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THE REVIEW.

JANUARY, 1883.

ART. I.—REV. THOMAS C. ANDERSON, D.D.

II.

II.—HIS CALL TO THE MINISTRY, DOUBTS, ETC.

DR. ANDERSON'S conversion was a very happy one and very satisfactory to his friends, and for a time he was well satisfied himself. He promptly entered upon the discharge of religious duties, private and public, and the indications were he would lead a very happy and useful Christian life. But this prospect was soon eclipsed by a very odd occurrence. Even while he was a seeker, prayers were offered in his hearing that God would call him to preach. After his conversion, it seemed to be the general expectation that he would enter the ministry, and very high expectations were entertained concerning his usefulness. These outside influences were of course embarrassing to him, rendering it more difficult for him to settle the abstract question of duty in this regard. It had been his intention to devote himself to the law and to politics. This purpose he promptly abandoned upon his conversion. The reason of this was the great profligacy of the legal profession at that time in Tennessee. Very few lawyers in the State made open profession of religion. Skepticism and practical irreligion were the general characteristics of the profession. What a wonderful change for the better fifty years have made in this respect! Now there is probably as large a per cent. of the legal profession church members as of any other vocation. This does not indicate that Christianity is retrograding.

Having abandoned the law, he must determine upon some

other pursuit. Teaching, medicine, agriculture, etc., were all suggested to his mind. The known wishes of many of his friends that he should preach the gospel naturally enough led him to think on that subject. He was not particularly averse to it if he should be called to the work. He believed fully in a divine, supernatural call—a call direct from God and not through the solicitation of friends or the Church. He says, "I had supposed a call to the ministry consisted in some kind of a direct communication from God to the mind or heart of the individual, immediate in the operation and made in a manner so distinct and manifest as to be unmistakable. It is true I did not suppose it was communicated by an audible *voice*, yet I did imagine it was some impression equally distinct and instantaneous. And I did suppose when it became my duty to preach God would instantly and distinctly communicate the fact by some supernatural, sudden, and powerful impression upon the mind. Therefore my maxim was if God wanted me to preach he would call me irrespective of the suggestions of friends or the reflections of my own mind. . . . . Entertaining these views, I did not deem it necessary to give the ministry any consideration further than to gain the consent of my mind that in the event of a call I would not be disobedient."

Such were Dr. Anderson's views of a call to the ministry, irrational enough to be sure, yet for a time firmly entertained. Many others, I doubt not, whose duty it is to preach, but entertaining these or similar views of a call to the sacred office, have not heeded the "still, small voice" within them; have neglected their duty, and as the penalty of rebellion, have wrecked all their aspirations, made their lives a failure, living all the while restless and unhappy lives. Wishing to settle the question of a vocation, willing to preach if called, but having received no call, Dr. Anderson preferred to settle the matter in a summary way. He earnestly prayed that the Lord would forever settle the question by giving him a token in this wise: He engaged to exhort at a prayer-meeting without any previous study or preparation. If the Lord should give light and liberty in the exhortation, this was to be an unmistakable evidence of his call, but if the Lord should

leave him to himself this would be an evidence that he was not called to preach. On his way to the meeting he prayed most earnestly for the success of his plan. He arose to exhort and for a time had an abundance of light and liberty, though he had never attempted an exhortation before. Ideas flowed in upon him faster than he could give them utterance, and his feelings became much enlisted for the salvation of his neighbors. Suddenly the idea flashed into his mind that he should have to preach, and was alarmed and thought of the responsibility of the work. But as this thought flashed into his mind his *light* all flashed out, every idea vanished, and he stood painfully dumb before his audience. He attempted to relieve the embarrassment by prayer, but his mind was so dark and his feelings so frozen that he was compelled to desist. He arose from his knees in an agony of mind from which he did not recover for several days. His failure he attributed to the depravity of his heart, and he concluded he was too unworthy to think of entering the ministry.

God has his own methods of administration. They are wise and good and he does not choose to depart from them to gratify the whims of his people. To permit good men to dictate to him the methods by which they may be relieved of their doubts and assured of their duties and privileges, would be to surrender his administration to the conceits and caprices of erring men. Doubts are to be removed, duties ascertained by other and more rational methods than signs and tokens.

Dr. Anderson says that after the failure of his *cherished experiment* his religious enjoyment rapidly declined; his faith grew feeble; he had but little relish for religious worship; he engaged in it rather from a sense of duty than from pleasure; his condition became deplorable, yet he knew not how to make it better. Gradually his anguish of spirit subsided. Indifference and partial insensibility succeeded. The force of conscience was so far weakened that private devotions were in a measure neglected. He now began to doubt the genuineness of his conversion, but when he would review the history of the case and call to

mind the wonderful change in his views and feelings, th deep anguish of spirit he felt before his conversion, and his rapturous views of the Saviour of sinners after it, he could not think his conversion a delusion. He consequently suspected he had fallen from grace and lost his religion. But he had not purposely departed from God or renounced his service; was conscious of no special sin that might have caused his fall; but he concluded if religion gives no better guarantee of security to its subjects than the doctrine of apostacy afforded, then it was not adequate to the wants of human nature, and that exceedingly few persons would be able to avoid apostacy. His old skepticism begun to return and he was harrassed with innumerable doubts and fears. In this state of mind he went to a meeting in the neighborhood, not claiming to be a Christian or knowing what he was. His attention was arrested by one of the penitents who seemed to be in great distress. Moved by impulse rather than by a deliberate purpose, much less by a sense of propriety, he approached the penitent and commenced giving instruction. The act increased the interest of both speaker and hearer. The struggle was long and deeply earnest, but perseverance was crowned with victory. Teacher and pupil were both converted at the same time. The occasion was one of great rejoicing.

We hear no more of harassing doubts. A valuable practical lesson had been learned, which was turned to good account. God had made darkness light and brought the blind by a way they knew not. This experience of Dr. Anderson is both interesting and instructive. His false views concerning a call to the ministry and his eagerness to have the question of his own call settled in a manner that would admit of no uncertainty, induced him to resort to an unwarrantable experiment. The only sin committed in the case was, I suppose, the result of a want of proper information. Still it bore bitter fruit. The conclusion that he drew from his failure at the prayer-meeting was hasty and unwarranted. It signified nothing for or against his call, such failures being common, especially with new beginners; nor was it a special mark of God's displeasure, but may be accounted for

upon philosophical principles. Whoever ventures himself before an audience having little or no experience and no preparation, is liable to just such a failure. Whoever speaks for Christ and his cause must do so in humility and reliance upon God for success. This sense of dependence is the best guarantee against failure. So long as Dr. Anderson relied on God to help him, so long as his mind was restricted to his subject, so long he had light and liberty in abundance, but when his thoughts were directed from his subject to himself, then his light was extinguished and he was dumb. This accords with universal experience. The reason is the mind cannot occupy itself with two subjects at the same time. Many a man has had his sermon or his oration sadly ruined by the sudden occurrence to his mind of the thought that he was making a fine appearance before his audience, or making a brilliant display of his oratory, or winning the commendation of his audience. Failures, however, are more frequently made by the intrusion of thoughts of a contrary character. If the speaker conceives that he is making a ridiculous appearance, finds his hands or his feet in his way, or imagines what he is saying is worthless, or that his audience is amused at his weakness or sympathizing with his distress, he is in no condition to enlighten or impress any one, and the sooner he makes the passage from the stand to his seat the better it is for him and his cause. Men who have the art of making a pleasing impression upon themselves do not always or generally succeed so well with their audience. On the contrary, men sometimes reproach themselves for what they feel to be disgraceful failures while the audience is pleased and profited. Some men are naturally self-conceited and uniformly overestimate themselves and their performances. Some others depreciate themselves and all they do. Others are moody, given to spells of melancholy, and sometimes think too much of, and sometimes too little of their efforts. The young preacher that habitually overestimates himself will generally be mortified that his audience places such a low estimate upon his abilities. The young preacher that generally depreciates himself will often be agreeably surprised that his audience thinks better of his abilities

than he does himself. The man of moods will sometimes think himself a very great preacher and sometimes reckon himself less than the least of the preachers. The very weak are more likely to overestimate their abilities than are those of superior merit, still there are some men of fine abilities who are exceedingly vain. The particular thought that sealed Dr. Anderson's lips at the prayer-meeting was of the great responsibility of the preacher. Of this responsibility he of course had often thought before, but it had never made such an impression on him as at this time. He stood appalled before its magnitude. The vividness of a man's views and the depth of his feelings often vary in relation to such matters. Feeling is necessarily more or less variable or transient. It is well that this is so, otherwise the mind would soon become paralyzed for ordinary business. So vivid a view of the responsibility as was at that time present to his mind, indefinitely continued, must have been followed by evil consequences. Many young men recoil from the ministry in view of the terrible responsibilities. The idea of standing as a watchman upon the walls of Zion, at whose hands the blood of souls shall be required if they fail duly to sound the alarm, repels them from the office. Such young men deceive themselves. If called of God to be an embassador, the sense of the responsibility comes with the call. It is already upon them. Nor is it possible to set it aside by refusing to accept the office. The responsibility of a secular office may be avoided by declining the office. The office and its responsibilities are inseparable. But it is otherwise with the gospel ministry. Here the responsibility comes with the call and not with the office. The office may be and often is declined, but it is as impossible to set aside the responsibility as it is to revoke the call itself. Young men whose minds are impressed on the subject of the ministry should bear this in mind. It is God that calls and imposes the responsibility. To seek to set it aside is like paying a debt by repudiating it.

Dr. Anderson was from the time of his conversion willing to preach if he was satisfied that it was his duty, notwithstanding the fearful responsibility of the work. In this he

was unlike Jonah, who knew his duty but was unwilling to discharge it. He preferred the quiet ease of home, or the pleasures of a secular life, or the prospects of wealth or honor or worldly power to the mission to Nineveh. How many young men are there to-day whose hearts the Lord has impressed, but Jonah-like heed not the impression? They do not want to go; prefer something else; are willing to serve the Lord in their own way, but not in his way, and imagine, like the self-willed prophet, if they can reach Tarshish their consciences will be satisfied and the Lord's plans modified, so far as they are concerned, and all will go well. It cannot be too deeply impressed upon the minds of such young men that the whale is between them and Tarshish. Men can get out of Galilee, as did Jonah, but they cannot get away from God nor find a place where the disobedient are happy. Better go at the first intimation of God's will. He never revokes his call, and those who disobey are never prosperous or happy.

Dr. Anderson was right. He did not covet the office. While he dreaded the responsibilities, he deemed it better to bear them than fight against God. He had consecrated himself to God and was willing to serve in any way the Lord might choose.

Some who hold to an internal call seem to think it a characteristic of this call that the subject is always averse to it, and does not consent to enter upon it until he has for a time rebelled and has been more or less chastised. Some Scripture examples rather favor this opinion. Moses was strongly averse to his divine vocation, Jonah rashly rebelled, Jeremiah objected, but Isaiah was willing: "Here am I, send me." Paul says, "This is a true saying, If a man desireth the office of a bishop he desireth a good work." While the office has its responsibilities and repulsions, it has its attractions. Very naturally some minds are more impressed with the former and some with the latter. I see no reason why a man might not desire the office, being at the same time deeply sensible of its responsibilities. No station in life, no matter how humble or obscure it may be, is free from responsibility, and while none covet the duties, all desire the re-

wards of duty well performed. When a young man says he is willing to preach or he desires to preach, we need not infer that he is moved by the attractions of the office while he is insensible to its duties. We may understand him to mean that he considers it his indispensable duty to preach, and that he desires to do his duty. Very many seek the office, not from a sense of duty nor a desire to be useful, but for sordid reasons; for its emoluments or as a means for the accomplishment of secular and often very vile ends. Presbyteries, therefore, should exercise a wise discrimination in receiving candidates for the ministry.

