not all men of wealth bear this character; but the decisive tendency of large wealth is in this direction, and is so strong that few resist it with success; and those who do resist it must crowd into the kingdom of lofty thought as a camel through the needle's eye. Every theorizer may therefore adopt the prayer of Agur, even without much devotional feeling or virtue, "Give me neither poverty nor riches."

On the other hand, the position of one who has worked his way heroically up from depression into competence, and bought, by long and high and faithful effort, the privilege of leisure and the right to rational self-gratification, is favorable to speculative study. The active habits formed will perpetuate themselves by the momentum which they have given to the mind. It is not easy to be a drone after having reached life's meridian by the constantly active and efficient exercise of both muscle and brain. To such a man indolence is a terrible burden; he would rather carry the load of daily muscular labor at the

same price. The activity of the past has become a strong inward impulse, not often resisted. And, relieved from the necessity of using up the energy in mere external spheres, it naturally seeks some more spiritual department. Dismissed in some sense and degree from the domain of facts, it is bidden welcome to the region of forces. The patience and perseverance, too, which prepare one in part for the task of valuable speculation, is generally nurtured in the struggle of years against what seemed an adverse fortune.

Besides, the memory of what was borne in the ascent up the inclined social plane suggests the query whether the path might not be made more smooth, and new helps given; a query for whose answer no time could be spared till the climber halted for rest on the sunnier elevation. And, moreover, this busy, active, practical life is one which furnishes in great abundance the materials for speculative thought. Walking on in the very midst of the intense bustle and earnestness of life, raises the question of its philosophy. Let a man be knocked down, and, if he is not so stunned as to be left senseless, he will be prompted to seek out his antagonist. A bitter cup of experience is not often drained off without awaking some interest to know how the elements were mingled, and why the potion was necessary. The varied phenomena of existence pass like a panorama before the eyes of these bearers of heavy burdens up the hills of difficulty, and it is but natural that they should seek for causes. They have seen much of existence in its scattered and solitary elements, the study of their combinations and products is a work which they now hasten to undertake. It is as though they had been kept busy with the single wheels and springs and chains of a chronometer; to find what unitive object they might subserve, and how they might subserve it, would naturally be the first task of leisure. Or, changing the figure, it is as though they had seen all along through their career the scattered types cast for the setting of a magnificent poem; how would they hasten when they might to learn the process by which these bits of lead might be made the media of rendering the poet's conceptions the possession and joy of generations! Not always do these ascending men become philosophic and

show forth spiritual power. Sometimes the forcible union of a human soul with the physical sphere for a series of years induces a willingness, or, it may be, even a wish, that they may never be put asunder. Forced to be "hewers of wood and drawers of water" for a period, sometimes the coming of the year of Jubilee, or of the offer by providence of a personal release, meets only a moment's vacant stare, and the menial life is accepted anew. Released from the tyranny of circumstances, the soul yet so loves the fetter that it chains itself to sordidness. Or, it makes itself guilty of another not less criminal perversion;—it blots out the memory of the past, seeks to hide its record from others, and toils on, ambitious only of the factitious distinction which large wealth gives to its possessor. It may be said, perhaps, that these last results are more frequent than the former, that the exception appears oftener than the rule. Even if this were so, it would only prove how strangely men do violence to the best teachings of experience and the noblest instincts of the heart. But, as a fact, from this sphere of life come forth a very large part of the speculative thought and inventive skill which reveal the law of progress, show the dignity of man, and add to the resources of the race. The highest masters of science and philosophy are generally those whose cradles were rocked by the hands of lowly mothers, and who have stopped on the height of a pleasant competence to solve the problems whose elements they had gathered below. Now and then a banker whose drafts travel across the oceans holds something of the poetic fire, and a gaunt man will live on a sixpence and four hours' sleep a day, while working out the eccentricities of Herschel's orbit; but such phenomena are rare.

Still more efficient in giving human power a speculative or practical direction, is the public estimate put upon these forms of life and phases of character respectively, in any given place or at any given time.

In practice, public opinion is, when it sets, in its full strength, in any given direction, the strongest extrinsic human force. The *vox populi* is by no means always the *vox dei*; but it is an impressive utterance, often annulling the edicts of crowned rulers. That is usually a brave soul which, in obedience to conscience,

flings the gauntlet at the feet of popular prejudice and prescription, and if it maintain its ground, it will exercise no ordinary share of heroism. Especially is public opinion operative and powerful in communities where equality of rights is the cardinal doctrine of civil society. It matters not much whether or not that public sentiment clothe itself with the forms of law. A hiss or a shout in the street often indicates or settles the destiny of a scheme, or fixes the reputation of a public man, far more than a Congressional enactment or a presidential appointment—nay, it often overrides the statute of the one and burlesques the commendation of the other.

Modes of life, and, of course, phases of character, are greatly controlled by this public sentiment. Most men intend to supply the demand which is most strong and pressing, and which returns the largest equivalent. Every active-minded people has an ideal of character to which all its heroes must conform. Sparta was satisfied only when her citizens became hardy soldiers, ready to die for their country's sake; and so Sparta became a barrack of soldiers. Rome loved conquest, and so gave her sympathy and favors to those who extended her jurisdiction and brought back the tribute of a newly conquered people. As a result, skilful generalship took the meed of honor and became the goal of each ambitious Roman youth's aspiration and effort. Germany gives her garlands to scholarship; and so her universities are filled; men cheerfully give years to the pursuit of a Greek particle through all the labyrinths of philology, and dive into metaphysics so deeply that their ideas never wholly get clear of the mud. Chivalry, in its degenerated state, is still venerated in Spain; and, hence, the sensitiveness to insult and the fierce deeds of private revenge; hence, too, the public bull-fights in which skilful senors win the hearts or procure the contempt of excited senoritas. Whatever may be the original tendencies of the mind, men perceive that only in certain ways can public sympathy and appreciation be secured; and so the public demand is submitted to. The same being that might have become a poet in one sphere, where the populace waited to applaud his verse, may become a plodder in another place, spending his evenings in calculating how to

make an additional sixpence to-morrow; just as a somewhat theoretical college professor of New England was actually occupied for successive weeks in California driving a dull ox-team through the mud, and growing rich by carting flour and pork to the "Diggings."

Other causes, local and limited, there doubtless are, operating to give a speculative or practical direction to human energy; but these appear the chief. Of the indolent man, who chooses to plod because it is easier than to speculate, or decides to turn inventor because he sweats less in that calling than he does in shovelling sand; of the dandy, who dreads the forfeiture of his social respectability by attempting any useful thing, and so devotes himself to the fine arts as he says—that is, to the study of etiquette, to the raising of moustaches and the writing of sonnets and billets-doux; of the pedant, who murders Latin quotations and mumbles over the mispronounced terms of science, simply to obtain the gaping adulation of wondering country brothers, and hear his future prophesied of by doting parents; of the aspirant for wealth, who leaves his intellect to rust and his taste to defilement, that he may dig gold and secure it—of these and such as these it is not needful to speak. They illustrate no general laws of culture, they are exceptions whom it is difficult to classify. They are not indigenous products of any social soil or climate; they are parasites, drawing vitality from a more vigorous existence; they are suckers, extracting so much from the fruit-yielding stalk; they are the alloy in the genuine ore; specimens of life permitted among us, perhaps, that we might never become skeptical in regard to the Fall of man.

Of the relative claims of speculative and practical men to human deference, it is not so easy to speak, because they are usually regarded as rivals and antagonists, and because each man's mind is mostly made up respecting their comparative merits. The extreme types of both classes are generally recognized as defective specimens of men. A dreaming theorist and a plodding utilitarian alike fail to meet our ideal. A world full of such beings would offer no very desirable state of society. Still, both the speculative and the practical elements

are powerful in themselves, and impressive in their results. Let us consider each.

In speculation there are called into exercise the very highest and most peculiar of the human faculties. In such an exercise the senses are mostly asleep, and the spiritual forces rouse themselves in their strength. Memory, conception, judgment, reason, imagination, faith,—these several factors of the intellect, reciprocate and combine their energies, till they reveal the wonderful mechanism and the high magnificence of mind. Then it is that our comparative independence of the world of sense and phenomena is disclosed; then is seen the royalty of our interior being; then is read the promise and heard the prophecy of an immortal life. Then the prison bars of the grave seem powerless to hold the human spirit as threads of gossamer to restrain a giant's arms. Then man seems the natural monarch of the earth, and a daguerreotype of the infinite Ruler. Time and a body seem then no necessary conditions of his existence; his sphere of being suggests the breadth of the universe and the cycles of infinite duration.

Moreover, it is in the work of speculation that nearly all the higher truths and the deeper knowledge has come to the world. The senses give us phenomena; but speculation only gives us principles, causes and laws. The eye of the body makes us cognizant of a fact; but the vision of the spirit alone lays its grasp on forces. A dunce may see an apple fall; but reflective Newtons only discover the subtle cord of attraction that draws it to the earth, and then follow it upward and afar till it shows why the clouds dissolve in refreshment, the planets wheel in circles, and blazing comets burst on us suddenly and retire. It requires no unusual perception to observe how mists go up from the ocean, or the vapor rises from a kettle of boiling water; but the Watts and Fultons are required to make steam the mightiest agent in locomotion. A brute can see the electric flash not less plainly than we; but some patient and calculating Morse must come and show us how to make a faithful messenger of the leaping lightning. Eclipses were once dire portents, vexing cities and terrifying nations; speculation has at length taught us how to see in them the indices of the march of

law and proofs of the stability of creation. The tilted and broken strata of rock, covered with strange impressions and veined with foreign material, were regarded as natural defects in the earth's constitution, and barriers in the path of human enterprise; speculation has bent over them in the intensity of purpose and the zeal of patience till they have become plain records of the old world's younger life. It is speculation that has classified the heterogencous facts of history and given us a science of government; that has comprehended the indices of resource over which thoughtless ages had stumbled, and made the wealth of life flow in as unexpectedly as the quails were swept into the desert camps of Israel; that combines discordant tones into the majestic unity of a Hallelujah chorus. It was speculation that walked thoughtfully up to the shore of the Eastern continent and looked wistfully over the waves, until, three thousand miles away, there rose up the vision of a virgin land, where Freedom was to build her watch-fires, and humanity leap like a free young giant up to new heights of promise and power. It was speculation that looked across the concentric circles of the solar system, and put her finger on the spot where an unseen world hung balanced in the twilight; and when the telescope pointed its tube to the unmarked point of space, lo! there beamed out mild and clear the star of scientific prophecy.

And then it is the speculative element that gives reality and distinctness to the future, that brings its mighty motives to act on us, rousing into life all the enduring patience of hope and the unconquerable heroism of faith. The natural eye never penetrates into coming time, and experience is always either past or present. Your mere plodder is always a man of today and here. He walks forward, meeting just what comes to him, and it is operative on him only when it has come. But this is a defective life. Our relations to the future are vital. We know it is so because we see how the past has affected us. Our life, in the peculiar circumstances which mark it, is the legacy of many generations. The civilization or the barbarism of every ancient people has made a deposit at our feet. Our remote ancestry often acted more for us than for them.

selves. And our relation to the future is chiefly what invests life with its high interest and value. And if so, then our relation to that future needs to be understood, so that its motives may flow out freely for our control.

And how is that future to be known except by speculation? except by learning the plans of Providence, the programme and principles of development, and the laws of influence? He only reads and realizes the future who evolves the philosophy of the past, and looks through the phenomena of the present. Throw away speculation, and the world's wheels will stand still where they are. All research is a departure from the present and the near; it is a questioning of the distant in space and time. And that distant will give up many of its secrets to earnest and patient inquiry; it gives them up only to these. And once communed with, it is full of power. Its brightness often streams on the dark path along which we walk; its warning rebukes our presumption; its promise revives our fainting hope; its offered rewards stimulate our souls that have become weary in their watching and waiting; its thrilling and varied realities deliver us from the dull monotony that often benumbs our powers; and its solemn and final awards make us still trust in the sacredness of justice even while hearing the strange and capricious verdicts of time. The human soul never discovers the fulness of its force till the future has spoken to it and made it leap forward to the lofty and shining goal. There are powers within us that have their correlation to the future, and they do their work of majesty only when we heed the beckonings from afar. There the soul sees its capacities in the blossom and the fruitage, and so comprehends its dignity and rises to its mission. There it sees the persecuted heroism which walked in sackcloth on earth, transfigured like Jesus at Tabor, receiving the "well done" of celestial voices; and it wraps the mantle of integrity closer about it and walks quietly up to its crown. There are seen natures, once weak and frail, having got the mastery over clamorous passions; and so the spirit learns to scorn vassalage and keeps hold of its sceptre of authority. There, last and best of all, is the union of the pure soul with its God in everlasting fellowship—the prophecy of perfection,

the climax of life, the pledge and bestowment of everlasting joy. Only over a speculative nature do the rays of truth from all spheres and ages thus converge; only in his presence do time and eternity clasp hands; only in his ear do calls from the distant ages break with inspiring clearness, and the voices of the infinite roll their subduing harmonies. So high is the ministry of speculation.

It may indeed be said that special revelations have given us an insight into the future; that the ministry of speculation, as above developed, is really the work of Him who brought life and immortality to light. That divine Teacher is not forgotten nor his mission under-rated. He has struck the key-note which, little by little, the world's lips shall take, and join in the general choral of redemption. But it is still true that the speculative element is essential to these results. It is so because it is only to the seeking spirit that God makes revelations; because only by such thoughtful, seeking souls could the message be understood and felt even when received; and because the revelation of the future is neither so clear nor so full as to be comprehended without the closeness or the constancy of thought. Not to dispense with speculative thought was the Bible put into the hands of men, but to inspire and sustain it. Speculation and faith, properly understood, are not antagonists, but mutual auxiliaries. The speculation that will not listen to Him who spake as never man spake, is foolish and perilous pedantry; the faith that swallows a complex and dogmatic creed, as a boa-constrictor swallows a goat, without dissection or breaking of the bones, is childish and stupid credulity. Speculation finds a rock for the feet of faith; and faith is a living energy, inspiring the soul to its highest and most normal working.

The plea in behalf of practical men need not be presented at length, for with it we are almost compelled to be familiar. This however may be said:—that the proper end of all speculation is practice. A new truth is used aright only when it is made a lever to raise life up to some higher plane. He who theorizes solely for self-gratification is just as selfish as he who drinks whiskey for the same object. The latter form of life is

doubtless more sensual and brutifying, but it may involve the spurning of no obligation more sacred than the former. Till the results of speculation are made practical, they are of little service,—none at all aside from the valuable discipline thus given to the discoverer. Science proves its value when it becomes incarnated in art. Speculation shows the way to cross the ocean; but practice builds the vessel and breasts the storm. Speculation reveals the properties and shows how to increase the resources of the soil; but toiling yeomen only pile up granaries with food, and drive want away from the cabins of the poor. Speculation shows the path to man's redemption; but patient toil and wearisome climbing alone take purified souls up to the radiant gate. Speculation writes out the music of the immortals; but the severe training of practice alone masters its harmonies.

This statement of the case involves another;—that speculation and practice are elements which a true life will conciliate and harmonize. They are essential factors of the problem of our being, and their proper product is the solution given to us in the form of a genuine man. Wanting either, human beings are monsters, dwarfs or anomalies. Speculation without practice is a dream not worth the telling; practice without speculation is the march of a purblind giant, tumbling into hidden chasms, and digging his own grave in the attempt to throw down the mountains of opposition that stand between him and success. Speculation is the faithful keeper of the light-house; practice is the pilot with his steady hand on the wheel, keeping free of rocks and breakers. Why should they quarrel with each other's mission, or dispute in passionate terms about the credit of bringing the bark freighted with wealth and life safely to her moorings? Let the pilot and the light-keeper clasp hands warmly while the terrified but grateful survivors of the storm give both noble souls a heartfelt blessing.

Nor should we be content that both these elements have a life among us. They are needed in just proportions, and they are needed to coöperate harmoniously in each individual. Let the elements balance, as the centripetal and centrifugal forces keep a planet in its sphere; but let that balance exist as near-

ly as may be in each individual nature, rather than consist in the equal social weight of a class of impractical thinkers and a class of big-armed dunces. Both muscles and brain belong to men, and both were given for use. The incarnation of our spirits indicates that thought was meant to find embodiment. There is both an error and a vice in the theory which would separate men into two classes, one to do the thinking and the other to do the work of the world. Individual development is the great end at which all wise effort aims; it is the result which all social arrangements and civil organizations are bound to toil after. Institutions are made for men, not men for institutions. Institutions are temporary; men are permanent existences. A state of society which sacrifices the welfare of the soul to the outward public aggrandizement can plead no claim or necessity that should procure our approval. No matter what superficial science may say about the constitutional inferiority of a people whose enslavement promises to fill our coffers; or what juggling politicians proclaim respecting the incomparable beauty and prosperity of a social state where a handful of despots rule a multitude of vassals; or what pandering theologians may solemnly asseverate regarding a divine purpose to doom a numerous race to be only hewers of wood and drawers of water. The reply is brief and direct to each. Let the pedantic philosopher measure his mental strength with Douglass or Ward, and see where the inferiority lies; let the worn-out lands of Virginia and the ruinous agriculture of the Carolinas be put side by side with the growing value of Massachusetts rock and sand, or the enlarging wheat-fields of Ohio, and bid the demagogue explain the contrasts; and let recreant pulpits stand dumb while the immortal lips of Paul tremble with this one sentiment:—"God hath made of one blood all the nations of men." The perfection of the individual as an independent existence is the radical and vital mission assigned us below; and through that alone comes the redemption of society.

Excess in speculation is bad enough—a perpetual dreamer, both asleep and awake, is a sorry specimen of a man. The history of theories and theorizers, fairly and fully written,

would show us pitiable frailties in our poor, weak, human nature. The search after the philosopher's stone, the serious pursuit of perpetual motion, the solemn, pompous propounding and greedy reception of the theory of development, which made an oyster grow up into a man—not to mention other things equally ridiculous—suggest that Philosophical Societies and Lunatic Asylums may have close affinities. After all, the mental aberration shows the existence of brain and the activity of thought. There is a living soul there; spiritual energies are at work, though without the aid of the needed balance wheel. Dunces and plodders seldom become maniacs. And of all types of life, there are none more sad to look upon than that presented by a man with fair sagacity and large executive force, devoting all his time and energy to the promotion of mere material interests,—a zealous worshipper of mammon. These men are practically soulless. Affection and conscience are clamored down, and the religious sentiment is crucified, when they stand in the way of success. The tempting gold must be collected, the coveted office secured. Policy takes the place of justice, love of country yields to the love of self, humanity can be heard only when interest endorses its plea, and God is kept at a distance till as much as possible is made out of Satan. To sell moral consistency for one per cent. additional profit, to barter freedom for cotton, to open wide the flood-gates of public corruption that the terrible tide may gain an added revolution per minute to the wheels of business, to ignore sacred pledges when their denial will buy a nomination, to glorify infamous statutes as authoritative law for the sake of patronage, to yield up a brother to brutal bondage to save a Union cemented for the guardianship of liberty—O! there are no fantastic tricks cut before high heaven on this footstool of Jehovah that more wretchedly caricature the worth or burlesque the mission of a man.

Our general tendency as a people is toward the practical extreme, in everything but religion; there it is carrying us into the vice of a heedless speculation. What a rush is there into the mercantile spheres, and yet what a meagre knowledge of the principles of political economy do our merchant princes

possess! Adam Smith on the Wealth of Nations is a book almost as much unknown in counting-rooms as that other book in which Jesus of Nazareth teaches the way of eternal life. Comprehensive views touching the relations of employers and employees would be no recommendation in an agent of many a manufacturing establishment; and a lucid exposition of the moral principles of trade would seldom purchase an increase of a salesman's salary. Brain is weighed in the scales with gold to prove its worth, and genius is put into the crucible of worldly competition in order to test its fineness. Let a man solve a problem in science over which the ages have puzzled themselves in vain, and it is not much proof of valuable ability; let him work his way to wealth by dint of a simple mulish will, like Astor, or by the aid of ingenious swindling and magnificent humbugs like Barnum, and he becomes a national hero whose career young America is ambitious to understand and copy.

At the same time our popular religion is becoming imaginative and theoretical. In one phase it seeks by rituals and forms and other orthodox drugs to soothe an excited and careworn sensibility. In another it spiritualizes the miracles, makes prophecy the bold, abrupt, compressed utterance of a soul whose teeming fancies and thrilled sensibility begotten by intense thought, would not let it be silent; counts Christ a being whose superior growth was intended to show us the aggregate products of the world's preceding life, and teaches that the tendency within us to reverence a superior power is a germ whose development is certain, and whose fruit is the religious character potent to create a kingdom of heaven. Paul's thrilling description of a soul struggling fruitlessly with its passions and its conscious guilt, then leaping into freedom under the impulse of the apprehended Redeemer, then glorying in the cross and living by the faith of the Messiah, while bending beneath the load of church care, taking meekly the treachery of false friends, eating no meat lest a brother stumble—this seems like the dialect of enthusiasm, or like the confused speech of a superstitious antiquity.

These two extremes could easily be shown to spring from common causes,—they illustrate action and reaction. But ac-

cepting the facts, it is easy to see our work. It is to teach, to exhibit, to live, a true, harmonious life. It is to break up the magnetic current that holds men's souls captive for mere earth's sake. It is to send living, working ideas into the circulating currents of our plodding life. It is to break the charm which keeps the eye bent downward. It is to dignify intellect, to quicken conscience, to give warmth to affection, aspiration to purpose, and spirituality to life. It is, in a word, to enlarge and elevate the domain of public thought, lend a clear tone to eternity, make the Mediator a present force in the human soul, and teach men that it is a long, toilsome, earnest way, from the temples where earthly ambition and selfishness sit enthroned, to the outermost portal of the kingdom of God. Right nobly will he do, if he can do no more, who takes up his own couch from the sod, and walks steadily up the ascent, dropping his mantle, as he passes within the veil, over the shoulders of some gazing brother, prompting him to repeat and perpetuate the lesson.

ART. III.—DEMONIACAL POSSESSIONS.

The divine oracles speak distinctly of two kingdoms in this world, the one evil and the other good; the kingdom of Satan and the kingdom of Christ. Various titles are given to Satan, expressive of his character. He is called "the prince of this world," John 14: 30; "the god of this world," 2 Cor. 4: 4; "the prince of the power of the air," Eph. 2: 2; "the chief of the devils," Luke 11: 15; because he is at the head of the kingdom of sin, and directs the warfare against Christ and the truth, and seeks to destroy the family of man.

He is known by several other titles. Rev. 12: 3, "A great red dragon, having seven heads and ten horns, and seven crowns upon his heads." In verse 9, this dragon is called the "old serpent, the Devil, and Satan." This description denotes:

1. His great power. 2. His venom and disposition to destroy and render miserable all within his reach. 3. His serpentine cunning. 4. His seven heads express his tenacity of life and terrific energy. 5. The crowns on his heads signify the control which he holds over political institutions. "And he deceiveth the whole world." 6. His color denotes the rivers of blood which result from his reign. He is often called a dragon and serpent, and no title is more appropriate.

He is called the "Angel of the bottomless pit," and "Apolylon," which signifies *destroyer*, and his special work is to destroy. But more commonly he is called Satan, the Devil. He is described as being a "liar from the beginning," and is called "Deceiver," "Accuser," "Murderer," "Tormenter." "He goeth about as a roaring lion, seeking whom he may devour," and every terrific and wicked attribute is ascribed to him, that men may be alarmed and watch, lest he destroy them.

The origin of this wicked and cruel being is only intimated in the Scriptures. In 2 Pet. 2: 4, we are told that God cast the angels who sinned down to hell; and in Rev. 9: 11, this destroyer is said to be the "Angel of the bottomless pit." Hence it would seem that Satan was once a holy angel, and sinning, fell, as Jude declares. "The angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." This prince was among the fallen, and now roams through earth and hell, full of rage, the enemy of virtue and of peace.

It is a remarkable fact that the sceptre of evil is held by a single spirit. Satan has no associate, no partner in power; he alone controls the kingdom of darkness. There is but one Satan mentioned in the Scriptures, the title is never used in the plural; he is prince, and holds absolute power over his subjects, without an equal, and, so far as we know, without a rival. But he has many subjects; he commands legions of evil spirits, and controls the hearts of disobedient men.

Exactly how Satan works "in the hearts of the children of disobedience," no one can tell. The fact is distinctly and repeatedly stated in Scripture, and the fruits of his vile influence

abound. Paul speaks of the Serpent beguiling Eve in a manner which makes it certain that Satan was the villain who did the deadly deed. "For Satan himself is transformed into an angel of light." Hence he had power to appear to Eve in the shape of a serpent; he has power to approach men by any means which promise success. He may use wicked men, "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish;" 2 Thess 2: 9, 10. He tempted Christ, Matt. 4: 3; he prevents the success of the gospel, Matt. 13: 19; he put it into the heart of Judas to betray the Saviour, John 13: 2; he attempted the destruction of Peter, and nearly succeeded, Luke 22: 31; he filled the hearts of Ananias and Sapphira with a lie, Acts 5: 3; and like a "roaring lion goeth about, seeking whom he may devour."

There is no good reason why spirits not in bodies should not influence men, as well as those which inhabit bodies. How embodied minds act on minds no one can tell, but the fact that they do thus act, no one will deny. The invisibility of Satan is no reason why he may not influence us. We cannot see any spirit. Our neighbors' minds are as invisible as Satan's, yet we do not doubt their existence, and we know that they have power to influence us. There is a mystery in spiritual existence and action which no one can solve, but that is no reason for denying them. The world is full of mysteries, and matter presents quite as many as spirit. The Bible teaches that there is one Satan, who is prince and ruler, and that he seeks to lead into sin and misery; and there are enough of these in the world to justify the doctrine.

THE ANGELS OF SATAN.

Under the control and in the service of Satan there are legions of demons. Christ often speaks of the devil and his *angels*, and represents Satan as the prince of devils, Matt. 9: 34; 12: 24; 25: 41. Therefore, while there is only one Satan, there are legions of devils; and these devils are all in the service and under the control of the prince. He governs, plans, directs, and employs the hosts of evil spirits which belong to

his kingdom, and all for injury, all to increase crime and misery.

But these devils usually bear a name corresponding with their character and relation. They are never called *Satan*, which is the Hebrew title of the chief of devils; nor *Diabolos*, which is the Greek name for the same personage, though the feats of Satan's underlings are often ascribed to him. But the Hebrew *Satan* and Greek *Diabolos* are never used as names in the plural in the Scriptures, but always in the singular; while the terms which describe Satan's angels are often used in the plural. "And they shall no more offer their sacrifices unto devils," Lev. 17: 7. The Hebrew word here is *lassayereem*, which means hairy, rough, wild, fearful. In the Chaldaic the word is *shadeem*, signifying a wasteful, destructive creature. The Septuagint has *Dæmonilens*, demons. In Deut. 32: 17, the word *shadeem* signifies *idols*, and has *daimonia* in the Septuagint; and in the other places where the word "*devils*" occurs in the Old Testament, the original carries the idea of wicked spirits, which wield some kind of hurtful influence over men, and which it is sinful to honor or obey.

In the New Testament, the word usually translated *devil* is *daimonion*, which is used in the singular and plural. Those who were possessed of devils are described by the word *daimonizomai*. *Daimone* is also used in a few instances to express plurality of devils. Hence, while we never read of more than one Satan, we have a great many demons or *daimone*. The gospel never represents people as possessed of *satans*, but of *demons*.

Now, taking into consideration these facts, we can come to only one conclusion, viz., that these demons are of a lower or weaker order of spirits, and are under the control of the imperial mind of one great prince, Beelzebub, the chief of devils.

MEANING OF DAIMONION.

Daimonion is a Greek word. The most ancient use of the word was to denote any spiritual existence without regard to character. Homer applies it to the souls or minds of men, and to represent the gods, which, in his view, were only disembodied

men. Socrates uses it to define the sentiment or most elevated tendency of his own mind. He imagined that some kind of inspiration rested upon him at times, or that some ministering spirit attended him and stirred his soul to high and unusual planes of thought, and he personified this presence as his *Daimon*, and the thumps of this demon on his breast-bone were his guide and encouragement to duty. By degrees the word came to be appropriated to departed souls and other unembodied beings, and especially to the gods. The idols were supposed to represent a spirit which they called a *daimonion*. So that the apostle speaks of sacrifices offered to *idols* as offered to *daimoniois* or *devils*, and all acts of fellowship with idolatry, as drinking the cup of devils; 1 Cor. 10: 20, 21. The Greeks did not regard these demons as necessarily wicked. To them the name conveyed no idea of the moral character of the being at all. But Christ and his apostles held that the whole system of idolatry was false and of Satan; a system organized and administered by him in the interests of evil; and it was very natural for them to seize upon the very word which they used with respect, to define the objects of their worship and make it describe the *angels* or messengers of Satan. The objects of heathen worship were vile, the homage paid them was degrading, the whole thing was the work of Satan, and it was very proper that a bad moral sense should be given to the word which described the object of their homage. So they used the word in a bad sense to describe bad spirits, which are miserable themselves, and are engaged by Satan to deceive and destroy the human family.

So in the Christian vocabulary, the word *daimonion* is never used in a good sense. Among the Greeks it was no discredit to a man to be charged with having a *devil*, or even being a *devil*. That indicated nothing certain in regard to his moral character; it only implied that he possessed a spiritual existence, or was attended by a guardian spirit. But the Christian idea of the word is very different. Devils and the doings of devils are wholly evil. There are no good devils; all are bad and wholly bad. That the word should come to be used in this sense was perfectly natural, we might say necessary, since the

whole system of heathenism and the worship of demons were so manifestly the work of Satan.

WHENCE CAME THESE DEMONS?

Here is a wide field for inquiry. Many questions crowd to be asked, but where shall we find the answers? We naturally desire to know more about these intruders upon the peace of the world. What is their origin? What their ability? How much do they know? Why do they come to torment us? These legions of rascals seem to fill the air, penetrate human hearts, even enter brutes and reptiles, that they may do us injury, and that is about all we know of them. We cannot see them, know nothing of their appearance or mode of action. The whole thing is perplexing. To fight an invisible enemy so insidious, unfair, deceptive, is terribly annoying to the righteous, and as dangerous as annoying. We would like to know their pedigree, and to possess the power to destroy them.

Opinions without knowledge are often the most positive. The less men know, the more dogmatic they often are over the doctrine of devils. One class of speculators, not liking the doctrine of Satanic influence, deny the existence of demons. With them all is allegory, figure, which relates to demons. It is, with them, *dispositions, passions, principles*, of which we read, not personal devils. So Christ was tempted by a bad disposition. Mary Magdalene had seven wicked principles, the men who dwelt in the tombs were torn and tormented by evil passions which Jesus cast out and sent into the herd of swine! If this is the style of Bible language, then Christ and his apostles, and all personal existences set forth, are mythical. We can learn nothing from Scriptural language. We may assert that Christ is a good principle as properly as that Satan is a bad one.

The more common and plausible theory is, that the demons are fallen angels, who followed Lucifer in his rebellion. The angels which kept not their first estate, were cast down to the pit, just as the prince of the devils was; and it is reasonable to infer that those angels which fell with him serve him still. The devil and his angels, very likely, then, came from heaven, were

once holy angels, and were cast down to hell when they rebelled, and still follow Satan in his malignant efforts to destroy the human family, and make them as miserable as themselves. But these may not be the only devils which trouble us.

Some imagine, and it is little more than an imagination, that these demons are the spirits of a race of beings who existed on the earth before the creation of man. It is claimed that what appear to be human remains belonging to a pre-Adamic period have been discovered, and that man or a race of beings very like him existed anterior to Adam's creation. It is argued that the destruction of this race proves their wickedness, and the present connection of these spirits with the earth proves that this was their former home. It is claimed that their homelessness and misery are the penalty for former sins; their malignity against man results from their own misery, and the feeling that man is an intruder and enjoys the home which belongs to them. If this were true, they should have the credit of "table tipplings," "rappings," and spiritual possessions. The moral character of the spirits which perform these pranks comports perfectly with this theory; for by the confession of believers, they are such inveterate liars, that if they should declare this to be their origin, no one would dare to believe them.

Many among the ancients, and some in modern times, teach that these demons are the spirits of wicked men, who serve Satan in his malicious work. The classical use of the word *daimonion* favors this idea. The consignment of wicked men to the "punishment prepared for the devil and his angels," may possibly imply that these wicked men are the angels spoken of; but the implication is doubtful. We only know of a certainty, that there are legions of devils who are actively employed to lead men into sin, and that if we fail to watch, we shall certainly be caught in their snare. The fact and the danger are plainly revealed; beyond this we know not.

DEVILS ON A RAID.

When Christ came to save sinners, swarms of devils appeared to destroy. At no time before or after the Saviour's residence on earth have we any account of such a perfect flood of dev-

ils and devilish influences as prevailed during that period. In the Old Testament very little is said of these wicked spirits. They were at work, but the record denotes no such activity as is revealed in the New Testament period. Angels often visited the people under the old covenant, but the devils were little known. One of the most remarkable features of New Testament times was that these vile rascals opposed the Saviour and tormented the people in every possible form. The thoughtful ask the question, Why was this raid upon the world allowed at this time? We can see why Satan should be moved to oppose Christ. If Christ succeeded, Satan and his kingdom must suffer. It was natural that he should oppose by every possible means. It was a strife for dominion, a war for the control of the human family. Satan knew that if Christ succeeded in his scheme, his kingdom of darkness would perish; he would be driven out from the earth; and he was not disposed to submit without a struggle. He had power, legions of followers, and possessed the hearts of men; with him was all the advantage, except the divine nature of Christ. And he even hoped, that, by duplicity, he might beguile this divinity in its incarnation. We can understand, therefore, why Satan should wish to wage active war while Christ was on earth and thus within his reach.

But why did God allow such liberty? Why did he not restrain the hosts of sin? It was important for Christ to demonstrate his ability to conquer and utterly destroy Satan and his empire. The world needed to know this. And how could they know it, unless Satan was allowed to bring his forces into an open arena? Christ took a body that his works might have tangible, demonstrable form in the eyes of men. If Satan could be induced to assume an equally open attitude, the world could readily see who was mightiest. For this reason he was allowed to send his demons into men; they made men sick, crazy; they tormented them in every possible form, and Christ met them in all of these incarnations, and cast them out. He gave his disciples power to control them, and they compelled submission. Hence we know that Christ is able to destroy the works of the devil.

Satan in this way became a witness and gave proof of the divinity of Christ. Everything hinged upon this. Was Jesus divine? Did that man possess a divine nature? Did the Eternal dwell in that human form? If he could meet and subdue the great spiritual prince of evil; if he could prove himself superior to that prince, who was admitted to be more powerful than man, and only inferior to God, then Christ's divinity was demonstrated. Mankind needed this evidence, and hence it was desirable that the conflict should occur before human eyes. So Christ came out from the invisible world and took the form of man, that we might see and know the measure of his power. Satan was allowed also to take an open, formal position, and he eagerly seized the opportunity, little suspecting that he was doing service to his great enemy. They grapple in the fight; Satan falls as lightning from heaven; the world beholds the victory of the Lord, and knows that he is divine.

Moreover, the nature and extent of the conflict which has so long been carried on in the spirit world, could not be fully demonstrated by anything short of an open, earthly war. Since Satan met Christ in temptation, and his angels possessed and tormented so many people during Christ's incarnation, all could plainly see how bitterly devils hated and opposed the Lord, and how resolutely the Lord resisted them. The conflict in the unseen world was thus made visible, and the final victory of God over Satan, of right over wrong, was demonstrated.

The reality of the spiritual world was also by this means clearly and impressively demonstrated. It is easy to believe that we shall exist in the future when we know that the unseen world is thronged with life. Every demon that struggled to possess some human being, became a preacher of immortality. The works of demons in the days of Christ did much to illustrate and enforce the doctrine of future existence. And they proved, too, that spirits, out of the body, may be as wicked and miserable as those in the body. By allowing themselves to be known, they became a warning to the living, and gave emphasis to the warnings of Christ to prepare for the world to come, and by repentance and obedience to escape a miserable destiny with Satan and his angels.

For these reasons, Satan was allowed to come upon the arena and resist Christ; he was permitted to send his angels wherever he desired; they displayed their malignity and exposed their weakness; they gave proof of the divinity of Jesus, of his power to conquer Satan with all his legions, and destroy his kingdom, and also of the irrepressible conflict between good and evil. Satan thought to promote his own power and glory by this raid upon earth, but at every step his purposes were overruled, and he was forced to aid Christ, his great enemy, in his plans to redeem the world and destroy its destroyer. How these demoniacal works also illustrate the purpose and ability of Jehovah to overrule evil for good! Herein is a prophecy; that when the record of the world is complete, it will appear that good has been brought out of evil, and that benevolence, wisdom and power have guided and controlled the universe. Satan had his day; "the powers of darkness" were in a rage, and hoped to succeed until Jesus arose from the dead. Since then he has been restrained.

BUT DEVILS ARE STILL ON THE ALERT.

Hence the exhortation, 1 Pet. 5: 8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Yet it is evident that he has no power over us without our consent. Eph. 4: 27, "Neither give place to the devil."

James 4: 7, "Resist the devil and he will flee from you." But we must arm for protection. Eph. 6: 11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Satan and his imps have power to tempt by suggesting thoughts to the mind, by moving the passions, exciting the desires, and in some way turning the feelings in a wrong direction, and also by moving wicked men to entice us to sin. He put it into the heart of Ananias and Sapphira to lie to the Holy Ghost, and may put wrong thoughts into any unguarded heart. And those who are led captive by Satan become his servants to deceive others. He blinds the eyes of men, lest the glorious gospel of the Son of God should shine unto them; (2 Cor.

4: 4) and then uses them to hinder and oppose the gospel. If wicked men would reflect that they are the base tools of Satan, that some vile devil is leading them, and they are in the service and helping the designs of these enemies of God and man, they would repent and seek deliverance in Christ. Devils help men to be mean, covetous, drunken, cruel, dishonest, haters of God and humanity, and all should be put on their guard.

We can see how devils may insinuate themselves into the mind by degrees. At first they may come as angels of light, suggest thoughts that are so nearly right that the defect is not detected. A wrong feeling is mingled with good feelings, vanity and selfishness are mixed with benevolence, a little error is allowed with the truth. Now he has a foothold. Step by step he pushes on the conquest, if he is not driven out. He first secures the lower, more animal powers of mind, then assails the higher, and darts his poison through them so adroitly, that the victim rather courts the corruption and cherishes the poison, calling evil good and good evil, until the whole mind becomes deviled, and their personality becomes identical with the father of lies. Princes, kings, dignitaries, have often become perfect tools of Satan. The Papal power is represented as the work of this prince of sin. 2 Thess. 2: 9, "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."

The champions of slavery had become totally deviled, so that they had no sense of justice, and rushed into all forms of barbarism and murderous cruelty. There are thousands who have grown up under Christian influences, who have, through demoniacal influences, made the gospel a savor of death and blindness to them, and have no longer a natural consciousness, natural thoughts. The whole mind works in a discordant, illogical, perverted manner. They form no true judgments of moral affairs, have no true manly feelings on any subject or towards any persons. Their thoughts, feelings, reasonings, opinions, are all colored, distorted, and rendered false through the devilishness which has become a part of themselves. Of

course, on all questions of right and wrong, they are always on the side of wrong; they always aid, defend, justify, and encourage whatever is evil, degrading and base, because the affinities of their natures draw them in that direction, and set them against the good and true.

In the judgments we form of men and manners, we ought always to recognize Satanic influences. In the work of reform, we have not man alone to convert, but devils to cast out. Much of the strange conduct of men is to be accounted for only on this hypothesis. Evil spirits deceive them, so that they are afraid of their friends and trust their enemies; hate what will do them good, and love that which will curse them; refuse to walk in the way of safety and peace, and resolutely rush into the road to ruin. Poor devilized man! sinful servants of Satan! they are both to be pitied and blamed. They are under the power of a subtle, crafty, malignant enemy, and do not know it. And they never will know it, except the truth of Christ penetrates the heart.

The psychological relation of demons to human souls no one can explain, and on this account many laugh at the idea that they can possess men at all. But can these objectors explain how one mind influences another? Can they tell how truth uttered to the ear can move the heart, change the current of the thoughts, reverse the purposes of life? Is there anything more incomprehensible in the fact that disembodied spirits influence the mind, than in the acknowledged power of spirits in the body over other minds? The fact of demoniacal possessions is positively taught in the Scriptures, and the conduct of men justifies the imputation that they are led captive by the devil. Some modern critics discredit the gospel narrative touching demons. But every candid reader must see distinctly that the same course of reasoning which sets that portion of the gospel narrative aside, also destroys the testimony for Christ's divinity.

We cannot allow either to be a fable. If we can have any faith in language, if we can believe any thing which is taught in the gospel, if we can receive it as worthy of the least credit as a history even, we must accept the doctrine of demoniacal pos-

sessions. If we reject that, with it goes the whole testimony of the gospel. The existence of such a person as Christ may be rejected as consistently as what is said about these demons, and Satan, the prince of devils. If Christ was a literal person, if his words and acts as recorded are historically true, the personal existence and possessions of these evil spirits must be equally literal; and no friend of the gospel should, directly or indirectly, make any concessions to critics who would fritter away this narrative and convert all into allegory and myth. It is one of the artful shifts of Satan to conceal himself and give man all the credit of their joint deeds. And we doubt not that he is largely responsible for the subtle speculations of men who endeavor to prove that there is no devil, and that he did not do the wicked things ascribed to him in the gospel. He would rejoice to have these scholars prove him to be a myth. Christ managed to bring him out to light, and exposed him in all his horrid baseness, and he now moves men to prove that what was then seen and recorded was all a delusion. How gladly he would induce all men to deny his existence. It would quiet their fears, shake their faith in the existence of evil and an eternal hell, put them off their guard, and give him a much better chance of working their ruin.

We must not surrender this doctrine of devils. It must not even become latent and unfashionable. It is a dread reality, and the more we open our eyes to it, and practically believe that legions of devils are at work to destroy our race, the more watchful we shall be over our own safety, and the more useful in warning and saving others.

ART. IV.—PERSEVERANCE OF THE SAINTS.

It is a serious question among Christians of various denominations, and has ever been, whether there is really any liability to the final apostasy of those who have been truly born of God.

It is conceded by those who take the negative side of this question, that a true child of God may fall into grievous errors, and greatly relapse from his first love, but that his fall will not be final. Calvin insisted most strenuously on the doctrine of final perseverance. Arminius was undecided. All Calvinists have adopted this doctrine as a part of their system. Arminians have generally, though not universally, denied the doctrine, and rejected the hypotheses on which it has been based. Our own denomination have generally rejected the doctrine, though some of our ministry and membership have endorsed it, and still do so. It has never been regarded by us as a fundamental doctrine, nor made a test of fellowship, and the discussion of it has, we believe, always been conducted in good temper and with kindly feelings.

The perseverance of the saints must of necessity be a part of the creed of a genuine Calvinist, as it seems impracticable to divorce it from the doctrine of

UNCONDITIONAL ELECTION.

Calvin says: "God, who is rich in Mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in *lamentable falls*; nor does he so permit them to relapse that they should fall from the grace of adoption and the state of justification; or commit the sin unto death," &c. Again: "Not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither *totally fall* from faith and grace, nor *finally continue* in their falls and perish." All this is consistent with the doctrine of election, which "is the immutable purpose of God, by which, before the foundations of the earth were laid, he chose out of the whole human race, fallen by their own fault from their

primeval integrity into sin and destruction, according to the most free *good pleasure* of his own will, and of *mere grace*, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ." Of course, if God chooses the objects of salvation with no reference to their character, he can save them on the same ground, and if he bestows on them his love with no reference to their own efforts, and when they are as vile and indifferent as all other men, then though they may continue, or again become as vile, he will not on that account withdraw his love. But as we have only a few, even among Calvinists, who will defend perseverance on this ground, or who endorse fully this God-dishonoring doctrine, we pass it with no further consideration.

Scarcely less dishonoring to God is the manner in which some learned and prominent modern Calvinists have argued the perseverance of the saints from

THE ATTRIBUTES OF GOD.

"His power is insuperable, and is *absolutely* and *perpetually* displayed in their preservation and protection;" 1 Pet. 1: 5. The Scripture referred to in proof that God "absolutely and perpetually" preserves the saints from falling, reads, "Who are kept by the power of God, *through faith*, unto salvation, ready to be revealed in the last time."

We do not call in question the fact that the regenerated are kept by the power of God, and that without that keeping they would fall in a thousand instances, or rather, would never stand at all. But the fact should not be overlooked that they are kept "through faith," or that faith on the part of the Christian should be kept in "perpetual exercise," in order that the power of God be perpetually exerted; and the exercise of faith is the voluntary act of the creature. Christ informs the Jews that to believe on him whom God hath sent, is the performing of the work that God requires. But it is admitted in the foregoing quotations, and in others which we may yet adduce from good Calvinistic authority, that Christians do fall and wander from God, only that their falls are not final. But

if the power of God, as an independent agency, would "absolutely" keep men from final falls, why not from temporary ones? Is not the power of God "perpetually displayed?" Why then are not the saints "perpetually" kept by that power? And if that perpetual power does not effect a perpetual keeping, by what rule is the final keeping conclusively argued from that power? And if the power of God through faith only is made successfully operative, then neither God's power nor any other attribute, can render the salvation of man secure. If the goodness and mercy and compassion of God be adduced as proof that none will be lost whom he desires to save, that theory provides for the salvation of all, since "he willeth not the death of the sinner," "hath no pleasure in the death of him that dieth," "will have [wills to have] all men to be saved." In short, we do not see how it can be proved that any power that does not prevent a Christian from wandering from God and experiencing "lamentable falls," can be accounted sure to prevent his final overthrow.