Dr. Anderson's extravagant views in regard to the manner of the call involved him in serious trouble, both as to his call and his conversion. He was in this condition: he was expecting a call and at the same time had a call, but did not know it. His condition was analagous to those who have experienced a change of heart but do not recognize it as regeneration, and are constantly seeking and expecting something wholly different from what they have. Such persons are hard to satisfy, because they are expecting what is unauthorized—some sort of objective evidence of their conversion. Dr. Anderson, after he had worked through his perplexities, came to have very clear views on the subject. He considered it analagous to all other calls to christian duty—like the call of the unconverted, who are moved upon by the Holy Spirit reproving of sin and drawing them to Christ; like the call of the Christian to some special duty. The impression exists that they ought to do this or that without being able to give any plausible reason, or even contrary to what may seem sufficient reasons. Efforts may be made to banish the thought, still it lingers in the mind and will not away. The very impressive words of the apostle, "Woe is me if I preach not the gospel," often rings through the mind and disturbs its rest. The heart runs out after sinners and would gladly deliver them from their state of death. There is no permanent and complacent rest for the soul except in the settled purpose to follow the leadings of the Holy Spirit. The nearer the soul is to God the sweeter is its communings with him and the stronger becomes the

conviction of a call to preach. The more negligent of duty and further from God the soul is, the weaker the impression becomes. But this temporary respite from the "woe is me," is purchased at the sacrifice of conscience. Doubts and perplexities intervene and fill the soul with deep unrest. Such was the experience of Dr. Anderson; such is the experience of others. As there is no peace to the wicked while they remain in their wickedness, so is there no peace to those called of God to preach the gospel while they are in a state of rebellion.

III.—HIS PULPIT PERFORMANCES.

Forty-five years have passed since the writer last heard Dr. Anderson preach, but he has a distinct recollection of his manner of preaching. He was not what the world calls a fine orator. He sought after no foreign rhetorical embellishments. He was a man of ideas and not of empty fancies, and he sought for the right words to express his thoughts. The hearer was not left to guess at his meaning, which was always brought out with such clearness that all could easily understand it. His mind was essentially analytic and logical. He subjected his texts to a rigid exegesis, and grouped the results into clear and definite propositions, the elaboration and demonstration of which constituted the sermon. His general method was to make an application of the practical truths of the subject as he progressed with the discourse. These applications were the more effective because their logical connection with the subject was distinctly before the mind of both speaker and hearer. This, I am persuaded, is the better method. The man who goes systematically through his sermon according to the rules of formal discourse, with the intention of making an application of its practical truths at the close, proposes to himself a double work, and withal loses the golden opportunity without accomplishing his purpose. It is double work, because the ground or reason of the practical lesson has to be restated. But the restatement is of course wanting in novelty and leaves the mind less impressed than does the original statement. It was very common fifty years ago for preachers in

commencing their sermons to talk several minutes in a rambling, disconnected sort of way, apparently without interest to themselves or their audience, showing very clearly that they left the introduction to take care of itself. Dr. Anderson's method was a rebuke to this criminal habit. His discourse, introduction and all, was generally very carefully prepared. He knew at least his subject and its method of treatment. He consequently interested both himself and his hearers from the beginning to the close of his sermon. His sermons were full of thought, often sparkling and even startling to his audience. His ideas commended themselves to the reason, to the understanding, and withal to the conscience. They were consequently often impressed ineffaceably upon the memory. Some sermons are beautiful. They have the fascinations of the rainbow colors skilfully grouped into bright pictures. They furnish palatable food for the imagination. They please, are admired, and do good. The impression of such a sermon may be long remembered—remembered as something beautiful—but the sermon itself—the matter of it—is soon forgotten, often forgotten before the benediction is pronounced. Other sermons, dealing with more solid matter, seem to be so engraved upon the mind as to defy the effacing hand of time. They are like the incision of the engraver's chisel upon the enduring marble. Time may blur their freshness but cannot obliterate them entirely. The sermons of Dr. Anderson were preëminently of this kind. The writer, after nearly fifty years, has a distinct remembrance of many of his texts, his method of treatment, and many striking ideas brought out in his discourses.

Though modest and even diffident, he was fearless in the vindication of truth and the denunciation of sin. His rebukes sometimes seemed harsh, but they were uttered in the fear of God and often did good. The writer well remembers an instance of this kind. A camp-meeting had progressed until Monday evening without any special religious interest. In fact, the spirit of gallantry and a kind of decent hilarity held general sway over the irreligious. Christians seemed to be anxious but timid and irresolute. Anderson commenced his sermon which, from the beginning, took

deep hold upon the Christians, but for a time failed to interest the irreligious, the most of whom were grouped in knots for social purposes at the extreme end of the shed. After awhile one of the social worshipers, a man well dressed and of fine appearance, arose and left his company and walked in a stately and dignified manner toward his horse. Anderson was just closing up a powerful appeal to the sinners, with his feelings at boiling heat, when the man left. Perceiving that the gentleman was leaving for home, he uttered with all possible vehemence these words: "Take the remarks with you but don't carry them to hell!" The man moved quietly on as though he had not heard the words at all, but the random arrow went to his heart. He mounted his horse and rode seven miles in the direction of his home. The further he went the worse he felt. The words, "*Don't carry them to hell,*" seemed to haunt him, and he could not free himself from the feeling that he would be lost if he did not return to the camp-meeting and seek religion. He did return and walked straight to the altar of prayer, told Dr. Anderson his condition and resolution, and asked him to do all he could for him. The two never separated until the stranger was happily converted.

The impressive words, "Don't carry them to hell," aroused the attention of all the irreligious, and when the sermon was ended there were many who were ready to inquire, "Sirs, what shall I do to be saved?" and many were saved before that service was closed.

IV.—HIS FAVORITE FIELD OF LABOR.

During his brief pulpit career Dr. Anderson was eminently successful, but his favorite field of labor was with penitents at the altar of prayer. Many preachers seem to think that ability to prepare and deliver a good sermon is ample preparation for the sacred office. At camp-meetings, and on such occasions generally, they leave all the labor with the penitents to others, excusing themselves on the ground that they are not successful in such work. The want of success is generally the result of a want of skill, and a want of skill

the result of a want of interest and study. There is no department of Christian labor more interesting or more important than this. It requires a knowledge of the laws of the human mind; the relation between perception and emotion, and the relation of the will to both these; of what to say and how to say it; to divert the mind from one train of thought to another; of discriminating between a thorough conviction and a transient and superficial desire to be a Christian; in fine, the preacher needs to be well informed of the best methods of leading the penitent's thoughts to Christ as the great physician of sin-sick souls and as the only balm in Gilead. This lesson is often successfully learned by experience or by close observation in laboring with the anxious, but it is most successfully learned by study and by practice.

The first great lesson is how to get one's own heart right, and how to keep it right while dealing with the penitent. The second is to learn the exact state of the penitent's mind —his feelings, his desires, his expectations, and his purposes—and to know what to say in adaptation to his wants.

Dr. Anderson, before he had much opportunity of learning by experience, deeply studied the subject as one of profound psychological as well as practical interest. His experience verified his theory, and he became a prodigy of success in this field of labor.

When a candidate, and after his return from Cumberland College, he attended a camp-meeting at Dry Fork church, Sumner county, Tenn., in October, 1832. This was a presbyterial meeting and the preachers and candidates for the ministry were generally in attendance. Anderson being only a candidate and but little known, took no part in the pulpit or altar exercises during the first part of the meeting. On Sunday night there were a great many seekers, and he thought there was occasion for his service. Having devoutly prayed that his own heart might be right, he quietly commenced his work. During the night no less than seven seekers professed faith in Christ, and during the meeting about twenty, while he was instructing them. This was in those days considered a marvelous success; something without any known

parallel. There were in attendance about twenty preachers and candidates, and only about sixty converts at the meeting, the writer being one of the number, and yet one-third of this number were brought to Christ through the personal instruction of one man. The facts are significant and deserve study. His method was substantially this:

1. To get his own heart humble and fully imbued with the Holy Spirit, so that he could trust God for the fulfilment of his promises to the penitent.

2. To get himself specially interested in some particular penitent and make him an object of special prayer.

3. His first object with the penitent was to have him thoroughly convicted of sin and made to feel that he was a condemned and lost sinner, unable to save himself in any way. This is a vital point. It is utterly useless, often worse than useless, to apply the promises of the gospel to a half-convicted sinner who is not fully decided to be a Christian.

4. To tear away every false refuge to which men in such condition are wont to flee.

5. To present Christ as the all-sufficient and only Saviour of sinners, and show the penitent by every available means and mode of illustration that his conscious unworthiness is no obstacle to his salvation; that Christ came to seek and save the lost, to call not the righteous but sinners to repentance; that he died to save them, lives to save them, and promises to save them.

Success depends largely in being able to read the penitent's mind and direct his thoughts at will. In this particular trait Dr. Anderson excelled any one I ever knew. His manner was exceedingly calm and self-possessed, yet such as assured the penitent of warm and generous sympathy. He did not seek by vociferation, clapping, etc., to arouse uncontrolable feeling, but in a rational manner to direct the penitent's thoughts in the right way. I have often heard penitents seriously berated because they did not feel more, as if it were possible to feel by an effort to feel, and as if a high state of feeling was an indispensable prerequisite to faith. Such spiritual instructors need themselves to be instructed that feeling comes only through thinking, and that if they will

enable penitents to think right they will be sure to feel right; also that a highly excited state of mind is not favorable to an intelligible faith and self-consecration to God. There are two classes of converts. First, those who in a very high state of excitement become very happy suddenly, without any consciousness of trust in Christ or of consecration to him. A second class comprises those who are guided more by their reason than by their feelings, and are conscious of voluntary and intelligible consecration to God. The former may be the brighter converts, so called, but they are also the more facile subjects for apostacy, so called.

Another singular trait in Dr. Anderson's dealings with penitents was that he concentrated his whole attention upon one individual. He did not pass about from one to another as workers generally do. Having engaged one, he ordinarily did not leave him until he was converted. In the meeting just mentioned, he labored with twenty, each of whom was converted before he left them. After each conversion he prayed that God would keep him humble and give him faith for further success. How much depends on this workers often forget, and attribute their success to their own skill rather than the leadings of the Holy Spirit. Still another trait in his mode of work was to properly control himself, and not permit his feelings, in sympathy with the new convert's, to carry him into ecstacies and cause unpardonable confusion. From the new convert he passed quickly away to another anxious penitent where his services might be of some value. His example in this respect is worthy of universal imitation. Much damage to the success of meetings is caused by the wild confusion occasioned by a conversion, preachers and prominent workers often taking the lead. The consequence generally is the seekers at the altar are neglected, perhaps roughly pushed about, the serious thoughts of the irreligious dissipated, and a state of levity produced. The feeling of solicitude for sinners gives place to those of ecstacy and leaves the worker, at least for a time, wholly unprepared for his work. A state of ecstatic feeling leading, if not restrained, to outbursts of praise and thanksgiving is neither unscriptural nor unreasonable, but may be

unseasonably indulged. In many revival meetings the Church claims the victory but Satan gets the largest share of the spoils. A bogus revival may be shouted up and a genuine revival shouted down. The shouting is not the prelude and concomitant of genuine revivals. The revival is the outgrowth of a clear view of the lost state of the unconverted and a deep, abiding solicitude for their salvation. This deep and earnest solicitude may be endured for days and weeks without abatement. The conversion of one soul if the worker gives way to his feelings, may be the occasion of expending it all in an uncontrolled outburst of praise—a shout. This puts the worker out of sympathy with the penitents, and for the time being utterly disqualifies him to properly instruct them. Shouting revivals are of a sort of psychological necessity, short lived. On the contrary, when the true revival feeling is fostered and not permitted to expend itself in ecstatic exercises, the revival may be continued with success for weeks or indefinitely. Such at least are my convictions after an experience of nearly fifty years.