"Another argument to prove this doctrine is their

UNION TO CHRIST,

and what he has done for them. They are said to be chosen in him—united to him—the purchase of his death—the objects of his intercession. Now, if there be a possibility of their finally falling, then this choice, this union, his death and intercession, may be in vain and rendered abortive; an idea derogatory to the Divine glory, and as dishonorable to the character of Jesus Christ as possibly can be."

That the Christian enjoys a union with Christ we readily concede. But that union is not so strong or so intimate as to prevent him from grievous sins, and therefore may not, in all cases, prevent his apostasy. Is not that union strongest when the saint is close by the side of the Redeemer? And does not every receding step diminish that union, and increase the power which the world exerts on the heart? And does not every receding step therefore render the next more likely than the last was? If being "chosen in him," by which this union is consummated, had been a sovereign act, performed wholly in-

dependent of all the agency of man (which it was not), then that same sovereign act would preserve that union intact. Or, if it did not, then where is the assurance that it will be renewed finally?

Christ says that his sheep know his voice and follow him, and will not follow a stranger, and that none shall be able to pluck them out of his Father's hand. Paul says, substantially, that no created power nor circumstance shall be able to separate us from the love of God which is in Christ Jesus our Lord; and other passages there are of similar import. But these assurances declare in general terms, as we understand them, that God is able to keep those who trust in him, and that his power will be so exerted against all temptations and all trials that the Christian may be called to endure, as that nothing shall be able to overwhelm him and force him from Christ. In other words, as his day is, so shall his strength be—or that "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape."

That Christ died for the elect we do not question. Yet the way in which we come to a knowledge of this fact is that he tasted death for every man,—gave his life a ransom for all. But that he died exclusively or specifically for those who have been born of God, we have no scriptural evidence. Now, if the fact that he died for Christians proves that none of them will be finally lost, then, by a parity of reasoning, none will be lost; for "Christ died for all." And if it is "derogatory to the character of God, and dishonoring to Christ, as possibly can be," to suppose there is "a possibility of their finally falling," is it not equally derogatory and dishonoring if any be lost? As for the death and intercession of Christ being in vain, did not Paul apprehend that it might be so, when he besought his Corinthian brethren not to believe in vain nor to receive the grace of God in vain?

AGENCY OF THE SPIRIT.

Final perseverance "is argued from the work of the Spirit, which is to communicate grace and strength equal to the day."

But does the Spirit operate on the heart independent of all human agency, and perform all that is necessary to be performed without any voluntary coöperation of the creature? If it does, still perhaps the same Spirit that allows such grievous falls as often disgrace the Christian name, may permit a final apostasy. But so long as it is admitted that the Spirit does not exert a compulsory power on the heart, and also that the heart in regeneration does not become so entirely changed as that it can never long for forbidden objects, or relish sin (a doctrine which nobody can advocate who knows aught of the human heart), it is wholly inconsistent to argue the certainty of the salvation of all the regenerate on this ground. But the author from whom we quote* says further:—"If, indeed, divine grace were dependent on the will of man, if by his own power he had brought himself into a state of grace, then it might follow that he might relapse into an opposite state, when that power at any time was weakened; but as the perseverance of the saints is not produced by any native principle in themselves, but by the agency of the Holy Spirit, enlightening, confirming, and establishing them, of course they must persevere, or otherwise it would be a reflection on this Divine agent."

To us it seems almost tantamount to a denial of the free agency of the Christian to discourse on his condition after this fashion. Has man had nothing at all to do with bringing himself into a state of grace? And has he no agency to exercise in order to his continuance therein? And is not the foregoing quotation a tacit admission that if a man had an agency whose exercise was essential to his salvation, then the doctrine of final perseverance could not be maintained? It must be a poor cause whose support depends on a measure so desperate. If we can understand this argument, then those who have any confidence in the free agency of man, have no right to advocate the final perseverance of the saints, or the certainty of the salvation of all who are converted.

It is true that in this quotation there are some modifying terms. Let us give them a generous construction, and see

* Encyclo. of Religious Knowledge. Art., Perseverance and Calvinism.

where the argument will end. If, instead of divesting man of all agency in the work of regeneration and perseverance, our author only intends to say that man could not become regenerated, and could not keep himself in the way of life by the exercise of his own powers, independent of the Spirit's aid, then we agree with him. But such a construction is fatal to the argument. For, if man has an agency wholly unconstrained, which must coöperate with the Divine agent in his salvation, then the want of the exercise of that agency will as surely jeopardize his salvation as though he could wholly save himself and neglected to do it. By the admissions of our author, the perseverance of the saints depends on the fact that it is placed beyond their control. By giving man a free agency, it brings that perseverance within his control, and therefore renders it uncertain. Now, by the authority of God's word, man—even the Christian—has such an agency to be exercised in conjunction with the Holy Spirit, in his own salvation. "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, 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." "Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."

BIBLE TESTIMONY FOR IT.

Besides the passages already quoted, Psalms 125; 1 Cor. 1: 8, 9; Prov. 4: 18; John 4: 14; Rom. 5: 10; John 17: 12, are adduced to prove that all the regenerate will be saved. But not one of these passages expresses that doctrine. They are just such passages as all Christians, of an Arminian as well as of a Calvinistic creed, love to quote, because they contain words of promise and assurance to all who trust in God, that God will not forsake them. In some of them the conditions are expressed, and in others, perhaps, only implied. But whether expressed or not, one standing declaration may ever be remembered in reading them, viz.: "*If thou forsake him, he will cast thee off forever.*" Yet in the perusal of these "exceeding great and precious promises," the soul gains strength, courage, and

faith, by the reflection that "the only wise God our Saviour" "is able to keep you from falling." But to us it does not appear that one of all these promises awakens the sentiment they are adduced to prove, viz., that his salvation does not in any degree depend upon himself. Ps. 94: 14; Jer. 33: 40, are quoted, and a few others of the same character, for the same purpose; passages originally uttered for the encouragement of literal Israel, but supposed by the advocates of the doctrine of final perseverance to be applicable, at least in spirit, to the membership of spiritual Israel. We accept this application. But where are the Hebrews now? What has been the fate of the seed of Jacob? Perhaps they relied too implicitly upon God's favor, and made too little account of the conditions. To them have been fulfilled the threatenings, "They shall not enter my rest, though the works were finished before the foundation of the world," and "Ye shall know my breach of promise." They should have remembered the numerous warnings interspersed with all these promises. They should have remembered that God had said, "At what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Instead of remembering these threatenings and calling to mind the conditions on which God's promises were made, the Jews, with fool-hardy confidence in God's protection, refused all overtures from their assailants, when their strongholds were tottering, declaring that God would come to their deliverance according to his promise. Thus, by relying on the promises of God and forgetting the conditions on which those promises should be fulfilled, these miserable men perished, a signal warning to all others who should become careless of their lives, through a false confidence in a misconstruction of the promises of God.

SCRIPTURES AGAINST THIS DOCTRINE.

A most sweeping declaration against this doctrine is found in the prophecies of Ezekiel. "When the righteous turneth away from his righteousness and committeth iniquity, and doeth

according to all the abominations that a wicked man doeth, shall he live? All the righteousness that he hath done shall not be mentioned; and in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." And then, as though the prophet anticipated the very words in which modern religionists would discount on this doctrine, he adds: "Yet ye say the way of the Lord is not equal. Hear now, O house of Israel! Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness and committeth iniquity and dieth in them; for his iniquity that he hath done shall he die." Thus has the prophet furnished a stunning answer to those who contend for the final safety of all the regenerate, on the ground of the equal ways and unchanging affections of God. The equality of God's ways demands that he shall love all men equally whose characters are equal; his unchangeableness demands that he shall love men for what they are, and not for what they have been. And the changeableness is on the part of man. In speaking on this text, Scott says,—“The question is not whether truly righteous men ever do apostatize; many certainly who were thought righteous do, and dying without repentance, they must surely perish.” We do not hesitate to say that this is a perversion of the text. But Henry is still bolder than Scott in his treatment of the text. He says, “As to character, an apostate never was, in sincerity, a righteous man. He passed for such, had the denomination and the external marks, nay, thought himself one, and others thought so too; but he throws off his profession, disowns and forsakes the truth and the ways of God, and so turns away from his righteousness as one sick of it, and now shows that he always had a secret aversion to it, and having turned away from his righteousness, he commits iniquity, grows loose, profane and sensual, intemperate, unjust, and, in short, does all the abominations that a wicked man does.”

In these passages, the Scriptures assume that a righteous man may apostatize, and the commentators assume that he cannot;—the Scriptures assume that the character of the man who is an apostate has been truly righteous, the commentator assumes that it has not, but that his character was always vile;

and his righteousness spurious, and his apostasy, therefore, only apparent. The Scriptures represent the righteousness of the man as having possessed a saving character, because his turning away from it was a turning to sin and ruin, which it could not have been if it had been only a turning from a secret love and practice of iniquity to an open profligacy. The righteousness put off by the apostate is made parallel by the prophet with that put on by the true convert in the preceding verses (see Ezek. 18: 20—24), and by which he was saved. Let us read the passage now according to the construction of Scott, Henry and others,—“When the professedly righteous turneth away from his profession of righteousness, and committeth open iniquity, and doeth according to all the abominations that the openly wicked man doeth, shall he live? All the spurious righteousness that he hath done shall not be mentioned: &c. Yet ye say, The way of the Lord is not equal!” (!) So we will leave Scott and Henry and their followers to settle the matter with the prophet.

The advocates of this doctrine treat it as though it should be regarded as sufficient proof of the genuineness of one's conversion, that, whatever his latter life may have been, he becomes revived before death; but, on the other hand, if death finds one unprepared to meet it, whatever fruit he may have borne, whatever evidence of genuine piety he may have given, in former times, his experience could not have been genuine. This process assumes the entire ground in dispute. The bare fact that a coin has been lost, does not prove that it was counterfeit.

MORE SCRIPTURES AGAINST IT.

“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. . . . If a man abide not in me, he is cast forth

as a branch and is withered, and men gather them and cast them into the fire, and they are burned."

Here are the vine and two classes of branches, the fruitful and the unfruitful, both of which are real branches of the true vine, one as truly as the other. An eminent Calvinistic writer suggests that we might read, "Every branch that bringeth not forth fruit in me "he taketh away," and thus avoid the conclusion that these unfruitful branches were real branches at all. He says, "they were never united to Christ by faith, but only tied on by the thread of an outward profession." This is the parable of Matthew Henry, but not of the Saviour. If it is stated by the Saviour that the fruitful branches are branches at all and belong at all to the vine, the same is also stated in language equally explicit of those barren branches. Besides, he says to his disciples that though they are clean, they must continue in the vine, or their fate will be that of the barren branches. The pruning off and gathering and burning must mean their final rejection because of their apostasy. To accommodate this discourse to the opposite doctrine it should be said that no branch of the vine would be taken away nor burned, for all would finally bear fruit, however withered and dead they might appear.

To this Scripture we may add two more of the most notable parables of the Saviour. The parable of the sower and the seed appears to illustrate the same doctrine, though possibly with less force and perspicuity. The seed that fell by the way-side did not take root at all, and represents those who remain unregenerate; but that which fell on stony places and among thorns presented genuine phases of a true work of grace. The kingdom of God shows "first the blade, then the ear," before "the full corn" comes. The miraculous phenomenon of rooting and sprouting and coming up, was exhibited by this grain. And had no unfavorable circumstances prevented, it would have borne fruit. The sowing and springing up were the same as in the case of that which yielded an hundred fold. Now, as the fruit-bearing is subsequent to the conversion, what could represent the conversion if it was not shown in the germinating of the grain? And yet that grain which only showed the blade in

the stony ground, and that which also exhibited (for aught we know to the contrary) the blighted ear among the thorns, were in no respect deficient in the germinating principle nor process. They doubtless therefore represent true converts.

In the parable of the ten virgins, the folly of the foolish ones does not seem to have consisted in a want of conversion, but a want of perseverance. Their oil was good, their lamps were good, their light was as bright and as true, so far as the word of God informs us, as that of the wise ones. They performed the first part of their duties as well as the other five. They slept no more soundly and no longer. Their only fault was that they did not hold out as they had commenced. They lacked the oil of perseverance, and were rejected. They relied on their conversion for their salvation, and found out their mistake too late.

The New Testament writings abound in warnings and appeals, which are based on the liability to apostasy, and which seem to us to have no real significance if there is no danger that a true Christian will fall away. A most earnest warning against *apostasy*, given by Paul, reads thus: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come will come and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Was it a false confidence to which this reward was promised? Was there not real danger that the promised blessing would fail to come for want of patience or persevering effort or continuance; even though the will of God had been done? Was the faith by which the just should live a genuine or a spurious faith? Is there any danger that the soul of God would have no pleasure in a man because he drew back from a spurious faith? Why did the apostle conclude this exhortation with this cheering word of encouragement, if there were none who draw back to perdition from a true faith? Is

it not exclusively to them who by a "patient continuance in well doing seek for glory, honor, and immortality," that eternal life is given?

The several epistles are directed to the "beloved of God called to be saints,"—"The church of God, sanctified in Christ Jesus, with all that in every place call upon our Lord Jesus Christ, both theirs and ours,"—"The church of God, with all the saints,"—"The faithful in Christ Jesus, chosen in him before the foundation of the world,"—"The saints in Christ Jesus, with the bishops and deacons,"—"The saints and faithful brethren in Christ,"—"The church which is in God the Father and the Lord Jesus Christ,"—The "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus,"—"Them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ,"—"Them that are sanctified by God the Father and preserved in Jesus Christ and called."

Yet these epistles are replete with warnings against apostasy and numerous means and appliances recommended as preventives, and encouragements and exhortations to perseverance, lest the brethren should have "received the grace of God in vain," or the apostles have "labored in vain." Now, if the salvation of every man is secure who has been once truly regenerated, why is this? In that case this labor is spent in vain. These epistles should have been addressed mainly to the unregenerate. These warnings should have been directed to those who had made a false profession and were deceiving others and perhaps deceiving themselves also, or were deceived by others; and those who were true converts should have been informed that they were safe already; unless, perchance, it was feared that this truth might prove a dangerous foe to the salvation of those whose salvation was infallible. If the eternal life of all the regenerate is as safe as though they were already in heaven, it certainly would be reasonable to suppose that all the effort made by the apostles to establish the saints and stimulate them to persevere, and to "take heed lest they fall," would

have been expended in influencing them to be sure that they were soundly converted. And the same may be said of present ministers of Christ.

MORE SCRIPTURE AGAINST IT.

“My little children, of whom I travail in birth again, until Christ be formed in you.” Gal. 4: 19. In the preceding portion of the chapter, Paul reproveth these persons as those who “have known God, or rather been known of him,” and have now turned “to the weak and beggarly elements of the world;” and adds, “I am afraid of you lest I have bestowed upon you labor in vain.” What can be the condition of those who are known of God and know him, who are the spiritual children of the apostle Paul, for whom he has travailed in birth, and with whom he deals in words of the tenderest sympathy? Were they not regenerated? And what should induce him to fear that he had travailed in birth for them in vain if a genuine regeneration, in which he had once travailed, would secure to them eternal life? And why should he charge them with having turned again to the weak and beggarly elements of the world, and announced to them a return of those pains of travail, unless those same individuals had apostatized? Yet in all this faithful and affectionate dealing, there was not a word of intimation that perhaps their conversion was not genuine, or that if it was they would be certain to rise again.

“But I keep under my body and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway.” 1 Cor. 9: 27.

If anything could be known of regenerating grace, and of the power of God, and conformity to his will and to the image of Christ in heart and life, it must have been known by Paul. He had given tests by which others might know of the genuineness of their own conversion, and had often testified of his own personal knowledge of Christ. He had often related the circumstances of his miraculous conversion as proof of the Christian religion, and testified that he had seen the Lord Jesus, as a proof that he had risen from the dead. He had already been caught up to the third heaven, and seen and heard such glorious

things as it was not practicable for a man to utter, and had received a special commission from God to the Gentiles, in the fulfilment of which he had brought many to Christ and established many churches. He had suffered an equivalent for death in a hundred forms, and counted not his life to be dear to him, but chose rather to depart and be with Christ; only that his life and labors here, being beneficial to his brethren, he was reconciled to remain with them. Yet he confesses that his salvation still depends on his persevering efforts to keep his body in subjection! This is not the language of one who doubts his conversion, and who is seeking for either a full evidence of it or for a work of grace to be wrought within him, on the supposition that, after all, his conversion may have been spurious; but here speaks a soul full of the love and power of an endless life, with all possible evidence that he is dead and his life is hid with Christ in God, and who yet confesses that he must persevere unto the end or be lost.

“Wherefore let him that thinketh he standeth take heed lest he fall.” 1 Cor. 10: 12. Yes indeed! If Paul had occasion to take such earnest heed to his own standing, so should others take warning also. This was said in view of the unfaithful Israelites who fell in the wilderness, which things “happened unto them for ensamples, and are written for our admonition;” as we learn from the preceding verse. In the third chapter of Hebrews this same idea is enforced, and all Christians are warned, lest, though a promise is left us of entering into his rest, and though the works were finished from the foundation of the world, any should fall after the same example of unbelief, and God swear in his wrath that they shall not enter into his rest. In the cases here cited, both from Corinthians and Hebrews, the falls were final ones. If then they warn us at all, it must be against a fall beyond which there is no assurance that we shall rise again. Let us add here a very significant warning given by Peter, to those whom he calls the “Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth.” “Ye therefore, beloved, seeing that ye knew these things before, beware

lest ye also, being led away by the error of the wicked, fall from your own steadfastness."

THE CHURCHES OF ASIA.

The instructions and warnings given to the churches of Asia, by Him who was dead and is alive, and liveth forevermore, are full of significance on this subject. In them all eternal blessings are promised, not on the condition of regeneration, but on condition of perseverance,—of being "faithful unto death,"—of "keeping his works unto the end,"—"to him that overcometh." Such "shall eat of the tree of life"—shall "eat of the hidden manna,"—"have a new name,"—"the name of God and the city of God,"—"have a crown of life,"—"be clothed in white raiment,"—"walk with Christ in white,"—"inherit all things,"—"be made a pillar in the temple of God, to go no more out forever,"—"shall sit with the Redeemer on his throne,"—"shall not be hurt of the second death,"—and to such an one Christ says: "I will not blot out his name out of the book of life, but will confess him before the Father and his angels." And here are warnings and threatenings too, as well as promises and encouragements. Repent, "or else I will come quickly and remove thy candlestick," "and fight against you," and "come on you as a thief," "and spew you out of my mouth, except you repent."

From these passages the following conclusions seem unavoidable: 1. These persons were God's acknowledged children, and their names were written in the book of life. 2. Notwithstanding this, unless they should overcome, they should be rejected and never enjoy eternal life. 3. That their overcoming, enduring to the end, being faithful to death, &c., in some degree, at least, depended on their own efforts in the exercise of their own agency. 4. That the exercise of this agency was expected to be influenced by moral motives, such as persuasions and warnings and threatenings, and not by any irresistible power. 5. Therefore the conversion of a soul does not render his salvation sure.

One passage alluded to above, deserves more particular at-

tention. Rev. 3: 5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." How are our good friends, who do not admit the possibility of the apostasy of one whose name has ever been written in that book, to avoid the inference from this promise, viz.: that the names of those who do not overcome will be blotted out? Rev. Dr. Nehemiah Adams, in his "Evenings with the Doctrines," discourses thus on this text: "If the Lamb's book of life be a mere historical record, how are we to understand that which is said about blotting out or not blotting out one's name from that book? Blotting out a name from a record cannot in any sense be possible, if the record of that name be the mere record of something which has taken place, namely, repentance and faith. We cannot blot out an historical fact," &c. In this and connected paragraphs, the good Dr. represents the strait into which an Arminian is driven to be the consideration of the Lamb's book of life as a mere historical record of the faith and repentance of the child of God. This is not true. We have never understood this to be the opinion or doctrine of any body; and certainly it is not the only alternative after denying the Doctor's position, that the book contains only the names of those whom God has predetermined to save. This book, so far as we understand it, is the registry of the names of all who are in the favor of God, and who are to-day in a condition that would entitle them to eternal life—or the names of those who shall have eternal life, if they obey the injunction of the Saviour,—“continue ye in my love.” The blotting out of those names, therefore, would signify that they had ceased to be reckoned among the children of God. See Rev. 20:15, and 21: 27. But as a sample of the difficulties to which our Calvinistic brethren are subjected, we quote from E. Smith in the Comp. Commentary, on this passage—“Spoken after the manner of men, but the literal fact is, apostates discover only that they never were truly of the righteous; and their names were never in the book of life. Had they been there they never would have been suffered fatally to apostatize.” This statement appears to us but little short of asserting one's creed in the teeth of the word of God, which promises as a favor to

the overcomer, of course in contradistinction from those who do not overcome, that their names shall not be blotted out. To what does this promise amount if no name is ever blotted out? The same author appears to regard the fact that this book was written from the foundation of the world, as sufficient proof that those whose names are there inscribed will never be erased. Paul seems to correct this error by declaring that though the rest was promised and the works finished from the foundation of the world, yet God swore that some who fell out by the way should not enter into it.

But in what perfect contrast with all this is the following language of Peter, which embodies the spirit of a large share of the epistles: "He that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." We confess that we cannot understand this language on the supposition that Peter believed in the final perseverance of the saints. They were yet liable to fall, and their calling and election were not made sure; yet, in the same paragraph, he addresses them as "Them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ; according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." See 2 Peter 1:1—10. Were they not regarded as genuine converts?

Why should the apostles stimulate themselves and others to perseverance? This question is often answered thus: "If we are not right we want to become so; if not soundly converted we desire to persevere till we are." This is so obviously wrong that we wonder it should be spoken or even thought. If your conversion is genuine and final perseverance true, you cannot be lost. But if your conversion is spurious, then your experience is spurious, your hope and faith spurious, your religion false; and the farther you persevere in it the worse it will be; and the sooner it is abandoned the better,—as it subserves no end but self-deception.

A FEW CASES IN POINT.

Christians seldom expect to attain to a more immediate intercourse with God than that enjoyed by our first parents, with whom God was accustomed to walk and converse, as a man with his friend. Yet in an evil hour they were deceived, tempted and overcome, and fell from the favor of God. Passing by the cases of Abraham, and Sarah, and Lot, and Rebecca, and Jacob, and even of good old Job, (for whose piety there was no parallel,) all of whom so far departed from the principles of rectitude as to show that there was a liability that they should fall wholly away from God,—we come to the history of David. This man, who was pronounced a man after God's own heart, and whose piety none can doubt who reads of his faith and zeal and love for God, and the numerous testimonials which God bore to his character, afterwards became an adulterer and a murderer. Now, as David's piety cannot be called in question, it follows, either that he apostatized from the character of a true child of God, or else that he was still a child of God while he, for a long time, by a succession of manœuvres, endeavored to conceal his crime, and perpetrated a deliberate murder. If, by the creed of those who believe in the impossibility of apostasy, a true Christian can become an adulterer and a murderer, and long persist in his crime, and yet enjoy all the while the favor of God, what crime may not a child of God commit? Such a view of the character of God is most revolting.

The case of Solomon is perhaps still stronger, if possible. Few men, ancient or modern, ever held more direct communion with God than he. How signal were the answers to his prayer! How marked were the distinctions which God conferred on him! Yet in later life, through the influence of his wicked wives, he became in heart and life an idolater, not to mention his debaucheries. Is there a crime that God more deeply abhors than idolatry or adultery? Neither whoremongers nor idolaters have any inheritance in the kingdom of God. Eph. 5:5. Without the holy city are "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie." Rev. 22:15.

Scarcely less flagrant was the case of Peter. He had enjoyed the benefit of all imaginable warnings, and had also been thoroughly instructed in the principles of a Christian faith and a Christian practice, and for years acknowledged a true disciple. A special blessing had been on one occasion pronounced on him by the Saviour, because he had, instructed by the Father, declared Christ to be the anointed son of God. Was he not a true child of God? And when with oaths and curses he soon after denied that he knew Christ at all, was he still a child of God? If so, then how can a tree be known by its fruits?

Would any of our Calvinistic divines receive into their churches men who were known to be idolaters, and adulterers, and murderers, and liars, and profane swearers, and deniers of Christ, and deniers of all knowledge of him, on the strength of a former experience? Does the fact that a man has once known the ways of God, reduce the enormity of such crimes as these, and render heaven more propitious to him? Were David's adultery and murder, Solomon's debauchery and idolatry, and Peter's profanity, falsehood, and denial of Christ, smaller sins than they would have been if committed by pagans and ordinary sinners? and would they not have been damning sins if committed by "sinners?" No; their former light and knowledge, and the former favors of God, greatly enhanced their guilt. A system of religion that can cover such sinners as these, should, as it seems to us, leave out no man from the pale of grace.

It is useless to attempt an escape by saying that all these men were restored. That Solomon was restored is not quite certain. That the others were we do not doubt. And admitting that all of them were restored, the very idea of a restoration to God's favor, implies an apostasy. The question is, Did these men fall from the favor of God and lose their heirship to heaven for a moment? If they did not, then are not God's favors partially bestowed? If they did, then is the doctrine of final perseverance, or "once in grace always in grace," disproved.

Dr. Adams, before quoted, says: "The certain persever-

ance of the saint is effected by a supernatural divine change, wrought in their natures, which is indestructible." Where was this indestructible change during the relapse of these men?

LIABILITY TO FINAL APOSTASY.

In Hebrews, 6th and 10th chapters, Paul warns the Hebrew Christians against apostasy, deep and terrible—an apostasy which Calvinistic commentators universally admit subjects one to eternal perdition. The only point then on which we need make an issue is this: Were these apostates true converts or false ones? and if true were they really liable to apostatize? In the 6th chapter, the warning is thus introduced,—“Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, and the laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit.”

In regard to the persons addressed, and on whom this warning was to take effect, the apostle certainly regarded them as having been truly regenerated. 1. They had become thoroughly initiated into the principles of Christianity, and Paul desired that they should graduate from them. 2. They had practised repentance and exercised a genuine faith. 3. They appear to have received baptism, and the Holy Spirit by the imposition of hands. 4. Paul classes himself with them in the race for perfection. “This will *we* do if God permit.”

Then follow the reasons why this should be done with all carefulness. “For [because] it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and been made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance.” The evident intention of the apostle here is to make this a description of their own case; or to say—“If such as *we* are, fall away,” &c. If this is not what he intends, then what significance has this language? Besides, the terms here used are

such as fully describe the regenerated, and cannot, by any fair construction, apply to any others, nor are such terms elsewhere in scripture applied to sinners, but to the righteous.

In chapter 10, he speaks to those whom he warns against this dire apostasy on this wise: "Let us draw near with a true heart and a full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as we see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth," &c.

Observe here, 1. That Paul addresses those of a true heart and full assurance of faith, who have been baptized with water and cleansed from an evil conscience. 2. That he regards them as constituting part and parcel of his own fraternity, and speaks of them as possessing all the Christian qualifications enumerated, in common with himself. 3. That he regards them as possessing a true profession of a genuine faith, as he would not exhort them to hold fast to a fatal delusion or a spurious hope. 4. Though they might not be genuine converts this could not make the least possible difference in the argument, since Paul proceeds on the assumption that they are. 5. Therefore all these warnings are intended to be against a real apostasy from a true discipleship, or against the crime of accounting the blood of the covenant wherewith they have been sanctified an unholy thing. [See v. 29.]

After having concluded the description of the apostasy against which he warns the Hebrew disciples, in the 6th chapter, Paul adds,—“But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak.” Here is additional proof that these warnings are intended for the special benefit, not of spurious but of genuine disciples,—disciples whose faithfulness in the past had inspired the utmost confidence in their integrity and future faithfulness. The conclusion of the subject in the 10th chapter is equally

significant,—“Ye have in heaven a more enduring substance. Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the [fulfilment of the] promise.”

Here again the fulfilment of the promises made to the faithful in Christ Jesus, does not depend on a genuine conversion, but on a patient continuance in well doing. Let us ask now,—Are these cautions, exhortations and warnings to perseverance and faithfulness, and patient continuance, intended for those who are truly born of God, or those who have only a spurious conversion and a semblance of piety? It will not do to affirm that they are for hypocrites and false professors, for the reason already suggested, viz. : that their continuance is the very means by which their destruction is to be made sure and final. They are either deceived or else they are intentional hypocrites, and must therefore be awakened to a true sense of their perilous condition, and wholly abandon it, or be lost. No amount of perseverance can save them, but all efforts to hold fast their profession, makes their damnation more certain. These expostulations must therefore be directed to those who are already in the right way—the way in which they are to continue if they are ever saved. To justify such appeals to those whose salvation has been “decreed,” and who belong to a class of which not one ever was or ever will be lost, it is claimed that these warnings are a portion of the very means by which their final apostasy is totally prevented. Dr. Adams thus expresses this sentiment: “If God has decreed their salvation, he has also decreed the means to be used in effecting it; and those means in the case of all free agents are, among other things, appeals to their hopes and fears; in short, they are to be governed by motives, and not like inanimate matter. Hence it is proper to address those who are certainly heirs of heaven as though they might come short of it, falling away, and never being restored. . . . This is one of God’s chosen methods to secure their salvation.” [Evenings with the Doctrines, p. 292.] This writer farther illustrates this sentiment by a reference to Paul’s

shipwreck and his notable caution,—“Except these abide in the ship ye cannot be saved.” It seems to us that a few plain questions will show such reasoning to be sophistical. Is it a part of God’s chosen plan to save men by making them “believe a lie, that they may be saved?” If there is not real danger that men may fall away and never be restored, is it not false to tell them that there is? Is it not a species of duplicity, inconsistent with God’s character, to represent that there is such danger when there is not, or to “address those who are certainly heirs of heaven as though they might come short of it,” when there is no possibility that they may come short of it? Do not such misrepresentations wholly lose their force on those who have learned that there really is no danger? And do not these warnings cease to move the hopes and fears of those who find by scriptural tests that they have been regenerated? and do they not degenerate into the character of mere bug-bears? By a parity of reasoning may we not conclude that *all* men will be saved; and that all threatenings of eternal punishment are a part of the means foreordained for the salvation of all?

How one can candidly answer these questions and not see how totally fallacious such reasons are, we are at a loss to understand. And the reference to the seamen in the vessel, to which Dr. Adams alludes, (see Acts 27: 31,) the case fails to constitute the desired proof, especially since those who deny the doctrine of final perseverance, also deny that God had decreed the saving of this ship’s crew, and contend only that he foreknew it, just as he foreknows the salvation of a soul.

But beyond all this, the admissions quoted from Dr. Adams and which he makes in various forms, that a man’s salvation depends on the moving of his hopes and fears by moral motives, as a free agent, is a tacit admission that his salvation is not secure. Man, even regenerated man, is capricious, fluctuating and uncertain; and whatever depends on his free action must be liable to change, especially inasmuch as all vestiges of depravity are not exterminated in conversion. This fact is admitted, we believe generally, by Calvinistic as freely as Ar-

minian writers. Hence, they have based the perseverance of the saints on other grounds, and kept the agency of man as far in the shadow as possible.

CASES in POINT.

Writers who deny the possibility of final apostasy,* assume that all warnings against the apostasy of the children of God are hypothetical, and that the scriptures do not furnish to us a single case of the final apostasy of any one who had been a true child of God. They also deny that either experience or observation has furnished a single instance of the final apostasy of one who was truly converted. In order to sustain this position, it becomes necessary for them to refuse any amount of evidence of the conversion of any one who shall fall away and die an apostate. We regard this as an unfair and unwarrantable method of treating the subject.

The scriptures furnish evidences of the Christian character, evidences by which it may be known whether one has passed from death unto life; and it is expressly declared by the Saviour that they shall be known by their love for each other—known by their fruits. After one has for years borne these fruits and fulfilled the tests given by which Christian character may be tried, it is trifling with the word of God to insist, for the sake of sustaining a favorite theory, that all these scripture evidences must go for nothing if one becomes a final apostate. If all warnings to the true Christian are hypothetical, and if they are not to be understood as real warnings of a real danger, but only as the means of securing the “certain salvation” of those warned, why may we not apply the same method of reasoning to all the warnings of scripture, and regard them as only intended to secure the eternal life of all transgressors? Suppose the scriptures do not show us the case of a single individual whom they declare to be a final apostate from a regenerate condition, is it fair to force the silence of scripture on to the stand to testify in favor of an assumed doctrine?

We readily agree that the change of heart produced by the

* We use this word apostasy as others use it; though if there were no falling away from a true faith there could be no real apostasy.

Holy Spirit in regeneration, and the subsequent influence of that Spirit, and the union of the soul with Christ, and the moral force of promises, threatenings, encouragements and warnings—all *true* and *real*—render it almost certain that he who has been truly born again will inherit eternal life, yet not positively certain that this will be the case.

Some cases which have been already cited from scripture, we think should be regarded by all candid men as real apostasies of the true children of grace, even though none of them might have been final. It would be difficult, for example, for our opponents to deny that either David or Solomon was a true child of God; and equally difficult to deny that they afterwards fell so low as to have been *temporarily* aliens from God. What, then, is the difference between their case and that of a *final* apostate? Only this; that both those men, we hope, sincerely repented, sought God anew, received a pardon of their sins and the favor of God before their death. But where is the warrant for the duration of life, or the positive assurance that he who has fallen from God's favor will ever be restored? Suppose David had died between the time of his apostasy and his repentance, (a thing which might have come to pass in the providence of God,) would our opponents have said that his conversion was spurious? Or, suppose that he had persisted in his apostasy till the day of his death, (a thing which might have happened in the exercise of his agency, as well as for him to have rebelled for a day or a year,) would our opponents have ignored all the proofs of his former piety?

From among the numerous cases we have known in real life, let us relate one which appears to have been a case of real apostasy. Some 70 years ago a man, then young, professed conversion and became a member of a Presbyterian church. He afterwards apostatized, became intemperate and profane. Yet so convincing had been his experience, and so pure and devoted his life for a long time after his conversion, that both himself and his friends believed that he would be reclaimed. When speaking of his former happy experience, he was sometimes seized with paroxysms of remorse, and would weep and declare his former experience to have been genuine, and his love

for the Redeemer to have been true; and would sing, while bathed in tears—

“ Though seed lie buried long in dust,” &c.

And proclaim it as his firm conviction that “ grace would insure a crop.” From occasional intemperance he degenerated till he became an habitual sot; from profanity he sank to shocking blasphemy, and from skepticism to infidelity, and from scoffing to the most awful jesting with the word of God, especially the paternity and character of Him who died for the world. His old brethren clung to him almost to the last, declaring that so clear and bright a Christian as he was, could not be lost. But with all his vileness upon him, as filthy and degraded as the once brilliant Thomas Payne, he at length sank into a drunkard’s grave.

But as though God had provided means to silence every cavil on this question, he has given us a real instance of *final* apostasy in 2 Peter 2.

In this chapter the apostle gives an account of the character of a certain class of seducers, and in language whose severity is seldom equalled, he paints those characters as almost diabolical. Yet interspersed through this entire description, are statements of what these same men have been, and by which it appears that the enormity of their characters is enhanced, and their capacity to become seducers increased. “ Cursed *children*,” he pronounces them, “ which have *forsaken the right way* and gone astray.” “ Many shall follow their pernicious ways,” he says, “ For when they speak great swelling words of vanity, they allure, through the lusts of the flesh, through much wantonness, *those that were clean escaped from them that live in error*. While they promise them liberty, they themselves are servants of corruption.” So far the apostle deals with real characters, either living and practising their seductions in that day, feasting themselves among the church and beguiling the unstable souls among them, or else living and practising these abominations in a future period, which was vividly depicted before his prophetic mind. In the midst of a paragraph, and even of a sentence, the manner of his discourse changes from

personal application to general description, and is intended, no doubt, to apply to those seducers and the believers whom they beguile into apostasy, and to all others of the same character. He continues: "For of whom a man is overcome, of the same is he brought into bondage." Again the personal application is resumed, but becomes hypothetical. "For IF after they have *escaped the pollutions of the world*, THROUGH THE KNOWLEDGE OF THE LORD AND SAVIOUR JESUS CHRIST, they are again *entangled* therein and OVERCOME, the latter end *is worse with them than the beginning*. For it had been better for them not to have *known the way of righteousness*, than after they have known it, to *turn from the holy commandment delivered* unto them." If the discourse of Peter had been dropped here, there would have been the same chance to claim the benefits of the hypothetical character of these warnings as is afforded by the others we have quoted.*

But the hypothesis is now abated entirely, and, continuing the personal application, Peter says: "But *it IS HAPPENED* unto them according to the true proverb, The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire." These very characters, then, whom the apostle has been so plainly describing, have come to this very end which is the final result of persistent apostasy.

We will now give the reader the benefit of the best thing we have been able to find against our exposition of this text. Scott says: "They [the swine and dog] are the two most disgusting and loathsome emblems which the whole animal race can suggest, and are adduced to illustrate the filthiness of those who, after conviction, professed repentance and outward reformation, return back to wickedness because their carnal hearts loved it. But if the power of God should change the swine in-

* Dr. Adams thus embodies the sentiment to which we allude. On Heb. 10, he says: "Granting, for a moment, that the regenerate are here intended, and that the consequences of their apostasy will be as here described, it does not follow that the regenerate will apostatize; for it is the chosen method of divine grace to warn and threaten them, and so to keep them from falling."

to a 'sheep,' the emblem of the regenerate, though it might be thrown into the mire yet it could no longer wallow therein with delight, but must be most uncomfortable till cleansed from it. They who had escaped the pollutions of the world had not been made partakers of a divine nature; nor had the nature of the dog or swine been changed: the swine was washed but not made a new creature." It is true, as Mr. Scott suggests, that a sheep is often used in scripture as the emblem of the regenerate; but *not always*. It is equally true that escaping the pollutions [or corruptions] of the world, being washed, cleansed, purified, are terms used expressive of a moral cleansing in the blood of Christ. Nor can any one show any process by which any depraved son of Adam can escape from error or from the pollutions of the world, but by the regenerating power of God. "Ye are clean," says the Saviour, "through the word which I have spoken unto you." Says John—"The blood of Jesus Christ cleanseth from all sin." Peter, in addressing "those who have obtained a like precious faith," tells them they have "escaped the corruptions that are in the world through lust." Paul to Titus, says, "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." These are only representative passages, there are too many of this class to be quoted. But the apostle shows how this cleansing was produced. They "escaped the pollutions that are in the world *through the knowledge of the Lord and Saviour, Jesus Christ,*" and "had known the way of righteousness and the holy commandment delivered unto them."

But what is it to know Christ, as these persons are said to have known him. In his introduction of this Epistle, ch. 1: 3, Peter says, "According as his divine power hath given unto us all things that pertain unto life and godliness, *through the knowledge of him* that hath called us to glory and virtue." John 1:10: "*The world knew him not.*" Matthew 11: 27: "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." 25:12: "I know you not." 1 John 2: 4: "He that saith *I know him* and *keepeth not his commandments,*

is a liar, and the truth is not in him." A multitude of passages equally pertinent might be given, showing that the terms applied to these persons in their proper scriptural signification, designate them as the true children of God.

We will now dismiss this subject, which has been extended far beyond our intended limits. To us our arguments seem conclusive. They may not appear so to others. If not, we hope at least they may be a word of caution to all, not to rely too implicitly on past experience for salvation, nor to rest short of a present evidence of a present acceptance of Him who hath said, "If a man abide not in me he is cast forth as a branch and is withered."

ART. V.—THE HOLY SPIRIT.

The Spirit, the Spirit of truth, the Spirit of God, the Holy Ghost, and the Holy Spirit, are expressions frequently used in the Bible. They are different titles of the same Being, whom we usually call "the Spirit," or "the Holy Spirit," the word "ghost," being now almost obsolete, although at the time our common English translation of the Scriptures was made, it was in general use as the synonym of spirit.

Some persons do not regard the Holy Spirit as a personal Being, but think the title refers to a mere influence exerted by God. Others usually apply the neuter pronoun "it" to the Holy Spirit; and thus without intending to do so, they encourage the idea that he is not a person; or at least, they detract from that reverence and honor which are due to him if he be a Divine person. It is important for us to know what the Bible teaches respecting the Holy Spirit, that we may understand his nature and character, may know how to speak of him, or to address him, and may be acquainted with the work that he performs.

The *Personality* of the Holy Spirit is distinctly taught in the
27*

Scriptures. He is not a mere *influence*, "employed by our Heavenly Father to accomplish his purposes," as is taught by some persons, but he is a Being personally existing, possessed of intelligence, and having a will of his own. This is shown by masculine personal pronouns being used when he is spoken of. Take the following illustrations from the words of our Lord Jesus Christ: "And I will pray the Father, and he shall give you another Comforter, that *he* may abide with you for ever; even the Spirit of truth, *whom* the world cannot receive, because it seeth *him* not, neither knoweth him; but ye know *him*, for *he* dwelleth with you, and shall be in you." John 14:16, 17. "Howbeit, when *he*, the Spirit of truth is come, *he* will guide you into all truth: for *he* shall not speak of *himself*; but whatsoever *he* shall hear, that shall *he* speak, and *he* will shew you things to come." John 16:13. "But the Comforter, which is the Holy Ghost, *whom* the Father will send in my name, *he* shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. In these four verses alone, masculine personal pronouns are used fifteen times with reference to the Holy Spirit. This is in accordance with the general usage of the New Testament; and we cannot understand why Jesus Christ and the writers of the New Testament used these pronouns, unless they intended to convey the idea that the Holy Spirit is a personal Being.

The Holy Spirit is also said to possess personal properties. He has *knowledge*. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man; but the Spirit of God," 1 Cor. 2:11. He may be *grieved*. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephes. 4:30. He may be *vexed*. "But they rebelled, and vexed his Holy Spirit, therefore he was turned to be their enemy, and he fought against them." Isaiah 63:10. He may be *resisted*. "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts 7:51. But an influence cannot have *knowledge*, nor be *grieved*, nor *vexed*, nor *resisted*; therefore the Holy Spirit has a personality.

Personal acts are ascribed to the Holy Spirit. He is said to *search* into matters. This implies mind and individuality. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 10. He is said to *speak*. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8: 29. "While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee." Acts 10: 19. "And the Spirit bade me go with them, nothing doubting." Acts 11: 12. "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2: 7, 11, 17, 29. 3: 6, 13, 22. He is said to *hear*. "Whatsoever he shall hear, that shall he speak." John 16: 13. He is said to *teach*. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have told you." John 14: 26. "The Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15: 26. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2: 13.

He is said to *reprove* or *convince*. "And when he is come, he will reprove* the world of sin, and of righteousness, and of judgment." John 16: 8. He is said to *forbid*. "Now when they had gone through Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia." Acts 16: 6. He is said to *dwell* in believers. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. "What? know ye not that your body is the temple of the Holy Ghost which is in you?" 1 Cor. 6: 19. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8: 9. "But if the Spirit of him that raised up Jesus from the dead dwell in you." Rom. 8: 11. And Jesus Christ predicted that at certain times, the Holy Spirit would *speak* by the apostles. "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but

* Convince, according to the margin and Alford, Convict, according to the translation of the Bible Union.

whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Mark 13: 11.

But an influence cannot *search* into matters, nor *speak*, nor *hear*, nor *teach*, nor *reprove*, nor *forbid*, nor have a *dwelling place*. We, therefore, conclude that the Holy Spirit is a personal Being.

Blasphemy may be spoken against the Holy Spirit, and this sin as committed against him is so heinous in its nature, that it will not be forgiven. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." Mathew 12: 31, 32. Webster defines blasphemy, "An indignity offered to God by words or writing; reproachful, contemptuous, or irreverent words uttered impiously against Jehovah." In the Old Testament, 1 Kings 21: 13, we find the charge brought against Naboth, that he "did blaspheme God *and* the *King*." It is probable that in this case it was claimed that the King was the representative of God; and therefore that blasphemy could be uttered against him. But we know of no instance in which blasphemy is said to have been spoken against an influence, or against any but a person, and therefore the Holy Spirit must be a personal Being.

The Holy Spirit is joined with the Father and the Son in the baptismal formula, and in the apostolic benediction. The baptismal formula, Matthew 28: 19, reads: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Father and the Son are persons, having intelligent existence, and we can see no reason why the Holy Spirit should be joined with them in this formula, unless he also is a person. The benediction pronounced by the apostle Paul, 2 Cor. 13: 14, reads: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Now, as communion with the Holy Spirit is invoked conjointly with the love of God, and the grace of Jesus Christ, it appears to us that he

is placed on a level with the Father and Jesus Christ: and that he must be a personal Being. And we think that when Paul speaks of the "fellowship of the Spirit," Phil. 2: 1, he conveys the same idea.

We believe, then, that the personality of the Holy Spirit is amply proved, by the use of masculine personal pronouns when he is spoken of, the ascription of personal properties to him, the declaration that personal acts are performed by him, the possibility of his being blasphemed, and his being joined with the Father and the Son, in the baptismal formula, and in the apostolic benediction.

The Godhead of the Holy Spirit is also taught in the Bible. If his personality could not be established, it would be impossible to prove that he is God: for an impersonal God is an absurdity. But to establish his personality, does not prove his divinity. Of this fact we need distinct and certain proof; and we have it at hand in abundance.

The Deity of the Holy Spirit is shown in the fact that Divine works are ascribed to him. *Miracles* were attributed to him. Thus we read of the disciples on the day of Pentecost: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 4. And the people were witnesses of this miracle: for they asked, (verses 7, 8,) "Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born?" In writing to the saints in Rome, Paul speaks, Chap. 15: 19, of his having wrought "mighty signs and wonders, by the power of the Spirit of God," and 1 Cor. 12: 10, he speaks of "the working of miracles" as a power conferred by the Holy Spirit.

The *regeneration* of sinners is attributed to the Holy Spirit. This is called, John 1: 13, being born "of God;" and James 1: 18, "begotten of God." But in John 3: 5, 6, it is called being "born of the Spirit," and Titus 3: 5, it is spoken of as "the renewing of the Holy Ghost." The sinner is declared to be dead in trespasses and sins. Ephes. 2: 1—5. Divine power is necessary to give him new life: and as the Bible asserts that the Holy Spirit exerts this power, the Holy Spirit must be God.

Sanctifying and bestowing spiritual gifts upon Christians, is spoken of as the work of the Holy Spirit. He sanctifies them. "Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thess. 2: 13. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1. He bestowed upon Christians the various gifts which they possessed. "For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." 1 Cor. 12: 8—11. Miracles, regeneration, and sanctifying and bestowing spiritual gifts upon Christians, are *divine* works: therefore the Holy Spirit who performs these works, is God.

Divine perfections are attributed to the Holy Spirit. He has *infinite wisdom*. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, *the deep things* of God." 1 Cor. 2: 10. He is *omnipresent*. "Whither shall I go from thy *Spirit*? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psalm 139: 7—10. He is *eternal*: for the apostle Paul speaks of "Christ, who through the eternal Spirit offered himself without spot to God." Heb. 9: 14. And as the Holy Spirit possesses the divine attributes of infinite wisdom, omnipresence, and eternity, he must himself be divine.

Divine titles are given to the Holy Spirit. He is called the Highest. Gabriel said to Mary, Luke 1: 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee, shall be called the Son of God."

He is called God. "Known ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. 3: 16. "What? know ye not that your body is the temple of the Holy Ghost which is in you?" 1 Cor. 6: 19. In these texts, the titles, God, the Spirit of God, and the Holy Ghost, are evidently treated as convertible terms. And we find Peter saying to Ananias, Acts 5: 3, 4, "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God." As the Holy Spirit has the divine titles of "The Highest," and "God," we conclude that he must be divine.

The Bible is declared to be the word of God. Thus, Heb. 1: 1, 2, we read; "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16. Yet the Holy Spirit is declared to be the author of the scriptures. Thus we find Peter saying, Acts 1: 16, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas." So, also, Paul, Heb. 3: 7, quoting Psalm 95: 7, says: "Wherefore *as the Holy Ghost* saith, Today if ye will hear his voice, harden not your hearts." And addressing the unbelieving Jews at Rome, Acts 28: 25, he said: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, go unto the people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." And we are told, 2 Peter 1: 21, "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." If then the Bible is the word of God, and the writers of the Bible were inspired by the Holy Spirit; and what is written in the Bible was spoken by him, it follows that the Holy Spirit is God.

Still again, the Holy Spirit is frequently mentioned in connection with the Father and the Son, as if he were co-equal with them. Thus when Jesus gave his last commission to his

disciples, he commanded them to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. When Paul invoked spiritual blessings upon the church of God at Corinth, he said: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Cor. 13: 14. And when Peter spoke of the condition of Christians, he spoke of them as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1: 2. We have quoted these texts before, to prove other points in this article: but they equally prove this. In each of them, the Holy Spirit is placed on an equality with the Father and the Son: and to us, this is proof that he is God.

The Godhead of the Holy Spirit is then proved by Divine works being ascribed to him, by Divine perfections attributed to him, by Divine titles given to him, by the fact that the Bible is declared to be given by inspiration of God, and yet the Holy Spirit is said to be the author of it; and by his being mentioned in connection with the Father and the Son, thus intimating his co-equality with them.

In what we have already written, we have incidentally referred to the work of the Holy Spirit. In its relation to men, it is twofold; having reference both to the converted, and to the unconverted. He quickens the latter while they are dead in trespasses and sins, and leads them to newness of life. Ephes. 2: 5, 6; and he instructs, stimulates, guides and blesses the former, bestowing upon them needful gifts. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Rom. 8: 26.

The Holy Spirit acts mysteriously. This with some persons is an objection; and they refuse to believe in the agency of the Holy Spirit: because they cannot understand it. But Jesus Christ asserted that the work of the Holy Spirit is beyond our comprehension, saying, John 3: 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell

whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The words which are used to indicate the work of the Holy Spirit in conversion, imply the mysterious nature of that work. They are such as, born again, renewing, regeneration, begotten again. Do not all these involve mystery? And we believe that the work of the Holy Spirit in the hearts of believers is as mysterious as his work in the hearts of sinners. But there is no real ground for objection on this account: for there are many other things which are true, and yet are mysterious: things which are believed by the very persons who offer this objection.

The Holy Spirit generally acts in connection with the Bible. Hence we read, James 1: 18: "Of his own will begat he us with the word of truth." And, 1 Peter 1: 23, "Being born again, not of corruptible seed; but of incorruptible, by the word of God, which liveth and abideth for ever." And it is added, verse 25, "And this is the word which by the gospel is preached unto you." As we understand the work of the Holy Spirit, he does not ordinarily make an original communication to the mind, but he arouses the conscience to think of some revealed truth or rule of duty, or he arrests the attention with some word or statements of the Bible. Sometimes there is an immediate effect of this kind. A single word or a tract may excite peculiar feelings. A portion of scripture as it is read, or listened to, may come with such force to the mind of the sinner that he feels he is lost and ruined: or he learns the way of salvation through Christ. Or the truth spoken by the preacher of the gospel, leads the hearer to tremble and to cry out, "What must I do to be saved?" or he sees that Jesus Christ is just the Saviour he needs. A religious tract was once offered to a man who was an opposer of religion. He took it, and tore it in pieces. But as he threw it away, one of the pieces flew back and rested on his clothing. On that piece he saw the word "*eternity*;" it fastened on his mind, and he could not get rid of it till he sought Jesus as his Saviour. A blind man was standing in the streets of London, surrounded by a number of persons. He was reading a copy of the "Acts of the Apostles," with raised characters; hoping in this way to at-

tract attention to his condition, and to receive alms. He read, "Neither is there salvation in any other: for there is none other name." Here he lost the connection, or got into some difficulty; and placing his fingers back, as the writer of this article has seen blind persons do, under such circumstances, he repeated, "None other name;" and still at a loss, he again placed them back, and read, "none other name under heaven given among men, whereby we must be saved." Among those who stood around him, was a man who had been concerned about his religious condition, but had not found peace, because like many others, he had been trying to do something to make himself worthy of salvation. The repetition of this sentence arrested his attention. He saw that if he was saved at all, he must be saved by Jesus Christ alone; and he trusted in him for salvation. A missionary in India was preaching Jesus Christ to a crowd of heathen, many of whom were careless hearers. But there was a man within the reach of his voice, who was travelling to some famous heathen shrine with spikes in his sandals. He had thrown himself under a tree to rest, and hearing the preacher quote the text: "The blood of Jesus Christ his Son, cleanseth us from all sin," he threw off his sandals from his bleeding feet, saying, "That is what I want; to be cleansed from sin."

In some cases, there seems to be no immediate result; but the word may not be lost. The truth listened to may be forgotten, but circumstances may recall it to the memory. Many years ago, there was a Sabbath school scholar who seemed impervious to the truth; and who behaved so badly that he was expelled from the school. He led a vagrant and immoral life, and at last went to sea and was shipwrecked in the bay of Honduras. He swam as long as he was able, gave himself up for lost; and at last found himself on a rock which was covered with water. While in this condition, in the darkness of the night, he thought of his past life, of his neglect of Sabbath school privileges, and of the scripture truths he had listened to. One text especially came to his mind. "From the top of the rocks I see him." Num. 23: 9. He knelt down up to his waist in the water, and cried to God for mercy, and from the top of that

rock he looked to Jesus Christ as his Saviour. When daylight came, he managed to reach the shore. After his return home, he walked a number of miles to see his former Sabbath school teacher, that he might tell him the result of his labors.

There are some practical duties suggested to us by a consideration of the nature and work of the Holy Spirit :

1. We should reverence and honor the Holy Spirit even as we honor the Father and the Son. We honor the Father as our Creator, Preserver, and Lord. We honor the Son as our Redeemer, Saviour, and Advocate. We should honor the Holy Spirit as our Regenerator, Teacher, and Friend. If we are Christians, the Holy Spirit quickened us, and brought us from darkness to light. He taught us our lost condition, the love of God in providing a Saviour, and that Jesus Christ was just the Saviour we needed. And he has taught us the will of God, and has aided us in our approaches to the throne of grace.

2. We should attend to the teaching of the Holy Spirit. As he convinces of sin, we should think of the evil of sin, its bitter fruit, and its ruinous results. We should think of sin, not only in the abstract, but as *we* have been guilty of it. As he shows the things of Christ, we should not say we are too sinful to be forgiven; nor cling to some preconceived opinion which prevents an immediate trust in Christ. But we should say, "Lord, I believe, help thou mine unbelief." And we should give up every other hope, and trust in Christ, alone, implicitly, and without delay. And as the Holy Spirit shows us the beauty of holiness, and the necessity for personal holiness, we should seek to become more holy and devoted in the service of God, should turn aside from everything that is contrary to his will, and should carefully discharge every duty that he reveals to us in his word, till we "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Ephes. 4: 13.

3. We should be earnest in the use of means for the spread of true religion. The doctrine of the agency of the Holy Spirit does *not* discourage from, but encourages to, the

use of means. He acts in answer to prayer. He accompanies Christian effort by his influence. Hence religious conversation, tracts, and letters, lead to the conversion of sinners, and to the instruction, stimulation, and encouragement of Christians. And we should watch for the indications of his work around us, and where we have reason to believe that good impressions have been made, we should use means to increase them. There are many whose minds are under a good influence, who might be benefited by Christian conversation: but being neglected, their impressions pass away, or remain dormant. We should seek out inquirers after salvation, and speak words of encouragement to them. We should ascertain their difficulties, and endeavor to remove them. We should tell them of the fulness and freeness of salvation, and should urge them to an immediate trust in Christ for salvation. And we should seek to stimulate our fellow Christians to greater earnestness and diligence. We may do this by our own example, and we may also do it by kind and judicious Christian counsel. And we may hope that the Holy Spirit will give his influence in connection with these Christian efforts. He *can* work without us. But he condescends to allow us to be workers together with him.

Finally, we should depend on the power of the Holy Spirit. There are many desperate cases of hardness of heart, and of inveterate wickedness. We sometimes look upon such cases as if they were hopeless. But we need not feel thus. The Holy Spirit is actually in the world, to convince men "of sin, and of righteousness, and of judgment." He is not a mere influence, but a personal Being. He possesses power,—infinite power. He is God, and is able to change the hardest heart: and to renew the most stubborn will. We need not despair in any case, but using what means are within *our* power, we may ask the Holy Spirit to bless our efforts, and to use whatever other means are necessary. And we may believe that he will do so, and that the objects of our solicitude or fears, will be brought from the ways of sin into the paths of righteousness, will be delivered from the bondage of Satan, and become the servants of Jesus Christ.

ART. VI.—DIVINE ATTRIBUTES.

ATTRIBUTE, from the Latin *attributum*, is that which properly belongs to a person or thing—an essential characteristic. If men and things, separately or collectively, possess certain attributes, so does God, though attributable to him in a superlative degree. If it be worthy the time and talents of historians, philosophers, naturalists and chemists, to examine the characteristic qualities of material things, why not examine, as far as human ability will admit, the character of that Being from whom we derive our existence? Though we cannot comprehend our own existence, much less the existence of God, yet we should not excuse ourselves from the study under the plea that we know not God. Even setting aside the Scripture revelations, we see enough of him in nature, aided by reason, to convince us of his existence. Then, taking it for granted, without further proof, that there is a God, we will dwell briefly upon his attributes. In doing this, we shall be guided, not by the light of the Scriptures, but simply by the light of reason.

As to the spirituality of God, erroneous opinions have been entertained, not only by heathens, but by professed Christians,—as was the case of some of the fathers and the older Socinians—they maintaining that God was confined to heaven, and visible to the human eye. This theory would make God a material being; and hence he could not fill immensity. Besides, he could not be eternal, because matter is not eternal and self-existent. Matter and spirit, as all know, are not alike; the one possessing the properties of impenetrability, extension, figure, divisibility, inertia, and attraction; the other possessing the inherent powers of action, performing independently all the operations of intelligence. Matter cannot perform these functions of spirit, neither can it, as God does, fill infinite space. But it is said that man was created in God's image. Very true. But this is expressive of a moral resemblance, not bodily shape or configuration. To affect the mind through the medium of the senses, God, in ancient times, appeared to man, but not to suggest the idea that he possessed flesh and blood, com-

ponent parts of matter. When it is said that this thing or that was performed by the finger, the hand, and the arm of God, degrees of power, not muscular strength, are indicated. All the relations which God sustains to his creatures, as a personified being, are to be taken in a broad and unlimited sense. Matter, though seen, has no inherent life; spirit, though unseen, is active. God is a spirit, an impalpable substance, unlike to anything seen with the natural eye, unlimited and infinite. Yet he may be perceived by the mind, and felt by the soul, while the most salutary changes may be wrought in moral character.

The unity of God, opposed to Polytheism and Dualism, may be proved from the contemplation of nature and by metaphysical arguments. The human race, though scattered over the earth's surface, is evidently the production of the same agent or being. The quadrupeds, though widely differing from us, have, to a greater or less extent, the same physical organs. There are, so far as respects growth and decay, many points of resemblance in the vegetable kingdom. So, throughout all living nature, we see one Spirit working in all, and one grand Artificer at the foundation of all. This globe, though constituting a very minute part of the universe, exhibits proof of its having been formed by the same Omnipotent being. The harmony seen in the planetary system is proof of the unity of God. The Divine unity is also evinced from necessary existence, and from the fact that the existence of more Gods than one is impossible. There is nothing to lead us to the supposition of a plurality of Gods more than to a plurality of universes, eternities, and infinite spaces, all of which would be contradictory and absurd.

The eternity of God, by which is meant that he has neither beginning nor end, is proved by a variety of arguments. To a finite mind, it is difficult to conceive of a being who never had a beginning, and consequently never shall have an end. It is not in the power of language, or within the reach of human comprehension, to clearly express and fully understand this attribute of Deity. Though he is admitted to be the author of all things, the Great First Cause, some cannot see how he had an existence, unless he also had an author. But if we admit this,

he is not God; hence, we are driven to the irresistible conclusion that he is self-existent and eternal. As non-existence cannot produce existence, there must always have been something self-existent, and this is God. As he has existed from eternity, so he will exist to eternity. "In eternity, there is no divisibility, no majority or minority, no priority or posteriority, no accession: no difference of time, but one indivisible, simple, and permanent instant."

Omnipotence is an attribute of God more easily defined, simply meaning infinite power. This power we see exhibited in the creation of the world, in the origin of man, and in the government of the universe. God is the creator of matter and spirit—the upholder of all things. No power is equal to his power. As he is Infinite Cause, he has infinite power to create or destroy. He can institute natural and supernatural laws, or reverse or annul them. Possessing all power, he is free and independent, controlling all things at pleasure. It is through the power of God that the sinner is saved, and the dead are to be raised and changed in a moment, in the twinkling of an eye. The objections made to the Omnipotence of God are so absurd that they do not demand refutation.

By the immutability of God is understood that he is unchangeable, and unaffected by external causes. Mutability is stamped on all created things, as our own observation attests. Animate and inanimate things decay and perish. But not so with God; for in his essence there is no mixture of composition, and consequently there can be no addition, or subtraction, or transposition of parts, by which changes are effected in bodies. God is what he is represented to be, essentially perfect, and is, therefore, incapable of change. He has always been right, and will always be so, possessing, as stated, the essential properties of perfection. Change implies imperfection, incompleteness; hence, the perpetual fluctuations which are daily witnessed. Man is mutable; God is immutable. He is immutable in his existence, in his knowledge, in his counsels, and in his moral perfections. The immutability of God is like a rock, on which we can stand, while the mighty flood is sweeping everything around us. It is fraught with unspeakable consola-

tion to the saint as he trusts in those promises which relate to interests far beyond the boundaries of time, and which are made secure by the permanency of Him who is the same yesterday, to-day, and forever. But the divine immutability destroys the fondly cherished hope of the guilty, who, without repentance, expect to escape deserved punishment.

The Omniscience of God may, in part, be proved from his other attributes. That he is possessed of intelligence, none can doubt who believe in a God. From consciousness and observation, we are convinced that there is intelligence in mankind; our bodily senses and our mental faculties being the gifts of God, it is not difficult to conceive from what source our knowledge is derived. The knowledge of God comprehends everything which can be known, past, present, and future. This knowledge is independent, eternal, simultaneous, immutable, and infallible. Faith in the Divine omniscience is calculated to check lofty aspirations of ambition, and to admonish us of our sins. On the other hand, it encourages good men to put their trust in God and to commit all their interests to his care. God, knowing the desires and thoughts of the heart, there is no danger that he will overlook any one of the multitude of suppliants; for an infinite mind is capable of paying deserved attention to every sincere worshipper. To know that One is constantly looking on to approve, is a great incentive to duty.

The Omnipresence of God, an attribute derived from omnipotence and omniscience, implies that he is everywhere present. That God exists in all places and fills all space, does not by any means prove the doctrine of Pantheism. His omnipresence does not imply that his essence is mixed with his creatures, nor that his presence deifies them, nor that it makes him a partaker of their infirmities. Though he fills immensity, he is not, as some suppose, a component part of the universe. He is a spirit or essence, independent of matter, yet controlling it. He had power to create a universe, and has a perfect knowledge of it, exercising his providential government over it, and the creatures of his care. In the most dreary solitude, in the heavens above and in the earth beneath, he is found in glory

and majesty. What is hidden to us by darkness is seen by him, because he is all sight, and hearing, and feeling, and spirit. This attribute of Deity tends to restrain us from sin, as we are continually in the presence of God. Again, there arises a powerful argument for sincerity in religion, because he is within us to observe our thoughts and volitions. Lastly, to the good man, this doctrine is a source of abundant consolation. In all places, at all times, under all circumstances, he finds in God a friend and protector.

The Wisdom of God, consisting in the choice of proper ends and proper means, is seen in almost every department of nature, especially in the visible creation. If we take a view of the living creatures which inhabit the earth, from man down to the most insignificant insect, we shall perceive many proofs of Divine wisdom. God's wisdom is also seen in the natural and moral government of the world by his own invisible agency, keeping alive a sense of his existence and government. His wisdom, too, appears in the mode of carrying out his plans, and in so ordering the present state of things, as to give intimation of another state and judgment to come. Again, we observe the displays of divine wisdom in the redemption of man, and in establishing the authority of his law. In the wisdom of God we see the fittest means used in the accomplishment of the noblest ends. Yet we should be cautious in forming our judgment of the works and dispensations of the Almighty; for the schemes, comprehending time and eternity, are beyond the reach of finite man.

The Justice, Benevolence, Goodness, Love, Mercy, Holiness, Truth, and Faithfulness of God are regarded as modified expressions of essentially the same elements of the divine nature. Justice is that perfection of God which consists in rendering to all what is required by the law of absolute right. Benevolence and goodness, applied to God, are synonymous. The goodness of God is clearly deducible from the act of creation, is displayed in the abundant provision made for the wants of his creatures, and is gloriously manifested in the stupendous work of redemption. Love is closely allied to benevolence and goodness, but is sometimes distinguished from them to denote more

specifically God's goodness to man, as manifested through Jesus Christ. Mercy, a manifestation of goodness or love, signifies clemency, compassion, or favor shown to the guilty. Holiness is entire moral goodness, but is not considered a distinct attribute of the Divine nature, as power, wisdom, omnipresence, &c. As a proof of the holiness of God, he has made purity of heart an indispensable qualification for eternal happiness. The truth of God is demonstrated in all his acts, and his sincerity shown in the admonitions addressed to man. The faithfulness of God is seen in the fulfilment' of his promises and in the execution of his threatenings.

ART. VII.—CHRIST'S PRESENCE WITH HIS AMBASSADORS.

When an under-officer is commissioned to go out to defend his government, he asks with solicitude: Under what general am I to serve? He is strengthened and assured if he is told that the history of his commander is one of unsullied triumph.

Our Redeemer chose men and commissioned them to go forth upon a mighty warfare, aggressive and defensive in its nature. He knew how often their hearts would tremble in fear, how enemies would lurk in ambush or assault them in open field, how every advance would be hotly contested. He therefore gave the needed assurance: "Lo I am with you always, even unto the end of the world."

What is Christ's object in accompanying his ambassadors?

He is with them to guide them in their labors. We believe that no man is called of God to preach without there being some place where he may labor successfully. If led by Christ he will find that right place. The field given Paul differed from that of the other apostles. The variety of powers and

gifts in the ministry is no greater than the variety really demanded by the fields. Hence it is not enough that I am in the vineyard, but that I should be in that part which God assigns me.

Many things combine to fix our places of labor. Old associations and home influences often have too strong a hold upon us. Ministers have passed year after year in some localities, becoming more and more disheartened because they saw so few favorable results from their labors, but when at length they have heeded the voice of Jesus and have turned to a new field, they have rejoiced in the glory of God. Some are settled permanently when they should itinerate. Some are ready to move when Jesus would have them stop where they are till their spiritual children have learned at least the alphabet of religion. Some are driven here and there by certain uncomfortable spirits who bring a curse upon the church.

One may remain too long because there are so few thorns in his pillow. Covetousness starves some away, while abundance unduly protracts the stay of others. Some go when and where men send them, and are recalled when men see fit to recall them. Some in the country ought to seek the city, while others in the city ought to seek the country.

Amid all this we need an All-wise Master to lead us. He will guide by his providences and by his word, all who will be guided by him. The general in command assigns his officers their positions. Jesus will assign our place in the field. He will lead some to cultivated spots to care for the growing crop or gather the ripened harvest. He will lead others to be pioneers in the vast wilderness, that they may sow in new soil the precious seed. Some will be successful in bringing lambs into the fold, while others will find their appropriate work in caring for and strengthening the gathered fold. It is not sufficient evidence that you are not led by Christ, if bonds and afflictions await you. Persecution and death have been the portion of thousands of his most faithful followers. It is not an evidence that you are where Christ would not have you, if some men do not wish you to remain where you are.

The apostles were neither to stay nor go in answer to an

unanimous vote, especially if the unconverted controlled the choice or dismissal.

It is not a sufficient evidence that God has not called you to a place, if the pews do not rent for so large a sum as when another occupied the pulpit. Merchandise of the greatest value does not always sell the most readily. Neither is it an evidence that you are in the wrong place, if Satan is there to thwart your labors. Christ came to make division. Division sharply defined, between right and wrong, truth and error, is sometimes the best evidence that a man is doing something for God.

Do not think, my brethren, if you have not seen a convert in answer to your labors, for six months or a year, that you are not where Christ would have you, for if you have been faithful, you may be, like Columbus, within three days of success. Do not forget that your work, in caring for the church of Christ, in your special manner, may prepare the way for the conversion of souls. But settle it in this way: Am I seeking to be led by Jesus? am I willing to go or stay as he shall direct? does his approving smile rest upon me? am I wholly on the altar of God?

He accompanies his ambassadors to enlighten their understanding and to aid them in proclaiming his word. How benighted, how limited, how faulty are our decisions without illuminating power from on high. Without Christ the sinner may read the Bible through again and again, and yet find in the whole less inspiration than the convert finds in the one word. "*Jesus.*" "*My Bible is a new book,*" is the exclamation of converted souls. Once it failed to interest, now it is read with glad surprise and ardent longings. That which was dark is now made clear by spiritual light. Errors in heart and intellect give place to revealed truth and darkness flees away. And while the minister with this God-given text book before him, treating of God and his government, man and his destiny, the law and its penalty, obedience and its reward, should bring to his aid a knowledge of the original, the comments of the pious and learned, yet by the enlightening power of the Spirit a greater help is imparted than can be gained from all human wisdom. Without the first the minister will ever labor in the dark. We do not argue that Jesus will do for us that which we are to do

for ourselves. There are passages in God's word that, for the lack of human aids, have been most wretchedly perverted by men of unquestionable piety. Study to show yourselves workmen. Study the Bible, study books, study human nature, study God in nature, but let it be remembered that we shall be dull scholars indeed, if we have not Christ as our constant inward teacher. Who has not felt while trying to prepare himself for the duties of the Sabbath, surrounded by the best helps of human love, a desire for more light; for a clearer knowledge of the mind of the Spirit; when one has sought the Great Teacher, he has found his soul grasping one glowing idea after another, and he longs to be before his people to give utterance to the new and living word.

Christ accompanies his ambassadors in preaching. He speaks through the man and makes preaching a delight. We have preached when it seemed that we stood alone, for Jesus sometimes permits us to learn wisdom by what we suffer. If we forsake him he will forsake us. Was it not hard work thus to stand alone? Were we not filled with the thought: "My God why hast thou forsaken me?" The brethren felt your position, perchance some one had compassion on you and began to pray for you. Then in answer to prayer he came to your aid, and as soon as he entered the pulpit in power, you knew it and the congregation knew it. The tongue was no longer palsied, but became like the pen of a ready writer. The words no longer conveyed only empty sound, but were spiritual and life-giving. When a man feels: "Woe is me if I preach not the gospel," let him cry out from the depths of desire: "Who is sufficient for these things," and Jesus comes to his aid, saying: "Lo I am with you," and he can say: "It is enough." It can never be known in time how many this one promise has saved to the walls of Zion, by preventing discouragements sufficient to crush the laborer. Jesus accompanies his ambassadors that he may impart to them his own character. By partaking of that character we are enabled to fulfil our office. Our holiness depends upon the constancy of our union with Christ, and without this holiness we are not fitted to bear the vessels of the Lord. We find in his love for sinners and for his disciples, a type of what our love should be.

A love for souls gives success in our labor; by it we speak as dying men to dying men, with persuasive and warning voice.

Patience must be mingled with love. An impatient minister poorly represents his Master. He must bear on patiently though sad deficiencies in church life oppress the spirit, though the most earnest appeals fall upon heedless ears, though the benevolence he recommends be slowly practised, though disunion take the place of harmony, though the support pledged him come but tardily and meagerly,—though such trials encompass him and pierce his soul he must find victory through the matchless patience of Him who endured the most obstinate “contradiction of sinners against himself.” The garden, the judgment hall, Calvary, all subdue the uprising of the spirit. We grow calm before the cross. Cherishing this patient resting upon Christ, we shall be a needed example to the brethren of meekness and forgiveness. We may not hope for an easier walk nor a better lot than that of our great Exemplar. “It is enough for the disciple that he be as his Master and the servant as his Lord.”

The brave defender of the truth finds Jesus his only inspiration. Boldness is caught from the old rebuke of Pharisee and scribe; fearlessness is inspired by Christ's dealing with the formal religion of the Jews. Repentance was commanded upon all, of whatever position or name, with unhesitating speech. National sins as well as individual sins did not escape rebuke. Organized wickedness awoke in him no timidity; no shrinking came over his spirit when the masses seethed in rage about him. Looking upon such a divine copy the soul of the laborer must gain nerve and calmness in peril, boldness in warfare. To every fainting heart he is saying: “fear not; for I am with thee: for I am thy God; I will strengthen thee; yea, I will help thee.”

By this constant presence, felt by thousands of his faithful laborers, we obtain a proof of Christ's divinity. Not an earthly form, moving with a limited circle of apostles, but a divine helper is he now, shedding radiance around the path-way of every toiler. By these considerations the minister is taught his deep dependence upon his Master. It must be Christ and him

only upon whom we depend. Natural talents, are his gifts, and we may not therefore presume to rest upon them. We see, too, that we are not to preach *about* Christ, but are to preach *Christ*, else the divine presence is not with us, and we exhibit the frail clay, not the hand of the potter. Forgetting Jesus, we grieve him and wound him afresh. The arrow with which we mean to penetrate the armor of his foes, falls spent, far short of its mark, save the Master of Assemblies direct and give it force. Mere human pathos has no living contact with souls; the excitements of mere animal feeling can never kindle a living flame. Zeal not caught from the inspiration of the Spirit, cannot move the heart entrenched in sin.

If Jesus is with us, then he has a deep and unwearied concern in his work. The thought should cause us to approach that work with a better consecration day by day. His concern must awaken our concern and make us newly zealous for his honor. He intercedes at the throne on high; then we need to live before the throne of grace in earnest prayer. To the true toiler it will be a quickening, glad thought that he is ever "laboring under the great task-master's eye." No sigh escapes his ear, no toil done for his sake loses its reward, no weakness finds him lacking the strength we need, no labor so arduous that we may not rejoice that we "are counted worthy." Unwavering trust becomes us. Prayerful walking by his side is the only safe, sweet communion. So we shall hear his voice thrilling, nerving, subduing, saying, "Lo I am with you always."

Sustained by this presence we shall find it our most blessed service to do his will amid severest trial and greatest weakness; the end of life can have for us no terrors, for the tomb is robbed of its prey and light streams from the heavenly gate upon the departing pilgrim. Soothed, strengthened, assured by him, we may take up as the victors song: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

ART. VIII.—CONTEMPORARY LITERATURE.

CYCLOPEDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE. Prepared by the Rev. John McClintock, D. D., & James Strong, S. T. D. Vol. I.—A. B. New York: Harper & Bros. 1867. Super-royal octavo, pp. 947. \$5.

This is the first instalment of a work remarkable for the comprehensiveness of its plan, and for the efficient measures which appear to have been taken to make it fulfil every reasonable expectation. The men who have taken it in hand are well known as patient and laborious scholars, and at the same time as men in thorough sympathy with the living world. They at once clearly apprehend the result at which they are aiming, and see what is necessary to its attainment. The work was projected fourteen years since, the labor has been divided, care has been exercised to insure a reasonable degree of fulness in the articles and to guard against serious inaccuracies, the works of all their predecessors in similar fields, and the ripest scholarship of the present day, are laid under contribution, that nothing may be wanting to success. The standpoint from which theological and ecclesiastical subjects are considered is, of course, Methodist, and the personal characteristics of the editors must certainly appear in a work where the supervision is so direct and influential as their plan contemplates.

But, making all allowance for whatever of this sort there may be, the work is one of great interest and value. It is a Manual of Sacred Literature which promises to cover the whole field, and to be so full that ordinary students and clergymen will rarely need go beyond it. Six volumes of about one thousand pages each will make no mean library of knowledge in this department, especially when only the essential things are intended to be said, and said in as few words as consist with plainness and accuracy. In the department of religious biography it is eminently full and satisfactory; and ecclesiastical history and theology receive much attention, without pressing into any undue subordination what specially belongs to Biblical literature. Indeed, in this last mentioned department it is more exhaustive than the work of Kitto or of Smith. The "Encyclopædia of Religious Knowledge" is about the only work that has been issued with a similar aim, but it covered only a small part of the ground which this traverses, and it wholly lacked the critical learning, the thoroughness and the skill which enter into this later undertaking.

But a brief notice can do very little in the way of setting forth the qualities of such a work as this. It will by no means be pronounced faultless by any careful student. We do not always accept its theology; but even when this is the case, we are glad to find that it does not suppress the evidence upon which different opinions rest. Its tone is manly, its spirit candid, its utterances thoughtful. In the article under the head of "Baptism," for example, we find some things said that quite fail to sat-

isfy, but the views of the Baptists are very fairly set forth; and in the article devoted to Freewill Baptists, we discover some slight errors in the statement of their ecclesiastical polity, but the general account, though necessarily brief, is one over which there is no good ground for complaint.

On the whole there has been no undertaking of the kind for many years which we welcome with greater cordiality, which we are more anxious to see carried to completion, and which more thoroughly deserves or will better reward the encouragement of clergymen and religious students generally.

THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT, considered in eight lectures, delivered before the University of Oxford, on the Bampton foundation. By Thomas Dehany Bernard, M. A., of Exeter College, and rector of Walcot. From the Second London edition, with improvements. Boston: Gould & Lincoln. 1867. 12mo. pp. 268.

It is always refreshing to meet a genuine book, and especially such an one as makes a real contribution to the body of religious thought. It is only now and then that a blessing like this is vouchsafed us, and when it comes it is like a gift of peace and strength from God. The Bampton Lectures have already a well-deserved reputation. The volumes by Mansel and Rawlinson have become standard works on both sides of the Atlantic, and have prepared us to anticipate yet other good things from the same general source.

Unless we greatly mistake, this last course of lectures, brought out by Messrs. Gould & Lincoln, will take their place by the side of the very best and most noticeable of their predecessors. Mr. Bernard's study of the New Testament has been critical, thorough and sympathetic, and he has wrought the material supplied by that study into a philosophical and admirable form. Clear in his conceptions, sharp in his analysis, exact in his statements, powerful in his grasp of a subject and philosophical in his method of developing it, at once rational and reverent, careful and patient in seeking out facts and tracing a point into details, and yet finding the proper end of his study only when he has put all things into their systematic relations,—he stimulates while he satisfies, and while giving much encourages with the assurance of more.

These lectures aim to establish the fact and unfold the method of progressive development of doctrine in the New Testament. The gospel of John is shown to be a divine voice carrying the hearer's thought beyond the point at which the synoptics had left it, in its different and fuller method of statement; the Acts exhibit that doctrine coming in contact with men's souls and wrought out into visible forms; the epistles take up that doctrine as it becomes vitalized in experience and carried forward to logical and practical results; and the Revelation exhibits it as a great organic force battling for mastery in the earth and at length gaining it. We have, first, isolated facts; then, comprehensive statements; afterward, principles are evolved and a system of religious thought is

built up, and then the well-defined and embodied faith struggles for supremacy and gains it, because it is of God and carries his pledge of victory. As Christ utters it, it is seed; by and by it becomes blade, and ear, and full corn in the ear. But for the fuller development which the sacred doctrine secures in the epistles, Christ's teaching would have been little less than a failure; but for this basis of the Apostolic theology found in the words of Christ, the first flood of opposition would have swept it away. Christ repeatedly stated the progressive quality of his teaching. The parables of the leaven and of the mustard-seed indicated it. His declaration that his disciples were not then able to bear what he had to say to them, his promise of the Spirit to lead them into all truth, and to take of the things of Christ and show them unto his disciples,—these and similar things lead us to expect such a progressive development of doctrine as actually appears, make it conformable to the laws of thought, and answer the objection, sometimes urged, that what are held as the vital and central doctrines of theology by evangelical Christians have no full and explicit statement in Christ's teaching, but, instead, are drawn from the epistles of men, originally addressed to a local church to meet a local difficulty.

But it is impossible to state, within the limits of a brief notice, the substance of an argument which in vigor and comprehensiveness is rarely excelled, and in spirit and style is every way admirable. It is eminently a book for these times, though it could never be out of season; and it is especially a book for the ministry, though no intelligent layman can read it without feeling himself fortified in his faith. For ourselves, we owe a debt of personal obligation to the author for the satisfaction and quickening which he has sent us through his volume. Its thought is as consecutive as a logical treatise, and its fervor as marked as the best manual of devotion.

STUDIES IN THE GOSPELS. By Richard Chenevix Trench, D. D., Archbishop of Dublin. New York: Charles Scribner & Co. 1867. Octavo, pp. 326.

The various works of Archbishop Trench have been welcomed with great satisfaction on this side of the Atlantic. Scholarly, yet never pedantic or obscure; vigorous, but ever thoroughly self-poised and wondrously calm; fresh and suggestive, yet exhibiting no ambition to appear original; fearless in the expression of his convictions, yet maintaining a reverent tone and a genial charity, he is sure to gain attention and reward study. This recent issue is really one of the best of all his productions. His work on the "Miracles" and the "Parables" found great favor and have become a sort of authority—but his fine insight into the deeper and subtler elements of the gospel teaching is admirably exhibited in these "studies." They bring out the results of much thought and considerable investigation over what he calls some of the "hard passages" in the gospels: for they are among the portions of the sacred narrative upon which much diverse criticism has been employed and from which very dissimilar inferences have been drawn. Among the subjects of study are Christ's Temptation, The Transfiguration, Zaccheus, The Pen-

itent Malefactor, &c. Something more than a mere exposition is attempted and accomplished,—the whole subject opened by these narratives is explored, critical, exegetical, theological and historical inquiries come in for the proper share of attention, and the practical uses of the doctrines drawn from the discussion are not forgotten. Even when the reader is unable to accept the opinions which are expressed, he cannot fail to be instructed and profited by the information which is brought him, and by the openings which are afforded into the deeper views of Christian truth which the volume exhibits.

NATURE AND LIFE : Sermons by Robert Collyer, Pastor of the Unity church, Chicago. Boston : Horace B. Fuller. 1867. 16mo. pp 313. \$1.50.

Mr. Collyer was born in Yorkshire, England, converted among the Methodists, came to this country as a good blacksmith and a somewhat effective Methodist Exhorter in 1850, met Lucretia Mott and Dr. Furness in Philadelphia, who strongly impressed him, became fully identified with the Unitarian body about eight years since, and is now a well-known and much esteemed pastor in the great western metropolis. His services, as a representative of the Sanitary Commission on the battle-field and at the hospitals during the war, brought his characteristic qualities into view and give him added influence, and his recent utterances in Boston at the preaching services in the Theatre, and on the platform during Anniversary week, produced a strong impression and opened the eastern market for his book.

These sermons are as unique as the history and character of the man. Their theology would be pronounced lax and defective by any orthodox critic, and their structure and form are wholly innocent of homiletical exactness. But they throb in every paragraph with the intense mental and moral life of the author; they have all the fervor of the camp-meeting, all the vivacity and exuberance of childhood, all the melody of a born poem, all the artistic beauty of a glorious picture, all the dewy freshness of a landscape in a June morning. The title of the book accurately describes them. They indicate a large ability to comprehend nature and a marvellous skill in translating life. They abound in beautiful word-pictures, they offer much that is adapted to quicken manly purpose and patient faith, they protest strongly against selfishness and indolence and nobly plead for magnanimity and heroism, they make a false and aimless life appear mean even to contemptibleness, while a true and beneficent life is lifted into nobility and transfigured with a winning splendor. Sermons though these are, they set every page ablaze, and make the book as entertaining to a reader of taste and wholesome moral sympathies as a romance of Scott or a drama of Shakspeare.

THE REDEEMER: A Sketch of the History of Redemption. By Edmond de Pressense. Translated from the second edition, by Rev. J. H. Myers, D. D. Boston: Am. Tract Society. 1867. 12mo. pp. 412.

Pressense is known as the ablest and most eminent evangelical native preacher in France. He is learned, vivacious, earnest, fervid, and a most pronounced Protestant without the slightest leaning toward the prevalent style of free-thinking. In this volume he has given us his matured thoughts and his glowing fervor over the great central theme of the Bible—Christ and the scheme of redemption. He discusses the Fall and the Promise—the Preparation for the coming of Jesus Christ—His Nature—His Plan—Christ as Prophet, Sacrifice and King. His method of developing his subject suggests Chalmers, though there is not the same mental massiveness; while, being a Frenchman, he now and then reminds one of Massillon in the flight and fervor of his eloquence, though he does not rise so near to the sun nor look it in the eye so like an eagle. But he has given us a volume which really adds something to both the literature and the exposition of the great theme. Faith, fervor and fruitfulness are the leading qualities of the man, and they find ample proof and illustration on these pages.

FIRST HISTORICAL TRANSFORMATIONS OF CHRISTIANITY. From the French of Athanase Coquerel the younger. By E. P. Evans, Ph. D. Professor of Modern Languages and Literature in the University of Michigan. Boston: Wm. V. Spencer. 1867. 16mo. pp. 284.

This is a suggestive title, though perhaps not wholly free from ambiguity; and the book is an interesting and significant one, though it is not easy to indicate the drift and character of its contents by a brief statement. There is an aim to exhibit the Christianity, pure and simple, and in its essential elements, as Christ taught it, and then to follow it onward from this starting point, note the various human elements that come in at different points and periods to modify and give it tone and shape, point out its successive phases and transformations, and exhibit their bearings and philosophy, and find the origin and causes of the great distinct tendencies and movements that have produced the leading Christian churches and sects of to-day. By "transformations" the author, therefore, really means the successive and practical developments of Christianity in theological dogmas and ecclesiastical forms; though he himself objects to the word *developments*, on the ground that it implies legitimate growth, which he is not ready to admit. We first find a Judaizing element coming in, represented by the apostle James; then a Hellenic contradiction and re-action which Stephen inaugurated and Paul embodied and emphasized; then a compromise between the two, to which Peter lent his influence; then a philosophic and devout mysticism which John symbolizes. The Judicial form, with some pagan elements added, grew up into Roman Catholicism; the philosophic form became embodied in the Greek church; and the scheme of faith of which Paul was the great exponent, asserted its supremacy in the Reformation and has fought all the great vital battles of Christendom.

Such are the leading ideas of the book, which is crowded with suggestive thought, written in a cultivated and pleasant style, and which eminently belongs to what is known as the domain of "liberal theology."

HISTORY OF THE AMERICAN CIVIL WAR. By John Wm. Draper, M. D., LL. D., Professor of Chemistry and Physiology in the University of New York, author of "A History of the Intellectual Development of Europe," etc., etc. In three volumes. Vol. I. Containing the Causes of the War, and the events preparatory to it, up to the close of President Buchanan's Administration. New York: Harper & Bros. 1867. Octavo. pp. 567.

Few books have appeared within the last ten years crowded with more varied and well-digested learning, greater strength of thought and power of expression, than the *Intellectual Development of Europe*. We were occupied a month in reading it, and the mind was kept fairly loaded with its material during most of that period. Draper is in some sense a disciple of the School of Buckle and Comte, though he is quite too strong and independent to accept any man as unqualified master. But he is forever in quest of law,—that is, natural or scientific law, and sometimes at the expense of that which is spiritual. He believes in Physiology, and he hardly exempts the human soul from its iron rule. Climatic influences are often more to him as moral destroyers and regenerators than false faiths or Christian missionaries. He gives the element of human freedom but a narrow circle, and makes its functions almost insignificant beside the grand work and stately movements of scientific law. Man is great in his eyes chiefly as a part of Nature. And few men have equalled him in the presentation of that scientific side of human life,—a side which mere theologians have perhaps too often been ready to distrust, ignore or exclude, just as he has seemed to us inclined to do with the spiritual and supernatural side.

It is in the same philosophical spirit that he has undertaken to write the history of the American Civil War. He believes that our struggle was inevitable and pre-ordained, brought on and wrought out by the irresistible might of forces ever at work in nature, and which laugh at our efforts to thwart their operation. He finds our antagonisms to be inherent, and sure to have a deadly fight for mastery. And so this volume is devoted to an exhibition of the physical characteristics of the country, the character of the population, the antagonism induced by climate and other causes, the gradual development of the two geographical parties, their struggles for supremacy, and the rupture between them. We hardly need to say that these points are treated with marked ability, that the views presented are eminently broad and comprehensive, and that the study is conducted from an elevated stand-point, and in a spirit at once philosophical, appreciative, patriotic and genial. It is by no means a new field of inquiry, but no predecessor has explored it so thoroughly or brought out so ample results as he. The present volume is in some sense complete in itself, as we are carried by it quite to the rupture. The paper and type are magnificent.

DISSERTATIONS AND DISCUSSIONS: Political, Philosophical and Historical. By John Stuart Mill. In Four Volumes. Vol. IV. Boston: Wm. V. Spencer. 1867. Crown octavo. pp. 460.

Respecting Mr. Mill's ability as a fresh, clear, profound, analytical thinker, the time has gone by when there was ground for debate or need of testimony. He has won a position of rare eminence; he has proved his right to it on so many different lines of argument, and fortified himself in it by such an array of evidence, that nothing but an audacious criticism, or an unscrupulous jealousy, or an insane partisanship, would attempt to dislodge him. He is at home alike in the field of metaphysics and of political economy; the classic literature of Greece and the statistics of crime in Spain are studied with exhaustive thoroughness; he can turn at once from Plato to Lord Derby and criticise the Ideal Republic and the Reform Bill with a penetration that goes to the heart of the matter; and lay aside the profoundest treatise on jurisprudence to plead for female suffrage with such cogency of logic, affluence of illustration and skilfulness of method, that a large minority in the British House of Commons responds to his words with an emphatic vote.