Another excellent trait in Dr. Anderson was his patience and persistence in laboring with the mourners. He rarely retired from the place of prayer while a penitent remained. In camp meeting times it was very common for preachers to excuse themselves on some frivolous grounds and retire to rest, leaving others less able than themselves to carry on the meeting. Dr. Anderson assumed that every man had his work to do, and did not excuse himself by the example of others. It was no uncommon thing with him to labor with the anxious through the whole night. A remarkable case occurred at Cane Ridge. There had been no seekers until Monday night, and then only one, a lady whose husband was a Christian and was very anxious for his wife's conversion. The lady came forward, evidently under extraneous influences and without much conviction. This of course made hers a hard case. But Anderson, by general consent, undertook the case. None but those who have tried know the difficulties of assisting one who does not much care to be assisted, or of helping a lady who was a penitent for her husband's sake rather than her own. Anderson after a time

so wrought upon her mind that she saw herself a miserable sinner in danger of perdition. She now became a seeker for her own sake. She, however, had a dark and painful struggle. The congregation had dispersed and only a few friends watched the faithful worker and the solitary penitent. Just as the gray light of the new morning began to gild the Orient, the Sun of righteousness, with healing on his wings, thrilled the struggling soul with the impulses of a new life, and the mourner became a happy Christian and has long since gone to heaven.

S. G. Burney.

Art. II.—STUDIES IN CHRISTIAN EVIDENCE.

II.

THE STORY OF CREATION CONTINUED, AND OF SABBATH IN THE BIBLE AND OUT OF IT.

Recently the fluid parts of the globe have been considered as retarding the rotation of the earth, and speculation has proposed a time when the earth revolved on its axis in about three hours' time; also the time when it would take it forty-eight hours, some time in the future, all this retardation caused by the resistance of the water and air. Now, if this speculation reaches the truth, then the more gas and liquid parts the greater the trouble in rotation, and the very beginning of the order, according to the theory of Laplace, would have been impossible. Their logic is that the conditions proclaimed essential to development would have arrested it, if it had been begun, since it is arresting the same work to-day. If fluid parts were needed to cause rotation at first, it is simply a dodge of inconsistency to say that the means of rotation at one time became just the opposite at another. The conclusion reached above has the commendation of consistency with the whole of which it is a part.

The darkness that preceded the light in Genesis i. 5, is called night, and the light is called day. The period of this darkness, and of the light that followed it, is called the first day. The evening is the coming on of the darkness, and the morning is the coming on of light. Then this darkness reaches back to the beginning. The creation of light brought an end to this darkness. The extension of this first day after the creation of light seems to be limited by the events of the second day. We will, therefore, count this first day as extending from the beginning on until the events of the second day are reached.

If the conclusion that light is the mechanical power for the organization of the universe is true, there must have been a period of its operation before the whole mass of material in the deep of darkness could be brought to rotation, as

upon an axis, and for this rotation to have become so great as to begin the work of division of material for the different parts of the universe. In the sixth verse the creation of the open space between the water of the original deep is proclaimed as subsequent to the first day. The beginning of this division or expanse in the midst of the waters must be the beginning of the second day. Therefore, the first day of the creation, which is given as a measure of time, must begin at the beginning and include all the dark period and all of light until the closing of the period of the unity of the whole as one mass or deep. The length of this day is not yet among the known things of science. But scientific ignorance cannot be used to contradict any testimony concerning the unknown.

In the detailed account of work done in subsequent days we may find a measure for the length of the later days of creation, but it is not yet found. I believe that geology and astronomy together have to-day most of the facts for determining the length of the fifth and sixth days, and probably the third. Geology could have but little part in defining the fourth day, since its operations are not upon earth. The facts of astronomy, as felt in the climate and history of our globe, may, however, give us a measure for even the fourth day. That these days were not the product of the diurnal motion of the earth seems evident from the following facts: The first one took place during a period in which the earth was unformed and its space empty. (See verse 2.) The second and third pass away before the time of fixing times, and seasons, and days, and years by means of sun, moon, and stars, for this prerogative of sun, moon, and stars is not established until the fourth day of creation, as told in Genesis. Three days of creation anterior to the command, "Let them be for signs, and for seasons, and for days, and years," cannot, therefore, be so measured. The statements of Genesis as to the days of creation must, in part at least, be put among those things that are not known and measured by scientific knowledge. Whatever Genesis may say of days, then, cannot be contradicted or approved by exact science, and the days of creation must be laid over to wait for the further extension of the field of human knowledge. Our business in

this paper is to put the known of human knowledge, not its unknown, alongside the expressions of the Bible, and thereby test its truth. We must, therefore, leave the lengths of these days to the future. They may give some future student fresh evidence of the truth of the Bible.

In the second day of creation we have only one thing brought before us as done. It is the expanse or firmament or open space in the midst of the water. If the method of creation accepted from science be true, such open space between material for different parts of the universe must show the beginning of effective work. This open space, in verse six, is division of waters from waters. It seems to be the intervention of space as a means of making an apportionment of the original deep into material for the different systems of worlds. This second day, then, sees the separation of the material in measures for each sun or fixed star of the heavens and its planetary system. Could we count them all and then contemplate the delicate measurement of the quantity of material for each, and its apportionment in space, each bearing off upon it its radiant glow of cosmic light as its great organizing force, so that the whole universe is aglow with light, an immeasurable grandeur would fill the few short words that make up verse six: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." We have been accustomed to hold the work of the first day, "Let there be light, and there was light," as a remarkable passage in linguistic beauty, as having the much in the little. But taking modern science as a comment on the sixth verse, the creation of an expansion or open space, throwing apart the original *tehom* (deep) into apportionment in quantity and distance suitable for the establishment of the order of the universe that now exists, and is predicated upon exact mathematics as to amount of material and measurement of distances for worlds, surpasses all finite conception of power and wisdom. The method of creation by Laplace, built upon mathematics that have not come within the scholarship of any, except the mathematical specialist, is put in Genesis in brief but exact terms. The forms of expression cannot be fairly contemplated by any one who has

laid hold upon the vision of creation from Laplace without the deep conviction that the author of Genesis i. 6, has told grandly, yet briefly and accurately, this part of creation's method.

The second day of creation closes with each sun and its planets aglow with cosmic light, a fluid, unformed mass, a *mayim* (a waters). The *mayim* (waters) is distinct from the *tehom* (deep) in this: one is the unmeasured whole, while the other—the *mayim* (waters)—is an apportionment of material for each definite part. This use of words can but lead to the conviction of the scientific accuracy of the record before us. There is material in bulk for suns, moons, and stars, but it is in bulk awaiting another era of progress. The second day of creation closes with earth a revolving globe of water (*mayim*) covered surface. This fluid-covered mass has an orbit along the ellipse formed by the ring of material thrown off from its center sun and an axilary motion from the forces that fixed its place of separateness, yet did not abandon it as alone. The fluid part that rose above the solid part formed below yielded more readily to the force that caused the rotation. It outwent the other part in speed of revolution until its centrifugal force gained the mastery and the waters that rose high above lands were borne off, an expanse intervening. With this fluid mass not yet in a globe-form, the second day closes with earth apart from all other parts of the universe, yet with a watery covering that was sorting the material of its surface, laying it down in strata, holding the richest soil longest in solution to lay it on last for the reception of seed and roots of grass, herb, and tree.

The work of the third day opens up with a command of matchless appropriateness—(see verse 9): "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so." Land rose above the sea-level over part of the globe, while over other parts it fell below and gave a basin for the water to be gathered together in one place; and earth and her continents of dry land, while as yet moon, and sun, and stars, glowing in their fluid mass with cosmic light and heat, poured all around the dry land of earth a warmth that made it fit for

vegetation. The dry land was called earth, and the gathering together of waters, seas.

We have here the declaration that earth's dry land was once under water. The truth of this is shown by the fact that all of the surface of the earth, except formations from volcanic action, has traces in stratified rock, alluvial soil, or sea marl of the presence of water. This constitutes quite a strong incidental confirmation of the story of creation. The world shows all the evidence of the truth of this statement that could be given.

Earth was now ready for vegetation, while the finishing processes abroad in the heavens, which were to perfect sun, moon, and stars, were not yet done. When these were done, earth was deprived of light and heat in its polar regions sufficient for the growth of vegetation. But in advance of these limitations of the supply of light and heat on earth in regions too cold now for such vegetation, earth grew the vegetation for immense fields of anthracite and graphite, where in later ages such things could not be. The graphite and anthracite in lands of snows tell this story for earth, and so does Genesis. It puts the growth of grass, herb, and tree on earth before the sun and moon are fashioned in heaven. Verses 11 and 12 read as follows: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good."

This work of vegetation closes the third day of creation, while verses 14–18 give the creation of sun, moon, and stars as the work of the fourth day of creation. The record is as follows: "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made stars also. And God

set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

This placing of a growth of vegetation on earth before sun, moon, and stars were finished, is another fact that vindicates the truth of Genesis by the advance of geological science. Speculation has attempted to explain the former tropical climate in arctic regions upon the hypothesis that there has been a change in the position of the axis of the earth. The only proof there is of such a change is the former tropical growth in frozen lands. The glow of light and heat before the reduction of sun, moon, and stars to the form of globes, while they were a radiant fluid mass, while earth had its grass, herb, and tree, unshaded by nights, does away with the above hypothesis, which can be but an abnormal change without the possibility of an explanation. Earth is a great magnetized something, as shown by the magnetic needle, and all this magnetizing, which permeates the whole mass, must be eradicated before such a change could be made; otherwise earth thrown around from the present axilary line would balance back again, as does the needle, since it is sufficiently magnetized to cause the needle to do so.

The Hebrew word translated firmament means only an open space, an expanse. The setting of the sun, moon, and stars in the open space, with nothing upon which to rest, places the record, "And God set them in the firmament of the heaven," before us as expressive of another truth of modern science—namely, the fixing in space of sun, moon, and stars by a balancing of forces operating upon them so as to hold them in place in space.

In the fifth day of creation we have the creation of animals that live in the waters and of birds that fly in the air. The water has living forms first, then the air. That geology holds that animal life in those that live in water is older than animal life in those that fly in the air is a fact unquestioned by any one who has studied geology, and that both the living thing of the water and the living thing in the air are older than the living thing that walks upon the earth. The fifth

day of creation ends with the water and air full of living forms, while earth has not the trace of a living thing that goes not in water or air.

The sixth day opens with the filling of earth with animals that live on land. The creeping thing, too, moves in this day on earth. Geology and Genesis are agreed on this order Geologists may find fault with Genesis in other matters, but not on the order of the beginnings of life. It is a fact but little questioned that all animals use for food organized matter, either vegetable or other animal substances, yet some geologists have been unable to say which is the older on earth, vegetable or animal life. It seems to me that the question is settled by this fact: Graphite, which is a metamorphosed coal formation, and sometimes anthracite, are found in the metamorphic rock formations which have the oldest remains of animal life. Vegetation formed the coal, and the coal formed the graphite and anthracite. They are as old as animal life by the showing of geology. Therefore, vegetation, which produced the coal, must be older still. The order of the beginning of life on earth in Genesis, then, is in accord with the report from geology. The beginning of human life on earth in point of time as related to other animals is also a fact upon which Genesis and geology are agreed, so that we may say modern geology has nothing in it on the subject of the order of the beginning of organized existence, from the first grass, herb, and tree, on until human life begins, that is not in accord with Genesis. Genesis, too, finishes the list of created forms, with man as the last on the list. Scientific search has not found one single fact to the contrary. Genesis, too, is careful to state that each organized form reproduced after its kind. Neither geology nor zoölogy shows a single transmuted species. They show barrenness as the result of hybridism invariably. The fact-hungry theory of Mr. Darwin, as to descent, has led to enormous research and experiment to find or effect a transmutation of species without one single success. The stages of fœtal growth have been found running parallel to the geological order of the beginning of life. But they have not been able to arrest the fœtal growth at any stage below that