This last volume of the present edition contains eight papers; the earliest of which appeared in 1859, the latest in 1867. The variety of topics is noticeable, and there is not one of the papers but will repay a careful reading. He writes on Reform, Psychology, the Contest in America, Plato, University Education, &c. The fifth paper in this collection, on our national struggle, was written in 1862, after the danger of a rupture between England and the United States had passed over, and it produced a decided impression on both sides of the Atlantic; and the last paper in the volume is the Inaugural Address delivered at the University of St. Andrews, in February of the present year, and read with so much interest on its re-publication in this country. The religious philosophy of Mr. Mill is less definite and satisfactory than could be wished, and the positive, almost dogmatic, tone in which he often utters himself detracts somewhat from the satisfaction with which one reads the various works which he has sent abroad; but no candid and appreciative reader can follow him through these discussions without receiving many eminently fruitful suggestions, and finding his mental nature braced up as by some remarkable psychological tonic. The mechanical excellences of the volume are in keeping with what appears in the best of Mr. Spencer's issues, and no praise need go beyond that statement.

OLD ENGLAND: Its Scenery, Art, and People. By James M. Hoppin, Professor in Yale College. New York: Hurd & Houghton. 1867. 12mo. pp. 468. \$2.

After all the works which tourists have given us, containing photographs in ink of the notable objects and historic sites and renowned men of England, this volume of Prof. Hoppin has a sort of attractive freshness about it that is every way delightful. It is the familiar account of a

man who has a keen eye, a discriminating intellect, a susceptible soul, a healthy taste, and a happy method of telling what he sees and how he is impressed. He pictures England and reveals his mental self at the same time. There is an admirable spontaneity about his utterances, as though he was not at all trying to make a book that should reflect credit upon the author, but was, instead of this, endeavoring to gratify his friends by reproducing, in a dry, clear light, the objects and impressions and experiences which gave zest to his visit, and which he hopes may be pleasant and serviceable to them. It is a most welcome addition to this department of literature, and ought to have a place in many a carpet-bag which is to be packed for a summer excursion or a vacation ramble. It will tell the reader who has never crossed the ocean much which serves to give England a familiar look, and it will enable one who has traversed the territory to live over not a few of his best days among the parks and castles, the landscapes and the lakes, the cathedrals and palaces, the monuments and the men, of the fatherland.

FAMOUS AMERICANS OF RECENT TIMES. By Jas. Parton, Author of "Life of Andrew Jackson," etc. Boston: Ticknor & Fields. 1867. Crown octavo. pp. 473. \$3.

Mr. Parton is a characteristic biographer. He selects his subjects on a principle somewhat similar to that which governs Mr. Carlyle in making out his list of heroes. He takes to strong characters: the more angular and erratic they are the more powerful seems to be the attraction. He explores among the gigantic fossils if he goes into the past at all, but he is so much a man of the present that he mostly confines his historical studies to his own age and country. He became known to the public as a writer through his "Life of Aaron Burr," in which he made full proof of his audacious independence, and he reached his greatest eminence when he gave to the public his third volume of the "Life of Andrew Jackson."

The "Famous Americans" here presented to us are Clay, Webster, Calhoun, John Randolph, Stephen Girard, James Gordon Bennett, Charles Goodyear, Henry Ward Beecher, Commodore Vanderbilt, Theodosia Burr and John Jacob Astor—a varied and striking group. To say that these portraitures are vivid and interesting is to state only a part of the truth; and they are hardly less so when the reader is unable to approve the reasoning or to endorse the verdict. But Mr. Parton is a most laborious and painstaking collector of facts; he thoroughly studies his case before he commences the statement of it; and though at first view he may seem to be indulging in satire, or busy with a philippic, or bent only on carrying his point with the reader, a fuller acquaintance with him will show that the care with which he writes is scarcely less than the patient laboriousness with which he had previously studied and explored and collected. He is a master of strong, direct, forcible English, and, though he does not scorn ornament, he only uses it when it can be made to set off a rugged strength.

These biographies are all ably written, and are both instructive and suggestive, even when they fall of being satisfactory. It is very obvious that Mr. Parton is not overstocked with reverence or delicacy; his prejudice against the piety of the day is so strong that he can hardly do justice to anything which involves the religious element; but he does not, like Carlyle, become so dazzled by power and genius as to gloss over the immoralities and vicious expediencies which crop out in the lives of his subjects. Among these biographical portraiture we have found special satisfaction in sitting down over his delineations of Randolph, Bennett, Theodosia Burr and Vanderbilt. There is no danger but such a work will find readers, and they who quarrel most frequently with the author will turn again and again to his magnetic pages.

• **VENETIAN LIFE.** By W. D. Howells. Third Edition. New York: Hurd & Houghton. 1867. 12mo. pp. 401.

Mr. Howells was for some time a resident in Venice as a representative of the United States Government, so that he could study the history and life of the unique city with the advantages afforded him by leisure and his official position; he carried high expectations, strong sympathies and a susceptible nature; he observed with a critical eye, asked questions with the freedom of a genuine Yankee, and conducted his explorations among the notable and insignificant objects, the dignified history and the traditional legends, with a patient pertinacity; and he has shown himself capable of discrimination in his judgements and able to tell the story of Venice in a thoroughly interesting way. As a result he has given us an eminently readable book—not profound and exhaustive, but sketchy, genial, companionable and instructive. The poetry and the prose, the impressive and the ridiculous, that which wears a mournful majesty and that which exhibits chiefly the pitiable weakness and the amiable folly of the Venetians, the glory of accumulated art and the shame of petty tyranny, stories that thrill and kindle, and superstitions that excite surprise and contempt, the gayety and the grandeur of bygone times and the heroism and hatreds of the present,—all these are brought distinctly to view on these pages. Next to making a visit to Venice the reading of this volume is effective in exhibiting the marked peculiarities of Venetian life, and its successive pages and pictures will not fail to vivify the impressions which were made while the reader was threading its narrow streets or traversing its canals in the gondola.

THE
FREEWILL BAPTIST QUARTERLY.

No. LX.—OCTOBER, 1867.

PREACHING TOURS IN INDIA.

The cold season of 1866-7 was devoted to four excursions into important and interesting sections of country. It will be the object of this paper to speak of some features of missionary life in connection with these itinerations, which form a prominent and attractive part of our work in India. The writer has frequently heard the remark in America, "*I wish we could know more about the daily life of our foreign missionaries,—how they live, how they work, how they feel,—so that we might get a more correct and distinct idea of their real position and prospects, in order that we might more intelligently sympathize with them, and pray for them.*"

Now this is natural enough. Such a knowledge would greatly enhance the interest that our friends at home take in our work and would undoubtedly prove a blessing in more ways than one to the mission. But we labor under quite a disadvantage in this matter. When in the heat of action, or when worn and weary from the toil of the day, the mind is disinclined to such a service as calm reflection requires; and this alone can provide the materials for such a composition, be it letter, journal or essay. How many times during these few months have I longed to give my American friends some pictures of every-day life in India! But either work or weariness has driven the longing away. A mere traveller could do this at his lei-

sure, and it might not prove to be a losing operation to send a man who is apt with the pen and pencil as special reporter and artist to the foreign mission fields. Such a person could not fail to find topics and subjects enough here, and he would have time to "work them up," as editors say. With the above qualifications, and a heart thoroughly in sympathy with the missionary enterprise, a man might render precious service to both the home churches and the heathen world.

The reader will bear in mind that some of the greatest travellers of our times have not been men of this stamp. Making extensive tours through regions where the representatives of the church are battling against the systems of superstition that have stood for centuries, these men either hold their peace or intersperse among their writings sly thrusts at a religion whose ambassadors, in obedience to its Founder's last command, are lifting the standard of the Cross on every shore. Had Livingstone's heart been in Bayard Taylor,—the foremost of American tourists,—his Books of Travel would have found a warmer response in the Christian reader and would have stirred a multitude to a sense of duty to the millions sitting in the darkness and desolation of paganism. The world has not yet seen the man who, with a right heart as well as a right head, has made extensive explorations and researches in the four quarters of the globe. But such a man must surely come, and that quickly.

In the present narrative I shall aim at nothing more than a simple running account of the principal incidents of the four tours which our party were enabled to make into the adjoining districts. The reader will see us on the move and in camp,—now loudly vociferating to a stormy audience, and now calmly preaching to a company of believers,—once in persecutions for Christ's sake, again in praises over some wayward soul that has turned its face toward the cross,—at times in sadness asking, "*Who hath believed our report?*" and at other times exclaiming in joy, "*The Lord hath done great things for us.*"

BANCOORAH.

Bancoorah lies sixty-five miles to the north of Midnapore, and being the centre of a large and populous district, it is a prominent town. We had learned that no missionary was stationed there, and hence the project for visiting the place during the cold season. The members of our mission had thus far found plenty of work to the south and east, so that none ever went there. It was a couple of hours before light one cool November morning that our party started out on the north road, that leads right past our mission premises. But who make up this party? You must know each individual. Well, there is our good brother Mahes Chund Roy, the Bengali native preacher, and as clever and companionable a fellow as one could wish for a colleague. You will hear him preach to the crowds that stand long and still to hear his friendly, earnest words. And you will listen, too, to his tender and fervent petitions to God in behalf of his wicked countrymen. Suffice it to say now that he is a true, happy, working Christian, who loves to pray and sing and preach. Next comes my boy Kali,—a tall, sharp, jet black chap, who will cook my curry and rice, etc., and be a complete Jack-at-all-trades for a rupee a week. After him walks Don,—a beautiful gray Arab, and as intelligent a pony as you ever rode, and his keeper at his heels. What next? Two rude carts, loaded down with the tent and camp articles, drawn by bullocks, that can on an average be warranted to make two miles an hour, and from fifteen to twenty per diem. The drivers sit nodding, save at painful intervals, when you shout out to them to “hurry up,” and yawning and leaning forward, they begin twisting the bullocks’ tails in order to get up a little speed. On Don the Padri Sabib sits, whistling, I fancy, as usual; and now you have the party. Kali carries my fowling piece, which will contribute not a little towards keeping the camp in good cheer. Mahes starts in a smoke. Sucking that ugly pipe—I wish all pipes and cigars were in the maclstrom off Norway and smokers had to go there for them—he leisurely walks along. This is a nation of tobacco-smokers and chewers, even the women and children are given to the use of this filthy weed, and it conduces to national idleness and stupidity. This

is the mildest charge that can be brought against tobacco, and here I drop it for the present.

At day-light we have made four miles. The pilgrims on their return from Juggernath are moving homeward. Thousands of these poor creatures have fallen by the way, and hundreds more will yet lie down to die and be devoured by crows, vultures, dogs and jackals before the vast multitude shall have returned from this visit to Puri. We now have a chance to begin work. Much of the seed here has to be sown by the way. O, is there not one tender spot in this hardened pilgrim's heart? We generally find these persons less confident and more receptive on the return than when going to their shrine. Some of them make large concessions,—but still there seems to be very little real sorrow for sin and hearty desire for holiness. It is nevertheless a very precious privilege to preach to these pilgrims. They carry your words and tracts far into the country, and though we lose sight of them, He watches over them who hath said concerning his word, "It shall not return unto me void."

In a nice little mango grove, sixteen miles from home, is our first camping-ground. It is noon, and all hands fly to cooking dinner. I have walked full two-thirds of the way, and while Kali gets my meal I nap it under a tree. Each day I walk from half to two-thirds of the way, unless I gallop ahead, which is not always convenient. Then again, when walking it is easy to pick up game enough to supply camp. Along this road wild pigeons abound, and the natives are fond of them. Another frequent bird is a sort of diminutive crane, called by Europeans the paddy-bird. Dozens of these are seen about, and answer to fall back upon when nothing better can be found.

But you must see our camp. There are two small tents. The natives have one shaped like a little house, only that there are no walls, the roof sloping down from the bamboo ridge-pole to the ground, where it is fastened by pins. One end of this is closed in and the other is the door. Straw and mats make a very comfortable sitting and sleeping place for them on the ground within. This tent can accommodate forty natives, being wide enough for two rows of sleepers from end to end. The little fireplaces, made of three stones, on which the food

is placed in an earthen vessel, the fire burning below,—are arranged under the trees near by. Now please look into my snug little home. Fancy an umbrella ten feet high, with a long pole firmly erected in the centre and the cover reaching to the ground. There are five equal sides, with a slit in the middle of one for a door. A small opening above allows a current of fresh air to move through constantly. Pins fasten the edge of the canvas all around to the earth, so that by proper stretching we get an area of from twelve to fourteen feet in diameter for a floor. This tent is opened and hoisted or lowered and folded, exactly like an umbrella. And it is so light that one person can easily carry it off on his shoulders. It is just the thing for quick marching or flying trips across a country where carts cannot go,—and hence a very convenient thing in India.

And now can the reader guess what I have been describing? An American soldier's tent. This identical one stood, with hundreds of others, on ground made doubly sacred by the blood of a second revolution. See the pencillings on the canvas,—the prominent one is the figure of one of the "brave boys in blue" with a pipe in his mouth. We can forgive him, for the rebels found there was something besides smoke in the Federal lines. Dr. Bachelier brought out this tent four years ago,—and how stupid I was not to bring one too. A tent from Fremont's, Butler's or Grant's army,—why, I would rather have such an one covered with honors and patches than a new one, spotless as table linen, that has never sheltered a hero.

How *could* I help this digression? A rough camp bed, a table and a box or two, a stool, the bag of grain and the "shooting irons," constitute my set up. Now, while I am putting away this pigeon-stew and a moderate hillock of rice, please notice the gathering crowd. We are close by the police station, and it has been generally announced that the missionary doctor has come. So look at them. We shall have a fine audience to preach to yet. Nor is it any discredit to the poor creatures that a sickness or a sore or something else of this kind has brought the most of them. Mahes is stirring his curry over the fire, still he can't wait, hungry and tired as he is, but must open the discussion. "*Well, my brothers, what god did you*

worship during the famine?" The question fell like a bomb into the little company. It sets a few to thinking, but the most of them to jabbering. All right. They will be ready to listen soon. I am through dinner first, because Kali is expert at cooking. Now for a talk. The people collect around me as I sit near the tent door. They make their salams, and several begin telling of their pains. Here is an old man,—a police inspector,—who claims acquaintance on the score of living in Patna bazaar when I was a boy. He knew the "*budha saheb*," or old gentleman, and inquires about "Johnny baba," my brother in America. It is amusing how these people love to be recognized as old friends. I know several old women who insist that they saw me born, and always mention this when we meet. With one of them this speech means a little *bukshish*. A number of poor patients are supplied with medicine. Those able to pay have of course forgotten to bring money, and must go back empty-handed. I knew an old deacon in New England who always forgot to carry along his purse when he went to meeting. Wonder if he didn't go home *empty-hearted* sometimes? We have a good preach. O, how refreshing it is to talk to eager listeners about the Saviour's wonderful love! The brother in America who has to preach to sleeping Christians would relish talking to wide-awake heathen, I assure you. Night came, and sound sleep we hope, to those weary from the first day's journey. But all night long our slumber was broken by the shouts of the farmers who were frightening away the bears from their sugar-cane fields. These brutes do much mischief at this season, for they have a sweet tooth.

Before light the next morning our tents and traps were lashed to the carts, Mahes's pipe lighted, and the bullocks were crawling northward. I remember that morning for a grand miss. Shall I tell you? It was just light enough to see without the lantern. From the saddle, away to the left through a bit of low jungle, I saw a peacock. The large bird sat proudly on the lowest bough of a little tree, so that his magnificent tail hardly cleared the bushes beneath. "*There is a royal roast for us*," exclaimed Kali, and Mahes spoke for a supply of quills. Taking my bearings and fowling-piece I entered the

jungle, saturated and dripping with a heavy dew. I found it higher than it looked to be from the road. It rose above my head and shut out my view completely. Then again it was so dense in spots that I could not hold a straight course. By a kind of vermicular process I had made my way with difficulty into a little opening, when turning round I saw my bird handsomely perched within half a shot. I had passed him. He saw me first, and before one could bring a gun to level, he dropped into the low jungle path and ran away, to be seen no more. Visions of a lordly meal! How they dissolved into thin air! Wet and disappointed I plodded back to the road. How many a man would rejoice, who has all his life long chased and missed some grand peacock, could he at last place his torn and bleeding feet on the high road that leads to God and heaven!

Sixteen miles more this second day brought us to our old camping ground of a year ago at Gurbater. That evening we preached to a large congregation in the bazaar. Some of the sophists of last season were present, but did not attempt to debate the old questions. I had just taken my cup of tea upon returning to camp, when Mahes brought in a very earnest man, who wished to converse about our religion. Ram Bullum Mullik was his name, and he was a merchant living a day's journey away. I was peculiarly impressed by his earnestness,—which is a rare thing in a Hindoo. I mean a sincere earnestness. He freely confessed that he was in search of the way of salvation,—that he had as yet gained no hope from his own religion, but was still inclined to believe the priests and hope on. When I had spoken to him a few moments about Jesus Christ, and was telling him that He was a present and a perfect Saviour,—I cannot forget how the man's face brightened as he exclaimed, "*What words! O what blessed words! I never heard such words before.*" He sat and conversed till quite late, and as he was leaving, expressed the hope that we would visit his village and preach to his neighbors about this Jesus. Taking a gospel and a tract or two he walked away. That night, and often since, have we prayed for that earnest man. Will the pious reader do likewise? Write his name on the list you carry with you into the closet, and faithfully present it there before the mercy seat. Another season we hope to visit his village,

and then may speak of him again. And, do you know dear reader, that even in this dark land there are not a few who, like Nicodemus, would come "by night" to learn of Jesus? Fear of persecution keeps them away. *Pray for them.*

The next sunrise found us several miles on our way. The principal event of this third day that I can now recall, was a long "wild goose chase" after a couple of manikjurs. This is a large black bird, nearly the size of a turkey, with a beautiful snow-white collar. The English name for them is *Beef-steak bird*. And really the two large slices cut from the breast, if properly cooked, pass for an excellent counterfeit, so much so that they remind you of good beef-steak. One such bird would furnish camp with meat enough for a day. Hence it is economical shooting, provided always that you get your game, as I didn't. When evening came we pitched in a bit of a grove, close by a shrine, this time forty-eight miles from home. Throughout the day we had found no good opportunity to preach, save to the pilgrims and stragglers along the road. But now came a chance. A magnificent moonlight, a cloudless sky and a refreshing sea-breeze combined to invite the people to the missionary camp. At first, of course, came a crowd of boys and girls—many of them naked—and this forming a nucleus, the people began to gather. Mahes beats the bush this time. Sometimes I prefer to myself. You understand what this means. The first speaker does it,—i. e.—he brings out and collects the audience. At our regular preaching-stands in Midnapore bazaar, this work sometimes requires no little skill. When Mahes is well under way answering objections—exposing religious frauds practiced by the priests,—showing up Hindoo atonement, etc., one young fellow steps aside from the company and in a loud, shrill voice sings out to the villagers,—“*Come, come quickly and hear these Pundits.*” Presently there is an out-coming from the houses and our congregation is doubled. Two or three hours in that calm moonlight did they stand eagerly listening to the gospel. This was new ground, our former tours having never extended farther than last night's halting-place. As the police-bell struck ten we sent them away. And it was cheering to see them go not hooting and laughing as sometimes,—but

thoughtfully inquiring of one another about the things they had heard, and expressing in many ways their interest in the new religion. Such, kind reader, is a little scene in our work. It is often repeated, and serves to encourage us. May it not be that not all of the precious seed sown on such occasions is like that which fell "by the wayside," "upon stony places" and "among thorns?" The missionary among the heathen cherishes no sweeter hope than this, that some,—be it never so little, a few grains only it may be,—has fallen "*into good ground,*" and shall yet yield an abundant harvest.

The fourth and last day was one steady pull of seventeen miles, which our bullocks seemed to feel very much indeed. These poor feeble quadrupeds were certainly glad when we reached Bancoorah, with a prospect of a week's rest before them. The country through which we passed on this day was strangely barren as it regards settlements, and but few people were on the road. We made a very early start and got through at 2 P. M., and as it was Saturday, provision should be made for the Sabbath. We sometimes have heathen employees who disregard the Christian day of rest, but this season I was determined to keep no one in my service who would not conform to the regulations of our camp. All buying, all unnecessary work, all roving, and in short all acts outwardly in violation of the fourth commandment are strictly forbidden, so that our camp may be a standing witness to the heathen of the beauty and benefit of the Sabbath. And just here I must say that one of the great obstacles to our work in India is the almost uniform desecration of the Sabbath on the part of the English officials. Well, just as we were nearing Bancoorah we came upon a beautiful grove of Mango trees, which seemed alive with turtle doves. This is the well-known collared turtle, (*Turtur risoria*) very common in India. It is doubtless closely related to the turtles of Palestine, about which we first read in Gen. 15: 9, where Abram is commanded to offer it along with other sacrifices. And in the Levitical law a pair of turtle doves or of young pigeons are always prescribed as a substitute for those who were too poor to provide a lamb or a kid. And from its plaintive note, may it not be, that David in Ps. 7: 19,

pouring forth his lament to God,—likens himself to a turtle dove? These birds are delicious food, and a good supply of them was obtained for the morrow.

And now, reader, you find us, after four days' travelling, camped under an immense banyan tree, directly in front of the government Court Rooms and Offices, at Bancoorah. We are sixty-five miles from home and thirty from Raneegunge, a railway station, eight hours from Calcutta. It is Saturday, and we are hungry and tired. All the needful arrangements for the Sabbath are made, and after dinner, which I just recollect was dreadfully late, much to Kali's discredit, we require no pressing invitation to sleep. Sunday morning our work begins, and on next Sunday evening it must close, for we have only eight days for Bancoorah. The sun had not yet risen on Sabbath morning when, having invoked our Father's blessing, we—Mahes and I—walked away from our tents toward the bazaar. This is one of the finest bazaars I have yet seen in India,—broad, straight, and usually clean, closely crowded with all sorts of shops on both sides. Directly in front of a fine market place, where already a few men and boys are standing, we make a stand, and Mahes begins chanting a Bengali hymn. The multitude are not slow in gathering, and in five minutes we look out upon a sea of upturned faces. A number of the municipal police stand beside us, as if their red turbans and ebony cudgels could awe the crowds into order and good behavior. These government police are a nuisance. They can never quell a row. Moreover they are, in Bengali at least, such a low set of fellows, picked up from the very dregs of society, that their presence actually serves to stir up and stimulate a fray. Mahes had not proceeded far before it became evident that there would be disturbance. Interruptions from all quarters, saucy questions, jokes and gibes, these are the symptoms of a convulsion in the crowd. Pretty soon came reproachful epithets, vile nicknames and angry words. Poor Mahes was making little headway in such a tempest. The violence of the mob might vent itself on his person, I feared, for these heathen hate with the deadliest hate those who have renounced idolatry and become Christians. They can't hate

foreigners so bitterly and so terribly as they do these deserters from their own ranks. So I advanced to my brother's aid. Although the people were calmed and hushed for an instant out of a sort of servile respect which they have for whites, still the repressed rage very soon got the better of this make-believe respect. And now for a singular style of warfare. The animating spirit of it is a settled determination to hear nothing of Jesus Christ. Every weapon which Satan has taught these sinners to handle is now brought into active service. Look at this seething crowd! See rage knit the brow and flash in the eye! See lofty disdain turn up the nose and reach out the finger! See hot anger agitate the whole frame and then leap from the lips, like an electric charge from a thunder-cloud! O, if you wish to study human depravity in all its dark and dreadful detail, only stand and calmly look for an hour into such a scene as we witnessed in this Bancoorah bazaar on that lovely Sabbath morning! But I need not invite either Americans or Englishmen to India, for in those happier lands I have seen pictures of the world of woe, which for depth and density of vice and for devilish rage and rancor, are truer photographs of the hell that the Scriptures describe. For one full hour the storm lasts, and then we quickly withdraw, for it is of no use to preach to a foaming mob. A miserable rotten Hindoo priest could do it, but no decent person can. How did Gen. Butler succeed in stumping it for Horace Greely in the fourth ward of New York city? He poured a most scathing philippic upon the heads of the same furious rabble whom Seymour could calmly address as his "friends."

Upon returning to camp I found that Mahes was low-spirited, and a little discouraged. "*This is a hard spot, Sahib,*" said he, as we were walking home, and the poor man felt vastly more than he said. And right here let me say a word about the trials of our native preachers. When we go to a new place, where there are European residents, we are invariably invited into their company, and often cheered by them in our work. But there is rarely such a privilege for our native brethren. They find no one outside of our little circle who will care to extend to them the commonest civilities of

life. They are not only hated but maltreated by their countrymen. Rich men look down upon them with contempt, and poor men do the same. The lowest caste Hindoo regards himself as this outcast's superior. All this has its influence upon our native brethren. Would it not also have its effect upon us? I have seen the silent tear stand in Mahes's eye, as the thought came over him, that he was friendless among his heathen countrymen. But the Lord made his heart firm again and dried the falling tear. These remarks will show why the conversion of a pagan is hailed with such rapturous delight by our native Christians. There is a keenness of relish which they experience, which we cannot know, and let us thank God that it is so. May the Lord greatly increase this joy in their hearts.

I called Mahes into my little tent and tried to cheer him up. The Lord gave me just the words for him. And as he was passing out I remarked that even this day—our first day—the blessed Jesus,—whose ambassadors we are,—could send us a "*token for good.*" At eleven A. M. and three P. M. came our regular services in camp. Nothing need be said of these except this, that they are conducted like our Chapel services at home,—the sermon, the Sabbath school and the prayer meeting as usual. Several Hindoos and a Mussulman or two attended these meetings, sitting on the straw at the door of the tent and listening attentively. Mahes and I always take turns at conducting these camp services. These, together with a morning and evening preach in the bazaars, and sometimes a market to attend at noon, where an immense audience can be secured, you may be sure makes the Sabbath a working-day with us.

Very near our camp stands a queer-looking brick edifice, with a number of pillars in front, capped by several minarets. On a solid floor of masonry, that extends out several feet from the building, at intervals of two or three hours, a tall, gaunt, long-bearded man, wearing flowing robes and a large white turban, appears, and goes through what an American might mistake for a doleful solo in a minor key. From the gruff bass he rises by sundry jerks to the shrill soprano, and in certain

passages soars up into the most ethereal falsetto. Can you guess what all this means? He is summoning the Mahomedans to prayer. His words are Persian, or a corruption of it. A regular number of times between sunrise and sunset he stands and calls. And at his word the disciples of the Prophet begin their bowings and turnings and genuflections, at which they are somewhat more expert than either Dr. Pusey's or Dr. Dix's congregation. In the shops, on the street, anywhere, and everywhere, with face toward Mecca, these Mussulmans pray at the given signal, and then betake themselves again to their life of fraud and profligacy.

At 4 P. M. that Sabbath we made our second visit to the bazaar. As I am walking rather briskly away from the old banyan I notice a man, who makes his *salam* and follows me. We take another course this time, and finding a more quiet locality than the market-place of the morning, succeed in getting a good hearing. And at nightfall, upon reaching our tents, an earnest voice is heard in conversation with Mahes. Presently, while I am still taking my supper, the native preacher enters and introduces an inquirer. About this man, kind reader, you must now learn. And I wish you could feel that thrill of joy which we did upon receiving this "*token for good*" from the Lord. The man's name is *Bastam Charan*, and he is a trader in spices, of a good caste, i. e., according to Hindoo law, not a low caste. He is a very serious looking man of about forty years of age. Now to his story. He is the man who met me under the banyan and who stood through the two hours of preaching in the bazaar, so intently listening to our words. He heard that "Jesus Christ's men" had come to Bancockorah, and he was anxious to see them. So he had quietly followed us to camp. There he sits on the straw, only a couple of yards away from me, and shall I tell you what he says? A year or so ago two native Christians visited Bancockorah, and from them he obtained a copy of the Gospel of John. They were not very exemplary men, for they frequently indulged in strong drink,—but the book they left him was thoroughly read and reread, until he became convinced that Jesus was the Saviour of the world. Since that time he has

led a life of prayer, and believes that the Lord Jesus hears him pray, and that his sins have been forgiven. And now he is very desirous that a Christian church should be planted here, so that he can openly confess Christ. And you should have heard him beg for a missionary and a school at Bancoorah. He saw all his friends going down to destruction, and his soul was filled with an unutterable desire to help and save them. We had a very interesting and satisfactory talk with this dear man. And his presence in our evening prayer meeting gave us courage and comfort. During our stay he came twice daily to our camp for instruction, and seemed so grateful for every word. The men who gave him the gospel were doubtless merely nominal Christians, connected with the Church of England Mission, but how mercifully the Lord blessed His Word to the quickening and saving of this soul!

Another day, as we were going down to our preaching-stand, an old man accosted us. He had been waiting for us and was anxious to speak about Christianity. Many years ago he was employed as teacher in a mission school, and since then had had no faith in Hindooism. Being one of the order of priests, he had six hundred disciples, to all of whom he had taught the doctrines announced by Christ. He tried to serve God in spirit, but was afraid to come out from among his own people and put on Christ publicly. If he did this, however, his disciples would doubtless follow him. But the main point with him was this: "*Do come and plant a Christian church here.*" He would give no assurance that he would join such a church, but for the good of his friends and the well-being of the community in general, he wanted it. The old man was a head-constable, and distinguished, I was happy to find, for good behavior and honesty. How much of truth there might be in his story I shall not attempt to decide, but one thing is evident, i. e., his mind had been deeply impressed with the value of the Christian religion, and he was anxiously desirous that his friends should know and believe it. My dear reader, forget not to pray for these two men, so different, yet both so interesting. And pray, too, for others like them, whom some leaflet from God's precious Word has awakened to such a

sense of sin that they would see Jesus and are now waiting and watching for the world's great Redeemer.

But a paragraph about a few more little things must close what I have to say of Bancoorah. The English residents,—a Civilian Judge, a Doctor, a Police Superintendent, and a Magistrate or two, were very kind to us. They called at the umbrella tent under the banyan, and I called at their bungalows. They are without a chapel or regular means of grace, but this is a common thing in India. One Sabbath morning a note came round stating that "*prayers would be read*" at the Circuit House at noon, but my camp service prevented me from going to hear them. One thing I wish to put down to the credit of these gentlemen. They all, without exception, expressed a lively interest in our missionary work, recognized its importance, appreciated its blessed results, and wished it large success. And two of the officials, having heard of the rudeness and insolence of the young men in the bazaar, very kindly proffered their services to suppress all disturbance and maintain order. But these were gratefully declined for obvious reasons. We can find people enough even in Bancoorah who will hear us respectfully, and then again preaching to an audience kept in subjection by an armed force, would amount to very little at best. The English school here is thriving finely, and has about one hundred pupils. The Head Master, Babu, had been located at Balasore, and spoke in eulogistic and grateful terms of Rev. R. Cooley, once our missionary there. More about these schools will be said farther on. The Famine Relief Committee had a meeting to which I was invited, and the speaker mentioned an amusing incident which you may wish to hear. It appears that quite a number of orphans, as it was supposed, were under the care of the Committee, and one day it was proposed that, now that the distress was over, these children be made over to the Church Mission School at Burdwan. At the very next meeting of the Committee the parents of about one-half of these children appeared and implored the gentlemen to give them back their little ones, rather than send them where they would lose caste. The ruse was a grand success, and many hitherto "dead" parents were brought to light. Eight

days had well nigh passed. It was Sabbath P. M. of the last. We had, with two or three exceptions, gained a good hearing every morning and evening. I proposed to Mahes that our last preach should be where our first had been. He cheerfully consented, and so we walked to the market-place. There had been a change in the disposition of these people. Many of them had listened to the gospel at other points in the bazaar, and they felt that we were their real friends. A very large company, full double that of a week ago, came together and stood, quietly and eagerly catching every word. Mahes did admirably, in both the tenor and temper of his discourse. Until past sundown we preached to this immense congregation. The rogues were there, who raised the row last week, but they dared not try it again. Some men asked serious questions and all looked thoughtful, and we could not but feel that the Lord, by his own presence and power, was holding in check the turbulent passions of these men, and that His Holy Spirit was convicting them of sin and inviting them to the Saviour. A few parting words,—a number of books given to those inclined to read and think, and we turned away towards our camp, amid many pleasant salams, some of which, I doubt not, were sincere and heartfelt. And that night we closed, as we began, our work at Bancoorah by invoking our Heavenly Father's benediction upon it all.

On Monday morning as the jail gong struck two, our carts moved out from under the old banyan into the Midnapore road, and the bullocks, headed homeward, stepped off at a brisk rate. But what is this? A large black bull, fat and sleek, and ugly too as possible, comes bellowing at us. He is a god, worshipped and fed by hundreds along this street, and I fancy he now comes to revenge on us for defamation, for we have repeatedly alluded to his *taurine* majesty with a hump on his shoulders, in our discourses. We drive him, however, with stones and clubs, and now he has fallen behind, and we are treading this silent street amid the stentorian snoring of the sleepers on either side.

Let me tell you a story about this very bull. One evening while returning to camp, I perceived that the old beggar was

ed on in the star-light. Don had made ten miles, the sun was just lifting his fiery head above the horizon, when Min met me with Dr. Bachelor's "tomtom." Shall I introduce the parties? Min,—God's best gift to a missionary—is my dear wife. Cuddled down at her feet on a low stool, sits Allie, our first little famine-orphan, whom I brought home from the Infirmary. She seems as glad to see her "Papa" as if she was white. The "tomtom" is something like a dog-cart, has two wheels, carries two persons, and is drawn by Peter, a jet black pony, who trots along with us at a very thoughtful rate. Don keeps up behind, and so we come "home again" from Bancoorah, and, rested by six miles on an easy seat, I am ready to go to work.

CONTAL.

Contal is situated sixty miles to the south of Midnapore, and only five miles from the Bay of Bengal. In the days of the East India Salt Agency it was more populous than now,—but it is still a prominent town, and one that has many attractions for the missionary.

On Monday morning, Nov. 26, at 3 o'clock, we start out from home. The party has received three additions,—Mrs. Phillips, Madhu Das, a student preacher, and Ram Sing, a good Santal boy, are with us this time. You will know these persons by the shorter names Min, Madhu and Ram, for my quill rebels against long words. And then as for speaking of my helpmeet as Mrs. P., etc.—why, that is all out of the question, for even her school-name had to be bisected and the final *nie* left off for brevity. So now you have us "all told," and we'll proceed. We have to cross the beautiful Cassai just out of Midnapore. It is hard rousing the ferrymen so early. On a sort of flat-boat two men pole us across. Our party,—carts and all—just fill the deck. Now for a pull. Bullocks make bad work in sand,—they are so weak and the wheels sink in so. There is quite a long strip of sand on the south side, and it begins to show signs of daybreak by the time we have gained the hard high-road. Here the animals begin to scratch on at quite a cheering rate. This is the old pilgrim-road that leads down to

Puri, and destruction too. This is not pilgrim season, so the travellers are few. Nothing remarkable occurs,—a variety of game drops into our bag, and at noon we reach the halting place for the day, where we find the Bachelors in their glory at a D. P. W. (which stands for Department of Public Works,) Bungalow very kindly “waiting dinner” for us. They are en-route for Santipore to attend the Quarterly meeting, and we shall accompany them. These Bungalows are a great convenience. You can put in for shelter or rest at the moderate price of a rupee per diem. They are found at short intervals along the principal routes of travel in British India. We are sometimes obliged to occupy them, when camping is impracticable.

Two days more bring us to Santipore, where, of course, we are welcomed to the hospitality of the missionary’s home. The meeting occupies several days and is one of extraordinary interest, but it will hardly come within the province of the present paper to speak of it in detail. It was held, let me say, in the neat little Zayat, just built at an expense of 300 rupees, and an ornament to the Christian village. When the session closed we all had two good hunts for tigers, in the neighboring jungles. These brutes had been carrying off people and cattle at rather an alarming rate. But all the beating of jungle and the hooting of the coolies started nothing, not even a hare. But the beasts are there, not tigers only, but leopards, hyenas and bears too, and some day we shall have a regular built hunt, of which they will be apprised in due time.

On Wednesday morning, Dec. 6, our party is on the move again for Contai. We shall have to retrace our steps for some eighteen miles to the point where the road strikes off from the old pilgrim road. There is no road from Santipore to Dantoon, the nearest point on the high-road, and we have to make our way as best we can for seven miles through bushes, across rice fields and over a river. Our little umbrella tent is pitched at Dantoon, and we shall dine there and proceed in the cool of the evening. But what can this mean? On the lot where our tent stood alone, we see three large magnificent tents and a number of smaller ones. Surely somebody has come.

We hasten under our umbrella and Kali sets to making a soup. It is presently announced that the Collector Sahib and his lady are in camp. All right, they are our friends and more than once have cheered us in our work. Very soon in comes an invitation to take tiffin with the Herschels. You must know that our friend is the son and grandson of the great English astronomers. He is Magistrate and Collector of Midnapore. While our traps are packed on to the carts, and the bullocks allowed to get a good start, we spend a very pleasant hour in the large tent. In such excellent company we are apt to forget ourselves, and so we did,—for it was nearly sundown when we bade our friends good-bye and took up our line of march. May be you don't know that we have but one pony. Don is alone in his glory. But, mind you, don't call this trip of ours a "one-horse affair," for all that. And this beautiful animal is the sole property of my wife. She rides him at pleasure, and walks the dusty road with me when she prefers that. Usually in the cool mornings and evenings she likes to plod along with me and help carry the game. This evening our walk, for she rode hardly any, was eleven miles, and at nine o'clock two somewhat footsore travellers stepped into a pilgrims' tavern by the roadside, ready to rest, eat and sleep without the slightest conscientious scruples. Had it been the pilgrim season we could have got no quarters here, but as it is we are furnished with a long narrow room, with mud walls and floor, and thatch roof. Along one side there are fireplaces at intervals of a yard, designed for the pilgrims to cook their curry and rice. This place is twenty-five miles from home and thirty-five from Contai, and here the new road strikes off at a right angle from the old pilgrim highway.

Our men promise to wake early, but once for all let me tell you, this promise from a Hindoo is subject to an immense discount. Some things these people say you can take at par, but this does not belong on that list at all; for, to begin with, a Hindoo sleeps as if it was his normal state, from which this noisy world had roused him, but into which he hoped each time to sink infinitely beyond the possibility of interruption; and then again a Hindoo cannot be reckoned awake for the

first hour or so after you have got him up and at it, for he is so intolerably stupid that he is little better than a somnambulist. So, of course, no one woke early, and just as our carts were loaded and turned into the new road, the sun looked us in the face. Eighteen miles was our stint for the day. And now that a lady is with us we must change the programme of the Bancoorah trip, and, instead of going straight through, must halt for several hours in the heat of each day, making up the work in the evening. The country through which we are now passing is more variegated than that along the old road which we have left. The fields look fresher, the tanks cleaner, the trees more thrifty, and all things more beautiful. The fact is, reader, that the annual pilgrimages for centuries have left their sad and dreadful impress upon the tract of earth that borders on the road which so many millions of deluded beings have trod on their weary march to Puri. Not to speak of the scattered bones of thousands who fell victims to their superstition, the land has other marks of sin and sorrow. The neighboring fields, the numerous tanks, the crowded bazaars, the torn and blackened trees,—these are all telling a tale at which the heart of humanity sickens, saddens, sinks. Nature thus weeps over man's folly and fall.

At 10 o'clock we had made nine miles. There are mile-posts along this road which greatly relieve the monotony of travel. Here on the right, in the rear of a little house, are several palm-trees, close by a small tank. The shade is inviting and the spot has a clean look. So here we halt for a few hours. And while the bullocks and Don are feeding, we must have dinner. Ram is chief cook now, for Kali is behind. See this monster fish. The Herschels sent it and some fine oranges. We'll presently demonstrate our gratitude, for walking whets one's appetite. There is enough for all hands. This creature must have been alderman in some tank. Two little fires are made,—one cooks our rice and the other fries our fish, and in an hour we have a dinner good enough for a lord. There are some bigons, too,—known in Yankeedom as egg-plant,—roasted in the hot ashes. They are a delicious vegetable. The fuel for cooking this dinner was torn from the

shattered roof of a house ruined by that dreadful Cyclone of 1864, which laid waste thousands of homes. This bamboo, finely split, makes the best of firewood. After our repast Min naps it on the saddle-cloth, while I am picking up a few birds for the evening. We give the carts a good start and then push on. And it is dark when we reach a D. P. W. Bungalow, where we put up for the night. The next day easily brings us to Contai, and our little umbrella stands between two magnificent tamarind trees, with the door towards the east, so that the sun may warm us in the cool mornings. After nine o'clock we shall be in the shade for the rest of the day. It is too late to do more than just camp, eat, and go to sleep. So on Saturday arrangements are perfected for our week's stay. But, lo! what comes here? A quarter of pork from the Deputy Magistrate, who has so soon learned of our arrival. Such is our antipathy to this unclean beast that, notwithstanding our appreciation of our friend's generosity, we feel like saying with Dr. Clarke, "Lord, if thou canst bless under the Gospel what thou didst curse under the law, bless this pig." But the natives are fond enough of pork, so that not a scrap will be wasted.

On Saturday I call on the few English residents here, and prepare an overland package, and in the evening we gather for a prayer meeting, that before beginning work we may implore our Father's guidance and blessing. Sabbath morning we visit the bazaar to preach, and there are eight days of work before us. Here we find a singularly courteous and attentive people. They now and then interrupt you to ask a question, but this we expect and desire. They cheerfully hear the word, and during all our stay nothing like a row occurred. In the mornings we never failed of getting good audiences in the bazaars, and in the afternoon there were markets at short distances from two to six miles, in every direction, and every day. At these markets from five hundred to two thousand people assemble, bringing all kinds of produce. We try to be on the ground just as the people begin coming, for then they are more at leisure, and there is no noise. When a market is at its height one needs strong lungs and a powerful voice to command attention, for the

combined chatting, scolding, bantering and screaming of these hundreds makes a volume of sound that may be heard for miles. Taking our position under some tree on the edge of the market ground, we begin our discourse. In some respects the missionary has no better field for action than these markets. Here men are reached who have come from far and near for purposes of traffic. The tracts distributed here are carried to many distant homes, and are circulated over a large area of territory. Thousands of persons read them of whom as yet nothing has been heard, but we shall surely hear from them yet. You will recollect that Bongsi Mahanti and his neighbors were first convicted by a little volume of tracts which was given away at Mahapal market, on the lovely Subonrika. Others, I doubt not, will soon be heard from,—other books and tracts which went forth to do a work as good, as great and as glorious as this precious little volume on my table, given me by the brother above cited. May God speed these silent but eloquent messengers of mercy on their mission of love! May your fervent prayers, pious reader, faithfully follow them! An interesting feature of the markets in this section, is the fact that both Bengali and Oriya are freely spoken. A missionary, to be useful here, should have both these languages at his command. In the markets more of the Oriya, and in the bazaars more of the Bengali, is called for, and not unfrequently one would need to employ both in the same discourse.

Besides the daily work, of which I have spoken, we have opportunity for special efforts with prominent persons. And I now recall with peculiar interest two conversations which impressed me much and tended greatly to cheer our spirits. One morning, while preaching, a man comes running and out of breath to say that the Tax Daroga, a Bengali and an officer of government, wished to see us. Sending him our *salam* we went on with our work, and on our way back to camp called at the Babu's house. A sharp man he, seated on a carpet among his subordinates, and anxious for a talk. "*Why are you preaching, Sahib?*" was his opening question, and it very naturally led the way to a discussion. Finding him to be a man of much more than ordinary intelligence, I wished to draw

him out, so as to learn just what were his real views of the Hindoo religion. We talked for an hour. The Babu reasoned well. He admitted the entire corruption of their system and acknowledged that for the forty years he had followed it he had done so without one single benefit, and that his sinful heart remained unchanged. One would think such a man would be eager to find relief, but here, just here, do we see the darkest and most hopeless feature of all. The heathen do not wish purity, and peace and salvation. They do not grieve over their sins, nor sigh for a Saviour. Intoxicated by their sinful indulgences they are content and comfortable in their degradation. O, such black pictures of this deadness in sin as meet our eyes on every hand! Only the thunders of Sinai, I often think, can rouse India to a sense of her awful condition. Hindooism has done a dreadful work, and until we can get these heathen to think, they can never feel true sorrow for sin, without which there is no repentance. Both head and heart are corrupt and need conversion. The Babu looked serious as we turned away, and that was the most hopeful sign of all. Pray for him too.

Another conversation gave us more hope. Min had been trying to get into some of the Zenanas, and finally succeeded in visiting the family of a native deputy magistrate, who very kindly sent his palankeen for her. This gentleman, for he was a thoroughly well-bred man, having received his education in a mission college, called upon us the last Sabbath of our stay in Contai. He is the most modest English-speaking Bengali I ever saw, and being of a remarkably thoughtful turn, it is a decided pleasure to converse with him. He of course has no faith in idols. He is a deist. He admires the character of Jesus Christ, but cannot look upon Him as his Saviour. He strives to serve God and keep all his commandments. I think he earnestly desires to be holy and to glorify God. But there are many obstacles in his path, and as he speaks of these his face grows sad, and his voice trembles. O, who can know the struggles of a heart barred in by these iron superstitions, prejudices and habits, longing to be free! There in the quiet of our little tent I tried to commend to this man a personal and

present Saviour, who alone can liberate his imprisoned soul. The excitement of the bazaar was not here. All was calm, and to us this interview was peculiarly precious. We shall not soon forget that man. He was not far from the kingdom of Christ. Shall I ask you then to pray for this man also.