of the parent, or to prolong it to any stage above that of the parent. The reproduction after its kind is as firmly set in the facts of zoölogy as it is in Genesis. The theory of transmutation of species, so as to maintain Darwin's theory of descent, has not one fact that is conclusive proof of its truth as against the idea that reproduction after its kind is the law of organized existence; and its advocates admit the truth of reproduction after its kind as a law of nature. The theory is driven into the unmeasured and unobserved ages of the past for its support. Geology may not yet have measured all the ages of the past, but it has observed their record, and has not found, all the way back to the beginning of the lowest forms of life, one single transmutation of species. Unmeasured and unobserved ages may fill an important place in the wants of a theory, but they count for but little in the summation of known facts. The same is true of conclusions that depend upon them. In the search to know if the record of the creation in Genesis has one thing that is not scientifically true, we have not to do with the theories of descent while all their facts are in an unobserved past. But it may be said that the parallel stages of fœtal growth to the successive forms of animal life have a significance that must be considered. It can have only this significance: that the passage of matter from an inorganic state into organized forms is uniformly the same as to its method of beginning and first stages of progress, the only difference being some lines of passage are longer than others. Because we see these lines running parallel to-day is no proof that once they were the same line. If the first stages of fœtal life in each succeeding form was precisely that of the last preceding form of life when it was matured, then there would be somewhat to place against the law of reproduction after its kind. The human agencies of reproduction do not fashion in its beginning the fœtal form after the nearest theoretical ancestry of the race, but begins as much *de novo* as does the lowest form of life. So does each species in all the grades of animal life. If, then, each species reproduce its kind, bringing it up through all the essential steps of development *ab initio* of organized existence, then it is not now dependent upon lower

forms of life for its existence, since it performs for itself all that the lower forms could do for it. The proof that the higher forms of life in reproduction are able to take the work from the beginning to the end by their own agencies of reproduction, carrying it through all the stages through which lower forms pass without their aid, can avail nothing to show that once they were dependent upon the lower forms for a beginning. The logic of Darwinism is just this: The higher forms of life in their development are not now dependent upon the agency of lower forms of life, therefore they once were in unknown and unobserved ages. I reason that since the higher forms of life are able to carry on the whole process of fœtal growth that is performed in the development of lower animals, therefore they are not now, and never were, dependent for their existence upon the lower forms of life. If descent, according to Darwin was true, then since the form of birds succeeds next after fishes, every bird's egg ought to have in it, in its first stages of development, a little fish; but it has not, by the showing of Mr. Darwin. On the contrary, at the first it begins back with the lowest form of life, precisely as does the fish. Why should he, therefore, conclude that it was dependent upon the fish for a beginning solely because it makes its own beginning now without the help of the fish? This is one of those suitable places for the experimental scientist to become disgusted with logic and metaphysics. Reproduction after its kind has no stronger proof that it has always been a law of life than this pet fact of a theory of a derived descent.

This record of creation has an expression of every stage of the work of devolopment as well as the source of the material developed. I have watched monthly for years every step of scientific achievement published to the world, and have taken in this paper the facts of the most modern results that relate to the questions under consideration. Then Genesis, in giving expression upon every fact of cosmic science and philosophy, is not contradicted in one single expression. Many of its expressions, severely criticised in earlier stages of scientific pursuits, are now fully vindicated. These expressions, vindicated as scientific pursuits extend the field of

known truths, while the book of Genesis can be traced in other than Bible history as in existence just as we now have it back through thousands of years, carry a great weight of conviction as to the wisdom and truthfulness of its author. It is true that interpretations of the story of creation have been made to place it in harmony with scientific results of each passing age. Some of these interpretations have been rather forced. But to-day these forced interpretations have passed away, or are passing away, and there is not an issue between cosmic science and Genesis except upon these forced interpretations. Therefore, when the text of Genesis is freed from the false interpretations made to adjust its word to former stages of scientific teaching, it stands out better vindicated as true than ever before. If some ancient Oriental Zadig had taught this history of creation, aimless as to any religious design, and had said that it must not be so used, might not its reception have been different with men who in philosophy oppose the doctrine of revelation from God? If there is a God, the author of this universe, he is not expected to maintain the authority of his will to mankind by scientific lies or folly. He has risked his veracity and wisdom upon the scientific accuracy of his story of creation, and we have seen it sustained in every expression that has come within the range of scientific truth. If the Bible is true in the things known that are spoken of in its pages, then we have the best possible method for the formation of faith in its whole teaching. It gives us precisely the best method by which man attests the truthfulness of his fellows, and so far sustains itself fully in a difficult field.

Man has characteristics that belong to no other animal. In physical form the approach to his by other animals is so close that in the grades of physical difference the step up higher in physical life to mark his form is not more than is found elsewhere in the progressive perfection of the forms of life. There is no physical exercise in which he is not surpassed by some animal. They outrun him, are better climbers, and better leapers, yet he surpasses all of them in handwork. Every living animal shows an intellect. The old theory of all their operations being the product of an in-

stinct, an automatic impulse, put in contrast with thought, as something else not thought, cannot be sustained. It is true that there is instinctive or automatic operations in both man and other animals. Much is done without taking thought. But the whole of animal action is not without thought. Mind and voluntary action adhere to each other as cause and effect. Volition with reduction of its province of power is found in all animal life down to the lowest. The province of voluntary action runs along in nature, *para passu*, with intellectual power. The old theory of animal instinct, not mind, was a fencing around man's prerogatives in nature; it was the making of others little, so as to make him great. Independent study of animal life has brought ample testimonials to animal intellect. It is true that in grade of intellect man has no rival in nature, but he has not a monopoly of even the sense of right and wrong. I can discern a sense of conscience toward me in both my horse and dog, and I think any thoughtful man who will study the character of his horse and dog, and other animals, will find traces of a sense of moral obligation to him. I can leave my horse standing for half a day upon the street, and find her in place when I come if she is let alone, but a dozen boys cannot get hold of her bridle to take her away. If they press her too closely she will take shelter in the nearest stable, so that I can trust her with safety unhitched. When driven to the stable she always acts as if apologizing when I come for her, answering my call for her as soon as she hears my voice. I see as plainly both intellect and conscience in my dog. She is more than six years old, and both thought and sense of right, as well as a sense of guilt when she has done wrong, are expressed in her face and manner. No student of the animals about the place of his home fails to see both intellect and conscience in them. But in all exhibitions of animal conscience one fact is observed: man is the lord of the conscience. All efforts to trace any sense of obligation or duty other than to man as lord is without result. There is clearly a sense of fear and moral obligation toward man in all the animals of earth, such as they feel to no other. Genesis i. 28, expresses just such a relation between man and

other animals: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The definition of the right to subsistence is put in the record of Genesis, just as we now observe it in force. Genesis is obviously true in the expression of all the relation of plant, animal, and man.

In verses 26 and 27 there is defined an element in man's nature not found in other animals: "And God said, Let us make man in our image, after our likeness." On this statement is found the basis of the difference between him and other animals as shown in Genesis. What are the facts in the case from other sources of knowledge? We find other animals in intellect and moral sense limited to their environments in this life; no thought, no moral sense beyond the things seen and relation to them. Man, bereft of all help in sight and of all mundane hope, seeks help from without, and rests on hope founded in an unseen world. You have not counted up all of his moral sense when you measure it by relation to fellow-creatures. The escaped from all human authority do not feel absolutely free. They are still under the bonds of condemnation. The guilty man on the scaffold, who has declared himself innocent up to his last word, acknowledges his guilt under the force of the *beyond* and *above* of all human power. All the hold that religion has upon human nature is built upon something in which he is unlike all other animals. To worship is clearly a normal element in man's nature. All that bears the name of anthropomorphism in modern philosophy is fair proof that man claims that he has likeness to his God, so that by the confession of those who account of God as unknowable, man stands claiming likeness to his God. By their confession, also, this definition of God so as to be like him is the highest conception now possible to the human mind. Modern philosophy does not claim that it can form a higher conception of God than that which it calls anthropomorphic, or that it has the material out of which a higher can be formed.

We are dealing with the known in comparison with the statements of Genesis. What shall be the future of philosophy and science in which they depart from what it now holds

as facts and truth no one can know now. When philosophy says that it has not the material out of which to fashion a higher conception of God than that which gives to man likeness unto him, and confesses its inability to use such material if it were in hand, we must accept it as the ultimatum of philosophy that man is in the image and likeness of his God. Man in the image of his God and bearing likeness to him, as defined by the highest possible conception of God, is an accepted fact by the wildest and most ultra philosophy of today. Just so it is stated in Genesis. Whoever then cries, Anthropomorphism, declares man's likeness to his God, and but echoes a truth of Genesis. A broad, candid philosophy can but recognize the similarity of the industry of art to the industry of nature. Likeness in causes would produce likeness in results, and man's likeness to God as the author of nature, is presented to us again in the similarity of the industry of art to the industry of nature.

The record of the Bible is to the effect that creation ended with man's creation, and that the Creator observed a Sabbath of rest which he is not yet reported as having broken, that he might continue creation's work yet further. If this be true, we shall not find a single species of living creature beginning existence of later date than man's. I have yet to find evidence of such creation. In looking over the article on geology in the Encyclopedia Britannica (ninth edition), I find it extends over 243 pages, closely printed, in double column, and not one intimation in it of animal forms more recent in their origin than the human race. Its last definition of geological time is "Recent or Human Period," putting recent as synonymous with human period. Vast experiment has been made to know if living forms without antecedent living forms can be found now coming into existence, and thereby show whether creation is going on while the Creator holds a Sabbath of rest. Among the illustrious men tempting nature to show if she works on, making more recent forms of life than man's, while his Creator holds a Sabbath of rest, we find Huxley, Tyndall, and Bastion. They confess the want of all proof that nature has forms of life younger than man. Creation's Sabbath, then, stands as

a truth of Genesis unchallenged elsewhere, and may be alleged as another proof of truthful accuracy in the Bible.

In the record of Genesis we have not only the fact of the Creator's rest on the seventh day, but that he also set apart a religious seventh day for the human race—a Sabbath day. If this be true, the Sabbath is as old as the race. There are several facts which may be made to speak on this question. If the following things are true, the observance of a Sabbath on the seventh day in the beginning of human history must be accepted as a fact:

1. There must be words for Sabbath whose root embodies the ideas of completion and rest.

2. The same roots must be found in all languages the same or kindred in forms. They must be older than those parts of the language in which roots are different. As illustration, we find the word house in Sanskrit, *dama* and *dam;* in Zend, *demana;* in Greek, *domos;* in Latin, *domus;* in Irish, *dahm;* in Slavonic, *domu*. All these people have words for other things that have not a common root, as the word for house has. We must, therefore, conclude that before they became separate peoples their ancestors had houses, and they all went off from the ancestral land with the same name for house. Again, boat in Sanskrit is *nau* or *nauka;* in Persian, *now* or *nowah;* in Greek, *naus;* in Latin, *navis;* in old Irish, *noi* or *nai;* in old German, *nawa* or *nowi;* in Polish, *nawa*. A common root is shown again. The ancestry of all these people must have had boats. The words for sails among the same people have roots differing from each other, therefore the boats of these ancestral people were without sails. So, then, if Genesis be true and the Sabbath is older than the race, the words for Sabbath must have a common root.

Then is our first proposition true? Does the word Sabbath have in it the idea of completion, rest, and sacred observance? No older usage of the word outside of the Bible is found than that in the Babylonian Saints' Calendar, which is from the city of Accad, which was the beginning of Nimrod's kingdom. Rev. A. H. Sayce finds the name of the seventh day (*Sabbattu*), the one observed as sacred, to mean "the day of completion." The Hebrew

conveys the same idea. The oldest known usage of the word connects the Sabbath with the idea of completion. As to whether the day carries the idea of rest with it, take Rev. A. H. Sayce's translation of the manner of the observance of the day: "The seventh day—A feast of Merodach (and) Zir-panitu, a festival, a Sabbath (a day unlawful to work upon). The prince (or shepherd) of many nations, the flesh of birds and cooked fruit eats not; the garments of his body he changes not; white robes he puts not on; sacrifice he offers not. The king (in) his chariot rides not. In royal fashion, he legislates not. A place of garrison the general (by word of mouth) appoints not. Medicine for his sickness he applies not. To make a sacred spot is suitable." Traces of the Bible idea of a Sabbath are plainly manifest both in the word and the manner of its observance.