I have perhaps said enough of Contai. Those good Englishmen made our stay very pleasant. And special thanks to the generous American who sent us so many loaves of fresh bread,—a treat I assure you on these tours. One evening we met a happy family, full of life and sport, and as forgetful of eternal things. In music and merry talk that hour passed and we parted. A fortnight later the two ladies of this group perished in the Hooghly, from a steamer accident that befell a Christmas party. O could we not have snatched time enough from the busy Sabbath to hold a brief religious service with these English residents? Might we not have pointed them once at least to Him who is the Resurrection and the Life? Such, reader, were the self-reproaching thoughts that grieved us, when the heavy tidings came. O, may you never know such! Blessed, thrice blessed it is to feel that you have a testimony for Christ in every home you enter and every heart you influence.

There is a nice little English school here, and the boys are pushing on resolutely to the mastery of the most savage and most difficult language on the globe. Our orthography is undoubtedly the most heathenish in existence, the Chinese not excepted. And you must know about Joonpoot. This is a place five miles from Contai on the sea-beach. Chandpore, several miles further down, is a far better place for sea-bathing and just the spot for an invalid to pass the hot months. Could the Mission erect a little Bungalow here, it would serve as an excellent sanitarium for the worn and sick missionary. And such a project would be "saving," so far as health and service are concerned in India.

We took such a dreadfully early start from Contai, that our bullocks had made ten miles by sunrise, and we reached the half-way place in fine time to pitch our tent and get dinner. Here we remained a day and had a long discussion with some cunning Brahmins who visited us. It is difficult to conceive how

completely these miserable priests keep the masses under them. The people see them lie and steal and murder, they know them to be as low and vile as themselves,—still they trust them, and, licking the dust from their feet, worship and serve them. Time and time again we have exposed and silenced these Brahmins in the presence of many people, but the old bond remains unbroken. The Almighty alone can shatter it. He will, and set the people free.

We were walking on towards the pilgrim road. It was a charming evening, the moon making it almost as light as day. Who comes here to meet us? Our sister Julia. She has been in charge of the Jellasore Orphanage, but now goes home with us for Christmas and our Sabbath school festival. We all lodge in the pilgrim's tavern of last week. And the next day, thanks to good Auntie for her buggy, we reached Midnapore. And thanks too, many, many hearty thanks, to the dear friends across the Atlantic for the noble package of "overland" which awaited our return. We read the precious letters and rested.

CHYEBASSA.

Chyebassa is situated 110 miles to the west of Midnapore and in the centre of an immense tract of jungly land, quite thinly inhabited by Coles, Santals and other wild tribes. It was under the impression that a large Bengali population could be reached there, that this tour was projected. But in this we were disappointed. A missionary, to make this trip successful, should have at least a thorough knowledge of the Santal language, which would enable him to preach to the multitudes of Coles, Santals and others who readily understand each other, notwithstanding the slight differences in their words and methods of expression. With the exception of Madhu Das, the young preacher, our party remains the same as on the Contai trip. Our first camping ground was in a small village fourteen miles out. Here there is a very singular god. The form was intended to be human, but surely it was spoiled in the making. It is composed of bamboos, straw, mud, string and paint. These are the standing elements of many a Hindoo deity. This monster rides on an elephant, made of the same materials. Once

a year a great festival is got up by the priests in honor of this god,—but the rest of the time he lies sadly neglected. Last December I recollect sitting on the neck of this sacred beast, while preaching to quite an audience that gathered there. No one made the least objection. Indeed the arms and legs of this deity are already torn off for fuel by the beggars, who cook and sleep under the trees.

There are lots of green pigeons this way. They live in the jungles, but come to eat the fruit of the banyan trees along the road. No nicer, richer bird shall we find. The plumage is beautiful and the flesh very sweet and tender. When dressed, a green pigeon will out-weigh a brace of the ordinary kind, and a pair of them are equal to three turtle doves. These birds go in flocks. I have seen several hundred in a single tree. So nearly are they and the leaves of a color that one may look long into the branches without seeing one. It requires an experienced eye to find them, and this is the hardest part of shooting green-pigeons.

Our second day was a dull one for progress. Having a river to cross, the bullocks made bad work. Min and I pushed on ahead, and, reaching a delightfully shady retreat among some bamboos and mango trees, we concluded to wait for the carts. We were desperately hungry, and after looking in vain for two hours for the traps, Ram, dear good boy, proposed that we have dinner. All agreed. He bought two little earthen pots, and into one goes some coarse rice from a shop close by, and the other takes our pigeons for a soup. Not a plate have we got,—one jack knife and two teaspoons are all. Ram is a genius and means we shall not suffer. He gets large leaves from the bushes, and pinning them together with thorns makes capital soup dishes. The fire blazes grandly, and there is the “crackling of thorns” under our pots. Now all is ready. Will you come and dine? Sit down on this horse-blanket. The grass feels cushiony enough. We will thank our Father for such a meal in a land of famine. The rice-pot is put between us, and Ram pours the “delightful soup” into our rural dishes. This is real picnic style. Fingers serve for forks and the jack-knife flies to and fro like a Lowell shuttle. This is a

royal repast for the hungry and fatigued. All is over, and Rover (what a shame that I have failed to mention this noble dog before,) is disposing of the bones, when the carts are announced. It is nearly sundown, so we go no further to-day. In the evening our brother who lives two miles away, one of the converts baptized a year ago, calls at our camp. How good it seems to have a Christian come into your tent! We have a fine chat, and after prayers he goes home. Early on the morrow we strike tents and turn aside from the main road to visit Bongsî Mahante's family, where we shall pass the Sabbath. My shoes—a lovely bit of native workmanship—have pinched and blistered my feet enough, so off they go and I'll take it barefoot the remaining six miles. Min rides Don, and my fowling piece rides me, as on we go. Here we are at Degadia. The old man is so glad to see us. God bless him, he is the spiritual father of seven souls, and by the Divine blessing will bring yet others to the cross of Christ. Under a grand old tamarind near his door our tent is pitched. He sends us a fine supply of straw for camp, and presently in comes some delicious milk. This is buffalo's milk and very rich. With coarse oat-meal well boiled, this makes a famous breakfast, and we are partial to it, notwithstanding the meal has to come from Scotland and costs a bit. The Sabbath with these Christians is a good day. We preach about Jesus in the morning, study His precious Word at noon, and in the evening celebrate His dying love with these new-born souls. The old man never tires of hearing about Jesus. I seldom speak of Him but that I see the large tears form and fall down his furrowed cheeks. Mary and Martha, the twins, and little Sarah are as lively as ever. They and their mother never saw a white woman before, so you may be sure Min gets special attentions. How strange that persons who a few months ago were separated by many leagues of land and sea, are now sitting side by side! And how blessed that by the precious blood of Christ we have been brought so near to each other that our hopes are all one! Once you couldn't enter this house,—the woman would fly to the darkest corner at the sound of your voice, and the children, stark naked, would scamper away like frightened rabbits.

Now the mother with her little family comes out to welcome you, and, furnishing you a seat, will kindly inquire if you are at tired or hungry. We were here on Saturday, and the good woman at once brought us such a nice dinner on some clean and shining brass plates and some cool water in a brass mug, that we felt quite at home. This woman knew not a letter, for it is a disgrace for a Hindoo woman to learn to read and write. Now she daily searches the Scriptures. Her girls, too, are readers. None of you, my Christian readers, can feel that intense delight which we experience in observing the new life and walk of this single family. All so changed, and all so lovely! O, may the Lord give us many such in India!

That Sabbath evening Mahes and I went to that village near the large tank, in which a year ago these believers were baptized. Many of Bongsî's relatives live there. We tried to preach, but found it all out of the question. The mob that pelted me with stones and threatened to kill me last February, was determined to hear no preaching. Such shouts, such shrieks too as they gave,—not this time in rage, however, but merely to drown our voices! The old man who headed the mob of ten months ago, died during the famine, but his rage survives him. You see it in the settled hate of these young men to the doctrines of Christianity. These are the persecutors of our converts, but they can do very little besides use their foul tongues. We, of course, walked quietly away, amid not a few imprecations. Poor blind sinners! pity them. Their brethren once crucified the Lord of glory.

One of our carts had broken down, so on Monday we are detained for repairs, and don't get off till noon. Night overtakes us in a good place. Here among these tall trees and thick bushes is a nice cove, which has such a clean, quiet look that it invites us to stay. Back from among the bushes issue a number of men who walk up and make salam as if they knew us. We proceed to pitch, and as they are chatting on the grass, one says, "*this is the hawk-sahib*," and this reminds me of an incident at this very spot a year ago. Dr. Bacheler and I halted here at noon one day, and while dining a hawk annoyed us much. He was making his swoops here and there and coming every

time nearer to our table, on which lay a good-sized chunk of hunter's beef. His movements became so troublesome that I placed my gun up against the table, and as he was swimming in air above us making observations previous to plunder, I picked him off, still keeping my seat, and at once exchanging tools proceeded with my meal. The hawk dropped dead near my feet. And you should have seen the wonder of the natives. The story will pass down several generations, I doubt not. So I am recognized, and presently a stout, iron-built man,—a true Nimrod as to looks,—begs for percussion caps.

Do you know, reader, that this is the last night of the year? In this strange, lone spot, after the dishes are removed and prayers are over, we sit and talk of the way in which the Lord has led us these twelve months that must close to-night. How soon life's last night will come! May it find us working, watching! And now in this jungle, where beasts of prey prowl around us, we'll sing Edmeston's calm, sweet words, and sleep in peace.

“ Saviour, breathe an evening blessing,
 Ere repose our spirits seal;
 Sin and want we come confessing,
 Thou canst save and thou canst heal.
 Though destruction walk around us,
 Though the arrows past us fly,
 Angel-guards from Thee surround us,
 We are safe, if Thou art nigh.”

“ A happy new year,” sang the merry birds this morning as our carts rolled over the stones. We must make twenty miles to-day. It is really cool and our fingers feel numb. But the sun will soon pack these coats, comforters and mittens on to poor Don, making him look like a gipsy. We halt just long enough for dinner—a grand new year's dinner it was, too, even though we had no turkey and mince-pie—and push on. There are no bridges here, and some of the gullies are hard things to cross. It is dark when we reach Ghatsilla, sixty miles from home, and the terminus of our last season's trip. Only fifty miles more, and the grandest of the journey is before

us. We relish hunter's beef and dry bread to-night, I assure you, and the bed, too. And after such a sleep as tired people only know, two hours ahead of his solar majesty, we take up our line of march. The hills! the hills! on the right and left and reaching far before us, we see their blue outline against the silver sky. What associations they awaken! As we drop down, Min and I, by the roadside at sunrise for our lunch, we involuntarily wait and gaze silently out upon the scene. We are in New England once again. Are not these jungle topped mountains the very ones we've climbed with dear associates in the land over the sea? It was a sweet reverie, and the face of many a friend stood fresh and fair before us as in the days gone by. The garries are up, so on we go until time for noon-ing. And such a charming spot we've found, on the high bank of the beautiful Subanrika, or *golden stream*. This is the very stream that, a hundred miles further on, flows so gently past the home of my childhood. See the huge boulders in the bed of the river which at this season is nearly dry. They tell of the drift period surely. There is one so large, so smooth, so black and of such a shape, that at a thousand yards one might mistake it for a wild elephant that had come down to drink. Our garries have a hard time of it crossing this river. It seems to take the life right out of these bullocks. We reach a village at sunset, but conclude to go on to the next, which the natives say is directly ahead. We could have boxed their ears for this before we camped that night. Yes, that dark, dreary night when we plodded on for long hours without finding a human habitation. Up such steep cliffs and down,—over such a horrid road, into such hard holes,—why,—man and beast ran a risk of dear life more times than one. The hills completely shut us in, for our road lies along a narrow pass. And to add to our pleasure, the men talk of the tigers and bears with which these jungles are infested. They fancy they see their glaring eyes, and hear their elastic bounds. How anxiously we scan the hill-sides that rise steep and sharp from the edges of the path! We are looking for a house, a fire, a man,—some sign of life amid this desolation. It was ten o'clock and we had passed out of the defile into level territory. Far ahead a

light is seen. We post off two of the party to find out where we are, for we have no idea. After a long and tiresome waiting the men come back to say that it was a fire in the bushes at the foot of a high mountain, and that the spirits had kindled it, no house and no man were to be found. So, doubly disappointed, we move on. Until we reach water we cannot camp. Another hour passes, an hour so dark that it is with extreme difficulty we keep the road. I was several rods in advance of the party,—gun in hand, loaded and capped I assure you,—when the sweet music of a little stream gurgling among the rocks fell on my ear. Now this was one of the streams of which Young has written :

“Pure gurgling rills the lonely desert trace,
And waste their music on the savage race.”

We try to force the bullocks no further. Directly in the road close by the water we throw up our tents and camp fires blaze around. The next morning, half a mile beyond this stream we found that village which was “just ahead.” We chased the mirage many a weary mile, but found no reality until the morning. But we found it at last, and then forgot the trouble that was past. Now we look back upon the experience as one of the grandest and most romantic, which can never be forgotten.

A couple of days more among the beautiful hills brought us to Chyebassa. Such travelling is a perpetual delight. Our hearts are overflowing with grateful praise to Him who lets us work for these benighted souls. I have said that evening prayers were held in the tent and all were in attendance. In the mornings, however, as we were on the move, we used to halt under some shady tree and there read the precious Bible, sing some familiar hymn, and offer up our prayers in the great vaulted sanctuary resonant with the melody of birds, and fragrant with the floral incense of a thousand hills. Camp never fared better for game than on this route. One day, however, Mahes looked sober as we drew near the dining place with but two birds in the bag. Like most Hindoos he has a profound re-

spect for his stomach. Under a huge banyan we propose to halt. Close by it is a little tank where no less than a dozen cranes are feeding on small fish and snails. Four of the larger ones stand in a row along one side. I will stoop behind some old women who are washing near the corner, and try to get all the birds in range. There they lie, all four of them. The old women seem glad they escaped with their lives, and Mahes and Co. make many *salams*—(there is no such thing as “thank you” in this language)—and look happy enough as I make over the game. The head-man of the village where we stop for the night is a Santal, and a right good fellow. He provides food for man and beast, and has a number of men on hand to help us arrange camp, and when all this is over he and his people sit long at our tent door to listen to the Gospel. Our opportunities for preaching, save along the road, have been few, and we are glad enough to see this audience. Had father or Dula been with us, they might have preached to these children of the forest in their own tongue. There are so many of these Santals in the Midnapore district, that I must set to learning this language at once. It is hard enough conveying religious ideas to these people at best, so one cannot afford to spare the great advantage to be gained by a ready command of their own language.

We are moving into Chyebassa. The last of the “ten rivers” is crossed, and only five miles are left. Halloo! what here? No less than a dozen men running across the fields and calling after us. What can they want? One of the number, all out of breath, tells the story. In that strip of water yonder lives an immense crocodile that is doing a world of mischief. He lurks near the edge in the tall grass, and when the cows come to drink he catches a leg and draws them under. Thus the monster has devoured many cattle. The poor countrymen want him killed. They saw a Sahib passing with a gun, and ran to beg for help. “Come, Sahib, do come now, for the crocodile is basking on the bank.” How can we say no? In go a couple of bullets over the charge of shot, and we follow our guide over the ridges. Don’t growl should the “just here” prove to be a mile or two. Not so this time, for even now

on yonder opposite bank you see what looks like an old tarred log full twelve feet long. That is the creature, but all this noise has broken his nap, and you may as well draw your bullets and save your powder, for he wont let you come within range for an ordinary fowling piece. O, for a rifle! Didn't I tell you? See the ugly creature drag his slimy length along, and now for a plunge. In he goes, and in he'll stay till the cows come again. So much for this row. It is a habit with these people. Frequently they shout a dozen at a time, under a tree when pointing out a bird. For this the bird doubtless feels more thankful than the sportsman. And here endeth the tale of the Crocodile.

Chyebassa is a droll place. In the bazaar we find a few Bengalis whom the trade in cocoons has brought here. There are also some Oriyas, and now and then a Mussulman who understands Bengali. The two principal languages in the street are the Cole and the Nagri, both of which are unknown in our district. So our work will be prosecuted under difficulties, and we cannot stay long. We have several interesting discussions with a Brahmin from Bancoorah, who is getting rich in the silk business. He is the noblest looking man I have yet seen among the Hindoos. Full six feet high, of fine proportions,—a good head on broad shoulders,—all right save the *heart*, which is dark and black enough, you can see. We think what a man the gospel could make of him. He is so kind and courteous, always in good temper and ready to listen. We left some tracts with him, and he promised to read them. May they reach his very soul and bring him to Christ! There are a few Europeans here. The Deputy Commissioner has been stationed here several years, and speaks the Cole and Nagri both fluently. He mingles much with the people, and they are excessively fond of him. We happen here the "day after the fair," for a great Mala or Exhibition has just closed. The most exciting part of it were the athletic games on the last day, at which those Coles bore away some fine prizes for racing, leaping, vaulting, etc. You should have attended the immense market at Chyebassa, where you could have seen thousands of these denizens of the forest. Many of their

women dress like the men, wearing but a bit of coarse cloth about the loins. They make a queer show with their enormous breasts swaying to and fro in front, and their long hair dangling behind, as they rush about the market, buying a few greens here, and then flying off there for curry spices. Mahes thought he would try preaching to these Coles. No sooner had he begun than they commenced to rush toward him. Such a crowd! And such faces! Not one word in fifty can they understand, but they stand like heroes, with ears, eyes, and mouths all wide open. Mahes went on a short distance, and, discovering his blunder, ended up with a jerk by saying, "*There, I shall say no more to Coles.*"

The German Lutherans have a mission here, but the missionary is away for a fortnight, so we shall not see him. He is late from home and speaks only German, having to use a dictionary when talking to an Englishman, looking up his words as he goes along. They took up this station a year ago. The pioneer missionary, a very ardent and energetic man, fell a victim to the cholera last July while working for the relief of the famine stricken poor. The Lutherans have a strong force in India and are doing a good work. Their method of labor, however, is somewhat unique. They publish no books and tracts, I am told by a friend here, and distribute none among the people, nor are they given to establishing schools. They rely mainly upon the simple preaching of the word. I cannot speak of the measure of success which they have attained in India. Everybody who knows them speaks of them as persistent and self-sacrificing workers.

Even here there is an English school. It is surprising to find how the natives are learning English. I found a number of Cole boys in the classes making good headway toward the mastery of our language. The second master is a Cole convert, belongs to the Lutheran Mission, and is a man of promise. In our own mission English has not until recently been introduced. Now at Midnapore some Bengali and Santal children are learning it. In a quarter of a century English-speaking people will be found almost everywhere throughout India.

This will do for Chyebassa. On our return there are three points which we wish to make, where a day or two can be profitably spent. The first is the large village which was "directly ahead" for so many miles that dreadfully dark night. But we must climb one of these hills before we go back to the flat rice fields, and from its very top look off upon the world beneath and beyond. So we do. We shall tiff (may be you don't know that means lunch with us) at sunrise tomorrow on the cap of the grand old hill yonder. Bright and early we start out, for our camp is near its base, and begin the ascent. *We* means Min, Ram, Rover and yours respectfully. The side is rough and densely overgrown with low jungle. On and on we push, the top seems near all the time,—yet we don't reach it. We rest on some old boulder, cushioned over with lichen, and then press on. At last we gain the summit, and on a large rock lay out our catables. That bottle of milk, the chupatis and the Yarmouth bloaters are relished as never before. The morning is very clear and cool. Sol showed his face just as we straightened up our bent backs on the top. See Don down in the road. He looks like a fair-sized cat. And now for a gun from this grand height. How the sound echoes and reechoes among the hills. Our celebration is over and now we work our way down and go on.

Arriving on Saturday we pass the Sabbath at the large village. Great numbers of people gather in the grove around our camp, and hours are devoted to addressing them. Some of the more intelligent Santals attend the services in the tent. On we push early Monday morning, taking another nooning on the banks of the beautiful Subonrika, and reach Ghatsilla three hours after nightfall. Here we find good congregations in the bazaars, and stay three days. The principal event is a visit to the king. He has many courtiers, some of whom come to our camp, sit and talk about Christianity, and when leaving invite us to call on his majesty. One evening we did so. The huge palace is in ruins almost. We find a large company of men on the front verandah, and Mahes begins preaching. They listen well, but one or two scoff. Presently there is a

stir. "*The king, The king, The great king!*" Now look at this. I wish the office seekers at Washington could see what I do;—they would grow sick of servile sycophancy, I promise. This multitude of parasites stoop and wipe and even lick the dust from the feet of the raja. He manages to make his way through the mass and reaches a seat on the verandah—a young man, not twenty yet, lean, supremely ugly and distressingly cross-eyed,—that is the best I can say of his looks. He has ten wives, is quite a toper, and very savage and cruel towards his attendants. His father used to shoot down the servants who displeased him. Those were awful days. The old king had a temple where human sacrifices were offered. In the tank near it were hundreds of human skulls. The commissioner at Chyebassa hearing of this, ordered the natives to throw the idol into the tank. Not a Hindoo dared do this, but Mussulmans dragged the stone god out of his shrine and pitched it into the water. The king suffered imprisonment for some time, and was pardoned. So the people say. Well this young fellow is a "chip off the old block." He ridicules what we say and succeeds in raising such a disturbance that we retire in disgust to look at the royal elephants which are vastly more mannerly than their master. It was the anniversary of somebody's birthday, one of those days at G., so we had a quiet little celebration. Mahes dined at our table and managed a knife and fork and spoon very well. Fowls and buffalo's milk done up in a variety of ways, with some little cakes and comfits, which turned up very unexpectedly, pigeon-soup and Hidgelee nuts,—this made the dinner. The men had a treat also in their tent, and so it was a happy day for all.

We pass the Sabbath, Jan. 20, at Bandramuni. This means *Monkey's jewel*. One of our brethren lives here,—the teacher of whom you've heard before. In this house and on the street we preach the Word, and the day is a precious one. On Monday we have a conference with the brethren, (for Bongsi is here also,) about giving tithes unto the Lord. And when we have got a dozen fine water fowl from a little marsh close by, we start for home. It is raining fast on Tuesday night when Min gallops up to the bungalow that for eighteen months has

sheltered us. An hour later, faint and footsore, I am in my study chair. We've been away twenty-seven days, and travelled 220 miles. Min has walked full two-thirds of this distance, and I have walked it all, and it has done us good.

TUMLOOK.

Tumlook stands on one of the principal tributaries of the Ganges, is forty miles from Midnapore, and a town of decided thrift and business. It is our plan to visit it annually. Large audiences can always be had, and the people in the bazaar are for the most part civil. No sooner had we pitched our tents than the vague rumor reaches us that there has been a row. Who, pray, has been fighting? Not the heathen, reader, for that we can understand and that we can face, but the only two Europeans in the place, one a Swede, the other a Scotchman, They came to blows in the presence of a gang of natives. No more need be said than what every one knows, both were to blame. But the missionary has to face all this when in the streets he stands up to preach Christ. All Europeans and Americans in India are called Christians, you'll recollect, and do you wonder that the conduct of these two men, who fought like bullies of the ring, is thrown in our teeth? There are Europeans, thank God, who cheer and help the missionary among the heathen, but there are others, a multitude of them, too, who serve as standing stumbling-blocks in his path. And such we met with at Tumlook.

I am alone here. Mahes has been kept at home on account of his wife's illness. I am so accustomed to have him with me, that I confess to something of a feeling of loneliness as I walk to the bazaar morning and evening. But who can feel so when the second thought comes, that *Jesus is with us*? The people listen much better than they did last year, and we have evidences that some of the books which were then given away have been read. It is gratifying, for instance, to have persons ask for particular tracts, calling them by name and telling us what they treat of. When Mahes comes the audience is inclined to be much more noisy. How these Hindoos love to torment a man who has left them and become a Christian! Mahes takes

it bravely. He very rarely shows that he is irritated by them. The grace of God holds him firm and keeps him calm. But we are not the only missionary party here. There are a dozen or more men whom the people honor as saints, wallowing in the dust and filth in front of the large temple. They never cut their hair, nor trim their finger-nails. See the long, dirty rope of hair twisted round their heads! Their holy bodies are besmeared with ashes, and their arms and faces streaked with red paint. Usually their sole dress consists of a strip of nasty cloth about six or eight inches wide passing between the legs, and made fast before and behind to a cord that is tied round the loins. You can smell this foul crew as far as you can a flock of goats. Keep to the windward, I entreat of you. These creatures—how can you say men?—have no home, no family, no abiding place. They are ever on the move, passing from shrine to shrine. Now they are returning from Juggernath and are going to Benares. Tumlook is alive with interest upon the advent of these sacred sages. Hundreds of men, women and children visit their camp daily, and prostrate themselves at their feet, craving a blessing. Money, grain, fruit, and every delicacy is brought to them. They feast like lords, and live sumptuously every day. Why shouldn't they? At their bidding the ruddy blood of health leaps in long wasted frames! At their touch sterile wombs wake to a charmed and ecstatic fecundity! Such are the men and such their reception. Will the day ever come when the Christian missionary shall receive a welcome to the strongholds of Satan? Thus mused we, walking home that night. And our hearts were reassured and comforted by the promises.

At Tumlook we held an English service in the tent at noon on the Sabbath. Of course only a few persons were in attendance, some of them children. One day a "gentleman" came in so intoxicated that he greatly disturbed the meeting. I was obliged to speak sternly to him to restore order. This European is accustomed to visit the drinking saloons with the natives and get beastly drunk. So you may safely conclude that I had as heathenish an audience to preach to in camp as in the bazaar. A sad story might be written of the conduct of European officials in India.

The saucy boys of the English school, who troubled us so much last year, for the most part redeemed their reputation. A few, however, puffed up by a little learning, annoyed us much at camp by vain speculations and silly questions. I cannot tell you what a store of conceit a knowledge of a few English words puts into these Bengali boys. The school seems to be in a prosperous condition. This place being so near Calcutta, English-speaking is gaining rapidly. You find many Baboos on the street who accost you in your own language. Could we see half the interest manifested in Christianity that there is in learning English, we might rejoice. The fact is the people are wild to know the language of their rulers. And it is sad to perceive how the increase of this knowledge is giving currency to a mass of infidel publications. I am pained to find that the names of Hume, Gibbon, Voltaire and even Paine, are already more familiar to these Anglicized Bengalis than those of the great and good men who have been an honor and a blessing, not to America and England only, but to the whole world.

While at Tumlook I had an interesting conversation with the Deputy Magistrate, a Bengali of more than ordinary intelligence and executive ability, and a good English scholar. His office hours were such that I could not visit him conveniently without leaving my work in the bazaar. So I feared I should find no good chance for an interview. But when he invited me to accompany him down the river on a duck-shoot one P. M., I very gladly did so. And as we were returning with our game, it was so quiet and calm, not a sound being heard save the strokes of the oarsmen, that just the opportunity I had craved was given me for a religious interview. The Baboo talked freely, even cheerfully. It is rarely that we discover any of that reserve or shyness here, that is so common in America, when the subject of religion is introduced. We had a long talk. My friend expressed himself candidly, and so nearly as I was able to read his case, it stood as follows: He long ago forsook idols and lost all faith in Hindooism. He had little hope of the Bhrumists, or Bengali deists, ever becoming a strong and successful sect. His mind had often been directed to Christianity, and judging from the character of its great Founder

and also of its precepts, he was inclined to believe that this would yet become the universal religion, such were its purity and power. But he was troubled by many doubts. He had carefully read *Paley's Evidences*. The book had been a help to him, still many dark doubts remained. He wished to serve God with all his heart. Here, then, you have another struggling soul. I was greatly blessed in pointing out to this man his duty. Will you not put this Tumlook Baboo on your list, and daily ask God to send him the true light? And this is all about Tumlook.

Throughout the tours that have been sketched in the foregoing pages, many unmistakable traces were seen of the dreadful famine, which even at the time of our visitation had not finished its desolating work. Along some of the roads entire villages were found completely deserted. And in and around the crumbling walls of some of the houses were seen the scattered bones of man, woman, and little child,—a family all together, who perished in the distress. Was not this sad enough? But pictures sadder far than this there are, that set forth the dire calamity, which has come upon the land. Look at this little group in the door of a prominent brick house in a bazaar, through which we often have to pass. Two shameless women in gaudy dress, richly bejewelled, stand there. By lewd words and acts they are wooing foolish men to destruction. Their "*house is the way to hell, going down to the chambers of death.*" They stand there, and soon at God's judgment bar they must stand. But see the rest of this little group. Four or five beautiful girls, ranging from six to twelve years of age, are sporting around the door. Who are they? How came they at this den of infamy? The story is a short, sad one. These tender children have been either sold for a pittance, or given away to the hardened occupants of this temple of Satan. Pity the poor little things, who must now be reared to a life of shame. Hundreds, perhaps thousands, of such have been thus disposed of during the famine, by parents who were driven by mad hunger to part with their own offspring. Tell me, reader, would you not rather look on the little skeleton or its scattered bones, than on such a scene as this? Other pic

tures as dark and dreadful might be drawn,—pictures that the past few months have indelibly photographed on our hearts, but we forbear.

And now, kind reader, on this last page let me say that my aim has been in all that has been said to let you see and know us just as we are, and just as we work among these idolaters. I have written with no mere desire to amuse you, neither has it been my wish to play upon your feelings. This could do no good, and it is good, your good and ours, and the good of these benighted millions to whom the Lord has sent us,—that I seek. If in glancing over these very hurriedly penned lines your heart is drawn any more into sympathy with the missionary work, I shall unfeignedly rejoice. You will see before many pages have been read, that the missionary has his trials, and you will I hope perceive more clearly what these trials are. You cannot fail to see, too, that the missionary has his rewards,—that the joy of his life is not all in the blissful future, but that God grants him even here the sweets of success and the songs of victory in his toil. I wish you might feel that our life is not all a dreary and thankless task,—that our spirits pine in no damp dungeon air, and that missionary is no synonyme for hypochondriac. This conviction has done the world harm enough. Nor would I have you think of life among the pagans as a delightful romance, a sort of charmed existence, which knows no heartache, feels no pang of grief. Not this, O, no, not this, for this has deceived and disappointed too many already. I would have you think of this enterprise as a noble, blessed work, inaugurated by the Son of God, and radiant with His perpetual presence. And I would have you regard the missionary as a cheerful, earnest worker for the Master's glory and the good of immortal millions. For if you regard him and his work aright, you must not cease to pray for him, and help him.

ART. II.—CHRISTIAN HEARING AND DOING.

“What work can you do?” men ask of him who has served an apprenticeship in trade. What fitness for usefulness has been developed? we demand of the student as he comes from the halls of discipline.

We can never wait long in reverence before mere names, but we question every one who has enjoyed special privileges: to what higher life can you lead us, what help can you bring to aching hearts and rayless eyes, what needed work can you do for the race? If any man fails to understand what the world needs, comprehends but feebly the work of a true life, gives no reply to such questionings in deeds full of heart, but asks, rather, the admiration and suffrages of society because of privileges enjoyed or accomplishments gained, men will say with disappointed, scornful tone: “We came seeking fruit, but find only pretension and uselessness”—Privilege and discipline are justified, their value fixed only by the kind and amount of succeeding toil.

The railer at the ingratitude of men, the heart embittered by or crushed beneath an imagined lack of appreciation, is not unfrequently one who has refused to bear the burdens which develop strength and reveal worth, has scorned to sit patiently before the heart of society and study it that he might go away and become its servant in the willingness of love. He who comes as the most complete servant of all is the Saviour of the world, and the common people hear him gladly. In some real and welcome measure do we honor and accept as our chosen prophet and leader him who comes to our aid with glad brotherly heart and ready hand; we respond to the voice that relieves our fears and brings, in our hours of darkness, a word of cheer.

Service weighs our worth, proves the quality of our faith, and by its severe enchantments drives away the deadly brood of discontent and selfishness. Work within upon the heart, triumphs on spiritual fields, brave labor in winning hearts to God shall rear the proudest waymarks, which, giving over their

story daily to some weary toiler, shall cause him "to take heart again."

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial."

Not privilege, but toil and suffering, justify our claim to be heard and constitute the only apology for any demand we make for favor. The very richness and the multiplicity and privilege and opportunity may curse rather than bless us, for by the unerring law of selfishness their very sweetness is converted into acid that destroys all pleasurable, gladdening life.

"Faith cometh by hearing," but it is by that hearing which develops a resolute purpose to incarnate the word in deeds of valor and love.

The charge of imbecility has been made in certain quarters against the modern pulpit. Of the depth of reason or of the spirit which animates the charge we will not speak here, but we believe it wise at least in those who are inclined to bring such a charge, to ask what popular tastes and habits have acted toward diminishing vigor of thought and manliness of tone in the pulpit. A strong thirst for gain, continually demonstrating the word of Jesus: "ye cannot serve God and mammon," a frivolous literature, penetrating like the frogs of Egypt into the most secret places of society, and an overmastering greed for place and power have largely destroyed calm thoughtfulness, robbed life of its sacred meaning and banished the longing for enduring treasures. We are impatient over the slow growth of character and substitute a showy reputation. Not thought but amusement, not substance but shadow, are the loved objects of pursuit in the circles of life. The stalwart truths and startling tone of the gospel message, the rough garb and the food of the earnest prophet are distasteful in the presence of such characteristics. "Why speak," for such is the interpretation of popular taste and feeling, "such unwelcome truth in our ears, why arouse us from our dreams of gold, why arrest us in this floating on the stream of pleasure by harsh utterance and bitter words of condemnation? Not these, O priest of our souls, not these, but prophecy unto us smooth

things, let thy eloquence run sweetly upon gentler themes, discourse to us of the æsthetics of life, tickle our fancies with smooth deceits, then thy rough garb shall be displaced by garments of softness and an eager crowd shall praise thy ministries."

"An eloquent assembly," it is said, "makes an eloquent speaker." Judge, then, when eye and lip utter only this quality and species of eloquence, what inspiration meets the preacher as he opens the oracles of life. When apathy sits before the sublimest truths and says, "now stir me if you can;" when the sanctuary is so far robbed of its sacredness that the worshipper insists upon bringing in the desk of the money changers and demands of the preacher that he overthrow it and counteract the one great aim and thought of his life in spite of himself; when from the pages of the emasculated magazine, the ennuied and weakened spirit crawls to the place of the living God for a new sensation; when self-sufficient scholarship, missing yet the one great lesson of life, patronizingly responds to the call of the Sabbath bell, or amuses itself by pitiful caricatures of a vital and renewing faith, we may expect as the natural outgrowth of these forms of life the outcry against the spirit and power of the modern pulpit, and in no small degree a yielding to the demands and spirit of society. The pulpit side in this matter is an important one, but the side represented by the pews must not be supposed to possess no significance.

The soul demands a sanctuary and forms of worship. The temple is dedicated to the highest form of soul culture; the pulpit represents religion. Not in form but in power must these stand before men; not as the accompaniments of showy zeal, but of living worship. The sanctuary of to-day is linked in precious companionship with that stone of Bethel surpassing the glory of the stars that look sweetly down from the clear Eastern sky; it claims fellowship with the tabernacle and the indwelling cherubim; points back to the temple on Moriah and to the synagogue of Nazareth. Only as the dedicated temple of to-day shares what is best in the worship of Bethel, of the Tabernacle and the Synagogue, has it a place and acceptance before God. Sanctuary, altar, teacher, stand for the building

up of a living church, the coming of a holier life by a closer union with its great Head; for the development not of polite culture, but of a deeper faith. And the utterance of every true pulpit will catch its inspiration from that of the synagogue at Nazareth: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The office of the old Jewish priesthood is empty to-day, yet many attempt to make the pastoral office serve the same end; laying upon the pastor a burden which he cannot bear and which he was never called to bear, by constituting him their mediator, the priest of their souls. They depend upon his fervor, live in his zeal, and trust to the sacrifices of his spirit, to make them acceptable before God. If he be engaged and earnest, they feel in his warmth and his joyousness, that they are warm and their acceptance made more sure. If he brings forth truth with force and clearness, they believe for the hour that the clearness and power is their own, and that some virtue has been imparted to their hearts; forgetting that the word and power are still his, until by faith and action they can say, "the truth has become my treasure also." When emotions are stirred and the pulses quickened, there is danger that the worshipper will feel that some new or higher virtue has been imparted to him, and that he is really better than when, with thoughts earthward and with careless mien, he crossed the threshold of the temple an hour before. He thus becomes largely dependent upon the sacrifices of the pastor, lives in his life, luxuriates in his emotions, and imagines that his hand is leading the soul on surely to the shining gates. Church life becomes thus dependent upon the preacher's services, personal responsibility is an unknown element of Christian character, weakness and spiritual barrenness, rather than vigor and fruitfulness, abound.

"Faith's meanest deed more favor bears
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade."

Not, "how precious, how searching, how fearful is the message," but, "it is a pleasant effort," "a fine sermon," simply "a good discourse," is the verdict rendered over the labors of the preacher. We do not hear aright when we turn to criticise the sermon and forget to find fault with ourselves. The Sabbath, to many a disciple, is made a day of luxurious enjoyment. Preaching and prayer and singing constitute the sanctuary feast. The sources of enjoyment do not well up from the heart of the worshipper, not as a spring of living water is his heart, but as a cistern needing constant supplies from without. No response is given back in answer to earnest word, the favorite attitude is purely a receptive one. Consequently morbid appetites cry "give, give," and spiritual dyspepsia burns up the energies and the will.

Hearing is needful. The most earnest admonitions warn us to take heed how we hear. We hear a sermon, we pronounce it a good sermon; but though that good sermon fills the eye with tears, brings to the soul a vision as resplendent as that "the Revelator" saw, yet if it does not affect the heart so that thereafter passion shall be more promptly and successfully checked; if no deeper compassion is developed for straying souls; if it does not quicken charity; if no greater usefulness is carried to the gathering for prayer; if benevolence is not enlarged, we are deceived—self-deceived,—no other hand than ours has brought such a calamity to our hearts. That act which carries a cup of cold water in the name and spirit of a disciple to a sufferer, has more of vital religion in it than all the tears ever dropped in the sanctuary which were followed by no chastening of heart and no activity of life.

Church-going, prayers and hymns are only the porch through which we are to enter the great sanctuary of spiritual labor. Our songs of worship must be heard as coming nearer, by those who sit in the darkness and the shadow of death, as the melody of the mountaineer gains distinctness as he nears the valley. Our prayers must have the ring and power which real toil can impart, rather than the tedious nerveless tone of irksome duty. Our church-going will be regarded a necessity when we are intent upon carrying out in life the truth we hear; we shall then

say when Sabbath hours dawn upon us: "I am weary in toil, I will hasten to the house of prayer that I may gain strength for other and larger toils; I have met trials in the performance of duty, I must repair thither to learn how to bear them; I am disheartened at the seeming prosperity of the power of evil, I will learn in the house of God the end of evil, lest I slip and fall away."

If Christian life exhibited power proportionate to the extent of privilege, we should indeed glorify our Father in heaven by bearing much fruit. It is the heavy burden upon many a pastor's heart that men who have borne the Christian name and sat before Christian teaching for many years, have yet to make their first effort in witnessing to a perishing world the power of Jesus; they shrink from outward labor in spite of all incentives of the gospel; Sabbath school work at home and in the outlying mission field is forsaken; the hour for social worship is not enriched nor occupied by many who have been the recipients of the most faithful teaching; constant hearers but yet idlers in the vineyard of the Lord are they.

In the presence of motives to action as high as heaven and deep as hell, tender as God's love, stern as enduring justice, more eloquent than the speech of angels, the work languishes or creeps slowly on. Missions at home and abroad, founded upon the commission of the Master, gain a meagre support; the enterprizes of benevolence linger through neglect, while busy trade and gain sweep by. We hear, but do nothing, thinking it to be well with us even in presence of the searching declaration: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

He who asks a religion that shall merely make him comfortable, mistakes the whole nature of the Christian life and forfeits all claim to the Master's blessing, for he is not in the favorite posture before heaven. The inspiring symbol of the Christian disciple is a cross, by that he grows strong, by the answers that come to him as he lies humbly at its foot—is he guided heavenward. The first great lesson is self-renunciation; the object of life thenceforth is to take on the features of

Christ's character; "peace by power" must be the unforgotten maxim. Salvation is no weak word. They who really seek it must be content with no half-formed purpose. No weak will nor flaccid nerves can express its meaning. The Christian faith was won by blood, has been sealed by blood, and now calls for stalwart followers with strong pulse and dauntless courage. None but these can hope to carry out the inmost spirit of such a faith. Not listlessness nor divided affections bring happiness, for a man is relieved and joyous only when he has put his whole heart into his work and, for life and death, sealed his confidence in that one work alone. Heartless effort has its reward in the fearful possession of a restless, unblessed spirit.

The Scriptures bid us prove our filial relationship with God by forming a character like his. Work develops character; effort strengthens virtue; suffering in Christ's name presses the step quicker heavenward. Christ may be crowned with thorns, pierced and crucified, yet if we are never pierced with sorrow for our faithlessness, are unwilling to enter a service for him that shall cast down our pride and wound our self-love, if we will not willingly wear the mantle of suffering for his sake, nor will practice self-restraint that wounds the natural senses, then in no way whatever are we crucified with him. To be one with him in joy we must share with one heart his humiliation and be his partner in toil and pain.

It is impossible to recognize the truth and the power of the message delivered, without endeavoring to carry it out in life. What another feels cannot warm and satisfy me. Paul's surpassing view of the height and depths of the glory of God can do my heart little good, save as I am inspired by it "to press on toward the mark for the prize of the high calling." David may sing beneath the divine covert: "God is my refuge and strength, a very present help in time of trouble," yet if my life has no hour of real trial and danger so that I am really driven to that covert, his songs are to me only as the idle wind. Christ may promise the comfort; may say: "my strength is sufficient for thee," yet if there is no toil which shows me how weak I am; except some effort for him reveals the shallowness

of love and the vastness of the heart's needs, Christ utters his words in vain.

We know only that which we have lived. We can say of no promise with a full free heart, "*that is mine*," until experience has married the heart and the promise with indissoluble bonds. As fittingly may a well-fed child cry for food as for him who is bearing no burden, wearied by no Christian effort, to exclaim piously: "there remaineth a rest for the people of God." The words are meaningless to that soul who says: "The Lord is my strength and shield," while no experience forces them to his lips.

The Bible becomes thus a barren, meaningless book, for its counterpart is not found in the heart of him who reads it. It is read with reluctance, because so little of the daily life calls for its ministries. It is grasped with no great power, for men do not feel its power in the absence of large Christian service. By doing Christ's will we know of the doctrine; mysterious things are understood, or the heart learns to be silent before them; new richness gathers about the living word, and trust rises up to receive the full promise. An inactive Christian becomes the prey of delusion and false doctrine. An inactive Christian is ingenious in framing excuses; excuses rise from a cold heart as malaria from swamp and marsh; the laborious disciple has little heart or reason to invent them, for the love of Christ constrains it to unrepining toil. "To whom little is forgiven the same loveth little."

The holding of truth in intellect, rather than in the heart, can never make stalwart Christians. The Christian church can never be marshalled to the conquests of the Lamb, as one living, valiant host, until devoted action has trained weakness to strength and severe discipline has taught each soldier of the cross to obey without shrinking, the utmost word of his Lord and King.

We are led sometimes to covet the experience which some hearts express, but not until we have trod a like way and endured similar hardness, can the treasure be ours. Does some soul look longingly upon the sublime picture presented by Paul's

life, as he stands in calmness, ready to be offered, rejoicing that the hour of his departure was at hand, yet willing, if need be, to endure past hardships over again? As it prays for like strength and such serene joy, let it remember how trial quickened his spirit heavenward, how persecution knit his soul to the Master, how opposition taught him to curb passion. The experiences of Damascus, Arabia, Ephesus and Rome, formed the enduring, attractive lines of that face and wrote themselves upon that brow. Can any soul drink of the same cup? Then it shall be as firm and placid even in martyrdom, its voice shall not falter in the great hour of trial, and the crown that greets the brow as the pilgrimage ends, shall glitter with a radiance like that of the glorified apostle.

We mistake the nature of our calling when we cherish the thought, that we must protect religion and make it respectable. So we determine to have preaching that shall be no reproach to the most sensitive taste; music must exert itself to honor religion; we subside into strictly systematic, formal prayers lest religion suffer in the judgment of the people! But nothing we can do will make religion respectable; we cannot protect religion. The attempt to raise it in honor without exhibiting its vitalizing forces in speech and life, will only bring reproach and leanness upon our souls. The honor of religion is too sacred to be enhanced by human praises or tarnished by fingers of clay; it is older than the life of men; its safeguards are mightier than the armies of a continent. It is as respectable as the pure nature of Jesus Christ, shall we hasten to beautify it? it is set round about with the decrees of Almighty wisdom, shall we hasten to keep it?

No! We are to be made respectable by religion; we are to be guarded by it as we take its shield of faith, its helmet of salvation and the sword of the Spirit and go out against the powers of darkness, against spiritual wickedness in high places. Shield and helmet and sword may by constant burnishing be kept brightest in the armory, but their temper and use are manifest only in severe contest.