Then to the second proposition. Do the different families of language have the same root? I shall rely for facts upon this topic upon Rev. A. H. Sayce, of England, and refer to his Records of the Past, vol. VII., pp. 157–170. In discussing the word *Sabbattu*, found in the Babylonian Saints' Calendar, he says, "The occurrence, however, of numerous Accadian expressions and technical terms, shows that it was of Accadian and therefore non-Semitic origin, though borrowed by the Semites along with the old Turanian theology and science." Accad was the city of a Turanian people. This great philologist clearly makes and sustains the word Sabbath as a Turanian word. Gessenius raised no question about the kindred Hebrew word *Shabbath* not being a good, fair Hebrew word of Hebrew root; so that the Hebrew holds this word firmly and independently as its own. The languages holding this same root as their own are Hebrew, Samaritan, Arabic, Syriac, Chaldee Syriac, Assyrian, the Amheric, Falasha and Galla of Abyssinia, Ancient Egyptian, Coptic, Persian, Hindustani, Malay, Turkish, Armenian, Greek. In the Latin divison of the Aryan language, we find it in Latin, Italian, Spanish, Portuguese, old Norman, French, and Wallachian; also in old Slave, Russian, Illyrian, Lausatian, Bulgarian, Polabic, Lithuanian, Prussian, Hungarian, and in the German. The Icelandic has the observance of the day but the name is *Lau-*

gardagur, meaning, "Of bath day, the day for taking baths," i. e., rest and washing up from work. Other nations of Northern Europe follow this last word. This one root in the name of the seventh day is a home word in Aryan, Turanian, and Semitic languages almost universal. The conclusion is a necessity from the facts that the Sabbath is older than the people using these languages, and belonged to their common ancestral people. Out of the Bible we can trace it no further. All of these facts attest the truth of Genesis. If the Bible history of the human race be true, we shall not be able to trace it much further. In the Accadian tablets we have it back to the grandson of Ham. An enterprising Assyriologist and scholar now believes in a recent discovery in the land of the Euphrates that he has antediluvian inscriptions. If so, we may yet go further back out of the Bible. So far the proof is all one way, that Genesis on the Sabbath is true.

There is another fact of considerable significance upon this subject, and that is that the most of the nations of the world have kept the same count of days and now observe the same day. This is not universally true. Here at my own door I see every day those who observe different days, yet all measuring the same period of time in a week of seven days. The Hebrew holds his Sabbath on Saturday, the Christian on Sunday, and the Chinese on Monday. New facts brought into the history of religion have led to the obrervance of the first day of the week instead of the seventh among Christians, while they still recognize the accuracy of the Hebrew count of days. I do not know what makes the Chinese hold Monday as a Sabbath, but suppose some new fact in the history of their religion has led to it, as among Christian people. Emigration in opposite directions and meeting on other points of the globe may be a source of difference in count of days. The week of seven days is sufficiently observed among the nations of the world to show that its origin is older than the formation of the languages of the globe, which would make it date earlier than the origin of nations, and thereby fully attest the truth of Genesis as to its origin.

S. H. Buchanan.

Art. III.—CHRISTIAN LIBERTY.

To enjoy "liberty" is the inalienable right of every human being. Wherever man dwells upon the earth, there is found a mighty struggle for freedom. Through streams of human blood have thousands waded to obtain emancipation from the tyranny of man. As to liberty in general, mankind have always been slow to comprehend its true import. It takes a long while to learn to keep liberty within its legitimate bounds, so that it does not degenerate into lawlessness or stupid indifference. The same can be said of religious freedom, and also of that particular feature of it which is denominated *Christian liberty*. That there was great danger from mistaken views touching personal liberty in apostolic times, is evidenced by the fact of the frequent reference to the subject by way of caution. The language of James, to "so speak and so do, as they that shall be judged by the law of liberty,"* is an admonition to all who profess subjection to the "perfect law" which secures freedom from all sin, to live with this great fact before them, viz., that the final reckoning will be in strict harmony with the "law" which grants "liberty" of word and of deed; hence "he who habitually feels that he is soon to be judged by a law under which it was contemplated that he *might* be, and *should* be, free from the bondage of sin, has one of the strongest of all inducements to lead a holy life."† Peter, in writing to the Christians scattered throughout Asia Minor, says, in reference to various religious duties, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." As there were doubtless a goodly number of Jews among those to whom he wrote, the apostle well knew their boast of freedom, and that they were disposed at times to abuse the "liberty" which they had in Christ. Peter saw that the tendency upon the part of some was to interpret the freedom declared to Christians to mean *deliverance from all kinds of re-*

* James II. 12. † Barnes, *in loco.*

straint and a right to all manner of indulgences, thus claiming the sanction of Christianity as a pretext for exercising themselves in the most base and degrading vices. So the Apostle Paul, in writing to the Galatians, says, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh." Paul was exceedingly solicitous about the matter of "Christian liberty," lest it might be perverted to the approval of vile practices. He aimed to show plainly what Christians are *freed from* and what laws are still binding on them.

In the training of the twelve chosen by the Saviour one of the most important features of instruction was to create and foster right and distinct conceptions of moral freedom, "for the central point in the contrast between the new kingdom and the old theocracy was its *liberty*, as opposed to the bondage to the letter that had prevailed."* "The Jewish theologians of the Pharisaic party, with their pedantic devotion to precedent and form and their claims to direct the conscience of the people, had to a great extent produced a mere outward religionism which had weakened the moral sense of the nation and withered up all aspirations for spiritual manhood and liberty of thought."† In truth, some of the fiercest encounters which Christ had with the Jews were in relation to true spiritual freedom. Even the slightest implication by the Saviour that there was need of higher conceptions relative to those spiritual exercises by which the soul is untrammeled in its union with God quickly exasperated the Jews. So stupid and obstinate were they that when Christ declared, "If the Son, therefore, shall make you free, ye shall be free indeed," their immediate reply was, "Say we not well, that thou art a Samaritan, and hast a devil?"

The chief difficulty in the matter of "Christian liberty" is to get mankind to understand clearly *that from which they are set free*, and *the boundaries within which they are free to act*. Antinomianism fitly illustrates this fact. Never could intelligent persons have departed so culpably from the "perfect law of liberty" as to maintain that the Law given on Mount Sinai is not binding on the people of God under the gospel

* Geikie in "Life of Christ." † Geikie.

dispensation, had there been a careful study of the principles embodied in such a rule of conduct. Libertinism obtains no sanction from the "law of liberty."

It must not escape the notice of any that the same "law" which secures to every one a "liberty" promotive of man's greatest good, prescribes rules for the governing of moral conduct. Though called the *law of liberty*, yet it is not stripped of the principles of restraint. "Law" is defined to be "a rule of action; a precept or command coming from a superior authority, which an inferior is bound to obey." That this definition is applicable to what is called the "moral law" doubtless no one will question. Hence it is evident that the domain of Christian liberty, while free from those restraints which fetter the human mind and shackle the conscience, comprises a well-defined course of moral conduct, at the limits of which lies the border-land of sin. Let it not be supposed, then, that the Lord grants to the votaries of the cross of Christ an undefined "liberty," so called, which always results in a kind of latitudinarianism that affords a ready sanction for all manner of licentiousness. Let us view the subject of Christian liberty.

I.—AS TO PRIVATE JUDGMENT IN MATTERS OF RELIGION.

The first question to be considered by every man is, *What is right in the sight of God?* When Peter and John were threatened by wicked and dominating officials, because they performed wondrous cures and spake in the name of Christ, they said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." "We ought to obey God rather than man."

Protestant religion has ever given to man the right to *think and act for himself* in matters of conscience. The early Christians maintained this liberty at the expense of blood, and thousands fell as martyrs in the cause of private judgment in religion. The only restraints which can be recognized in the exercise of such liberty is that no man has a right, under pretense of a "clear conscience," to injure or molest his fellow-men or to disturb the peace and harmony

of society. Such liberty in matters of religion forbids any "magistrate, church, or parent the right to *impose* a creed on others, and to *control* the free exercise of private judgment in the case." The culmination of papal tyranny discovers itself in the attempts to bind the conscience. Popes and priests who enact and enforce those ecclesiastical bulls which paralyze private judgment in religious affairs, throw themselves across the track of individual responsibility to God and thus "shut up the kingdom of heaven against men," for they take away "the key of knowledge." As it pertains to the relation of child to parent, "the duty of a child is to listen with respect; to examine with candor; to pray over the subject, and to be deliberate and calm; not rash, hasty, impetuous, and self-willed. But when the child is thus convinced that his duty to God requires a particular course, then there is a *higher* obligation than any earthly law, and he must obey God rather than man, even a father or mother."* Because of such liberty as this, which is the birthright of every human being, the heathen have not hesitated to denounce the Christian religion as approving and fostering filial disobedience. Many a heathen has had to suffer the disgrace of parental disownment from the claim of private judgment in one's duties to God. However, let it not be forgotten that neither in their opinions nor their conduct are men free from responsibility. The Bible-standard of freedom in private opinion in matters of religion, does not set men free from the restraints of personal responsibility; the rather it increases moral restraints. The province of God's Word is to make clear the basis of moral accountability by leading every one to recognize the fact that man's highest responsibility is to God. Such a view of liberty in private judgment can never give sanction to either childish wantonness or stupid indifference in the soul's interests.

II.—IN THE INTERPRETATION OF THE SCRIPTURES.

Not a little injustice has been done the doctrines of the Bible through an unwarranted liberality in methods of inter-

* Barnes.

pretation. Certain it is that free and thoughtful investigation is allowable within the ranks of orthodoxy. The first uprisings of intolerance toward more scientific views of inspired revelation should be suppressed everywhere. The Word of God is able to stand in its own commanding truth. "It does not need to be propped up by any mechanical device of human invention." The interests of Christian faith will not suffer from the most searching investigations which lay claim to the highest scholarship of the scientific world. Let the tests be applied to this Word until the resources of highly educated ingenuity are exhausted, for the long-attested truth emboldens us to say, *There is nothing to fear.* However, I desire to treat this subject from the stand-point not of generally allowed but *Christian freedom*, for much in these things that is allowable to the non-claimants of Christain faith in matters of thought and expression, could not be defended within the ranks of Protestant catholicity. In the work of Scripture interpretation within these boundaries, the chief difficulty is found in the great tenacity for theory-building. One of the damaging legacies left by one generation to each succeeding one is in the theory-patterns of religious beliefs. An eminent Christian man of our day has expressed the desire that he might be able to read the entire Scriptures once without any conscious remembrance of formerly held-to theories. What a revolution in beliefs would take place if the Christian world were emancipated from the dominating power of inherited opinions! They run down through the ages, forming an elaborately-constructed theological network from which it is difficult for any one to extricate himself. Thus men enter upon the interpretation of the Word of God by first setting up a "theory," to which point all teachings having a semblance thereto are made to converge. However, let it not be inferred from such a remark that we maintain such a biblical circumscription as would deny the student of the Word the free use of all human helps attainable in seeking to ascertain the mind of the Lord concerning man. The rather do we claim that that is an unreasonable, narrow limit which would bring such important research within the pent-up sphere of self. Not a few heresy-advocates

have been begotten of such narrowness. The history of the Christian Church shows that the largest proportion of heresiarchs have been of those who arrogate to themselves the right to follow *their own* opinions of God's Word without any consultation of the opinions of others.

Now, the point aimed at in these observations is that the principle of "Christian liberty" in the interpretation of the Scriptures contemplates a strict guard against all mind-bias which tends to run divine teachings in the narrow mould of a human theory. And further, this principle of freedom of interpretation welcomes every source of help in arriving at a correct understanding of what God says to man. To the young student of the Bible this is a matter of very great importance. Let all such learn the import of that scripture which says, "Buy the truth and sell it not." In the doctrinal interpretation of the Scriptures Christian liberty forbids the admission or an attempt to establish any doctrine from the Word which is either repugnant to the general teachings of the Bible or contrary to reason or the analogy of faith. Thus, "if the doctrine of transubstantiation were to be admitted, the evidence of our reason, as well as of our senses, could no longer be believed, and the consequence would be that the arguments for the truth of the Christian religion arising from the miracles and resurrection of Jesus Christ would fall to the ground and become of no effect whatever." "Articles of revelation may be above our reason, but no doctrine which comes from God can be irrational or contrary to those moral truths which are clearly perceived by the mind of man. We are sure, therefore, that any interpretation of revealed doctrines that is inconsistent with common sense or with the established laws of morality must be erroneous."* It may be remarked further, that this liberty of doctrinal interpretation precludes every feature of absurdity in either faith or practice that the Christian religion may not be brought into disrepute by the manifestly foolish customs of its professed adherents. It is important, therefore, that in the investigation of scripture strict attention be given to those passages which are preceptive as to the *manner* of observing such

* Horne's Introduction.

precepts. Touching this fact, times, places, and local customs constitute an important factor in the work of Christian hermeneutics. That the command to *be baptized* is binding upon believers in Christ under all circumstances, at all times, and in all ages, will not be questioned within orthodox boundaries. But as to the *mode* by which such a precept is to be put into practice, respect must be shown toward the fact of Christian prudence. Notwithstanding a great array of biblical and classical erudition is brought forward as proof that immersion is the *only mode* by which a person may be baptismally initiated into the Church of Jesus Christ, yet it remains a fact beyond successful contradiction that the principle of Christian interpretation, which comprehends not only the spirit of a command but also the most prudent methods of practical observance, forbids the use of a theological screw which would bring men down to usages that are oftentimes not only impracticable and absurd but even damaging to physical health. Also in regard to those general rules of conduct and institutions which are evidently calculated under a religious system to promote the good of mankind and the glory of God, there must be attention given to methods of expression. When Christ reminded Peter that he was lacking in kindness and affection by saying to him, "Thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet;" and when Paul commanded the saints to "salute one another with a holy kiss," it is evident that the *disposition* is made obligatory upon Christians in all ages, but not the *mode* of expressing it.

In order to teach the disciples by performing every office of friendship in their power, the Saviour took a towel and girded himself and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded, and then remarked to those who witnessed him, "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." Now it must be evident "that *this mode* of expressing our love to one another was not intended as a *permanent law*, but a direction adapted to the prevailing custom of a people," whose climatic and other

surroundings rendered such a custom both reasonable and practicable, thus affording no well founded claim for the continuance of a like practice by modern "feet-washers."

So at great length might thoughts be multiplied on this phase of my subject, pointing out to every true disciple of our Lord Jesus Christ the proper boundaries within which to "search the Scriptures."

III.—IN ADHERENCE TO ACCEPTED CHURCH CREEDS.

It must not be supposed that human creeds, which are but fallible formulas of divine teachings, possess the inherent quality so arrogantly avowed of the laws of the ancient Medes and Persians. Within orthodox circles all creeds are to be valued for what they contain of the unadulterated Word, and not for their prestige of age and the profound scholarship of their framers. Creeds do not have claims upon our approval chiefly because they have come down through many ages unchanged. Christian liberty in matters of private judgment in the investigation of God's Word, would remove the shackles which bind a man to cling unchangeably to the creed of his first acceptance. We should not charge men with either fickleness of mind or selfishness of motive simply because they change their views touching the less essential though important doctrines of the Bible. Within the ranks of Protestant orthodoxy, during nearly every age, the minds of some very good and learned men have undergone a marked change in matters of doctrinal beliefs. Yet it is not to be denied that he who changes often in belief gives just grounds for the suspicion of his being influenced by sinister considerations. But the horizon of Christian charity is wider to-day than it was a century or even a half century ago. Now a man may quit the communion of the Presbyterian Church and enter the fold of the Cumberland Presbyterian faith and yet not be stigmatized as a heretic; or he who for years has held the Methodistic dogmas may renounce such belief and accept the faith of Congregationalism without incurring the opprobrium of wanton heterodoxy. However, in these times of boasted civil and religious freedom

of thought, speech, and action, it is exceedingly important that the boundary lines which separate rightful liberty from reckless lawlessness be plainly marked. We who live in the afternoon of this nineteenth century ought to have a more vigilant eye to the *moral* phase of both civil and religious liberty. Because of the prevailing disregard for such interests most threatening evils have grown up in church and state. Much might be said touching this fact in its general bearing, but I desire to confine my remarks to those claiming the character of Christian, as to the obligations involved in adherence to accepted formulas of faith and practice.

In subscribing to an orthodox creed, how far has a man bound himself over, under Christian principles, to keep inviolable his plighted faith? What latitude has he who occupies a professor's chair in a theological school within which to expound the distinctive features of an accepted creed? To what extent may a minister of the gospel in his pulpit and other public ministrations, be reticent touching some features of doctrinal belief embraced in a specified "Confession of Faith" having his signature? When may he denounce any doctrine therein found? When may he teach any doctrine contrary thereto? How far may office-bearers who take upon themselves vows in subscribing to Christian creeds, refuse after-compliance with the practices authorized under such denominational distinctiveness? Yea, more, how far are the laity of Christian Churches morally bound to the advocacy of those doctrines and the practical observance of such usages as are distinctively set forth in the doctrinal standard of the Church of their choice? The foregoing are questions demanding most earnest and prayerful consideration, from lack of which a most demoralizing latitudinarianism has sprung up in most all orthodox Churches. One of the growing weaknesses of many ecclesiastical compacts is the ostensible heterogeneity of those who claim acceptance of a like belief. So liberal, indeed, are some men that doctrinally they are most everything. It scarcely admits of dispute that while Christian Churches have grown in true catholicity, such gain has been largely at the expense of moral honesty in adherence to doctrinal standards. All

readily acknowledge that every man is responsible to God in everything pertaining to moral conduct, but it is not so clear in the minds of some as to how far we are responsible to religious bodies in our adherence thereto. Touching this whole matter, there may be views herein expressed which, in the opinion of some, make the limits of "Christian liberty" entirely too narrow. But let all impassionately consider the stand-point from which this subject is viewed before judgment is passed. Hence, to summarize the different aspects of the principle under consideration, this is averred: If a Christian man, under any circumstances, as that of a theological teacher, a pastor of a congregation, an officer of the laity, or even a non-official of the laity, finds his views to have undergone a radical change touching some general or distinctive doctrine embraced in the "Creed" to which he had given his approval, so that he can no longer conscientiously defend a formerly accepted dogma, the only manly and Christian course for him to pursue is to quietly quit the ranks within which his changed opinions are discordant. In a declared acceptance of creeds, many seem to take but little account of the fact that they are as solemnly bound to "keep the peace of the Church" as they are to defend the doctrines thereof. Doctrinal defense is not the *only* thing involved, neither is it the *chief* thing, save as it pertains to those cardinal principles which underlie the great system of Christianity. But the quite prevalent difficulty is that men take more interest in publishing their own opinions (especially their changed or "peculiar" one) than in seeking to maintain peace and harmony within the body to which they belong. If Dr. Thomas, of the Methodist Episcopal Church, has come to entertain doctrinal views which are incompatible with the tenets of that communion, he has an unquestionable right to hold and publicly declare such opinions upon general principles of human freedom. But he has not the right, or it is not in harmony with Christian liberty, to defend such sentiments within the pales of that particular denomination. Once outside that body, his liberty is no longer circumscribed by the vows of denominational adherence. To the strengthening of Christianity at large, harmony within the ranks of

the Methodist Episcopal Church is of vastly more importance than disputes therein growing out of the publication of one man's personal views. Doubtless much good may result from Prof. Robertson Smith's scholarly presentation of opinions relative to certain features of the Pentateuch, differing widely from the commonly accepted notions by orthodox Churches. But even granting that Prof. Smith is right and that the Free Church of Scotland all wrong in the matter under dispute, the peace of the Church, as well as the cause of truth, requires that he should have withdrawn from that body in the very outset of his public advocacy of doctrines opposed to his accepted formula of biblical teachings. In nature volcanic action within certain limits may prove a positive good, while within other boundaries it may be most damaging. So it is in relation to the theological upheavals which disturb the public mind. Such agitation of human thought has ever proved a blessing when the disturbance came within certain limits.

It is no digression from my subject to say at this point that the founders of the Cumberland Presbyterian Church, in the whole process of events which terminated in the organization of a distinct ecclesiastical body, acted in full accord with the principle herein set forth. They were not a band of heretics. History fails to show that they were deposed from the gospel ministry, as is often alleged, and that too on the ground of heresy-teachings. Their advocacy of biblical doctrines while they remained as members of the Presbyterian Church, did not overstep the limits of their reservation in subscribing to the Westminster Confession of Faith. Their loyalty to accepted tenets is unquestioned. Not until they were "required to surrender the very conditions on which they had become Presbyterian ministers," did they entertain the idea of founding a new sect. It is evident, therefore, that those notably good men were not trouble-makers through the exercise of their liberty in expounding the Word of God according to their own opinions. Now, in reference to Christian liberty in adherence to received religious tenets, it seems clear from the stand-point of my text that if, from various causes, a man's mind undergoes a

change which impels him to reject former views, the only consistent course for him to pursue is not to bring himself into open conflict with such standards of belief, but lawfully release himself from pledges which, if kept inviolate, take away his liberty of speech and action. Upon such principles let men have their liberty that they may "so speak, and so do, as they that shall be judged by the law of liberty."

IV.—IN RENDERING OBEDIENCE TO ECCLESIASTICAL MANDATES.

One of the extremes reached in the exercise of ecclesiastical authority is seen in the domineering sway of papal usurpation, the opposite, in the almost utter indifference to church rules, as evidenced by many members of all Protestant communions. Doubtless one of the causes of the quite prevalent disloyalty to ecclesiastical government within the limits of orthodox Churches in our day, is the potent rebound from the reign of the papacy during the "Dark Ages." The tide of religious freedom which received a mighty impulse in the times of the reformation, has swept on with such irresistible force that to-day its bounding waves are seen at an alarming distance beyond lawful boundaries. To such an extent has the idea of liberty under church government developed itself that many call in question the right of any Christian body to formulate and require obedience to rules restricting personal conduct. We are audaciously told that every professed lover of Jesus Christ ought to be untrammeled in all matters of individual choice. "Throw away your creed," say some; "cast into the fire all ecclesiastical edicts and dissolve every law-making body." However, but little effort is needed to show that the great Law-giver has appointed a government and discipline in his Church. If, therefore, it is consonant with the Word of God that properly constituted religious councils enact laws for regulating the affairs of specified Christian compacts, it is unquestionably the duty of all persons claiming membership in such bodies to render ready obedience to said laws. That there is need of stricter attention to the matter of rightful church authority needs no argument. The entering wedge which threatens the dissolution of many

Christian congregations, is the persistent disloyalty within the ranks of those who voluntarily placed themselves under well-understood church restrictions. Indeed the American people are famous for having their own way of things, a fact which obtains in both church and state. Church courts sit and deliberate largely to no purpose, because only as measures prove satisfactory to the people in general will there be coöperation in making them effective. In many instances even a large majority sanctioning a matter will fail to accomplish the end in view, because a small minority proves potent in defeating a good cause. It seems that in many cases persons who take upon them Christian vows secretly "except" the idea of submission to the Church, thus reserving to themselves the right (?) to aid in carrying into effect only such measures as happen to be in accord with their opinion. Hence ecclesiastical mandates come to mean very little—nothing more, oftentimes, than the matured thought of many earnest and God-fearing men expressed in "resolutions," which find their destination on the minute-books of church courts. Said an aged and honored minister to me once, "I have an utter contempt for the declarations of the General Assembly of our Church." This is an utterance sometimes heard in words but oftener in actions. Because of this false idea of "Christian liberty" in yielding submission to ecclesiastical authority, the whole machinery of the Church runs under a mighty pressure which greatly hinders its work. Its various boards are crippled. Mission boards plan for operations in new and promising fields; authoritative rules for contributions of means are published; appeal upon appeal is made; but much of all this proves abortive. Christian institutions of learning are shamefully circumscribed in their spheres of usefulness, and sometimes die from such a chronic paralytic condition. This element of disloyalty to rightful authority manifests itself in two ways.

1. *In pronounced opposition to the orderings of church courts.* There is a class of persons in all denominations who openly and habitually denounce every measure, even of their own Church, when found not in harmony with their own personal views. With such individuals the sanction of a matter by

even an overwhelming majority of the wisest, for general Christian action, weighs but little alongside of personal opinion. They set themselves to render *null and void* all laws which do not meet their idea. Some do so by writing against church boards; some by preaching against the orderings of ecclesiastical bodies; others by constantly talking injuriously about the plans of religious councils.