All effort is costly and labor brings some form of suffering. But our chosen priests and kings have toiled up the steepest

paths, bearing no common burden. The heavy sheaves are gathered by no heedless hand, but by him who, worn with watching and tearful striving, scatters the precious seed. The disclosure of the weakness, the sinfulness of the heart, of the stubbornness of the will before a divine command, pierces our pride and wounds our self-love. It is a task that demands Divine aid when we set about the work of self-conquest. But woe to that faint heart that shrinks from service because pain attends it. In the very difficulties that hinder us from loving access to the Father, we find the proofs of our distance from the spirit of grace and powerful incentives to hasten the soul's progress, lest night overtake the laborer with uncompleted task. The painfulness of the effort which moves a diseased limb, speaks the danger that menaces life. The agonies of drowning are slight compared with the pains that attend recovery from almost total suffocation. To drift with the stream requires no effort; only when we resolve to stem its force we learn how strongly it was bearing on toward ruin. The refreshing dews fall when the heat of day has been borne, so the peace of God descends in sweet, reviving power when the heats of the conflict have been our portion. His great peace is the full reward "to him that overcometh."

In our darkness, when the meaning of life presses painfully upon us and its cup of sorrow is being drained, not that which we have merely heard, but that which by noble striving and hearty service we have made a part of our very life, brings us sure solace and becomes a well of living water to the soul. Nor at such an hour can any mere idle hearer minister a word of healing, but we desire and trust them only who have been brave, heroic doers, who have known the fever and the fret of life and ruled their own spirits in fiercest trial.

Jesus taught no doctrine which would establish the soul in false security. He plainly declares: "I came not to send peace but a sword;" "if any man take not his cross and follow after me he cannot be my disciple;" "if thy right eye offend thee pluck it out." He sends the comforter, but he also gives rugged experiences that we may seek the aid of that comforter. He saves, but first he reproves the heart of sin; he heals but

first he wounds us with a view of our ingratitude and guilt; with unsparing hand he tears up the old comforts of the heart, revealing all that ever we did.

We sigh and strive for happiness, but we push it farther and farther from us if we shun God's way to peace through victory. The victor over self is content, the slave, never! We enter hopelessly into the fiercest of struggles, if we strive for peace and insist upon pushing righteousness far from us. "First pure, then peaceable," is the divine law.

By earnestly engaging in labor for Christ we learn our weakness and our only source of strength; by it we learn needed lessons of compassion and charity over the weakness of men; by it we are saved from deceit and by it the mists of error are dissipated; by it we learn the preciousness of promise, and truth takes on new and higher meaning. We are warned against resting in the mere luxury of emotion. Emotion rapidly gives way to insensibility unless it is followed by appropriate action. Feeling must be the impulse to enduring deed.

Mere speech is empty and vain; genuine work alone is eternal. If any Christian is intent upon his life-work of service to Jesus, he will not stop to dream of fame, but will be content with love and duty, bearing with him as a calming assurance, "the Lord knoweth and honoreth them that are his?" Then whatever task is set from on high, accept it as a sign of honor; do that task whatever it may be.

"Set thyself about it as the sea
About earth, lashing at it day and night;
And leave the stamp of thine own soul in it,
As thorough as the fossil flower in clay."

"This did not once so trouble me,
That better I could not love thee;
But now I feel and know,
That only when we love, we find
How far our hearts remain behind
The love they should bestow.

While we had little care to call
On Thee, and scarcely prayed at all,
We seemed enough to pray;

But now we only think with shame,
 How seldom to Thy glorious name,
 Our lips their offerings pay.

And when we gave yet slighter heed
 Unto our brother's suffering need,
 Our heart reproached us then
 Not half so much as now, that we
 With such a careless eye can see
 The wants and woes of men.

In doing is this knowledge won,
 To see what yet remains undone ;
 With this our pride repress,
 And give us grace, a growing store,
 That day by day we may do more,
 And may esteem it less."

ART. III.—PARLIAMENTARY REFORM IN ENGLAND.

We have been asked numerous questions on this subject, and we propose to give the readers of the Quarterly some definite information as to its provisions and the changes effected by it. In order to do this, we must glance at the history of the past.

The legislative department in Great Britain consists of King, Lords, and Commons. Money bills must originate in the House of Commons. All others may originate in either house. And when a bill has passed by a vote of a majority in each house, the signature of the sovereign is necessary in order that it may become a law. Technically, the sovereign has the absolute power of veto, and can thus prevent any bill from becoming a law, however large the majority in its favor. But this veto power has not been exercised for one hundred and sixty years: the last veto having been given by Queen Anne in 1707: and it is not probable that it will ever be exercised

again. There is, in fact, now no room for it. The sovereign is now supposed to have no political opinions; but is merely the executive department of the government. The cabinet ministers are the confidential advisers of the sovereign, and although, technically, the sovereign has the absolute appointment of these, yet practically the House of Commons exercises the right of confirming them, and of deciding how long they shall continue in office; for it is a matter of etiquette for a ministry to resign as soon as there is a majority of that house against it. Sometimes on the plea that the House of Commons does not represent the opinion of the country, it is dissolved, and a new parliament is elected before the resignation of the ministry takes place. But when the new parliament assembles, if the ministry have not secured a sufficient majority to carry any measure which they think important; or to prevent the passage of one to which they object; their resignation follows as a matter of course.

The House of Lords is a permanent body, and consists of the members of the peerage; who either inherit this dignity from those who possess it; or have had it conferred upon themselves personally by the sovereign.

The origin of the House of Commons as one of the departments of the legislature, is involved in obscurity. Coke, Camden, and others agree in the opinion that the commonality formed part of the *witena-gemote*, or great council of the nation, previous to the Norman conquest in the eleventh century. Blackstone says the House of Commons "has subsisted, in fact at least, from the year 1266, (49. Henry III.,) there being still extant, writs of that date, to summon knights, citizens, and burgesses to parliament." It is certain, however, that in early times, these knights, citizens, and burgesses occupied a very subordinate position; and that the power they have obtained, by which they now occupy the principal position in managing the affairs of the nation, has been gained step by step. It must be borne in mind that the original design of forming the Commons' House of parliament was not to secure the representation of the whole population: but to have certain classes of the people represented there. Hence, as already stated

writs were issued in the year 1266, "requiring each sheriff of a county to return, together with the knights for the shire under his jurisdiction, two citizens for each city, and two burgesses for each borough within its limits." What constituted a city or a borough is not very easily defined. The English cities are few in number, and they are ancient and populous towns; most of them being now or formerly the seat of an Episcopal bishop. A borough seems to have been a town which was organized for local government. These citizens from the cities, and these burgesses from the borough, were therefore supposed to represent the mercantile and manufacturing interests of the country; while the knights for the shires, or counties, represented the landed interests.

It would appear that the writs directed to the sheriffs were general in their character, and that these sheriffs exercised their discretion in selecting the boroughs which should send members. After a time, however, more regularity obtained in this matter; all boroughs having charters were considered entitled to representation; and from time to time new charters were given by the sovereigns, entitling the boroughs receiving them to representation in parliament. This practice, however, ceased with the reign of Charles II.; and after that, no new boroughs were added to the parliamentary list. At the beginning of the nineteenth century, a most anomalous state of things existed in England. Many large manufacturing towns, as Birmingham, Leeds, Manchester, and Rochdale,—and thickly populated districts adjoining the metropolis, some of them containing hundreds of thousands of inhabitants, were found without any representation in parliament; while fifty-five boroughs, none of which contained a population of more than two thousand, were each returning two members. The inhabitants of some of these boroughs might be counted by scores, and one, Old Sarum, was for two or three hundred years without a single inhabited house, its members being nominated by the owner of the land which was the site of the ancient borough.

The question of reforming the Commons' House of parliament was agitated for about fifty years; and in 1832, a law was

passed, making considerable improvements. All parliamentary boroughs having a population of less than two thousand each, were disfranchised. Of these there were fifty-six, returning in the aggregate one hundred and eleven members. Those which had a population of between two and four thousand, were allowed to return only one member instead of two. Of this class there were thirty-two. To fill the seats thus vacated, five metropolitan districts, and seventeen towns, each containing a population of more than twenty-five thousand, received two members each, and twenty-one towns with a population of more than twelve thousand each, received one member each. Eight additional members were given to cities and towns in Scotland, four to cities and towns in Ireland, and one to the Dublin University in Ireland. The remainder—sixty-five—were distributed among the English and Welch counties; some of these being divided into two or more divisions, each of which was to return two members, and others having an additional member given them, so that they returned three instead of two. The total number of members remained the same as before, viz., 658. Of these 253 were henceforth to be chosen by counties, 6 by the universities of Oxford, Cambridge, and Dublin, and 399 by cities, boroughs, and towns. England retained 471 members, Wales 29, Ireland 105, and Scotland 53.

The franchise in counties was settled in the fifteenth century, in the reign of Henry the Sixth. It limited the right of voting to those who owned freehold land or a tenement, which, if rented, would produce not less than forty shillings a year. At that time this was a high qualification; but by the increase in the value of land, it came to be a low one. But as a large proportion of the land was in the possession of a few proprietors, the number of county voters was small. The reform act of 1832 therefore provided that all those who rented and occupied property for which they paid not less than fifty pounds a year should have a vote; that those who held a lease of property of the same value for not less than twenty years, should have a vote, whether they were occupiers or not; and that those who held a lease of not less than sixty years, of property worth ten pounds a year, should also have a vote.

The title to the suffrage in the cities and boroughs varied somewhat in different places; but it consisted mainly in possessing the freedom of the city or borough, whether the persons were resident therein or not. By the new law, all persons occupying houses or other buildings in cities or boroughs, of the yearly value of ten pounds, who were duly registered, were entitled to a vote for that city or borough; and the right to vote was taken away from all freemen who resided more than seven miles from the city or borough for which they claimed to vote. The number of voters under the new law was estimated to be, for the counties 600,000, for the universities 5000, and for the cities and boroughs 400,000. The number of voters has probably increased considerably since that time: but the qualifications of voters have remained the same; and so have the places represented, with the exception we think, that two or three small boroughs have been disfranchised for extensive bribery; and their members given to other places.

It will be readily seen that while great improvements were made by this alteration of the law, yet many anomalies remained. There were those who claimed that still further reforms should be made, but the demand was by no means general, and Lord John Russell, one of the leaders in carrying the measure, declared that it must be considered a finality: by which he obtained the sobriquet of "Finality John." But although most persons were willing to rest awhile, it was generally understood that reform must be carried further, and for a number of years, efforts have been made to obtain an extension of the franchise to a large number of those who had not the privilege of voting; and to secure representatives for a number of large towns which were unrepresented. Several bills have been introduced; but they did not secure a majority of votes in parliament, and it came to be understood that nothing would be done during the lifetime of Lord Palmerston. After his decease, it was claimed that reform in parliament *must* have attention. Last year, the liberal government introduced a measure proposing to effect the long desired reform. The measure was a very moderate one indeed; but it would have given satisfaction at that time: yet the tories opposed it, and some

of the professed liberals joining with them, the measure was defeated, the government resigned, and the tories came into office. The following is a general statement of the various proposals for extending the franchise which have been introduced during the last fifteen years :

	City and borough franchise.	County franchise.
Liberal bill of 1852	£5 rating*	£20 rating
Liberal bill of 1854	£6 “	£10 “
Tory bill of 1859	£10 “	£10 “
Liberal bill of 1860	£6 rental	£10 rental
Liberal bill of 1866	£7 “	£14 “

When the tories came into power, the question came up, “what will they do about reform?” The people demand reform of some kind. What will the government propose? Will they introduce such a measure as the liberals can support? or will there be another change of ministry?

It was necessary that the government should do something, and Mr. Disraeli, the leader in the House of Commons, seems to have made up his mind to three things, first, to do as little as possible; secondly, to endeavor to introduce counterbalances to whatever extension of the suffrage he made; and thirdly, to make any concessions that were really demanded, rather than resign office. The object of the last resolve was probably two-fold; viz., a desire to retain office at any rate, and a wish to have the credit of carrying the reform bill, and thus secure for his party the favor of those who should by it obtain the right of voting. The result of this course has been that the history of this measure in its progress through parliament has been different from that of any other with which we are acquainted. The examination of our file of weekly London papers for the purpose of writing this article has been like looking through a kaleidoscope. Almost every week something new has turned up. Now the leaders of the ministry were yielding to the demands of their opponents; next seeking

* Houses and land are rated by the parishes for the purpose of assessing poor and other taxes. The rate is usually about three-fourths of the rental. Thus a man paying a rent of £16 per annum would be rated at about £12.

to persuade or conciliate their own adherents; and then trying to carry something which should prove a counterpoise to the concessions they had made.

We can only glance at the general history of this measure of reform which has just passed. Mr. Disraeli introduced the subject in the House of Commons on February 11th. But instead of presenting a bill with definite propositions, he made a general statement and intimated that he would introduce some resolutions which he proposed that the House should consider at a future time. By this movement, delay was secured, and an opportunity was afforded to ascertain the temper of the members of the House; and learn what kind of bill would satisfy them. These resolutions were introduced on the 25th, and were prefaced by an address in which Mr. Disraeli sketched the plan of reform which he thought desirable. He *suggested* that occupiers of houses rated at £6 a year, (about equal to a rental of £8) should have a vote in cities and boroughs; and that occupiers, rated at £20 a year, should have a vote in the counties. He also suggested adding what were called "fancy franchises." He proposed to give votes, to graduates of universities, to members of the learned professions, ministers of religion, certificated schoolmasters, and, to persons paying twenty shillings a year in direct taxes, to persons having £30 for a year in the savings bank, and to persons having £50 in the funds. He calculated that he should thus add 212,000 to the city and borough voters, and 206,500 to the county voters.

As the plan of resolutions met with much opposition, Mr. Disraeli finally consented to withdraw them and introduce a bill; and as his suggestions for the extension of the suffrage were not acceptable, household suffrage was talked of. This led to the withdrawal of some members of the cabinet, and to disaffection on the part of other members of the party. It was then suggested that a residence of two years might be required, and that a double vote might be given to certain classes of persons, by which the votes of the lower classes would be neutralized. A bill containing these provisions and also the personal payment of rates in order to being entitled

to a vote was introduced on March 18th. But here a new difficulty occurred. The rates are laid on houses and land, and in many parishes, the owners of houses pay the rates of all the houses they own, and add the amount to the rent. While they charge the full rate to the tenants, they get a discount from the parish authorities. The persons occupying such houses are called compound householders. All these would by this arrangement be hindered from voting so that it would in fact depend on the parish officers*; by compounding or not compounding with landlords, to decide whether a large portion of the inhabitants of a parish should or should not have a vote. It was estimated that household suffrage without limitation would give the right of voting to 744,522 persons: but if it was limited to those who paid their own rates, the increase would be only 267,929 as 476,593 houses were compounded for. In some places, as Hull and Launceston, where compounding prevails, the addition to the constituency would be only one per cent; in some others where the plan is not practiced, the augmentation would be 444 per cent. Another thing. A large number of persons rent parts of houses, or tenements, as we call them in this country. Some of these persons are highly respectable, but no provision was made for their voting. They might occupy six or more rooms in a house in a good street, and pay a large rent: and remain without a vote; while the man who rented a house with only two rooms, because he had a whole house, would have a vote.

In response to continued pressure, the government made new alterations in their bill. The dual voting was erased from it. The two years' residence qualification was reduced to one. The franchise was given to all lodgers paying £10 per year for unfurnished apartments. The compound household difficulty was settled by deciding that every householder should pay his own rates. The fancy franchises were all taken out. The county franchise was reduced to £12 a year rental, whether the party renting was a resident or not. Mr. John

* In England the country is divided into parishes, as in New England it is divided into towns.

Bright, who has been often charged by both parties with being extreme in his views, stated that the bill in its new form was mainly a copy of the plan which he had proposed ten years ago. Other improvements were also added. Persons who received pay as election agents were not to vote at the election for which they were so engaged. Payments for carrying voters to the places of election in cities and boroughs, were made illegal: that is, electors must pay their own travelling expenses. A proposition to disfranchise boroughs with less than five thousand inhabitants, failed: but one deciding that those with a population of less than ten thousand should return only one member to parliament, was carried. The seats thus made vacant were distributed partly in the counties and partly to large towns, but it is generally admitted that the re-distribution scheme is imperfect, and will need attention in the next session of parliament.

The House of Lords made several amendments in the bill; but the House of Commons only assented to one of them. This provided for the partial trial of a pet scheme of a number of persons of both parties who think that minorities should be represented. It applies, however, only to what are called three-cornered constituencies and to the city of London. There are some large counties or divisions of counties, and several large towns, which are to return three members each. The provision is, that while these places each returns three members, no elector is to vote for more than two candidates, and in the city of London, which returns four members, no person is to vote for more than three candidates. This will give a large minority, who may concentrate their efforts on one candidate, a chance to return him as the third or fourth member.

On the return of the bill from the Commons to the House of Lords, (we learn by the Atlantic telegraph that) the Lords receded from all their amendments, except this one which the Commons had adopted, and passed the bill on August 12th, and it has probably before this received the signature of the Queen, and has thus become the law of the land.

What will be its working and its influence, time will show.

It is said that the provision for leaseholders of £12 without residence, having a vote in counties, will open the way for giving fictitious leases for the purpose of manufacturing voters. And it is very probable that this will prove so. Many of the liberals fear that in cities and boroughs, the franchise has been extended too far, and that as Mr. Disraeli predicts, the lowest classes will be induced to vote for the tories. We do not venture an opinion as to the immediate results: but we believe that if this evil should occur, it will cure itself. Greater efforts will no doubt be made to extend education, and exercise of the franchise will probably in itself prove a means of education. We think also that when the suffrage has been extended so far, embracing many unintelligent men because they are householders; it will be seen that it is best to carry it farther that it may include many intelligent men who do not happen to be householders; and thus *household* suffrage will give place to *manhood* suffrage.

And the difficulty suggested about the county votes; and the anomaly of a small borough with scarcely more than ten thousand inhabitants, returning the same number of members with a district containing hundreds of thousands; will probably be ultimately the means of sweeping away the present system; and will lead to the establishment of equal electoral districts, which shall return one or two members each, and in one of which, and in no other, every man of mature age will have a vote. We have already seen this suggested in a quarter where we did not expect it: and it is probable that its desirableness will be more generally seen.

We believe that the passing of this measure of reform is an indication that still "the world moves," and that its ultimate influence will be good; especially if Christians act wisely and well in diffusing scriptural information among the masses of the people.

ART. IV.—NIMROD AND BABEL.

"And he being dead yet speaketh," saith Paul of Abel. Here is the philosophy of history. The influence of men and events, is immortal. Moral as well as physical life is generated. The voices of the past vibrate in the ears of the present. The acts of men, now dead four thousand years, are still a power to shape the forms of life. The present is composed of the past as mighty rivers are made of streamlets from distant mountains. The river is unaccountable, impossible, if the rivulets are forgotten. The present is the aggregate of the past.

A few men act as magnets, leaders, masters of the millions. The masses think, believe and do as they are taught. Here and there a man is born a leader. He is self-reliant, original, bold, inspired with creative, constructive impulses. He refuses to float in the currents, be a slave to circumstances, a creature of influences. He will aim at mastery, stem the tides, control circumstances, override influences, carve out a way of his own, command others to follow and help him. Some attempt leadership and disgracefully fail. Conceit is a poor endowment for this work. "Leaders are born, not made." But when one does rise to view, the world knows it, feels it. His power endures through ages. He gathers unto himself the influence of the millions, and sends it all down to the future under his signature. Such are the men who emphatically are immortal on the earth. They being dead still speak, and that with accumulative power.

Abel and Noah belong to the immortals. Nimrod and Abraham were heads of broad, mighty forms of life. Moses entered the Abrahamic stream, as the imperial Missouri unites with the imperial Mississippi. He was almost equal to the father of believers the head of fidelity to God, in grandeur, integrity, force of character, and power to mould and influence the future. Thus mighty men have created life centers, and drawn the masses into their orbit. As one stream cuts a channel to which millions flow, so here and there a man cuts a channel

for many peoples, and from it they cannot easily escape. They become tributaries; serve to swell the influence of the father of that channel, lose themselves under the name and power of the master mind which first developed that type of life.

Nimrod was a character. God's dealings with him constituted an era. A few sentences tell all that is written of his history, yet he is a central figure and a perpetual presence in the history of the world. His influence reaches our day. He was the son of Cush, who was the son of Ham, who was the son of Noah. There were six brothers of them, and he was the youngest. He is described as a "mighty hunter before the Lord," the founder of Babylon, Nineveh, and the Assyrian empire. The Bible speaks but a few authentic words concerning him, yet these words are the kernel of volumes of history. Fabulous exploits are ascribed to him in ancient mythology. Profane history brings no trustworthy records from so ancient a date. Though it is not so very ancient either. It is only sixty generations from then to now. If men lived as long as Methuseleh did, four generations would reach Nimrod. But human records do not go back even to that period. This is surprising. Yet the influence of that day is still potent. We float in the rolling current which comes from that source, but had not God given the record the source would have been more obscure than that of the Nile.

The story of Nimrod runs thus: Three hundred and fifty years after the flood, the three families saved in the Ark had multiplied greatly and were rapidly peopling the earth, as God had directed. The lesson of the flood and the teachings of Noah were remembered. We may reasonably suppose that they were pious, industrious and prosperous. Noah had gone to his rest at the ripe old age of nine hundred and fifty. His children had become thousands. Liberty prevailed. If the people would remain just they might always be free. Their government was patriarchal, their laws came from heaven.

At this time "Nimrod began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the

beginning of his kingdom was Babel, Erech, Acad, and Calneh in the land of Shinar."

This brief account reveals several facts. Nimrod was a man of great talent, a mighty one; he was ambitious, aimed at a kingdom, aspired to be king, and to rule men. He was successful; the people paid homage to his great talents and energy and yielded to his demands. How often that has been repeated! Great talents have tempted to great sins. Great selfishness, with such ability, always prompts to tyranny, wicked schemes to exact service, homage, profit, from the masses. And the people have strangely accepted such as leaders. Nimrod was capable of glorious deeds. Had he been as generous as he was talented, he would have been a champion of improvement, culture, discovery, invention, for the elevation and prosperity of his fellows. He might have done wonders in discovering the laws of nature, and mechanical forces, and started the race on the high way of prosperity. Had he done it, the printing press, railroads, telegraphs, and such servants of man, might have been in use three thousand years ago. The dark, horrid history of oppressions, wars, butcheries, which have composed the world's experience thus far, might have been wholly avoided. But he was as selfish as he was great, and inaugurated schemes which have converted the earth into a theatre of crime and misery. He began the struggle to exalt self at the expense of others; to create a dynasty for his family, give them a name, set their feet on the necks of the people, and endow them with the wealth, power and grandeur of royalty. Since then rivers of blood have been shed to effect a repetition of Nimrod's usurpation. His kingdom was Babel or Babylon, the center, symbol, and mother of military despotism, cruelty and degradation.

He evidently was impious, also. His pride, ambition, and supreme selfishness would inevitably make him so. Oppressors of men are always enemies of God. God had directed the people to scatter over the earth. This was essential to virtue and liberty. Nimrod determined to concentrate them in one city, and hold them under the grasp of the one-man power. Thus he set himself against God, and most likely, resolved to

turn the people from his worship, and prescribe a worship of his own. This will appear more fully as we discuss the scriptures which relate to him.

He was a "mighty hunter before the Lord." What did he hunt? If beasts only, why should that fact be mentioned in this connection? How is hunting wild beasts related to founding a kingdom? Why should God be displeased with him on this account? When so little could be said of him is it reasonable to suppose that space would be occupied in relating facts of so little importance? He was a hunter before the Lord; his hunting was worthy of God's attention; it bore a moral character, and produced an effect which interested the Ruler of the universe. Was it beasts then that he hunted? Or did he hunt men? If he was a warrior, seeking after men to reduce them to his control, hunting them from their retreats, God might well take note of it and be displeased. Oppressors are often spoken of in scripture as hunters, and this corroborates our supposition in regard to Nimrod.

Jer. 16: 16, "Behold will I send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Micah 7: 2, "The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net."

This was the kind of hunting which would cause misery among men; and just the kind that such a man as Nimrod would be likely to engage in; and such as would be necessary in the prosecution of his scheme of planting a kingdom and making himself king. Such hunting would necessarily occur in connection with his undertaking.

He was a "*hunter before the Lord.*" This phrase denotes boldness, notoriety, and in this case, an impious disregard of the Divine will. There was a certain bravado in his rebellion against God, an insulting impudence which rendered the act remarkable, and hence it is said to have been done *before the Lord*. Thus in Gen. 13: 13. "The men of Sodom are sinners *before the Lord,*" because they were so impious and daring

in their sins. And in Joshua 6: 26 we read, "And Joshua adjured them at that time, saying, Cursed be the man *before the Lord*, that riseth up to build this city of Jericho." The idea is, that his curse shall be very marked and severe, very highly aggravated. And Nimrod's hunting was of such a character that the Lord was insulted by it, and his anger kindled against the sinner. Hunting beasts could not have had this solemn importance. What did the Lord care for great skill in killing bears and buffaloes! It was *men* that he held in sacred care; and when Nimrod hunted them out of their homes, where God wished them to abide, multiply, and be free, the offence was enormous; and he was labelled a "mighty hunter before the Lord."

Nimrod was successful. Gen. 11: 2. "And it came to pass, as they journeyed from the east, that they came to a plain in the land of Shinar; and they dwelt there." By force or by persuasion, the entire population were marshalled under the leadership of the "mighty hunter," and commenced their westward march. On the banks of the Euphrates they found fertile, well watered, and attractive plains, and there settled in one consolidated community, all under the control of one ambitious, far-seeing, selfish man. This delighted him. He was at the head, and the entire population contributed to his greatness, and acknowledged the supremacy of his will. Why should he fear God or tremble at his word now? He was affected as others have been since, by a free exercise of power. No passion in the depraved heart is so easily excited, and so uncontrollable, as this love of ruling, and it would be strange if Nimrod was not tremendously excited, his conceit set on fire and his faith in success extravagantly large, under the influences which surrounded him.

The next step was legitimate. Gen. 11: 3, 4. "And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

Without a city, the people would scatter over all the plain, settle where they pleased, and be beyond the control of their leader. But if he could induce them to concentrate their property interests, he could hold them firmly under control. His great concern was to prevent the people from "scattering over the face of the whole earth," the very thing which God desired that they should do. God and Nimrod were antagonists, and the "mighty hunter" for the time seemed to have won the victory. The people were one in purpose, ambition and plan. Nimrod had thoroughly infused his spirit into them, and they all agreed in regarding him as their royal leader, and in efforts to defeat the purposes of God, by establishing a compact settlement, rather than make homes on the broad plains and mountain slopes. Gen. 11: 1, "And the whole earth was of one language and of one speech."

This translation does not clearly express the sentiment of the author; the margin does it better. "The whole earth was of one *lip*, and one *kind of words*." The sense agrees with Paul's words, 1 Cor. 1: 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." The idea is that all the people of the earth agreed with Nimrod in his plans and were inspired with the same ambition. He had them under complete control; when he proposed his scheme to build a city and a tower, they all responded, "Let us build." The word *Saphah*, translated *language*, does not mean the idiom, structure or form of speech, but the sentiment, quality, or character of it. As in Prov. 10: 18; "He that hideth hatred with lying *lips* (*Saphah*) and he that uttereth a slander is a fool." So in Prov. 12: 19; "the *lip* (*Saphah*) of truth shall be established forever, but a lying tongue is but for a moment." Isa. 6: 5; "Then said I, woe is me! for I am undone; because I am a man of unclean *lips* (*Saphah*) and I dwell in the midst of a people of unclean *lips* (*Saphah*.) So that the more natural force of the word translated *language* favors the idea, that it was not the idiom of language which was referred to, but that the people were all of *one mind*, spoke the same thing, were agreed in building the city, and tower, in

casting off allegiance to God and accepting the decrees of Nimrod.

The sense of the word (Dabar,) translated speech, also favors this interpretation. When preceded by (Ahad) *one*, it signifies accord, voice: as in Joshua 9:2; "They gathered themselves together to fight with Joshua, and with Israel with *one accord* (Ahad Dabar.) Exodus 24:3; "And all the people answered with *one voice*." So in Gen. 11:1; The whole earth were of one mind, spoke the same thing, and were of *one accord*, (Ahad Dabar.) It is important to observe this sense of the passage, as it not only expresses the absolute supremacy which Nimrod had attained, and the agreement of the people to forsake God and follow this usurper, but it furnishes a key to the interpretation of the events which followed. The meaning of "Confusion of language," depends upon the meaning of "*language*."

Thus far their plans had prospered. They were all united, they were located on a delightful plain which skirted a beautiful river, and were progressing finely in erecting the city and tower. Prospects were bright for Nimrod. Dreams of centering royalty in himself and in his family forever filled his imagination. As population should increase, he beheld himself and his offspring, rulers over all, and the millions bending to their decrees, according them the right to tax, use and rule them at pleasure, for their own glory, fame and delight.

He aimed also at *religious* supremacy. Loyalty to God was not friendly to his plans. Rebellion against him politically could not succeed without perfidy on the religious side. The tower which he was building, most likely, was of a religious character, a temple for an idol, or the center of some form of idol worship. Just where, when and how idolatry was introduced into the world, we have no record. But this we know, that Babylon was the ancient center of that perversion. She was the patron and mother of idol worship and most likely, in her very foundation this great crime began. As a means of weaning the people from God and bringing them completely under his control, this perversion would be entirely natural and almost absolutely necessary to Nimrod. Moreover, the

Holy Spirit afterwards chose Babylon as the symbol and representative of religious rebellion and idolatrous corruption. The great Apostate, Papal Rome, is called Babylon, and there must be a cause. Where is the point of analogy between them! The sin of old Babylon in some important particular, must agree with Papacy. Is not religious usurpation, idolatrous worship, the crying sin of Papal Rome? Nimrod must have been guilty of a similar crime. Did he not pervert the true religion, and set up other objects of worship than the true God? In that tower of Babel, most likely, the first idol was set up. There the horrid crimes of idolatry had their origin. Babylon was the mother of religious harlots, the fountain curse of the world.

Nimrod was shrewd. He knew that if he could control religion, he could hold the people. Tyrants have always made religion the central idea of their usurpations. The most despotic rulers have always been the most exacting in religious matters. Nimrod and Nebuchadnezzar, were intensely religious, because they aimed to be great tyrants. In all idolatrous governments religion is an essential, even the chief, element of administration. By this power the people are held firmly. Armies are powerless when compared with religious sentiments. The yoke of despots would break like glass, were it not for this hold which they have upon the prejudices, beliefs, and religious impulses of the people. The farseeing, inventive, ambitious Nimrod saw that just here the success of his scheme depended. So he was the father of idolatry.

GOD VISITS THE USURPERS.

Gen. 15:5—11. "And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold the people is one, and they have all one language, and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of the earth; and they

left off to build the city. Therefore is the name of it called Babel; because there the Lord did confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth."

The phrase, "The Lord came down to see," is of course figurative, denoting that he interfered with their plans. What displeasure God felt is apparent from what he did. The erection of the city and tower involved rebellion against God and evil consequences to man, or he would not have disturbed them. We readily see that despotism was one result which would follow success, and defeat of despotism and the preservation of liberty resulted from scattering the people abroad. He has always opposed tyranny, and favored a distribution of people and power. The evil consequences of concentration was one reason why he disturbed their plans. And the idolatrous feature was another reason. He was unwilling to allow the true faith and worship to be banished from the earth. He looked to the future, as well as to the good of that generation, and, hence, laid his hand upon them.

The means were suited to the end. They were all agreed in their wicked schemes; he proposed to send the spirit of jealousy, of strife and hatred among them. "A kingdom divided against itself cannot stand;" and it is one of the wise compensatory and corrective laws of the universe that selfish, base men are likely to quarrel, and defeat their own plans, devour each other, and prevent some of the evils which they would otherwise do. So it may have been well that these disciples of Nimrod commenced to quarrel. It probably began and was carried on like thousands of other quarrels among sinners. Some began to object to Nimrod's absolute control; others were vexed because a neighbor had been made captain in preference to themselves; ambition, emulation, and jealousy, soon distracted the whole camp, and their wonderful harmony was exchanged for confusion. Then secession began, fights came on thick and fast, tribes and families fled in all directions, and the camp was totally broken up.

Will the language of the narrative admit of such an interpretation? Let us see. The first complaint which the Lord made,

was, "The people are *one*," as if this unity was the cause in some sense of the evil done and in prospect; and the very thing to be broken up. He protested against this unity, because of its prospective results; and determined to destroy it. Hence he said, "Let us confound their language." We have seen that the word translated *language*, means *lip* with reference to the sense of words and agreement of ideas. If, therefore, he set them into strife and jealousy, he most effectually confounded their *lip*, or language, so that some would say one thing and some another, and none of them would be agreed. It was because they were so perfectly agreed in Nimrod's ambitious scheme, that God said, "Now nothing will be restrained from them which they have imagined to do;" and to defeat them, he would naturally sow discord among them, change harmony into confusion. Hence he said, "Go to, let us go down, and there confound their language, that they may not understand one another's speech." Now the Hebrew *Shanang*, translated *understand*, signifies to listen to, regard, give heed to. Prov. 1:8. "My son *hear* (*Shanang*) the instruction of thy ather." Prov. 4:1. "*Hear*, (*Shanang*), ye children, the instruction of a father." In this sense of *regarding*, it is generally used. So if the Lord set one against another, their plan, or their *lip*, or the thing that they had agreed upon, would be confounded, or fall into confusion, and they would no more listen to or regard what each other said. The words of Nimrod would no longer have force with them, and other aspirants to leadership would also be suspected, and the parties would malign, criticise and abuse each other, until all confidence would be destroyed, and no one would receive or respect the *lip* or words of his neighbor.

"Therefore is the name of it called Babel, because there the Lord did confound the language (*lip*) of all the earth." This name would be just as appropriate, and even more so, if the *confusion* was in wishes, purposes, plans, and passions, rather than in the mere forms of speech.

We adopt this interpretation:

1. Because the words used, naturally and easily accord with it. The marginal readings which closely followed the Hebrew

are more favorable to this interpretation than to any other, and many distinguished Biblical critics have therefore adopted it in preference to the popular idea of the events at Babel.

2. This confusion of *feelings* and *plans*, would more effectually serve the desired purpose of God, than would follow the sudden creation of scores of different languages. Different languages are not insuperable barriers to co-operation in plans, but vigorous quarrelling is. Agreement in purpose was absolutely essential to success; and if this was lost the defeat of their scheme would be certain. Creating diversity of languages would not necessarily scatter them abroad. The most effectual means to the end were adopted; and hence that strife and confusion of ideas was what God sent among them.

3. If this was the origin of all the diverse languages, it is strange that Moses, and the other inspired writers, do not mention it, or refer to it in other scriptures. But there is not a hint nor allusion in all the Bible indicating that the languages of earth had any such origin. So noted a miracle as this would hardly be thus passed over in silence by subsequent writers.

4. The history and general structure of language favors the idea that the different languages have grown up by degrees, subject to the accidents of location and habits of the people. This is more natural, reasonable, and satisfactory, than the theory that scores of languages were suddenly created by Divine power, for the purpose of scattering the people over the earth, when they could be scattered much more effectually through the natural developments of the selfish passions which obviously controlled them.

RESULTS OF THIS VISITATION.

The work upon the city and tower, for a time at least, was abandoned. The strife and confusion rendered all progress in that enterprise impossible. The people were led by partisans, and divided into jealous bands which feared, and fought each other, and made all concert of action out of the question: So they left off to build the city.

The tribes were scattered in every direction; the larger

part seeking safety from belligerent neighbors, by fleeing to obscure and distant districts. The mass of men dislike violence and strife, and flee from it if possible. The weak have no security, where force is law, and they can only find a refuge in concealment. Mountainous districts have always been favorite resorts for those who loved liberty and peace, and from Babel, many fled to Lebanon, and other "hill countries" for safety. Sidon founded an empire of commerce under the shadow of the mountains, on the border of the "great sea," whither he fled to escape from war and confusion.

Liberty and piety were preserved on the earth by this dispersion. In some families and tribes, scattered abroad upon God's beautiful earth, beneath the smiles of the glorious heavens, the religious sentiments taught by Noah and by nature would be revived. Piety did prevail, and produced such men as Melchisedek among the hills, Job in the land of Uz, and Abraham in Chaldea. Where such distinguished worshippers of God were found, there must have been hosts of humble, pious men. And among these scattered families, freedom was cherished, under the old patriarchal order. The individual man was developed, free scope for all his powers was enjoyed; no despot dictated where he should dwell, nor what he should do. The seeds of liberty and piety, were thus preserved. They were small then, like the mustard seed, but from them, came all the sublime forces which for ages resisted despotism and idolatry, and preserved a remnant, loyal to justice and to God, on the earth. We shall see more of this as we proceed.

Nimrod was only partially defeated. His purpose to rule all the people was thwarted, but he still determined to have a kingdom. Many adhered to him; and in time resumed the work on the city. He founded an empire. The spirit of Nimrod always inspired that empire. Its central, controlling, constant idea was to subdue all peoples, and hold them in bondage to Babylon. It aimed at conquest, a universal despotism, a military supremacy. It had no respect for justice, relied wholly on force, made war, robbed and oppressed, inspired only with fiery ambition, lust of power, and unscrupulous selfishness. That was just the spirit which Nimrod

breathed into his adherents; just the type of life which he incorporated into his kingdom, and just the thing which God hated and resisted by first scattering, and then supporting the scattered people.

Frequently in the history of the world, the spirit of Nimrod has achieved almost a complete victory. Strength, wealth, organization, possession, seemed to be all on the side of Babylon, or the representatives of her spirit. The friends of liberty and piety were few, poor, scattered, hiding in the mountains, or fleeing to the deserts, or crushed under the galling yoke of their idolatrous enemy.

But in some form, in the time of extremity, God has always come to the rescue. The scene at Babel in one form or another, has been often repeated. Despots have devoured each other when freemen could not resist them. So God's law has forced wicked men to defeat their own schemes. Thus crime punishes itself, and proves that wickedness is essentially as weak as it is wicked.

There were good reasons why God did not wholly defeat Nimrod. We may not comprehend them. But that does not disprove their existence. The facts are before us, the reasons are with God. Perhaps the contest which began at Babel, and still continues between the usurpations of force and the claims of justice, between might and right, is essential to teach the world that real power dwells only with right; and that all that appears so formidable, terrific and resistless in organized crime, is only bluster and pretence which consume and destroy the users, and ultimately melt before the quiet, peaceful, unpretentious power of right. The experience of four thousand years has taught many strange lessons. The conflict has been long, fearful, and to human eyes, wrong has often had the advantage. But careful study reveals the fact that liberty and piety are gradually depleting, dissolving, destroying the dominion of wrong. The empire of Nimrod is failing, the spirit of Babylon is falling back, sinking away more and more; the spirit of the scattered families is gaining supremacy.

After the confusion and dispersion, the elements of opposition to Nimrod by degrees took form and location. All un-

conscious of their true mission work, the tribes sought homes and subsistence. God had a plan of the long campaign before them and their posterity; they knew it not. In due time three lines of influence, three armies of resistance and aggression, appeared. They were the *commercial* the *religious* and the *intellectual*. Each had its field of action, its type of life, and was the eternal, inevitable enemy of despotism. Commerce, true religion and intellectual culture, are necessarily favorable to liberty, and cannot flourish without it. Where might is the law, the rights of person and property are insecure, and freedom of thought and enlarged mental culture are discouraged. Commerce cannot flourish where confidence is destroyed by usurpation and fraud. Mental culture will be depressed when fame and power are the special rewards of military exploits, and the men and means of a people are absorbed in physical strife. Tyrannies are always unfriendly to true religion, since that teaches the rights, dignity and equality of man, and is dangerous to usurpers. So that, just so far as commerce, religion and science are depressed, despotism flourishes, and so far as they flourish, the power of usurpers is broken, the spirit of Babylon is destroyed. For this cause, God took measures to raise up in separate fields, and under specific forms, these three enemies to Nimrod's dominion.

Sidon, the cousin of Nimrod, led one seceding party into the mountains of Lebanon, and down by the sea. Then necessity forced them to the sea for subsistence. They became fishermen, then shipbuilders, then skilful mariners, and the public carriers of the world, the merchants who interchange the products of different climes for gain. Then they became mechanics, artisans and manufacturers, and loaded their ships with their wares, and traded in all parts of the world. They built Sidon, Tyre, Corinth, Cadiz in Spain and Carthage on the northern coast of Africa. They built palaces and temples for Babylon, Nineveh, Egypt, and aided Solomon in building the temple at Jerusalem.

Their commercial activity conduced to varied learning. In geography, they excelled. Their merchants had explored Africa in pursuit of ivory, gold, the skins of beasts and precious

stones. In Europe, they sought wax, honey, hemp, flax, silk and various metals. With England, they were familiar, where they bartered their articles of manufacture for tin, iron, leather and various kinds of grain. Their caravans traversed the interior of Asia, collecting the products of every clime and trading in diverse commodities. Thus they became familiar with geography. They were skilful book-keepers, invented letters, and made great progress in mathematics and astronomy. Sidon and Tyre were their parent cities, but they planted colonies and trading posts in all quarters of the world. Ezekiel describes this people :

Ezekiel 28 : 12—14, " Thus saith the Lord God : Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God : every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold : the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth ; and I have set thee so : thou wast upon the holy mountain of God ; thou hast walked up and down in the midst of the stones of fire."

Their prosperity filled them with pride, and God punished them. But they were enterprising and ingenious. Ezek. 27 : 24—27. " These were thy merchants in all sorts of things, in blue cloths, and broidered work, and in chests of rich apparel bound with cords, and made of cedar, among the merchandise. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, &c.," afford a catalogue of their immense traffic, their wealth, and ingenuity. They are known in history as Phœnecians, and were descendants of Sidon.

They were the fathers of commerce. The Greeks learned to traverse the ocean from them. England was inspired by their influence to build ships and seek wealth in commerce. The influence, therefore, of that timid party that fled from Babel, and took refuge behind the mountains, has been accumulating, widening, and gathering strength ever since. They have proved a tremendous force in the earth, more powerful

than armies, thrones, or dominions. Their works outlive nations. Babylon, Nineveh, Sidon and Tyre even, are wiped from the face of the earth, but commerce, (the creation of Sidon) that great civilizer, that promoter of friendship among men, that enemy of war, oppression, and ignorance, that elevator of the race, still lives, full of power, increasing in influence. This is one of the forces which God appointed to resist despotism, and it has filled its mission gloriously. This giant friend of freedom was born under the impulse of dispersion at Babel.

How all the nations of the earth have been blessed through Abraham, all understand. On the plains of Chaldea, he learned from his father his relations and duties to God and man, and he became the father and example of a true moral life. The ideas of God, of man, of duty, privilege, destiny, of holiness, sin, redemption, life present and life to come, which were embodied in his type of character, have been an eternal foe to Babylonish idolatry, and abuse of humanity. The Hebrews were a feeble folk, but have proved mighty against degradation and crime. Their nationality amounted to but little in itself, but their moral power has been the chief hope of the race. Abraham is dead, Moses is dead, the Hebrew nation is scattered, but the ideas, the soul, which God gave them, is "marching on."

Enlarged, invigorated by Christ, this redeeming, civilizing power has gradually risen in grandeur and majesty until it overshadows all other forces. It has destroyed Babylon, and so elevated mankind that such a despotism is no longer possible; it is leavening the nations, the stone cut from the mountain is filling the earth. All of this would have been lost, if Nimrod had prevailed. Jehovah dispersed the people at Babel, that Abraham, Moses, Christ, the Bible, Christian civilization, might be possible.

One other civilizing column was conceived in the dispersion. A party took refuge on the islands of the Archipelago and among the mountains on the main land bordering the Mediterranean. Just when and how they got there no one knows. There was a tradition among the Greeks, that their home was chosen

by a goddess, because the climate and scenery were favorable to the production of men and wisdom. And men and wisdom did grow there. Homer grew and sung midst those inspiring scenes. Solon became a mighty man of wisdom there. Pericles and Demosthenes there became models of eloquence for all time. Aristotle laid hold of the intricacies of science, and shed light upon all thirsters for knowledge. Socrates and Plato mastered Divine wisdom, so far as man, unaided from above, can do it. The masters of architecture, painting and sculpture, were born there. They produced a language for science, for religion, and philosophy. In intellectual endowments they outshone the world. Their armies often performed surprising feats, but these weigh not a feather in the scale of the world's welfare. Rome excelled Greece in every physical element, and conquered her, but Greece conquered Rome by works of intellect and laid the world in all ages under obligations to her, for inspiration of mental life, for exalting soul above matter.

The influence of Greek intellect in civilizing the nations and destroying despotism, is second only to that of the true religion. And it has been an effective ally to religion itself. We can hardly conceive that Christianity could have won tolerable success, without the co-operation of Greek science, literature, laws and arts. But this ally of the truth, this right wing of the army of reform, could never have arisen under despotic rule. Freedom, communion with nature, the inspiration of personal independence, were essential to such results. And that the world might be blessed with the works and the influence of Greek intellect, of *men*, giants in mind, God confounded the builders of Babel, and dispersed them to their respective schools of culture and work. Such men as grew up among the Phœnicians, the Hebrews and Greeks, never were, and never could be, produced under despotic governments. The works which they did, the help which they have afforded to the race, in developing manhood, quickening thought, teaching morality, starting men on the race of improvement, prosperity, liberty, the full fruits of civilization, could never have been done in Babylon, Nineveh, Egypt, nor Rome.