2. *In unmoved indifference to authoritative demands.* Here is found by far the most numerous class. Ministers and laymen are alike here. The authorized appeals for help in the various enterprises of the Church are read and then cast into the "waste basket" or thrown into the fire. The decisions of the several courts, looking to congregational action and the regulation of individual conduct, are treated with silent contempt. Indeed it would require but a superficial ecclesiastical diagnosis to convince any one of the fact that this wanton indifference to proper authority is the moral consumption that is threatening many churches.

Very naturally, therefore, does the inquiry force itself upon our consideration, What are the limits of "Christian liberty" in the matter of personal submission to the edicts of the Church? How far may one refuse compliance with any particular ecclesiastical order, yet act in full accord with assumed Christian vows? These and many like questions demand most careful attention by all Protestant denominations. Satisfactory answers, such as will receive the approval of the eternal Judge, can only be reached by a prayerful investigation of the whole subject of personal responsibility to God and men in respect to church relationship. For myself, I feel morally bound to faithfully comply, according to my knowledge and ability, with all the mandates of every court of that Church to which I hold allegiance. I claim no "reserved" right to act *when* I please or *as* I may choose, unless evidence can be given that ecclesiastical enactments are an infringment upon my liberty as one personally accountable to God. Is not every Christian minister's "liberty" restricted by his voluntary assent to the question, "Do you promise subjection to your brethren in the Lord?" Has not every lay and every official member of orthodox Protestant Churches

freely determined the limits of his "liberty" pertaining to obedience to duly authorized ecclesiastical mandates, in the affirmative answer to the question, "Do you promise to study the peace, unity, and prosperity of the Church?" Not until demonstrable proof can be given that any particular ordering of a church court is out of harmony with assumed vows, can any one consistently refuse compliance with the directions of that body with which he stands connected.

It should not be forgotten, too, that one of the most important features of this phase of my subject is found in the opinions of some relative to the matter of social amusements and worldly practices. Where is there a Christian church that has not been annoyed and disgraced by a class of persons who ignore all written law touching the questionable usages of the world? This reference to worldly practices does not embrace those things acknowledged by all to be sinful. But there are many society amusements and usages which cannot be sanctioned when viewed from the standpoint of Christian purity and consistency. Inherently these things may contain no marked evil, but in their tendency they are evil and only evil continually. Fully recognizing this fact, most all orthodox Churches have so repeatedly expressed their views condemning such questionable practices as wholly incompatible with the Bible standard of Christian conduct, that ignorance can no longer be claimed as an excuse for participation in such things. Now, as to the exercise of one's "liberty" in taking part in these worldly pleasures, what are the limits? Why it seems to me clear that if church members persist in their right to participate in the vanities of the ball-room or parlor dance, they should secure a "free pass" out of the Church into the world, where there can be found untrammeled freedom in "the lusts of the flesh," or else they be taught to *dance under the rules of the Church*. The decision of my own church courts denouncing the social dance as utterly unbecoming a professed disciple of Christ may or may not be right, but while it stands I would consider it mean and disloyal for me to insist on remaining in the Church and go on dancing. The door of exit is opened to any who do not like either the doctrines or

practices of the Church. No hindrance lies in the way of any one. "To stay in or come in is utterly unmanly," if persons are indisposed to comply with lawful rules. I would have all those who whine under church restrictions, understand that the limitless panorama of liberty stretches out before their gaze and the door from the Church thereto stands unlocked. All must admire the reply of the young man who was about to connect himself with the Church, and upon being asked what he would do about dancing, of which he was particularly fond, he said, "I go into the Church after counting the cost and purpose to keep its rules. When I am not ready to do that I will leave." These utterances touching a single questionable practice are equally applicable to all others of the same class.

Finally, let me say that this whole subject of "Christian liberty" needs to be brought more clearly before every community, that no persons come into our churches with mistaken notions, and that none remain therein wounding the Master in "the house of his own friends." As ministers of the Word and office-bearers in the Church of Jesus Christ, we should reëxamine this matter in all its bearings. Truly, "we have been called unto liberty."

J. Reed Morris.

Art. IV.—THE SUICIDE.

Early in the history of the human race was it found necessary to make some provision to stay the tide of human blood. The second man was a murderer; the third was murdered. Such unnatural conduct as this unchecked must soon put an end to the new race, and thus thwart all the plans and purposes of God toward the same. We are not then to be surprised that the Creator would lay his hand so heavily upon the first fratracide that he would cry out in the anguish of his soul, "My punishment is greater than I can bear." We know little or nothing of the effect of this swift retribution as a case of example, but are warranted in believing, from the silence of the record on the subject, it had a very wholesome effect in restraining others who might be tempted to the same crime.

Time passed on and the innate depravity which could suggest and carry out the destruction of the precious, God-given life of another was equal to the occasion and the wickedness of leading men into the awful crime of self-destruction, suicide. We do not know who was the first suicide, but he must have soon followed the first murderer, judging from the extent and popularity of the crime since historical times. The first notable instance of suicide in sacred history was King Saul, and when the character of the man is considered it is easily seen how he was capable of such a thing. He was a homicide and a parricide *at heart* in his dealings with David and Jonathan, long before he became a suicide and thus put to an end his miserable existence. Ahithophel was another suicide. These were in some sense worthy to receive classification with that noted one of later days, Judas Iscariot. In collusion he was a deicide and then afterward a suicide. But if the actors as thus noted suggest any thing as to the nature and character of the act, it must indeed go begging for a name with which to properly describe its deep infamy. As a growth, it has flourished most in a Godless yet cultured soil—culture, to be sure, after a certain order. In fact it has

all soils for its growth, more or less, except *Christian* soil. It positively cannot grow on that soil, and if it found no other place in which to deposit its germ it would soon become an extinct genus. Christianity is its great foe, and though we may blush and sigh while we say it, but be it said to her everlasting honor, she is the *only* great foe. Philosophy, science, politics, public opinion, and even poetry have seemed to have compromised with it.

Suicide, as far as it can be known historically, is no mean criterion by which to test the morals of a nation at any given period. The Jews were exceptionally favored with instruction in what was right, and they had learned from the curse of Cain, and perhaps from many precepts, that the greatest displeasure and judgment of the Almighty would attend the murderer, whether of himself or another. Consequently Hacket tells us they "consider it (suicide) alone to be deserving of punishment in hell." But if we consider other nations, they had very different views. Take the Grecian nation, which at one time was perhaps the most enlightened, and yet their great philosophers could unblushingly recommend the fearful evil and proclaim it a virtue. Socrates swallowed the fatal hemlock. Demosthenes was condemned to death as a traitor, but rather than allow his enemies to carry out the sentence, he became a murderer himself when he touched to his lips the pen freighted with poison.

Coming on down to modern times, we see the German nation leading all others in this revolting crime. It is estimated that four-fifths of all the suicides are German. Why is this nation of books and scholars to take the lead in this accursed thing, which ought to have been impaled when the world was young? It has its philosophy. It is manifestly the outgrowth of that rationalistic teaching so common in German universities, which substitutes nature for God and reason for revelation, and which makes uncertain if not impossible the future existence. It is easy to understand that men who have always been taught to regard this life as all and the future as mythical, would be readily inclined to put to an end a life which afforded little or no happiness and which might be filled to the brim with sorrow. Perhaps the

great wonder is that the crime is not beyond its present proportions.

As to its extent: it is getting to be one, it *is* one of the enormous evils of the age; nor would it be extravagant to say it is *the* enormous evil of the nineteenth century. It is estimated that file after file swelled the ranks until the appaling number of sixty thousand, just during the last year, hurried themselves off in this dreadful manner to meet an incensed and insulted Creator. These are such as have diabolically purposed to destroy their lives, and do not include the drunkard and others who, by slow process of destruction, are apt to be omitted in the count. Every habitual drunkard must sooner or later fill the grave of a suicide. We are told (1 Cor. VI. 10) that no drunkard shall inherit the kingdom of God, and if the guilt of the offender lay only in the suicidal nature of the crime, it were enough to account for the heinousness and proscription of the offense. And now if we will consider as properly belonging to this class, as species to a genus, all the long line of the thousands of wretched inebriates who wickedly shorten their lives by the month, year, and decade, we will have for our very devout contemplation the most formidable and damning evil of which any age has had knowledge, and in comparison to which every other one pales into insignificance. The temperance workers of our land (and there ought to be a million times as many as now) have not considered their great work in its proper relation to suicide, and thereby the enormity of the evil does not appear in its moral aspects. It is too much considered merely a sin of the flesh, and against humanity and one's family, etc., rather than a sin against the soul and against God. But when the hellish *draught* is known to be the great recruiting officer of the largest wing of the great army of suicides, then indeed does the temperance work become the great work of the nineteenth century. But why spend *all* our forces on one wing of this great army of invasion into the homes and happiness and life of our people and leave the rest of the hosts unattacked? Are there no workers, are there no measures, are there no means, is there *no hope* to check the great unchecked, and thus stop

not only the temporal but the eternal ruin of men? The extent of this iniquity further appears in that while one man is being brutally murdered by his fellow-man, it is estimated that four men are brutally murdering themselves. Can this be so and yet while the law of the land is justly hunting up the *murderer* in the one case and bringing him to merited punishment, there can be nothing done with the *murderers* in the other case? As to its criminality, it is only a question of degree. God has, in addition to his dealings with the first case, said very formally, "Thou shalt not kill." Now, it would be a very poor understanding of the sixth command-ment to suppose that God would, in order to prevent the ex-tinction of the race, have prohibited man from killing any body else and yet would have allowed him to bring about the same prohibited result by murderously slaying himself at will. We are not here informed as to the degree of the crime of murder or even its penalty. God forbids it; that is all. Now, the suicide is a murderer *beyond* the first degree. To consti-tute murder in the first degree it must be done coolly, pre-meditatedly, with "malice aforethought." The "malice aforethought" determines beyond a doubt the *purpose* in the killing as distinguished from the *accidental*. Now, if the *purpose* could be proven without or where there was no "mal-ice aforethought," the deed would become greatly more diabol-ical. Now, just such a crime is the suicide's. He coolly, pre-meditatively (often for days and even for years), and it may be reasonable to suppose, without "malice aforethought," murders his own life. It is hence the most unnatural of all crimes. It has in it two elements, as conditions, which dis-tinguish it very adversely from an ordinary murder. It is said that "self-preservation is the first law of nature," and even the devil truthfully said, "All that a man hath will he given for his life" (Job II. 4), but here is a monster who would subvert and suppress all the God-given instincts of life, and would prevent Satan from telling even one truth. The ordinary murderer always commits his crime, or thinks he does, or would feign believe he does, in *self-defense*. Furthermore, while there is no excuse, there may be some palliation for an offense committed while a man *wickedly*

allows a raging passion to set aside reason and overthrow judgment and cause him to imbrue his hands in his fellow's blood, but which is generally followed by the remorse that would give the world to recall the deed. But here is this bastard of nature who can quietly, *dispassionately*, for days and years, ponder the awful deed, resolve and re-resolve, and yet for lack of brute courage postpone and shrink therefrom until the man becomes a fiend and the deed is done. Was it ever known that a man killed himelf in a rage? If not, then for aggravated guilt the man who kills his fellow does not compare with this prodigy. As to the criminality of each particular case, of course that is the most difficult of all questions connected with it. It is metaphysical rather than otherwise, and depends on the laws of the workings of the mind and its relation to each particular act of the individual. Wrong or right, we do not believe with those who hold or teach the insanity of the suicide; that is, such a state of the mind as to render the individual wholly ignorant of what he is doing, and consequently irresponsible for the act. Such a view of the case has public opinion, and it has even crept surreptitiously into the pulpit, where it has expressed itself thus: "No man would kill himself in his right mind." Of course all depends upon what "right mind" means, but here it was used to exculpate men, all men, from the guilt of this odious crime. While we might accept the statement under very rigid limitations, still the popular acceptation of it be-comes contested ground, and it ought to be contested to the last inch.