Mark now how wonderful the ways of God. For four thou-

sand years he has kept these quiet, peaceful forces at work, and century by century they have accumulated strength. In due time the three elements are combined, and mingle in one; commerce, religion and science, hand in hand, working out the redemption of the race.

And where is Babylon? Where is Rome? How stands the cause of despotism? How stands mere physical force in government. In its chief embodiments it is destroyed forever. It is no longer supreme, it no longer rides roughly and scornfully over the children of commerce, religion and science. Its heroes are no longer the only men whom the world delights to honor. Its works of blood and oppression are no longer the chief items of historic interest. Men now loathe these things, and give honor to men and deeds which distinguished the higher and better life, the reign of ideas and principles. Despotism is now upon its knees; it begs for existence at times, and apologizes and pleads for life. The last child of Babel, Popery, is emaciated, haggard, consumptive, jaundiced, rheumatic, and whines for protection from the spirit of liberty and right which presses it on every hand. The end cannot be mistaken. The mills of God grind slowly, but surely. The work, so far accomplished, will move steadily, firmly, surely on, until the spirit of Nimrod will be wholly exorcised, and the spirit of justice, freedom and brotherly love will rule the world. Christian civilization is the ripe, glorious fruitage of this long, exciting, mysterious campaign which God formally opened at Babel, and prosecutes still. Dispersion saved the world from utter ruin; discipline, the growth of ages, the culture of Providence and the gospel, will finally bring the race to a universal brotherhood of loyalty to God and righteousness, when there will be no evil result though "the people be one."

ART. V.—THE HEBREW LAWGIVER. *

The scriptures divide the life of Moses into three parts of forty years each.

Born of slave parents, sentenced before birth to an untimely death but mysteriously preserved, we find him at the age of forty, influential at court, richly endowed with knowledge, the most learned and conspicuous of the Hebrews.

It is only as we consider the circumstances attending his birth and preservation from the doom of the royal edict, his adoption into the King's family, where he was nursed and taught by his own mother, that we discover clearly that he was a child of Providential care and intended by God for a particular and important position.

Unwittingly to Pharaoh and daughter, and perhaps to the slave mother, the doomed child received just that kind of training which was essential to that position; the early lessons of maternal love excited sympathy for his kindred and facilitated his alliance with them, while the more fundamental acquirements obtained in the schools and colleges of Egypt, strengthened and furnished his mind to a degree that qualified him most fully for that service to which he was called. The lullabies of the nursery had more than an immediate and soothing effect; from the plaintive story of wrongs to his own people he received impressions of patriotism, enduring as life.

His first forty years were spent in the family and court of the King, as an educational term, a preparatory to active life. The second was devoted more exclusively to religion and meditation. Little is known of the events of either period, though of the latter, we are informed that it was passed in retirement, as a shepherd in the employ of a prince of the desert, whose daughter he married, and whom with two sons born to them in the wilderness, he left with that prince, as he returned to the scene of the first forty years, to place himself at the head of the Hebrew people.

* Authorities:—The Pentateuch, Horne, Wines, and others.

At the close of the first forty years the honors of the court and the wealth of the kingdom were all before him and within his reach, but which he rejected from sympathy with his people. His soul had been steeped in love of country, so that he very readily identified himself with the Hebrews in bondage, espoused their cause, relinquished the immunities to which he was heir, choosing to suffer affliction, share the sorrows and bear the burdens of his own people, with whose history had been familiar from his earliest remembrance.

In this, the expectations of the King were disappointed and the proudly cherished hopes of the step-mother crushed. They "meant it not so," their plans were quite the reverse. It was a strange choice, one for which they could not account, a result hardly to be suspected even by the mother who laid the foundation for it in her teachings in the nursery. The distinctions, as well as the choice, must have been equally surprising.

Paul speaks of him as a religious man, a man of "*faith*," Stephen represents him more in the light of his literary attainments, secured in the schools of Egypt, where he became "*learned in all the wisdom of the Egyptians and mighty in words and in deeds*." Both representations are true, but in the light presented to us by the latter we may now consider him. In this, nothing need be said of his natural powers, or of his intellectual adaptation to ready and extensive acquirements; but his attainments, as a learned man of a remote age, may well claim our attention.

The "wisdom" attributed to him by Stephen, and which is synonymous with attainments as here used, is a comprehensive term, implying a large fund of knowledge with ability to rightly employ it. In this connection, and as acquirement or possession, the supernatural is not included. It was in the wisdom of the *Egyptians* that he was proficient. This consisted in a knowledge of the arts and sciences known and taught in that age and which were carried to a high degree of perfection. With this should be associated the religious element, which received a proportional share of attention and exerted a corresponding influence. Without any critical arrangement or graduation of the principal branches of Egyptian

learning, we may consider them separately, in arriving at an understanding of the human attainments of the Hebrew Lawgiver.

Take, for instance, as the simplest and first in order, the *Arts*. By this we are to understand the various trades, or different kinds of mechanical knowledge, skill and development by which the demands of society were satisfactorily answered; and these demands were not slight nor few, as society was then in a high state of civilization. The mechanical arts embraced the erection of dwellings, the manufacture of cloth and clothing, the construction and use of tools and instruments, both for peace and war, the plough and the sword, and whatever else pertained to the labor of the hands and was then in use.

And, by the way, we may in this connection speak of *plating* or overlaying with gold, as one of great perfection among the Egyptians. Traces of gilding are now found upon the monuments of Egypt to an extent and of such a nature as to furnish ample proof of this. They had also what are called the "*ornamental arts*," such as painting, drawing, writing, teaching, reading, composing, engraving, sculpture and music. In these there is a blending of the mechanical and the fine; so also of art and science, knowledge and practice.

In contrast with the above, yet as an art and one of the learned branches, *Astrology* may be named. By this, the stars and heavenly bodies, in their various relations and effects, were subjected to study, and from which a class of persons, devoted to it as a profession, claimed to be able to foretell future events. It was by this means that they prophesied of the seasons, of fruitfulness or barrenness, basing their predictions, as we may suppose, on the fact of the overflowing of the Nile or the absence of it, which had for ages been an invariable rule of judgment in this respect, and independently of this art, practiced as a profession.

Closely allied with this was that of *Magic*, a knowledge of which was deemed important as a branch of Egyptian wisdom, though it could not then, more than now, be made subservient of much good. It comprehended the action, power and control of evil spirits, the wonders of the superhuman, developments

and results dependent on the spirits of the departed, in a manner similar to modern spiritualism.

Interpretation of dreams, whether denominated art or anything else, was another branch of eastern wisdom. It embraced and implied, in itself, independently considered, little of practical importance, and was useful or useless then as now.

In this connection *Agriculture* may be cited as an art of practical importance among the Egyptians, as it always has been among civilized people. It may not then have reached a level with science, as now understood, or above a level, as in this age, but its practical value could not be overrated nor that department of labor and knowledge be dispensed with. It was second to no other art, or science, for it was the foundation of society, as well as its means of subsistence.

History was another branch of Egyptian wisdom, by means of which the people were made familiar with many other branches. *Geography* was also another of practical importance, and essential then, as now, to an education. Whether these branches belong to art or science, strictly speaking, we leave for others to settle. The *alphabet* and the use of letters, always essential to civilization, are said by the ancients to have originated with the Egyptians. These were indispensable, not merely to civilization, but to a knowledge of the branches previously named.

We may consider *Philosophy* as another branch, and as partaking of the nature of art and science. It was taught in the schools, studied and carried to an advanced degree of perfection. This, as a science, comprehended the laws and relations of things one to another, and also of other sciences then in use. It pertained both to the natural and to the spiritual, to the works of God and of man, embracing truths, assumed or real, their causes, influence and connection.

Astronomy is pertinent to mention at this point. It was deemed an important study. If not original with the Egyptians as a science, many of its first discoveries were.

It was useful then as now, so far as understood. From its study, a knowledge of the heavenly bodies was derived, their magnitudes, revolutions, courses, changes and eclipses, their

causes, nature and order. Close and protracted observation, with repeated experiments in the use of instruments adapted to that purpose, were brought into requisition; and this, followed by mathematical calculations, produced astonishing results and greatly enhanced the wisdom of the Egyptians.

In this connection *Mathematics* claim a passing notice. It was an indispensable science, entering largely into all the affairs of life. It was essential to civilization. Society, with any degree of culture, could not exist without some knowledge and practice of this branch of science. It comprehends and treats of numbers, magnitudes and distances, and of every thing capable of being measured or counted. It was also important as a superior means of mental discipline, and as preparatory to subsequent usefulness.

Another branch of Egyptian learning was that of *Medicine*. This science, with the art of practice, was usually in the hands of the priesthood. In its ordinary acceptance, it comprehended a knowledge of the causes of diseases, their nature, prevention and cure; as also the ability of selecting, preparing and administering cordials and curatives known as medicines. The first use of the term "*physicians*" in the Bible is in Gen. 50:2. From this it appears that the practice of this branch of science embraced

Embalming. In no age or country has this art been carried to so great a degree of perfection as in Egypt. By means then known to the profession, the process of decay was at once arrested and the body so infused with chemicals and gums to modern times unknown to a great extent, as to be capable of preservation for thousands of years. And from this circumstance alone, we should infer that the science in Moses's day had reached great perfection. That it was an old and an advanced art or science, is evident from Gen. 50:1—14, where the "*physicians*," of the *fourth generation preceding Moses*, embalmed the body of the patriarch Jacob, which required forty days to complete; at the close of which it was in readiness for his sons to carry to Canaan to be deposited in Machpelah, made sacred by the ashes of his fathers. This art belongs to the practice and science of medicine; and this department of learning depended largely upon

Chemistry. This is an indispensable science in the arts and comforts of all civilized communities. As a science, it relates to almost everything with which we have to do, to the properties, natures and laws of composition and of decomposition of most every substance known to man, the air we breathe, fluids we drink, clothes we wear, the bodies we inhabit, books we read, instruments we use, and countless other things pertaining to this world, from its internal fires to its frozen crust.

Military tactics was another branch. This was an art and a science in which the educated classes were thoroughly trained. This department was carried to great perfection, as was evinced in their predatory and successful warfares into other countries, where the fleetness of their cavalry and the skill of their spearmen frequently carried terror and destruction. Their armies, though ignorant of many other things, were schooled in the arts of war; and being officered by men of thorough discipline, received in the military academies of state, they were a source of annoyance and fear to surrounding nations, and too often these were their prey. This science was very much indebted to, if not dependent upon, the science of

Politics. The theory and art of government was an important study with the Egyptians, and quite fundamental to the wisdom and existence of the state. As a science, it comprehended then, as now, the erection, continuance and regulation of the state; its laws and their administration, the safety, peace and prosperity of the citizen in all material respects. The attention given to this subject made the Egyptians a governing and controlling people. It was one of practical application.

Religion was also an element of great importance in their education, though in this department they evince little true wisdom, for their religion was idolatry of the grossest nature. A corrupt priesthood taught theology in their schools and consulted the oracles in temples of massive proportions, erected to the worship of the gods.

These are the principal branches of Egyptian learning, and may suffice as an indication of the wisdom in which "*Moses was learned.*" It was these, with the attention given to their study,

that gave the Egyptians such prominence among the nations, second to none of antiquity, excepting the Hebrews. Egypt was the patron of the arts and sciences; she coveted and cherished every species of knowledge known in that age, and thus won the title of "*the mother of science.*" Her schools were sources of learning, and her colleges were of universal repute, four of which, and their several locations, are known from history.

One was at *Thebes*, the city of Jove, on the Nile, in Upper Egypt, called in Old Testament history, the city of No-Ammon, where the idol Ammon was worshipped 1600 years B. C. Jer. 40:25. Ezk. 30:14—16. Nahum 3:8. At the height of its glory, it was the capital of Egypt and the fountain head of civilization of the highest type in that age, a fact attributable to her college of sciences and arts. Homer paints it in his poem as the "*Hundred-gated*" city, with its twenty thousand chariots of war. To this city collego *Pythagoras*, the Grecian philosopher, resorted for ancient learning 500 years B. C., and to it the literature of the Greeks is very much indebted.

The location of the second was at *Memphis*, the capital. It is known in the Old Testament history as "*Moph*, and also *Noph*," from which its present name is derived. Hos. 9:6. Isa. 19:13. Jer. 2:16, 44:1, 46:16. Ezek. 30:13, 16. It was visited by *Thales*, an Ionian philosopher some 600 years B. C.; and by Democritus, a Grecian philosopher about a century later, both of whom were in search of learning.

The third was at Heliopolis, called "*On*," Gen. 41:45, and by Isa. 15:18, the "*City of Destruction*," and by Jer. 43:13, "*Bethshemesh*." It was a city of idols, with a gorgeous temple dedicated to the sun. It was here that Plato, the *Athenian* philosopher, became familiar with the Philosophy of the Egyptians.

The fourth and last college, to be named, was at Sais, the city of buried kings, and the ancient capital of *Lower Egypt*, where Solon, another Athenian philosopher, studied the science of government 600 years B. C.

Though much of the foregoing relates to the learning and schools of the Egyptians, we there have an intimation of the

nature and extent of the attainments of Moses, for it was in all these things, and many more, that he was proficient. By reference to his life, we shall find *illustrations* and examples in proof of this. But let none expect a display of *every* kind or branch of learning in which he was versed; for, in his future and public career he had no particular need of the direct employment of all of them. It is enough for us to know that he possessed a knowledge of them, and that he had the benefit of the discipline derived from their study. Like many other learned men, he had much knowledge that he could not turn to any practical account, and consequently makes no display of it.

Take for instance "*Astrology*," a star-gazing and fortune-telling art. As a man of God and as leader of his people, of what use could he make of that particular branch? The same may be said of "*Magic*," an art corresponding with modern spiritualism and sleight of hand. So also of the interpretation of dreams. However much he may have learned in these things, it was of no practical avail. The same is true of "*Philosophy*" to a great extent. He speaks of relative facts and implies cause and effect, both in material and spiritual things, but we see nothing to correspond with the practice of that branch as employed by the Egyptians, though we are assured that he was versed in it. So of the science of *Astronomy*. He had little use for that, though he possessed a knowledge of it and had received discipline and profit from its study. Of "*medicine*" nearly the same may be said. If any of these were brought into requisition, the evidence is wanting, as he makes no mention of it in the account he gives of himself, nor do others in their references to him. The same is true in reference to a number of other things. But in respect to several of another nature, it is not so: Take *mathematics*. We see many instances of the use of figures. With great frequency he speaks of things as being numbered or measured, illustrations of which will suggest themselves at once to the reader. So also of the constructive art, evidence of which is found in the erection and decoration of the tabernacle and its furniture. True, as some may say, the "*pattern*" was given him of God,

but he possessed Egyptian wisdom for its accomplishment. That he well understood the nature and importance of "*agriculture*," is evident from his writings. He regarded it as fundamental, the support of the individual, family, tribe and clan institution, and as the state and national basis. Hence, the laws pertaining thereto which he enacted for its promotion. In assigning a plot of land to every male child, born of Hebrew parents, he instilled into the minds of the young a love for that department of labor; and he also exhibits his acquaintance and appreciation of it.

Poetry and *Music* were other attainments. The 15th chapter of Exodus contains a most stirring poem, composed impromptu and sung on crossing the Red Sea. In the 32d chapter of Deuteronomy there is another of great excellence, composed just before the ascent of Pisgah, and as a farewell to his countrymen. Several of the Psalms are also his, written and sung on public occasions during the last forty years of his life.

Military Science was one of familiarity. This appears from the order required and observed in every thing in which the people engaged while under his control. The discipline enforced, the rank and file of the people, the precision observed in their marches, their readiness for attack or repulse, their progress through an enemy's country, and other considerations of like nature, are in evidence of high military attainments on the part of their leader, the possession of which made him a practical commanding general, unsurpassed in skill and achievement.

Politics, as a science of government, he well understood and practised. As a law-maker and administrator, this is more apparent in the last forty years than in either of the other periods. None but a man versed thoroughly in this science could erect a state out of such materials. At the time he placed himself at the head of the people, they were in a condition so degraded that the term state or nation was a misnomer. At best they were a nation in embryo, unorganized, destitute of government and laws, and without the means of changing their condition for the better. At the time of their exode,

they were like the great mass of freedmen at the South, so debased from bondage as to be incapable of self-support or self-defence.

In this situation Moses took them in charge. The entire responsibility of controlling and moulding them into a national compact, by the creation of laws and government, was upon himself, both in the secular and religious departments. The nation in embryo and in process of organization on a permanent basis, during forty years, was to him a family. The care, anxiety and labor expended were not slight. The nature and number of laws and regulations enacted, the fidelity of their administration, their effect upon his own and surrounding nations, and their influence, as also their existence, for so many generations, are proof of his thorough knowledge of this department of Egyptian science, and also that he was a legislator of comprehensive views, a statesman unequalled in subsequent ages. Moses was *the statesman of antiquity*.

Religion was another of his distinguishing traits, and proper to be mentioned in this connection, as politics and religion are so frequently associated. He made one branch subserve the other; neither was allowed to supersede or displace the other; they were so blended as to be one in practical results. Religion, as well as politics, was a familiar *theme* with him. This is apparent in the nature of his laws and their administration. It pervaded his whole career; was the motive that propelled him forward, was the paramount object in view, the *Alpha* and *Omega* of the entire superstructure of church and state.

Chemistry. Some think this a modern science, but it is older than Moses. The name of this department of learning, as then designated, was *chemi*, or *keme*, and was the hieroglyphic name of Egypt. Vol. 1 Comprehensive Commentary, note Exodus 32:20. A single reference to the former part of his administration will suffice in proof of his proficiency in this branch. The account reads thus: "And they took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." Ex. 32:20. This is the latter part of

the history of the golden calf. The end to which this idol was reduced was either the result of science or of a miracle; but we have no intimation of a miracle in this connection, and are therefore left to infer that it was purely of scientific knowledge. The same result is effected by chemists of the present day.

The gold was "*burnt in the fire.*" The term "*burnt*" signified then the same as the modern term heated or melted. After the burning, or in our language, the heating or melting, the mass was reduced "*to powder.*" But any one familiar with the nature of metals, knows that it is impossible to reduce them to powder by melting; so, also, that they cannot be "*burnt*" so as to reduce them to that state. And we have no intimation of any machinery or other means by which it could be "*ground.*" Powdering could be effected by friction or filing; but if that was the means employed, why should it have been melted? Doubtless the term "*ground*" means reduced, but how was that effected? Not by friction nor filing, but by chemicals.

Modern chemistry teaches us that gold may be dissolved by *chlorine*, or, by *nitro-muriatic acid*, and thus become a liquid. This may be combined with ether, naphtha or the essential oils, and then be reduced to powder, so as to be sprinkled upon water as stated in the account of the golden calf. Comstock's Chemistry, 210; Comprehensive Commentary, 341; note Ex. 32: 20. *Tartaric acid* reduces gold to powder, and according to Stahl, an able chemist, *natron* produces the same effect. He also assures us that this substance abounds in the east; and that if gold be heated, the powdering is more readily produced. Hence, the *burning in the fire*, as in the history before us, the term "*burnt*" is synonymous with our term "*heated*" or melted.

The powder thus produced was "*strewed upon the water*" by Moses, and he "*made the children of Israel drink of it.*" From his scientific knowledge, he knew the effect that this would have. Chemists of the present day are acquainted with the effects of such a combination. He intended to aggravate the punishment of the people for their idolatry, by compelling

them to drink of this strange mixture, he endeavored to impress upon their minds a sense of the great sin they had committed, so that neither the sin nor its penalty should ever be forgotten. Commentary Laws Moses, 128; Hanks says, "*of all detestable drinks, none is more so than that of gold rendered portable.*"

History was a department in which he was versed. He was also the first and greatest historian. Neither Tacitus nor Thucydides, nor even Herodotus bear comparison with him. It was a subject of which he was master. Had it not been for his learning in this department, the most interesting and important part of ancient history, covering nearly half the existence of the world in its present form, would not have been written, nor known but by tradition, to any except to those who were contemporary with the events.

His power of condensation is unequalled, his comprehensiveness is without a parallel; he covers a space of some twenty five hundred years with a few dashes of his pen, and yet in a manner as clear and intelligible as succinct. His descriptions are striking and effective, his sketches are the drawings of a master painter, his language is often eloquent, sublime and superhuman. The creation, with its order of gradation touching man, the view of Eden, the change, the flood, the patriarchy, life scenes in Canaan, in Egypt, the exode, the pilgrimage and wonderous revelations during forty years, are specimens that have remained for ages unexcelled. As a *historian* he has been taken by nearly all the nations of antiquity, to a greater or less extent, as an *authority*. The *Egyptians* at a subsequent age, the *Chaldeans*, the *Grecians* and *Romans* have all copied as well as added to him.

Geography. Closely allied with the historical is the geographical. He has always been regarded a safe guide in this respect. He speaks of nations, refers to geographical localities to an extent and with a correctness that astonishes the most learned. The existence of several remote nations would not have been known to subsequent ages had it not been for Moses.

Chronology. In this he was first and greatest. This is seen in the order of events and the dates assigned them. He

has always been an authority in this department in all civilized communities, and is recognized by the learned as the most reliable. The chronology of the pagans is traceable to this source and is a perversion of it.

It was because of these attainments that he was chosen of God to such a responsible position, though it may be added that for this God ordained these attainments to be secured. Having these in possession he is declared a *Sovereign and Patern;*" he was to "*teach ordinances and laws, and show the people "wherein they must walk and the work they must do."*

Here is the commencement of his administration. As a wise man he selected, at the onset, a council to advise with and assist him in the responsibilities of this office. To make this popular they were chosen "*from all the people;*" they "*were all God-fearing men.*" He assigned them their positions in an ascending order, and called them "*heads over the people, judges*" and "*rulers.*" They were for the benefit of the people as well as for himself. They were to be accessible at all times, and to facilitate the settlement of any business brought to them in a cheap and speedy manner, ever recognizing the right to appeal till the highest power was reached.

Through a class designated "elders," supposed to be aged and wise, as also representative, he proposed to the people the choice of God as their supreme ruler, and submitted to them for their consideration a constitution, dictated to him on Sinai. The result of that election was the unanimous adoption of both. Henceforth the Lord was to be their king and the decalogue of perpetual obligation. By this means, idolatry became treason punishable with death. Church and state were here united in one. This covenant, or constitution with its amendments and additions, was to be re-adopted every seven years, so that it should not in any age become obsolete.

That Moses was Lawgiver to the people, is evident from the last twenty-one chapters of Exodus, all of Leviticus and the first nine of Numbers; and this he asserts himself in Deut. fourth chapter. These fifty-seven chapters contain "*the commandments and statutes of the Lord.*" They were the national constitution and amendments, the latter being submitted to

the people for adoption. In these we have too great a mass of specifications to admit of an introduction here; but in them we find innumerable illustrations in support of the foregoing.

But the influence of his code and of its administration was felt beyond his own people, precincts and age. He was a Lawgiver to other nations. In Deut. 4:6, he had an assurance that others would be affected by his code, would admire and in part adopt it. That such has been the fact is evident from the records of the past. This has been done through the transmission of the scriptures to all Christian nations, while others have been influenced by tradition.

The central situation of Canaan facilitated a knowledge of the laws of Moses, as possessed by the Hebrews. It was a great thoroughfare for the nations engaged in traffic. This brought them into contact, and impressions were effected of a permanent character. Foreigners, on their return, carried with them a knowledge of the Hebrew code, the effect of which was seen and felt in every direction, in the moulding of their own institutions.

Those most immediately affected, and who first became acquainted with them, were the *Egyptians*, the *Canaanites* and *Phœnicians*, and after them the *Assyrians*, *Persians*, *Greeks* and *Romans*. In the time of Joshua, the *Canaanites* acknowledged the God of the *Hebrews* and trembled before him. It was so with the *Philistines* three centuries later. By traffic and interchanges, tradition or other means, the same was true of the *Ninevites* before the preaching of Jonah.

Captivities and dispersions had this effect. The Hebrews carried with them their laws, customs and religion, the influence of which was effectual upon those with whom they served. Daniel, in the Court of Babylon, Nchemiah, Mordecai and Esther in Persia, and several Hebrew generals in the military service in Egypt, might be cited as examples. By such means Moses became "lawgiver" to foreign nations, and kings and courtiers bowed in reverence to the God of heaven.

Scraps of history inform us that the institutions of Zoroaster, the great Persian reformer, bear the impress of Moses, and that he even attempted the imitation of the Hebrew ritual.

Traces of Moses are found in the laws of the Parthians, Bactrians, Arians, Saracens and Medes, and even in more distant India. Literature and religion, as well as politics, in all these countries, have been affected, more or less, by the Hebrew lawgiver and pattern. His books were early circulated among other people, and according to Aristobulus, a Jew of Alexandria, Plato wrote a commentary upon them. Josephus says that Pythagoras translated many things out of the Jewish scriptures into the opinions of his own sect. Clemens styles Plato the "*Hebrew Philosopher.*" Justin Martyr affirms that this philosopher "drew many things from Hebrew fountains, especially his conceptions of God and his worship." Clemens declares the Greeks largely indebted to the books of Moses. The testimony of ancient authors is in evidence that philosophers and poets slaked their thirst for knowledge at the fount of Moses, that he taught them laws and ordinances and was a pattern to them. Strabo in particular, speaks of him as a lawgiver, as the author of all laws, as the first of legislators. Other historians of ancient times, appear familiar with the writings of Moses; and literary men of past ages have been of the opinion that heathen literature and religion were greatly indebted to the Hebrew Scriptures.

The intellectual attributes of the Hebrew people were of a nature to influence and control other minds. Generally they were familiar with their own laws and institutions, so that they were prepared to exert an influence when in contact with other people; and by this means, and their dispersions, as also from the early circulation of the Pentateuch, the nations were molded and controlled as otherwise they could not have been. This is seen in their politics and statesmanship, when not only Moses himself is cited or copied, but Joseph, as minister of state, Samuel, David, Solomon, Ezra and Nehemiah. Joshua, Gideon, Jephthah, Barak, Joab and others are cited as examples of military valor. The same in effect, is true in respect to many of the Pagan myths which are said to be imperfect imitations of the Hebrew ritual. The same is true in the histories of ages preceding them, as in the account of the creation, Eden, the

flood, Abraham, Moses and others, and as is reported of Orpheus by Eusebius. Homer, contemporary with Isaiah, is said by Sir Walter Raleigh to be indebted to Moses for many of his figures. Hesiod and others are said to have drawn from the same source. The same was true of Mahomet. His system of religion was a perversion of the true, of which he obtained a knowledge from Moses. In all these, as also in others, we find fragments that lead us back to the source; their delightful pictures of unmingled happiness and of perennial bliss, termed the golden age, free from blight and disappointment, from ravenous beast and all disquiet, followed by a sad and sudden change, in which human hopes were crushed, and the world enshrouded in gloom, are but perversions of the first chapters of Genesis.

The laws of ancient Greece and Rome are said to have been based upon the laws of Moses. Several authors, Grotius in particular, take this view, and the latter finds resemblances between their laws and his, both in church and state. Those known as the agrarian, which distribute a portion of land to each citizen of their commonwealths, are regarded as imitators of that part of the Hebrew code that gave a plot to every male child born of Hebrew parents. Several other particulars might be cited as resemblances.

Writers on jurisprudence trace many of the laws of England to the Hebrew code, especially that of appeals from lower to higher courts, as cited by Sir Matthew Hale. The same is true in France, under Pepin and Charlemagne. Resemblances are found in the old German constitutions. Dr. Robinson discovered similar traces in the laws of Sweden. It is so in the United States, and has been from the first settlement. It is said that the Plymouth Colony agreed for a while to be governed by the Mosaic code. In this department, as in others, the Hebrew Lawgiver is unequalled and unrivalled. Though dead he yet speaketh by the influence constantly emanating from his pen. Having wielded it with an unflinching hand, guided it with an eye undimmed to the last, dropped though it was in an unknown spot, its work remains as vigorous as on the day it was assumed.

ART. VI.—WILLIAM BURR.*

Great and good men are the richest fruit which any civilization bears, and the choicest gifts which God sends to any land or people. All the lower products serve us chiefly when they contribute to this result. The first chapter of Genesis would be a riddle and a mystery if it did not close with the story of Adam coming forward to interpret the creative process and take his place as lord over a world that still lacked an obvious purpose and end. History is prosy and uninteresting till it has hung picture galleries with the portraits of heroes and thinkers and saints, and dramatized the life of the past as it went on in castle and cottage, in the scholar's brain and the ruler's cabinet; after that every leaf we turn introduces us to men that seem no longer among the dead, and each successive paragraph has a lesson that fits, in part at least, the life we are living to-day. Biography, when it is real and adequate, is the very pith and juice of history. We cannot understand the planting of a colony, or read intelligently the story of a campaign, till we know the men who seemed to go into exile but who really went out and founded a state, or who animated every private soldier's arm and gave momentum to his blow. Till one has comprehended Cromwell and the first Charles, the terrible protest of England against royalty in the XVII. century remains an unsolved enigma. When one has mastered Plutarch's Lives, it is no longer difficult to separate the fact from the fable in the many and wondrous stories which the stream of time has borne down to us from the days when Greece and Rome were not mere names to conjure with, but great powers making themselves felt in the daily life of three continents. Scripture itself teaches largely through human examples. Abraham incarnates faith; the story of Joseph is chiefly the emphatic assertion of God's care for a trustful integrity; David is a standing proclamation that only purity is power; and the apostle John is the abiding proof that Love has an insight deeper than the penetration of Logic; while Pharaoh's overthrow, and Ahab's suicidal vices, and Belshazzar's ruin which trod upon the heels of his sac-

* The following article was originally prepared in accordance with a request of the Corporators of the Freewill Baptist Printing Establishment, and delivered before the Anniversary Convention, at Dover, N. H., on the evening of October 8, 1867. Its insertion in the *Quarterly* having been called for, it is left without revision or change of form; and so is to be thought of as an address spoken to the hearer's ear, rather than as an essay appealing to the reader's eye.

rilege, and the terrible fate of Judas, which was all his thirty pieces of silver would buy for him,—are the Divine methods of warning against tyranny, of proving how moral recklessness is sure to beat itself in pieces against omnipotent law, of helping us feel the sanctity of what God has hallowed, and of making us stand evermore aghast at the crime of being a traitor. Indeed, the gospel itself, coming as Heaven's gift of salvation, appears in the form of a simple biography of Jesus of Nazareth, written by men who only partially saw the majesty and glory which they were developing, and whose wonder and reverence and love chastened the narrative into a transparent luminousness beyond the reach of all art, and gave it such a majestic and brief simplicity as compels the quarrelling skeptic to feel it to be true, and more than half divine.

It is not unfitting, therefore, that we sit down for a little time at the end of our work in setting a memorial stone at the grave of our departed fellow-laborer, study his character, and draw out, if we may, the moral lessons of his life. Being dead he yet speaketh, and we shall long continue to hear his voice. His relations to us were such that we shall often be reminded of him. The memory of him will frequently come back from the bygone years. What he did and said will every now and then recur to us as we are busy with the same sort of tasks as those which he has finally laid down. The thought of him will surely be so frequent that it must needs impress and influence us. An impulse of some kind will come from these recollections to our hearts, and modify our own plans and purposes and deeds. It is, therefore, not simply just but needful that we endeavor to understand him, for only as we perceive him as he was shall we get the full and healthful impression of his qualities and his life, and receive the prompting which the abiding influence of his character and service waits to give. *He* deserves such a study, and *we* need it.

It would have seemed very proper if this task of portraying him had been assigned to some one whose relations to him had been more intimate than mine, whose acquaintance had been close, constant, and personal. Many little traits and incidents come out to the view of one so situated which suggest much and elucidate still more. There are such men among us who have known the more secret passages in the inward and outward life of Mr. Burr, who have therefore had ample opportunity for the study of his character in detail, and who have not lacked interest in the study. I have not had such opportunities. My personal inter-

course with him was limited and unfrequent. I have seen him mostly at a distance and in his official relations. He has been beheld generally in his position as editor, financial and managing agent, and denominational representative. The simple, individual manhood which underlay all this official position and service had to be largely inferred. And in becoming in some sense his official successor, the tendency to think of him as editor and agent is probably somewhat strengthened beyond its original force. I may add, perhaps, that a man's successor in office is not usually supposed to be in the best position to judge fairly of the qualities that used to sit in the chair which he now occupies. The incoming man is not regarded as having any excessive tendency to glorify the outgoing man, even though the going out is an answer to the unmistakable beckoning of Providence, and the movement keeps time to the death-march and is only arrested at the grave.

But I do not stop to say this in the tone of complaint or deprecation or apology. You have asked me to speak to you of him whom we all in common loved and esteemed as a friend and fellow-laborer, and whom we in common mourn with the sense of bereavement still keen; and I yield without stopping to disparage either your judgment or my own ability. There may, possibly, be some advantages as well as some disadvantages in selecting such a calm and comparatively distant observer. The intimate and sympathizing friend may perchance be too close for a fair view. His sympathy and identification with the man may color his estimate of the character, and prove an unseen weight in the scale of his judgment. Personal attachment may sway the mind and obscure the vision; or if one were able to keep his judicial fairness and restrain his impulse to tell more than the exact truth, every warm word of commendation might be suspected of hyperbole and estimated at a discount. I speak to those who knew him long and well; to those who have been closely identified with him in plans and efforts, in anxieties and triumphs, during more than half his life-time; to those who have lived with him in the community since they were children, and seen his daily walk in all the vicissitudes of a long experience; to those indeed who have sat with him amid the deepest and most sacred confidences of home, sharing his thoughtful interest which never abated, and the love of his heart which bereavements only intensified and which years could not chill. To such I speak; and you will prize his higher qualities all the more if you find them perceived and appreciated by a re-

moter observer, and you can readily correct the faults which may appear in the portrait which an imperfectly instructed painter comes forward to execute. I shall speak of Mr. Burr as he appeared to me, rather than embody the impressions which he may have made upon the minds of others; and I shall occupy myself chiefly with the qualities of his character, instead of stopping to dwell at length on the incidents that merely go to make up his outward history. In being asked to deliver a eulogy I take it for granted that nobody expected or wished me to treat you to an hour of indiscriminate and fulsome panegyric; and in accepting the service I gave no spoken or implied pledge that I would utter myself only in a strain of high-wrought compliment. In asking for eulogy you meant a fair portraiture, and I meant the same thing when I promised to try and furnish one. You honestly believed that to paint the man justly would be to praise him unmistakably; and I honestly believed so too. We alike believed his merits to be real and substantial, though we never thought of ascribing perfection to him. What follows will perhaps help to answer the question, whether our conviction was well founded, and whether our estimate of him had few or many things in common.

Mr. Burr was a good specimen of what may be called the self-reliant and persistent type of character which is everywhere recognized as eminently American and peculiarly Yankee. The New England characteristics and training clearly and early appeared in him. He grew up where and when the necessity, the duty and the dignity of work were generally believed in; and he accepted the ancestral and surrounding faith, in this particular, without a dissent or a mental reservation. He was the seventh in a family of ten children, and the daily bread which supplied their wants came in perfect accordance with the old decree that promised it only to him who earned it in the sweat of his face. He learned the meaning of toil in his father's fields wielding the implements of husbandry, and found the first strong stimulants to thought in the problems which were wrought out at the district school and by the hearth-stone on which glowed the winter evening fire. He was born to no other inheritance than a good physical constitution, a wholesome example of industry, and an opportunity to test his capacities for achievement where real merit was not likely to go unrecognized nor true service wait vainly for its just reward. And he accepted his lot with a cheerful courage. He believed that there was no need of his making

only a failure and getting a defeat out of life. He did not lean weakly on his father's arm, nor stand timid and shivering on the brink of his venture into the world of competition, waiting for some good genius or good fortune to give him a successful and promising start. He had faith, resolution and pluck. Leaving home at fifteen to work his own way in the world, he looks for honest work,—hard he expects it will be, but he is used to that,—and when his search becomes prolonged and wearisome, he is not diverted nor discouraged, nor does he cast about to see if life may not go on without work. To earn his living by paying for it a fair equivalent in toil is what he takes for granted must be done,—is what he is thoroughly willing to do,—is indeed what he believes he can and what he determines he will do. And so a new application follows every successive refusal, for he never distrusts himself nor distrusts that law of God's providence which brings supplies to willing and patient and manly industry. And so it was the natural outcoming of his spirit and his ideas when, finding that an employer persisted in being exacting and unjust, he calmly and confidently went away and took the risk of another trial. The spirit of the man spoke out in clear tones and without disguise when a Boston employer endeavored to compel his submission to injustice in his labor by threatening to prevent his obtaining work at any other office in the city. "*Boston is not the only place in the world,*" promptly replied the young man of nineteen, with that air of half-modesty and half-defiance which some of us have witnessed more than once; and three days afterward he went out of the city as Abraham went out of his native country, not knowing whither he went; but confident as ever that his manly persistence would find a field somewhere and win according to its worth.

And this quality, thus early exercised and strengthened by the taxation laid on it, tarried with him to the end. It was the first element appearing in all his active life, and it was one of the large factors whose product appears in his success. Every one of our foremost men has it, and but for this would not be foremost. To timid and self-distrustful natures this thorough self-reliance appears as egotism or presumption, or both, and so indeed it sometimes is; but it is a part of every man's success who really wins it. It was quiet in Mr. Burr; but though it never blustered it was always there. It was not an impatience of other men's opinions or suggestions or counsel; instead, it prompted him to listen to other men that he might learn; to study their methods that he might discover their merits; to consult other men's preferences that he

might judge whether to expect co-operation or opposition; but, after all, he must have and work out his own ideas; he could not sink his own individuality through excess of deference to others. He felt himself to be a real, responsible man, representing an integer in the sum of life; and so he could not and would not try to sink himself to be a mere parrot, or copyist, or echo, or negative quality, or cipher. One could never mistake him for another person, and he was never accused I think of being the mere mouthpiece of any other man, or of any clique or faction or party. He could yield when fairly beaten, but his dissent usually accompanied his submission. It never frightened him to be found in the minority; confident that he was right, he could not only stand alone without dismay, but would, if the emergency seemed to require it, set himself to reverse a deliberate popular verdict against which his own solitary voice had been recently raised in dissent. Such self-reliant natures do sometimes assert themselves in a disagreeable way, though he was very rarely offensive in the time or the manner of asserting his individuality; but it must also be said that they chiefly furnish the material out of which all the nobler leaders of society are fashioned. And firmness is itself sometimes thoroughly heroic, and obstinacy now and then rises till it is truly sublime. No man becomes a power or does any very significant work who lacks this primary quality; and so I have put it in the foreground of this mental picture.

It was another of Mr. Burr's mental traits that he was thoroughly practical in his views and methods of life. He may possibly have had his dreams of sudden opulence while he was a young man, as most young men do have; and he may have had his ambition kindled to realize by a venture the results which properly flow from laborious years, for that is rather the rule than the exception. But whether he reached his practical conclusions by the road of earlier reasoning or of later experience, he had manifestly come to rest his confidence, in his maturity of mind, only upon what appeared a solid and substantial basis. He was no mere theorist. Indeed, the imagination was rather weak in him than otherwise, and he rarely attempted much in the way of philosophic generalization. He wanted something tangible before he felt wholly secure. A brilliant but untried project, so far from captivating him, was very likely to excite his decided distrust partly because it was brilliant and untried. He asked after facts that he might lean on them, and he was constantly taking an appeal from prophecy to experi-

ence. He settled a few plain and obvious principles which he had often seen tested, and clung steadily and strongly to these. He walked in the light which the past offered him, not liking to venture beyond reach of the travelled highway for the sake of finding a directer and shorter road across untrodden soil. He believed in careful, steady and even plodding work; he did *not* believe in hazardous ventures as either humanly politic or morally allowable. His idea and his method were to keep right on in the safe way of fair doing. He was regular and constant in service, not spasmodic and driving. No single day or deed stood out in his case, distinct and prominent by its transcendent significance, from the general average. He built up the results of his life by quiet, steady, regular additions, not by now and then a strained and magnificent effort, separated by long intervals of heedless indolence. He had more faith in the service of coral insects that work on through centuries to build a barrier against the sea, than in waiting for a submarine volcano to fling one up at just the right point from the depths of central fires. His *only*, or at least his chief, system of arranging his labor so as to economize and make it most effective, was just to take hold of the first task that came along, perform it promptly, and so be ready for the next as soon as possible. And, hence, he liked the good old ways to which he had been accustomed,—flaming novelties and startling experiments were looked upon with both distrust and aversion. He never worshipped sudden, ostentatious and unearned success. He doubted its genuineness, its permanency and its value, and he had little veneration for it even when it stayed. He believed profoundly in having men earn what they had and claimed, and thought of those who failed to do so as little less than enriched by fraud. They were in his eyes either gamblers deserving the curses of the victims whom they had spoiled, or beacons set up by Providence to warn others against their folly and their fate.

And so, of course, his tendencies were naturally conservative. He deprecated rashness, he was jealous of hot and impatient blood, he would not enter into responsible fellowship with restless and daring spirits; and the crusaders whose work was only one of demolishing, hardly gained his patience or his pity. He was not naturally a pioneer of thought or of action. He would have steadily refused to take passage with Columbus if he had lived in Spain when the three little vessels set out to find an unknown world, and one may be sure that he held no stock in the first Company that undertook the laying of the cable across the

Atlantic. As a result, he was sometimes found coming both reluctantly and late into sympathy with the new measures which were essential to progress, and which flowed as a logical necessity from the principles that he had already accepted and the policy that he was pursuing; though one could be always certain that when he refused to go forward and take a venture, it was not will but conviction that restrained him. And when this practical and conservative tendency of his mind is considered, it reflects the more credit upon him as a true, earnest and faithful adherent of the great progressive national ideas which were vainly fought by public opinion and wealth and power and private violence for thirty years, and then as vainly fought by armed traitors and foreign sympathy for five years more, till their vitality was established and their supremacy conceded by the world. A man who would persist in being a Christian Abolitionist in New Hampshire from 1830 to 1860, has thereby proved that his conservatism was something better than a blind and stubborn clinging to what is prudent and popular in a worldly sense, and that he is not hindered from joining in any work of true progress through lack of either courage or conscience. If he is constitutionally practical, and inclined to put his trust in experience, it is plain enough that no clear principle of right will be put in jeopardy with his consent, even though the chief priests and money changers have given it over to crucifixion with solemn formalities, and the populace have ratified the act with threatening clamor and passionate shouting. Such conservatives may indeed sometimes be behind the front rank in the Lord's army, but they are not likely to be found enrolled among the soldiers that belong to any hostile camp.

Of his integrity as a man of business there is need of but few words. In all his years of trust and responsibility I do not know that a suspicious word was ever uttered, or a suspicious thought indulged by any candid and well informed man, respecting the rectitude of his business transactions. Straightforwardness and a transparent sincerity always distinguished him. He carried a conscience into the whole details of business. He was ever asking what was just and right. He believed the golden rule found a proper theatre on the exchange, and he took care that the entries in his Day-Book and Ledger should not reproach him with hints of unfairness when they recalled his dealings. If he made no rapid gains by doubtful and desperate ventures, and if he was sometimes over-cautious in the judgment of other men, it was plain

that he felt the claims of prudence, and that he looked upon the mania for speculation as the outer circle of a destroying whirlpool. Business seemed to him as fully under the law which requires a fair payment for what is received as any other department of industry. He abominated gambling, however it was christened,—it was the evil thing at which he was ever looking, and not merely the pleasant name by which men had agreed to call it. The lottery of stocks was in his eye not less a moral offence than the lottery whose prizes were simply money, and Opera Houses and suburban villas,—grand pianos and famous pictures. And especially when the funds of others were entrusted to his care and management, did he feel bound to guard them from peril and account for them with the greatest conscientiousness. In thorough uprightness, and with a steady and watchful interest, did he deal with the larger and smaller sums which were ever passing through his hands as Agent of the Printing Establishment and Treasurer of several Benevolent Societies; and from first to last probably not one of all the thousands who trusted their money to his hands or his judgment, ever seriously believed that he had mismanaged a single trust through lack of care or conscience;—much less did they suspect that a single penny of another man's money had stuck to his fingers or hid itself in his pocket. That is a strong statement, but I think not stronger than the truth; it is a somewhat rare eminence upon which his integrity is thus put, but I think it is entitled to the position; it is a virtue that warrants much commendation, but a plain, square fact like that needs nobody to push it into special notice, or interpret its meaning, or trumpet its praise. It carries its own meaning and lesson on its face, and settles itself quietly like a crown upon the head of its possessor.

It was also a noticeable trait in Mr. Burr's character that he kept his mental freshness and teachableness quite to the end of his life. At sixty years of age no one could possibly think of him as having really commenced to grow old in spirit, even if the loss of some of his physical elasticity compelled him to lay off some outward burdens. He was indeed in, some sense, to us who were younger, a representative of an earlier generation; but he was still emphatically a man of the present. He remembered the objects of his early veneration with moistened eyes, and spoke of them in tones charged and tremulous with feeling; the halo around their heads seemed to him peculiarly bright and mellowed; and though, like many others of us, he may never have seemed

to find in later life any other men whose spiritual stature quite equalled that of the heroes of his youth, yet he never fell into cynicism or despair of the world as if its course lay steadily downward. He had nothing antiquated about his tastes or style of thought. He recognized with gratitude the evidences of progress which met him on every hand, and looked for a brighter future to dawn upon the world. He did something more and better than to repeat the maxims and plead the methods of a by-gone period, as though they embodied the final wisdom of the world; instead, he was ever a learner, frankly and openly correcting to-day the misapprehension and the error of yesterday; always desiring the better thing, and not less ready to recognize and welcome it because it was new. He did not let the world outgrow him, nor in the grand march of humanity was he ever willing to be driven along with resisting steps by the rear-guard of the host. The latest truth was as fully the voice of God to him as the earliest Scripture;—Moses's "Let there be light!" and Lincoln's "Let there be liberty!" were to him evidences alike that God's purpose to regenerate the earth and beautify life with brightness is positive and eternal. He kept his mental activity and his social zest all through his career; filling a day of the last earthly Summer which he knew with his friends with almost a boy's sportiveness; and he settled down to die on that last evening of his life with words of Christian joyfulness and of pleading affection still trembling upon the lips that had just borne their testimony for God and his life-giving truth. *Brother Burr* was the designation given him by the general voice of his denomination;—and it was expressive both of the genuine and familiar affection which he had awakened and kept, and of the common life-level which he and they occupied. The youngest and most vivacious could hardly think of him as having either the age or the venerableness which would suggest the appellation of *Father*.

He had a good degree of what is known as public spirit. Strong in his personal friendships,—an intense lover of home,—with no personal ambition for place or notoriety,—appreciating quietude, and very fully identifying himself with the special circle of interests within which he daily moved, yet he never forgot or felt indifferent toward the general welfare of the community or the necessities of mankind. He was much less and much more than a professional reformer,—less, in that his tastes and convictions forbade him to spend his time and strength in merely searching out and laying bare the excrescences and defects,

the sins of omission and of commission, which attached to general society and the race of mankind;—and more, in that he kept himself busy in living out the Christian faith and the sacred precepts which he had found in the gospel, and thus commended to all who knew him the only effectual remedy for man's sin and the only source whence his necessities could draw a supply. But he was no narrow religionist nor careless spectator of social life and miseries. He saw that human welfare depended not a little upon wholesome laws wisely administered, upon the restraint which society puts upon the passions of evil men, upon a right and strong public sentiment, upon a general and true education of the young, upon prevalent habits of industry, upon such a care for the suffering classes as will prevent them from becoming armed with evil purposes and embittered by prejudice, and so be transformed into dangerous classes;—and, seeing all this, he interested himself in whatever could be made subservient to these ends. It was not enough that his own private affairs prospered; he wished to see public affairs in a healthy condition as well. It was both an evidence of his interest in the welfare of the people, and a fitting testimony to his capacity, that he was chosen a municipal officer in his own city, and sent to represent his fellow-citizens in the Legislature of the State. He had a true patriot's love for his country,—saddened by every disaster which befel Justice, mourning as if a friend had been smitten whenever Liberty was wounded in the house of her friends, hailing the successful framing of equity into a national statute with a grateful enthusiasm, and reading of the Russian Czar's edict which gave manhood and citizenship to his serfs through the mist of joyful tears. Because our Great Rebellion was a desperate attempt to dehumanize a wronged race, and burden the masses of the people with the weight of a huge and remorseless oligarchy, he put down his strong aversion to strife, and demanded that it be fought into its grave at any cost and risk; he writhed when the first shot was fired at Sumter as though a Minie ball were cutting his own flesh, and he swelled the national pean with his full strength when that often-baffled but never-yielding army of the Potomac crashed through the defences of Richmond and occupied the citadel of the confederacy. Always counting himself one of the people, whatever helped or harmed them was sure to wake his sympathy and touch his heart. Ever properly mindful of his own interests and rights and duties, he never forgot to care for his neighbor; giving

special regard to what claimed his attention near at hand, he fairly weighed the claims of the most distant interests, and his noblest sympathies had arms that could clasp the globe.

He made no pretension to thorough scholarship, to deep critical acumen, to literary polish, or to fine æsthetical tastes. What he might have acquired and become in these respects, had he shared the advantages of early and generous culture, it is not easy to decide. That he possessed mental capacity enough to win something more than a respectable position in any legitimate field of effort to which he steadily devoted himself, is plain enough; but whether his mind had not in early life too positive and practical a tendency for a thoroughly successful literary career, may be properly doubted. God does not make every man for books and scholarship; and when he has fashioned a nature for the world of action, we are likely to make somewhat sorry work if we attempt to chain it down to the sphere of ideas. We are very fond of telling what great achievements might have been wrought in and for a man of practical sagacity and efficient common sense by ten years in Seminary and College. The ten years might perhaps have elevated the plane and multiplied the efficiency of his service; but they might also have switched him off upon the wrong track, given him chiefly an experience of baffled effort, and sent him to the garner of God with a harvest of chaff. Greek and Latin, Rhetoric and Belles Lettres, crammed into a youth do not always reappear afterward in the form and substance of greatness; instead, they sometimes strut on the stilts of pretension, provoking impatience and ridicule, and sometimes they worry their possessor into exhaustion and discouragement in his vain attempt to fit them to his hands and his sphere. When Heaven sends us a ready actor in the field of beneficent work, no matter whether he be inventor, organizer, artisan or tiller of the soil, we are only making his life a punishment to himself and cheating the world of a real boon when we set the man to devour libraries which he cannot digest and keep him manipulating ideas which only tumble into chaos as often as he attempts to reduce them to order.

And so it is not certain that early opportunities would have made an eminent and finished scholar of Mr. Burr, or added so very largely to the value of his life.

It is true that he had never attempted the thorough mastery of any one of the great departments of thought which keep strong minds busy

for a life-time, and he was too active and busy and responsible among material interests to allow him to follow the pursuits or exhibit the air of a student.

But still, notwithstanding he joined the army of labor so young, and kept his place most creditably in the ranks to the very end of his life. he so faithfully and so well used his ability to observe, acquire and reflect, as to be recognized in all circles as an intelligent citizen, a clear thinker, an able reasoner, and a man of excellent judgment, ready tact, quick apprehension and real force of mind. If he felt out of his sphere in the company of eminent literary men, and if he took up his pen rarely and reluctantly to write for a reading public, he was generally recognized as the possessor of more than the average mental ability, and his long editorial service was strongly commended by scores of voices where it was adversely criticized by one.

The religious elements of Mr. Burr's character were the most marked characteristics of the man. They stood out clearly, they were strong and positive. Perhaps it would be still nearer the truth if I were to say that the religious spirit was with him a permeating influence that settled into every part of his mind, diffused itself through the whole spiritual being, lent a force to each faculty and found expression throughout the whole domain of action. It is difficult to think of him in any department of life or form of effort without taking into account the religious element which manifestly helped to make him what he was. It was in part his religion that made him so steadily industrious, that rendered him accurate and painstaking in the details of business, that solidified his integrity, that rendered him firm and persistent in contending for a principle, that prompted to economy and caution, that forbade rash ventures and speculations, that kept his interest alive in the public welfare, that made him resolute to render his life serviceable, that imparted the thoughtful seriousness to his manner, that often filled his heart with mellow sunshine and rippled out in his most genial smiles, that made his friendship so strong and tender and significant and sacred, that so often brought out his tenderness in his tears, that filled his home with an atmosphere of sympathy and crowded every day with little offices of love, that made him now and then walk solemnly and softly as in the presence of great moral mysteries which he could not solve, and that kindled the great hopes in his face and eye as he sometimes beheld the benedictions of prophecy descending from God upon the

weary and smitten world, as Jacob saw the angels coming down the ladder from heaven in his dream at Bethel. His religion was not a foreign quality superadded to his qualities as a man, but an ennobling influence that saturated his entire manhood; not a something borrowed from afar and worn more or less as an outward ornament, but a vital force working perpetually from the very centre of his being, and coming often to the surface in purposes that rose to new heights, in plans that broadened into beneficence, in deeds that gave the right interpretation to the word Duty, in daily aspirations that spread a broad wing and went trooping up to the bosom of God.

Of course his religion,—as religion usually does where there is enough of it to make a mark and be seen and studied,—his religion exhibited both personal peculiarities and a family likeness. His religious experience was largely determined by what he was in his own mental tendencies, and by the peculiar type of spiritual life and theological teaching with which he was so early and vitally brought in contact. The men who taught him effectually his need of God and a regeneration by the power of his Spirit, were men from his own rank in life, not displaying much human lore, but earnest, zealous, devoted men, who had faith in the promises of God, to whom man's sin and depravity were terrible realities, who preached repentance with an unction that reminds one of John the Baptist, whose faith in Jesus as the soul's Justifier and Hope had something of a Pauline grasp and fervor, to whom the new birth was the grandest of all realities, and who filled day and night with their repetition of the cry—"Behold now is the accepted time!" In his early manhood Mr. Burr met these men, heard their words, sat with them in counsel, listened to their plans, looked into their eager and resolute souls, inspected their daily lives; and his judgment testified,— "these men are servants of the most high God which show unto us the way of salvation." It was not in his heart to fight long against such a conviction. He wept while he listened, prayed while he wept, and yielded while he prayed; and no one of us who has done likewise needs to be told the rest. Peace succeeded the inward battle; the laboring soul was restful in its trust, humble beneath the sense of its long straying and the burden of its great gratitude, resolute and heroic at last in the waking of a purpose worthy of life. Under such influences did Mr. Burr's religious character receive its first impress, and during almost its entire formative period it was being trained with his

own glad and joyful consent in the same spiritual school. Not many pupils have had more single-hearted and appreciative teachers; not many teachers have had a more reverent, sympathetic and docile scholar. What followed can be easily inferred.

He had a tender and exacting conscience. A right life was in his eyes the only trustworthy proof of a regenerated heart. A lofty profession weighed very little with him, against lax conduct. However he may have exalted faith he firmly demanded works. However charitable he may have been he had little patience with a double-dealer; he was ready to endorse the strongest of those denunciations which Christ flung at the heads of the Pharisees and hypocrites, and he believed them as applicable to the grievous sinners of the nineteenth century as to those of the first.

But his demand for rectitude did not at all measure his idea of the Christian life. He profoundly believed in Christian piety no less than in Christian morality. Religion with him meant heart force as the first and chiefest thing of all. Unless it were vital inward experience it was very little to him. Till the soul realized God, nothing would content him. He must feel Christ's nearness, know the quickening of the Spirit in the heart, carry the sense of unworthiness and gratitude to his closet and come back lifted to hope and consecration as by an unseen but omnipotent arm, look out upon the world with something of the yearning with which Jesus wept over Jerusalem, and be lifted out from the depression born of outward griefs into an atmosphere of submission and peace and comfort by the blessed visions of the Hereafter,—he must have all these things before his ideal of religion had become actualized in himself, and he must see evidences of their presence in others before he was satisfied with their credentials.

And so, though disliking all ostentatious shows of sanctity, and having not a little questioning at times over his own faith, he was devout, meditative, prayerful, even fervid and sometimes melting. He was not ashamed of his tears when the view of his own defects, or his perception of others' peril and unfaithfulness, or his apprehension of Christ's sympathy, sent the blinding moisture to his eyes. He was thoroughly content with so much of the evangelical theology as he had apprehended, rejected at once and decidedly all opinions and inferences that would let the blood of atonement out of his creed as sure to bring death, was disposed to hold fast to the form of words in which he had first heard the message of salvation, and was jealous of whatever really

modified the methods of Christian effort upon which his newly-opened eyes saw the seal of God's approval so manifestly set. He loved the prayer meeting and the hour of religious conference with a love that years only strengthened; he wanted the preacher should always touch his heart and give him the freshness of a believer's feeling, more perhaps than he desired to have some rare and royal mind in the pulpit open to him the sublimity and wealth of Christian thought. He loved the organized church as Christ's own appointed school for the training of souls, and as the divinely organized band of workers through whose blended toil and prayer the kingdom of God was to be made visible and supreme among men. Her interests were daily carried on his heart, his soul was kindled while she worshipped with hymn and prayer, and her ordinances yielded him a solemn joy, such as thrives on the border-land which joins this life to the other. Day after day and year after year he went on in the way which he chose in the little printing office at Limerick when he knelt among his types and manuscripts on that Saturday evening in February, 1828, and which he openly avowed to be his chosen way on the next Sabbath evening in the prayer meeting held in the private dwelling of a family whose hearts and house the Lord had opened that he might make a sanctuary of both. So he went on, if sometimes faint yet ever pursuing, never faltering in his good purpose, always preserving his interest, growing stronger in faith, wiser in counsel, more abundant in labors, and more commanding in Christian influence to the very end. And that end came to find him in the full vigor of his strength, standing at his post of duty, happy in the sphere and the service which he so much loved; and it hallowed forever the faithful testimony which he had just ended in this very room by the sacred silence that settled at once upon his lips—that deep, sudden, eloquent silence which we shall wait in vain to have broken on earth.

Of his work for us as a Christian denomination it would be easy and pleasant for us to speak freely; but it may be too soon to estimate that properly, and a few words will be better than many. That work was a needed and peculiar one, and it was large, important, interested, laborious,—a work prompted and sustained by love and distinguished by fidelity. He felt both the privilege and responsibility of his position and his service. He had many cares, anxieties and trials in connection with his service, as every real, useful, responsible worker must have. He came to us when we were weak and unorganized; he helped us into strength and

unity. He came to fill a sphere for which we had no fitted occupant; he filled and then enlarged it, growing himself as the functions increased their proportions; managing an institution which began in debt to the amount of half its value, and providing for a steady prosperity which has made it a growing bond of union, a medium for the effective exercise of our power, and a scatterer of benefactions which have fallen in abundant blessing from the valley of the Mississippi to the shore of the Ganges. Few men would have brought to his task among us so true a heart and so free a service as he laid down through so many years at our feet: and few could have done for us so ample and fitting a work, even if they had possessed his rare and unselfish devotion. He was identified with us as a people scarcely less closely than with his own family; and next to his love for them was his abounding affection for us. He was a good and discreet manager;—a balance-wheel that kept our ecclesiastical machinery steady in its movement without taxing our motive power;—successful in harmonizing conflicting interests and opinions;—blending firmness and conciliation;—knowing when to resist innovation, and yet yielding without bitterness and after-complaint to what was a decisive verdict;—not daringly and audaciously attempting to lead the body on the one hand, nor reluctantly dragged onward by its providential momentum on the other, he generally marched abreast with its best sentiment as did Mr. Lincoln with the nation; giving it his sympathy, keeping its confidence, growing in its esteem, and himself lifted into higher hope and nobler moral stature by the reciprocal blessing which the denomination poured back into the spirit of its benefactor.

He lived through a most significant period in our history, as it was a most significant period in the history of the world. He witnessed and aided in the establishment of most of the various Institutions of the denomination. He printed the first number of the *Morning Star* and planned and superintended most of its successive enlargements and improvements, and so made the way easier for the incoming of a denominational literature. He saw our first graduate at college and helped to shield him from suspicion and keep the way open for his success; he saw the rise of Parsonsfield Seminary and the Biblical School, the parents of two vigorous, young Colleges and many noble Academies that are flourishing to-day; he witnessed the ordination of our first foreign missionary; he was an interested observer when our various Benevolent Societies, whose anniversaries we have come to celebrate, were born; he was in the fight when that question was so earnestly de-

bated, whether the Freewill Baptists should be dumb over the sin of oppression for the sake of quiet and the show of prosperity, or speak for justice and liberty when speech cost a reputation and was sure to purchase opposition and peril; and he helped in that long contest of ours which followed, never faltering when the tempest of public sentiment rose to fury, and never doubting the final issue even when the higher law was howled at from the pulpits that were set to proclaim it, and petitions for the security of national honor were flung out of the Legislative Assembly chosen to frame equity into statutes. He was a faithful co-worker and an influential leader through all these many years of our history, whom no hour found false, and whose aid true men rarely sought in vain. He may sometimes have found it hard to realize that a change in our circumstances and in society required a change in our plans and methods, and so may have been sometimes a little jealous and fearful lest we should forget the real mission of the denomination,—lose our spirituality in our ambition,—get above our true work in our aspiration for a broader field, fail to lean on God when we had become humanly strong through culture and a good reputation—and cease to carry the message of salvation to the masses of the people in the power of the Holy Ghost as our fathers had carried it to him. He may possibly have been needlessly anxious over these points, but even if we think he was, it is fitting to remember that it was a real jealousy for what is vital in religion always and everywhere,—that he could not help prizing and loving the spirit of the fathers as they were when the life they were living came upon him as spring airs come upon the barren fields and leafless forests to cover them with greenness and blossoms,—that we cannot be too often nor too strongly reminded that soul-force is the chief force in the sphere of religion,—and that we shall be palsied and powerless the very moment we cut loose from God.

We owe Mr. Burr a large debt for his long and faithful service; it is fitting to acknowledge it by working with an equal devotion to carry forward the work which he leaves to our hands; we have reared a monument to his memory; it will be well if we build our lives into one as noble and enduring as that which thousands of grateful men and women are carrying in their hearts to his memory. His sudden departure in the midst of his strength and service may seem at first thought a peculiar calamity; but there is a sort of blessing even in this unheralded blow which so startled and shocked us. Dying at his post as he did, he leaves upon our minds the abiding recollection,—not of a man feeble, jaded,

tottering, his strength wasted, the light of his eye quenched, and the stalwart intellect, sympathizing with a worn-out frame, stumbling in its thought like the steps of a child;—no, not this, but the recollection of a man of sturdy spirit, of unabated energy, of clear vision, of warm heart, of high purpose, of steady and strong activity, and beneficent service. Is it not well that such a picture as this should hang perpetually before us as often as we recall him of whom we shall frequently think, symbolizing the thoroughly manly character and service which have passed from us and stirring us as often as we look upon it to a life and service not less manly and noble?

The one common and impressive lesson taught us by this life is one which lies on the very surface of the story, and which it is not easy to overlook. Mr. Burr's character and career show us how ordinary abilities and opportunities may work out high and grateful results, when the leadings of God's providential hand are cordially accepted, and when the true work of life is entered on in a submissive and resolute spirit, without repining, or complaint, or the indulgence of a mischievous ambition, and wrought out in patience and fidelity. Look at the picture. Here was a man without brilliance of parts, without unusual opportunities or marked abilities, inheriting no fortune, helped by no influential friends, having at least his full share of hardship and discouragement, sharing nothing of what men call good luck, amid unpromising surroundings, lifted to no eminent station, gaining nothing save what he honestly earns by persistent and taxing industry, taking every ascending step up the hill of difficulty, and living by his labor, whose common implements he never lays down to the end of his life. He is a fair example of our common lot and life; he springs from the people and is eminently one of the people; he shares their common hardships and carries their common burdens; he has only the helps and resources which are their usual inheritance, and no grander career is opened before him by Providence than is opened to them. He starts from only the average level of American citizenship, and he is supplied with simply the usual stimulants. And in what he became and in what he did—in his industry, his economy, his integrity, his acquired ability and skill, his study and growth in knowledge, his Christian virtues, his official positions, the growing confidence which he inspired, the increasing influence which he wielded in a whole denomination, the strong friendships which he won, the prayers that were daily offered for him in a thousand

homes, the eagerness with which men sought his counsel, the deference paid to his opinions, the grief and tears which burst forth when he fell, the spontaneous standing still of business with uncovered head, when his body went by on its way to the grave, the crystalization of religious esteem into a shaft of marble which you have just left standing above his dust to speak your thought of him to the future, this gathering here to-night that you may lay your tribute on the altar that guards his memory,—in all these things we have but so many indications of what a common lot and life may be when the highest duties are honored, and God has put the crown of his waiting favor upon the loyal and loving soul. This greatness is all the more admirable because it may be common, and not rare and exceptional. It is a familiar dignity attainable by the mass of men; not a magnificent, isolated, awful, distant dignity, which can only be vainly coveted or wondered at from afar. For this reason his example is one of peculiar interest and value to us, and especially to all young men whose characters are yet to be fashioned, and whose life-work is still to be wrought out. It is a lesson which comes home to most of us both as a rebuke for what we have failed to attempt and do, and an encouragement to undertake our work with a similar spirit, in the assurance that we shall not fail of success and reward.

In his earlier works, when he was more a philosopher and a seer and less a cynic and an ogre than he is now, Thomas Carlyle was wont to write in the spirit of appreciation and charity. Among his finer passages, which are luminous with original genius and saturated with just sentiment, there is this admirable tribute to the true worker, which has such a bearing upon Mr. Burr's character, and so puts emphasis upon what I have called the main lesson of his life, that I cannot do better than to reproduce it both for the sake of what it tells and of what it suggests.

Carlyle says:

Two men I honor, and no third. First, the toilworn Craftsman that with earth-made Implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hard Hand; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a Man living manlike. O, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed; thou wert our Conscript, on whom the lot fell, and fight-

ing our battles wert so marred. For in thee too lay a god-created Form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of Labor; and thy body, like thy soul, was not to know freedom. Yet toil on, toil on: *thou* art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

A second man I honor, and still more highly: him who is seen toiling for the spiritually indispensable; not daily bread, but the Bread of Life. Is not he too in his duty; endeavoring towards inward Harmony; revealing this by act, or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one; when we can name him Artist; not earthly Craftsman only, but inspired Thinker, who with heaven-made Implement conquers Heaven for us! If the poor and humble toil that we may have Food, must not the high and glorious toil for him in return, that he may have Light, have Guidance, Freedom, Immortality?—These two, in all their degrees, I honor: all else is chaff and dust, which let the wind blow whither soever it listeth.

Unspeakably touching is it, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimar in this world know I nothing than a Peasant Saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness.

In no mean measure does Mr. Burr fill out this truthful and touching portrait of the peasant saint. He too takes us back to Nazareth, for he learned his main life lessons of him who was the son of the carpenter, and he has also followed the Nazarene up to the fountain of that light which streamed upon the world's darkness, where he sits ever learning from the same lips, and waiting for us to join him in the fellowships and service of the immortal sphere. To him, and to the great company of the faithful and victorious, gathered into rest, may we each go joyfully at the great Master's call, bearing a story of like heroism and faith.

ART. VI.—CONTEMPORARY LITERATURE.

ORIGIN AND HISTORY OF THE BOOKS OF THE BIBLE, both the canonical and apocryphal, designed to show what the Bible is not, what it is, and how to use it. By Prof. C. E. Stowe, D. D. (The New Testament.) Illustrated. Hartford: Hartford Publishing Co., 1867. Sold only by subscription. Octavo, pp. 583.

Prof. Stowe has prepared a volume which deserves a wide circulation, it does not claim to follow out any course of original investigation, but instead, it aims to present in a clear, concise, and familiar way the results of much historical and critical study in the department of philology and sacred literature. What has heretofore appeared almost exclusively in the works and in the language of scholars is here presented in a form that renders it available to ordinary and thinking minds. Dr. Stowe's style is wonderfully direct, lucid, pithy and forcible. He keeps clear of literary conventionalism, cares nothing for mere technical terms, never seems to be thinking of his reputation as a scholar, but is intent upon being understood. He tells the exact truth when he says: "The style of my book is plain, simple and colloquial, as the purpose in writing it required. I hope it is neither barbarous nor ungrammatical; for though I make no claims to elegance, I have endeavored to be correct, concise and intelligible." And yet the clearness with which he states his points, the cogency with which he reasons, the systematic way in which he arranges his proofs, the refusal to be for a moment diverted from the main question by any side issue, the liberal quotations made from the early patristic literature, his rigid and exhaustive analysis, his apt though sometimes homely illustrations, his separation of the transient and incidental from the vital and permanent, his logical precision and thorough fairness in argument,—all these things indicate that there is no lack of scholarship, information or ability.

His line of argument is one which the destructive biblical criticism of the day endeavors to ignore; for it is one that disallows its theories, pronounces its methods illegitimate, and vitiates its conclusions. It is a line of argument which any intelligent thinker can follow, and which cannot well be prosecuted without effect and advantage. At the end of it one may repeat the words of Peter with a grateful emphasis—"We have not followed cunningly devised fables." The grounds upon which the present text of our New Testament is received as, in all essential respects, reliable and correct—the evidence of the historical accuracy of the narratives,—the proof that the epistles were written by the men whose names they bear, and are properly received as a part of inspired scripture,—the radical difference between the genuine books of scripture found in our New Testament and the spurious and apocryphal gospels and epistles for which equal authority has sometimes been claimed,—the contrast between the writings of the apostles and prophets and the

oracles and philosophy of paganism,—the relations subsisting between revelation and science,—the method in which the Bible needs to be approached and studied and used in order to the reception of its highest influence;—these points are all treated with sufficient fulness to satisfy most inquirers, and will put those who wish to prosecute their investigations still farther upon the true road.

The work is one which may be commended without hesitation to those who wish to see in a plain and popular form, the historical and logical argument upon which the New Testament rests its claim to human confidence, and would find an answer to the attacks which skepticism is making upon the authority of the Bible. It is well adapted to satisfy the logical understanding; it ought also to lead the reader to that submissiveness and receptiveness of heart from which, after all, must spring the highest proof that it is a divine voice which is heard in the sentences of the gospel. "If any man will do his will, he shall know of the doctrine whether it be of God." A spirit whose prayer for a divine peace and life has been answered by the incoming of the grace that makes a new creature and consecrates to a heavenly end, yields the most certain cure for skepticism; and it gives such a relish for the words of inspiration that they seem like the very manna of God, needing no outward testimony to prove it wholesome, precious and life-giving.

THE CLERGY AND THE PULPIT in their relations to the people. By M. l'Abbe Isodore Mullois, chaplain to the Emperor Napoleon III., and missionary apostolic. Translated by George Percy Badger, etc. First American Edition. New York: Catholic Publication Society. 1867. 12mo. pp. 308.

The French writers never allow themselves to be guilty of prosiness, and the intelligent, devoted, hard-working members of the Catholic priesthood are everywhere noted for their skill, persistence and success in influencing the people whom they serve. This book illustrates both statements. It is a plain, straight-forward, familiar series of talks upon the spirit and the methods in which the Catholic clergy of France are urged to undertake and prosecute their work of impressing the lessons of religion upon the masses of the people. There may be too much of the element of policy in some of the directions to suit a man of deep conscientiousness and transparent sincerity and profound conviction, and the art and struggle for effect which Paris so eminently embodies, receive. It may be an excess of commendation; but the general tone of the work is high and excellent, the spirit is full of a mellow and yearning devoutness, the directions and appeals to the nobler sentiments manifestly proceed from a true Christian interest and a warm heart, and the Protestant pastor may study the treatise with eminent advantage. It is the counsel of a devoted and experienced man to those whom he would if possible inspire with an appreciation of their work, with devoted and patient zeal, and with a tireless affection for the souls of the people whom they are set to guide to holiness and heaven. The work is

Catholic in a higher sense than it is Romish; though having more or less that is simply priestly, it has far more that is eminently Christian. No Protestant pastor could candidly study it without being rebuked, quickened, encouraged and put on the path of higher usefulness.

The key-note of the book is found in a sentence of the opening paragraph—"To address men well, they must be loved much." In some form that thought runs through the volume; though there are many valuable and fresh suggestions, and the discussions are alike marked by strength and vivacity. There is not a dull page in the book, for the animation which marks the Frenchman appears everywhere. Now and then one stumbles on a pithy sentence at once mellow with genial humor and pregnant with suggestiveness; such as these: "Our age is a great prodigal son; let us help it to return to the paternal home." "When Providence designs to spread an idea throughout the world, it implants it in a Frenchman's breast." "These people can hide nothing; when an idea tickles them they must scratch it till it finds utterance." We cannot wonder at the popularity of the volume, and we should hope for useful service from any member of the Catholic or Protestant clergy who should be found studying its lessons with a view of catching its spirit and making its best suggestions practical.

EZEKIEL & DANIEL, with Notes, critical, explanatory and practical, designed for both pastors and people. By Rev. Henry Cowles, D. D., New York: D. Appleton & Co. 1867. 12mo. pp. 472.

This is the second volume which the author has issued in pursuance of the work of preparing a cheap and popular, and yet somewhat critical commentary upon the prophetic writings of the Bible; the first on "The Minor Prophets" having been issued some time since. The author gives evidence of critical study, of a strong sympathy with the old Hebrew seers, of careful attention to the modes of oriental thought and the principles of symbolism, and of a deeply reverent attitude of mind, as he seeks to interpret the meaning of those ancient words in which God conveyed some of the highest spiritual lessons to his chosen people, and through them to mankind. No other books in the Bible employ so extensively the figurative method of instruction as these, except the Revelation, and so there is ample room for diverse interpretation; but Prof. C. keeps equally clear of a bold rationalism and a purely fanciful spiritualizing. The two dissertations at the end of the volume, on the theory that "day" in the prophecy means "year," and on the data employed by Mr. Miller and the Adventists to prove the approaching destruction of the world, are good specimens of direct and vigorous reasoning, and array not a little testimony against what have largely been accepted almost as axioms. The volume will fulfil the promise given by its predecessor, and will afford real aid in the effort to get at the meaning of these variously interpreted books.

ON THE CAM. Lectures on the University of Cambridge in England. By William Everett, A. M. Second edition, revised. Cambridge: Sever and Francis. 1867. 12mo. pp. 391.

The series of Lectures, delivered by Mr. Everett, son of the late Hon. Edward Everett, in the hall of the Lowell Institute, Boston, in the year 1864, were received with high favor, and their publication in the present form will gratify both those who listened to them and the larger public who will here meet the pleasant story for the first time. They are written in an easy and familiar, and yet in the polished, classical style which the son had so long been familiar with in the writings of his father, and they tell just precisely those things respecting the great University which American scholars desire to know. It is a vivid and well executed word-picture of Cambridge, both in doors and out. The history of that eminent seat of learning is sketched in outline, the eminent men who have borrowed light from and then reflected glory upon it are clearly exhibited, the government, the methods of instruction and of study, the spirit which animates teacher and pupil, the mental drill, the social fellowships, the physical exercises and training—all these are brought before us as they could only be brought by one who has spent years amid the life and scenes which he portrays, whose observation is keen, whose interest is deep, and whose power to reproduce what he has seen and felt is both eminent and rare. The volume deserves to be as popular as it is almost certain to become.

LIFE OF JOSIAH QUINCY OF MASSACHUSETTS. By his son, Edmund Quincy. Boston: Ticknor & Fields. 1867. 12mo. pp. 560.

There can be but one opinion touching the propriety of issuing the biography of such a man as Mr. Quincy. And there is nothing of assumption on the part of the biographer in writing on the title page. "Josiah Quincy of Massachusetts." For he was not only a native and always a resident of the old Bay State, but was in a high sense her representative man, and no insignificant part of her inheritance, her highest wealth and her noble fame. His paternal ancestor came over from the mother country with Rev. John Cotton in 1633; and the family has ever been prominent in the life of the commonwealth. Mr. Q. himself was a representative in Congress for fifteen years; was President of Harvard University for sixteen years, and in the language of Dr. Walker, a successor in the office, "its great organizer;" he was Mayor of Boston for two years; and there was hardly one great and worthy movement inaugurated in the state during the period of half a century, but Josiah Quincy sustained an important relation to it. His erect form, dignified presence and vigorous step in the streets of Boston, even after he had passed his eightieth birth-day, was scarcely less looked for than the old State House and Faneuil Hall, and they stood for the abiding vitality of right ideas, the majesty of rectitude, and the encompassing presence

and immortality of justice. He died at ninety-two, and merited the compliment paid him by an eminent friend and correspondent, who said that, instead of going into second childhood, he was an example of second youth. Some of his utterances and letters, after he had passed the age of ninety, are models of pure style and forcible thought; and there were few hearts that beat with higher ardor, or deeper sympathy, or more rational hope, while the nation was taking its great baptism of blood, than did his who had come to be known as "the sage of Quincy." His letter of cheer to Mr. Lincoln when his weary brain and perplexed heart were cheating him of sleep, reads like a patriarch's prophetic benediction; and his note of sympathy to the parents of Col. Shaw, after he had fallen in the assault upon Fort Wagner, shows the appreciative delicacy of his nature, the warmth of his affections and the reverence which he still kept for all that was heroic and noble. He did not live to see the visible triumph of the Republic over armed Rebellion, but his faith anticipated it with confidence from the day that marked the decision to put the oppression that had always made him blush for his country at once and forever into its grave.

Granted a length of life that covered three generations; closely wedded in sympathy, position and effort to the public good; the intimate friend of most of the great and true men of the period; keeping his integrity at all risks and costs; standing for great principles when other men forsook them, and the passionate and misguided populace were seeking to clamor them down; compelling the respect of the very men whom his moral uprightness rebuked; maintaining his courtesy and dignity even when duty required him to be severe; as transparent in his sincerity as he was rare in tact and skill; genial as sunlight and yet uncompromising as justice; tender and true in his friendships, and still refusing to buy the good will of any man by bartering away the smallest jot of moral conviction; a scholar and yet a man of the people; loving quietude by instinct and still scorning the peace which could be kept only by compromising a principle; a calm lover of liberty while young and an enthusiastic advocate of emancipation in an old age that kept all its greenness;—such a man could not live without beneficence, nor die without sending a sort of personal bereavement over half the area of the country. His biography is an admirable portrait; for, though it is painted by filial reverence and affection, the artist has forsworn all flattery, and will have no other brilliance in the coloring than that afforded by the simple truth. The great amount of specific and general information contained in the volume, the views afforded of public men and national struggles, the numerous letters from so many eminent men of the past and the present, all combine to render it one of rare interest and high value.

NEW POEMS. By Matthew Arnold. Boston: Ticknor & Fields. 1867. 12mo. pp. 208.

Arnold has not wholly mistaken his calling in giving himself to the

writing of verse. His eye is keen in its vision, and the mental insight enables him at once to penetrate below the surface of character and life, and find the hidden meaning and the subtler suggestions. He sings because there is music in his soul that struggles for vocalization, not alone because there is a listening world ready to appreciate and applaud a thoroughly tuneful artist. The process of fashioning a poem has, in his case, a vital element instead of being left wholly to mechanics. He is not a royal singer like Milton, nor an exquisite poetic artist like Longfellow, but he has both strength and sweetness in his tone.

The opening piece in this new and beautiful volume is a dramatic poem entitled "Empedocles on Etna," and of course, has a good deal that savors of the old mythology, and the attempt to harmonize it with the forms and the spirit of modern thought is only partially successful. But there are some fine portraitures, choice bits of description, felicitous turns of thought and language that imply the possession of genius, and give the reader an experience little less than delicious. Some of the many minor poems are very admirable, while others hardly rise above the level of platitudes in rhyme or sentimentalism in feeling. "A Wish" has something in it that half suggests cynicism, and pushes the grander elements out from the sphere of death and immortality. "Progress" is genial, just, sympathetic and reverential, paying due honor to the religious nature in man, and not perhaps too charitable in its estimate of the multitude of religions that have lived briefly, died without great grief, and yet wait for epitaph and eulogy. But as a whole it is a pleasant collection of poems which the publishers have given us, and, as usual, they have dressed them up in that style of quiet and unostentatious elegance for which they are so justly distinguished.

A STORY OF DOOM, and other Poems. By Jean Ingelow. Boston: Roberts Brothers. 1867. 12mo. pp. 290.

Miss Ingelow's first volume of Poems was like a new strain of music coming in as an interlude between the familiar songs of well-known singers, and the exquisite melody made the audience half forget for a time the strains to which they had before been listening. The voice was at once matured, liquid, melodious, clear and strong; it was not boisterous even when full; it still soothed while it kindled; and its successive strains voiced the singer's heart quite as much as they unfolded and vindicated her genius. Lacking Mrs. Browning's fire and vigor, soaring with a wing less daring and never reaching a pathos so wonderful, yet she was hailed as a member of the true poetic sisterhood, and as unsurpassed by any female singer of this century except the author of "Aurora Leigh."

This new volume of her Poems will justify and confirm the verdict previously rendered. The same straightforwardness of aim and utterance appears in the later book as in the earlier. The tones are all human, breathing reverence for what is noble and sacred, expressing sympathy for what

ever is suffering and deserving, carrying rebuke to whatever is false and unworthy, soft and tender with love or animated with hope. The longer and more artistic poems will be least popular, though there are exquisite passages in these; but some of the shorter and miscellaneous pieces are unsurpassed by anything which she has previously given us. Time has mellowed and matured her powers, and while there is no lack of fervor, she sings with a quiet and self-possessed heart that makes her music melt into the spirit like the beauty of one of Turner's pictures. She inherits no small share of Mrs. Browning's brilliance and of Adelaide Proctor's rhythmic devoutness, and is to-day the most gifted female poet that sings this side of heaven. We welcome the new volume with high satisfaction, and thank the publishers for the beautiful setting which they have given these gems of song, and for the fine portrait of Jean Ingelow herself which fronts the title-page.

THE POETICAL WORKS OF JOHN GREENLEAF WHITTIER. Complete edition. Boston: Ticknor & Fields. 1867. pp. 410.

And here is the Quaker poet put in his full poetic dimensions within these dainty covers. The Diamond edition of Tennyson and of Longfellow proved so welcome that the same work has here been done for Whittier, and this volume is likely to be more thoroughly popular with the mass of American readers than either of its predecessors. We can hardly turn these leaves without gratitude and a sense of wealth. It is a sort of literary fortune which we hold in the hand as we take up this little book. It is a real nugget; the gold shines out so clearly, and one is so certain that it is gold and not iron pyrites, and that whatever be the crucible into which it is put there will be very little discount required on the score of dross and alloy and over-estimated weight! It may seem ungrateful to be desiring more, but for the sake of the many who will purchase this complete edition we do wish the author's portrait might have faced the title page. But as it is, it is one of the most welcome of all the Diamond volumes which have appeared. The type is fine but it is wondrously clear and beautiful; reading may involve a little labor, but the quality of it is most admirable, and the quantity is equal to what has heretofore filled several pretty large volumes, including "Snow Bound" and "The Tent on the Beach."

WOOL-GATHERING. By Gail Hamilton, author of "Country Living and Country Thinking," "Gala-Days," etc. Boston: Ticknor & Fields. 1867. 12mo. pp. 335.

The title of this book is in keeping with its contents and with the general character of the author. She likes to indulge in quaint conceits, to provoke curiosity and surprise, to puzzle, to startle, to exhibit her independence, to play off the bizarre and hoydenish, to fling up mental sky-

rockets, and set illuminated verbal serpents wriggling and hissing through the air. The current of her thought never flows on for any length of time with a steady movement and a quiet murmur, but instead it eddies and swirls, flashes and foams, tumbles and brawls, hurries in rapids and leaps in cascades, like a New Hampshire trout-brook or a miniature Niagara. She gives us in the present volume some of her experiences,—partly actual and partly fancied we suppose,—during a tour to the west and back; and she puts in her observations and reflections, her audacity and her fun, her free criticisms and her extravagant caricatures, among her soberer facts and her timely suggestions, without the slightest regard to congruity or effect. She pictures hotel life, car life, depot life, steamboat life, chiefly after the manner of Hogarth, and is sure to be spirited and entertaining even when her superlatives are most frequent, her justice least in exercise and her details approach the insignificant. Yet she writes good vigorous English generally, overflows with a life that is not only taking but wholesome, spends her fury mostly upon what deserves discipline, shoots her satire at meanness and shams, keeps a reverence for what is truly good though having a decidedly odd way of showing it, and has written a book, which will help digestion like a glass of soda, and come in upon the depression resulting from a jaded system like a breath of air from the mountains.

A ROMANCE OF THE REPUBLIC. By L. Maria Child. Boston: Ticknor & Fields. 1867. 12mo. pp. 442.

Mrs. Child never writes without a high moral aim, her tone is always admirable, and she never treats her readers to sentimentalism and persiflage. Even when her opinions seem extreme and her tendency to idol-breaking a little excessive, it is impossible to suspect her of cynicism or irreverence, much less of recklessness and insincerity. She has a soul full of humanity and poetry as she has a head full of classified facts and cogent syllogisms. She is a veteran in Anti-slavery literature, and this last volume gives us the assurance that she keeps her philanthropy and her mental vigor. This story deals not only with the slavery which Mr. Lincoln's edict doomed and which the war destroyed, but it also deals with the caste which is as unreasonable and ludicrous as it is practically mischievous and tenacious of life. It is a most vigorously written and instructive story, mixing up northern greed and southern assumption in the plot as they were mixed in the life of the republic when slavery was the idol of the cotton states and the Mephistophiles of New England. It proves that age brings to Mrs. Child ripeness of fruit instead of sere and yellow leaves. The eye of her genius flashes here with a light which youth might envy, and her heart has the warm beat of a child's. She verifies one of the most expressive of all the Proverbs,—that which assures us that the hoary head is a crown of glory when found in the way of righteousness.

THE EARLY YEARS OF HIS ROYAL HIGHNESS, THE PRINCE CONSORT. Compiled under the direction of Her Majesty, the Queen, by Lieut. General, the Hon. C. Gray. New York: Harper & Bros. 1867. 12mo. pp. 371.

It is impossible to ascertain how large and direct a share in the preparation of this volume Victoria has had. Her literary abilities have not been very highly estimated, she has given no evidence of increased mental vigor during the last few years, and since the death of her husband she has so given herself up to the indulgence of her personal and private griefs as to awaken a deep dissatisfaction among her subjects, and raise the suspicion that she was at once losing her womanliness and her sanity. But there can be no doubt that the blow which fell upon her in the death of Albert well-nigh crushed her heart, and left deep wounds which the years do not heal. Her sorrow is that of a woman whose strongest life is in her affections; and she will not exchange the image of her dead husband for all the pageantry of the English throne, nor forget his voice for an hour, no matter what flatterers wait on her step nor what remonstrances swell up from all parts of her empire.

It is plain that the Queen looked upon her husband as a marvel of wisdom and a paragon of excellence. Her veneration was profound, her trust unquestioning, her affection as deep as her nature. Hence her special desire to have him portrayed for the good of her children, for the sake of his permanent reputation, for the gratification of her sense of justice, in the feeling that it might hallow if it did not assuage her grief. The work is done unambitiously and in good taste, the character is well drawn, the story of the courtship is told with admirable but not unbecoming *naivete*, that which is human rises far above that which is aristocratic and royal, and even when the trite is exalted into the striking, and careful portraiture seems giving way to extravagant eulogy, there is little to offend, and courtly excesses are readily apologized for. It exhibits Albert as a true man, an excellent husband and a Prince worthy of his position and dignities; and it will win for the sorrowing Queen appreciation and sympathy. The Harpers have reprinted the work in excellent style.

HARPERS' HAND-BOOK for Travellers in Europe and the East. Being a guide through Great Britain and Ireland, France, Belgium, Holland, Germany, Italy, Sicily, Egypt, Syria, Turkey, Greece, Switzerland, Tyrol, Spain, Russia, Denmark and Sweden. By W. Pembroke Fetridge. With a railroad map, corrected up to 1867, and a map embracing colored routes of travel in the above countries. Sixth year. New York: Harper & Bros. etc. 12mo. pp. 662.

The long title page quoted above indicates the comprehensive aim of this volume; the call for repeated editions proves that it is something more than a large and unfulfilled promise; the pains taken to correct, improve and adapt each successive edition shows that there is an intention to keep up its reputation and render it really valuable. We may add that, on actual trial, it has been found really and largely serviceable,

and it has condensed within a given compass far more than any other work found in this country or in Europe. Its information is seldom unreliable, and its verdicts, where matters of taste and judgment are involved, are perhaps as frequently endorsed by the tourist as those of any other single man would be. Much of the matter in this edition has been revised and re-written by the author, who resides in Europe, who is constantly receiving suggestions and seeking information, and who is bent on making what has been cheap, comprehensive and valuable, the very best single Hand-Book for tourists issued in any land or language. For minute and detailed exploration it does not pretend to be adequate, for travellers who visit somewhat in haste and desire to see and comprehend only the main objects of interest, the book will prove an essential and important companion.

SCENES FROM THE LIFE OF ST. PAUL, and their religious lessons. By the Rev. J. S. Howson, Joint author of "The Life and Epistles of St. Paul." Boston: American Tract Society. 16mo. pp. 304.

When it is stated that every one of the admirable features appearing in the larger and more scholarly work which met such an enthusiastic welcome on its issue, reappear in this smaller volume, and that the author has been very successful in adapting the work to the capacity and taste of younger readers, we know of nothing which implies higher praise. Paul is made to live before our eyes; the cities and people of Asia Minor are realities and not mere historic things; and each event has a voice of instruction distinct enough to get a hearing, and so specific in its language that its meaning cannot well be escaped. Such books cannot be multiplied too rapidly, nor commended to the young in too strong terms.

BIBLE SKETCHES AND THEIR TEACHINGS, for Young People. By Samuel G. Green, B. A. Second Series. From the entrance of the Israelites into Canaan to the close of the Old Testament. Same Publishers, etc. 16mo. pp. 320.

The first series of these sketches was published and commended a few months since, and there is nothing but commendation to be meted out over the continuation of this work. In a style at once colloquial, vivacious, picturesque, and pure, and in a spirit at once devout, enthusiastic and appreciative, the author almost dramatizes the incidents that lend significance to the Old Testament narratives, making the ancient personages stand out in the clearest outlines, and instruct while they interest and stir us.

NOV - 9 1923