Are we thus lightly to treat and summarily to dispose of the question which involves the prevailing sin of this age? Let it not be. But the moral of the act lies in the question whether man *is* an agent or a mere automaton. If God has at any time recognized him as acting under the latter hypothesis, then his unaccountability is assured. But that ever-present agency *is* recognized when we are to appear in judgment to "receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). Now the suicide is an agent, having done the deed "in his body," and is guilty, judged even by a law of instinct.

Let us see. Now the instinct is decidedly and *always* self-preservative. Who ever heard of an animal guided by instinct alone destroying its own life, even under the most dreadful *rabies?* The hydrophobic dog seems impelled to destroy any thing, every thing, but never itself. What then differentiates the suicide from all other animals? Manifestly this: The suicide is endowed with reason, which, rising superior to instinct, captures it; and when the captive is bound hand and foot, so to speak (a thing hard to do, shown in that the suicide dallies from day to day), he can then perform his hellish work of self-destruction. Talk of the suicide being irrational; his very act *proves* the opposite! What instinct in an animal could see the connection between a little dry powder or a little hypodermic injection of lead and the extinction of life? The truth is, it takes in every case a process of ratiocination, which is away above instinct, to thread the connection between cause and effect, and see in the use of means the desired result obtained. Of course this does not apply to accidental killing, for then even the instinct is forestalled, to say nothing of the absence of volition. Moreover, all other animals are subject to the same contingency of life. It is not to be denied that some strange spell comes upon the suicide; that there is a morbid condition of mind, and even a desperate state of heart, for all these may be necessary to the commission of the most unnatural of all the unnatural acts of a man's life from the cradle to the grave. What we do protest against is the judgment of irrationality without proof, and consequently unaccountability in the greatest of offenders, and the turpitude of whose crime will only be surpassed by him who rejects the Lord Jesus. Says one authority, "*The mental* powers of those who are laboring under the disease of melancholy or that of *derangement, are so* much disordered as greatly to change, if not absolutely to annihilate the criminality" (of suicide). Well, if it does not "absolutely annihilate" (which is the thing to be proven; which has not been proven; which, perhaps, cannot be proven) the accountability, what great change can you make in the criminality? Is not murder, murder? Is not suicide, suicide? If it is done without volition (accidental) then indeed it is not murder; then indeed it is not suicide. The

same authority says, "In their diseased state, such of them (suicides) as have fallen under my observation have been incapable of being controlled by the force of argument." This theory may not be very satisfactory to those who *would* believe in the irrationality and irresponsibility of every suicide, as it might prove too much, if we are to believe every one insane who cannot be "controlled by the force of argument." The truth is, there is a sort of popular human sympathy going out after every criminal, and the innocent victim is scarcely buried out of sight before we forget the dead and begin to palliate the crime, and our weakness manifests itself in sentiment and sympathy, through which justice is often defrauded and crime, *through the criminal*, is, to say the least, fully justified. It is not necessary, indeed, for us to become Stoics, but it is necessary for us to know whither we are drifting and what we are extenuating in this age of fast-multiplying suicides.

Authority is at hand for saying that in spite of all the noble temperance work of the country, there was a five per cent. increase of drunkards *to the same population* in the last decade over the preceding one, and a three per cent. increase over the second preceding one! But as great as is this increase, considering the now well organized opposition, it does not begin to keep pace with the increase of suicidism. Every reader of our metropolitan dailies can verify this for himself.

We close this division of the subject by a bare reference to the suicide's chance for forgiveness in the next world. It must be a minimum chance, if any at all. "No murderer hath eternal life" (1 John III. 15), and the suicide is a murderer, otherwise he is not a suicide. But passing that point, the suicide puts the least possible limit to his prospects, in that he closes his probation in the most instantaneous manner possible *with guilt*, and thereby depriving himself of *time* in which to repent. If repentance was possible and sought after, there would be in many cases no time for it. But it is most likely neither; especially the latter, as with a young man near here, who fought the doctors three hours, long as he lived, for trying to save him. But God is just and good too, and what he does will be right.

As to the cause of its spread and increase, many reasons

might be given. The chief is popular opinion on the subject. Unquestionably it fosters it. The world has not a hard thing to say about the diabolical act. On the other hand, it treats it with jest, and simile, and poetry. If it were not a decidedly serious question, it would be amusing to cull the popular estimate of it from daily clippings: "Shaken off this mortal coil;" "Gone by the opium route;" "Weary of life;" "Gone where the woodbine twineth;" "Another at rest," etc. Such ideas as these but furnish an attraction to those who are base enough to despise the opportunities of life and give not a single thought to the fearful beyond. How different the result when we can see it thus: "A most brutal murder;" "A fiendish assassin;" "A hellish plot carried out;" "A most damnable deed," etc. Public opinion ought to be educated up to this point—must be before it is stopped.

This is at hand from a public journal of influence, under the fascinating caption, "Good Examples for Children:" "While the average schoolboy may wonder why Socrates drank the hemlock, yet he cannot but admire the calmness, the lofty bearing of the grand old hero as he exhorted his friends and the weeping executioner not to grieve for him. Here is resignation of the highest order—a facing of death with composure that hardly has a parallel in history. He did not meet death as the martial hero, who is captured and then executed in the presence of serried columns and glittering spears. There was no element of pomp, or power, or pageantry on that occasion. No, it was an element grander still—the victory of the mind over all the furious passions of the soul, and that calm contemplation of futurity which inspires the noblest elements of our nature." Is it any wonder that suicides multiply when they are to become "heroes" "of lofty bearing," etc.? Yet this is the dish served out to the children of the country. The "hero" conception of the crime comes from very shallow thought on the subject. He is looked on as one "fated" to a certain complication of ills, for which he is not responsible and which he is not able to withstand; when the truth is, if ever a man comes to a point when he is *driven* to self-destruction

(a thing we do not believe, as it would destroy agency and accountability), still he is the author of most, if not all, those unfortunate conditions of life which make desperate the mind and vitiated the heart. No man has a *right* to brood over his ills and nurse his calamities until he *thinks* death preferable, but should pray for grace to sustain him, and if he does not, "sin lies at the door" and the "hero" becomes a *coward*.

As to its remedies, make it unpopular, disgraceful, diabolical. Let it be the popular verdict that a man is a poltroon who will not bear his proportion of the ills of this life, if these cause the "deep damnation of his taking off." Let society shut her portals against one who would meditate such a thing, and when gone, give him the "burial of an ass." Let his name be "cast out as evil" and be forgotten by the children of men. This may be strong but you cannot "heal it slightly." Nothing but the knife or the caustic will do. Furthermore, let the Church, yes the Church, speak out on this subject in no uncertain sound. If she has it to deal with inside of her own gates, so much the more sad, and so much the greater reason for heroic treatment in the case. The Church must upset popular opinion and remold sentiment on this subject. Her fulcrum must be *a coming judgment*. If by the grace of God she cannot move the world with this support, it cannot be moved. Shakespeare got hold of the restraining power when he said—

> "Who would fardels bear,
> To grunt and sweat under a weary life;
> But that the dread of something after death—
> The undiscover'd country from whose bourne
> No traveler returns—puzzles the will,
> And makes us rather bear the ills we have,
> Than fly to others that we know not of?"

C. P. DUVALL.

Art. V.—SALVATION UNDER THE LAW.

I am not a theologian in any sense of the term. I have heard a great many doctrinal sermons and have read somewhat on these subjects, but I have neither heard nor read any thing that was very satisfactory on the theme at the head of this article. The discussions on the subject referred to that have come under my observation have been exceedingly superficial, or I have failed to fully apprehend the argument. Writers and preachers frequently use the expressions that Christ fulfilled the law; that he magnified and made it honorable; that he paid the penalty of a violated law. Now, what do they mean by all that? If Christ has paid the full penalty of a violated law for man's benefit, he will be saved *nolens volens*. He has no further agency in the matter, and need give himself no further concern about it. The administrator of the law can demand no more than the full penalty for its violation. For example, if the law of the State says that the crime of robbery shall be punished by ten years' imprisonment in the penitentiary, and the condemned culprit serves out the whole time in that prison, he has paid the full penalty and nothing more can be demanded of him. So if Christ has paid the penalty of the moral law violated by man, is not his redemption complete and full? and can the administrator of the moral government demand any thing more? Again, the theologians say Christ magnified and made honorable the law. How did he do that? He obeyed it doubtless in every jot and tittle, but did that obedience answer for man's obedience? Was Christ's obedience received by the offended law-giver in lieu of man's obedience? and if so, what further claim has the law on men? In what attitude, then, towards the law is man left by the atonement of Christ? Law is an iron rule; it knows no equity, no forgiveness, no mercy. Its demand for personal obedience is continuous and perpetual. If Christ paid all the penalty that had accumulated against man up to the day of the crucifixion, how is the penalty that has accrued against the

human race since that time to be met? Every living intelligent creature on earth is violating the law every day more or less. Who pays the penalty that is set against man every day of his life? I am answered in the preacher's dogmatic way that the penalty is met by an interest in the atonement made by Jesus Christ. Well, how? Christ obeyed the law till he died and after his death—then what? The preacher says by repentance and faith in Jesus Christ the benefits of the atonement accrue to man. The argument then is just this: that Christ paid all the penalty of the broken law that had accrued up to the day of his death, and the penalty that accrues after that event is wiped out by the atonement. Is this sound? is it reason? is it Scriptural? Christ is dead and cannot obey for man any more, and yet the law never for a single moment ceases its demands. Is man's continued violation of the law pardoned to him by reason of Christ's past obedience and meritorious death? Well, if this is true what is the meaning of the hackneyed expressions that Christ magnified the law and paid its penalty? According to the doctors, all the vast debt of disobedience that had accumulated against the human race from the date of Adam's first sin down to the death of Christ was wiped out entirely by that tragic event. But how do they dispose of that other vast debt that mounts up like mountain upon mountain against the human race since the Saviour ascended up to heaven and left no other Saviour upon the earth? Who pays this debt? Man cannot do it. Christ is no longer on earth to obey for man. If Christ's obedience while on earth is to be received in lieu of man's obedience for all time, then that will explain. This view would make the death of Christ a continuous payment of the penalty incurred by man every day of his life and would operate to save all men. Otherwise the Calvinist theory must prevail, that Christ obeyed and died for only the elect portion of the human race. How will our medium system theologians escape this dilemma?

Writers and preachers sometimes make themselves very obscure by the inaccurate use of legal and technical terms, and such inaccurate use arises from a simple want of a correct understanding of the meaning of the legal terms so used. I

have a theory about this matter which I do not now present, because not being a theologian it may not be theologically correct.

Another conclusion follows from the oft-repeated declaration that Christ paid the full penalty of the law. That is, that every one who died contemporaneously with Christ was saved absolutely, be he Jew or Gentile, Christian or Pagan. Those who survived Christ continue to violate law, and they must look for salvation upon an entirely different theory. According to the doctors, this latter class must repent and believe. And thus the atonement of Christ is made to operate differently upon persons living at different periods of time. Now this conclusion is absurd, yet it is logical and inevitable from the terms employed by preachers and writers to express their ideas. The question again recurs, How does salvation become possible to men under the law, all admitting that the law was never abrogated or even relaxed in the slightest particular? The answer that men are now under a dispensation of grace and not of law, does not meet the question. It is true that men are saved by grace and not by the works of the law, but it is equally true that the law is as inflexible in its demands now as it was before there was even the promise of a Saviour. Salvation by grace must be *according* to law and not contrary to it. The atonement made by Christ was not designed to destroy or even to modify the essential principles of the Father's government, but to make salvation possible under the law. That would be a government unworthy of respect which would alter or abridge just and beneficent rules because they had been violated by the subjects of such government. The answer I want is to the question, How is salvation possible under and in conformity to the law? The old views of certain writers that Christ paid the penalty, etc., etc., we have seen is illogical, unreasonable, and morally impossible, and therefore untrue. I inquire also if law as a general proposition ever admits of representative obedience when all its demands are absolutely personal, that is for personal obedience? Now if the debt due to the law were a pecuniary obligation that could be discharged by a surety as well as by

the principal. But that is not the case in God's government. He neither needs nor wants the gold and silver of the world, but the personal obedience of the creatures of his hands. Yet I have often heard preachers say that Christ became the surety of man and paid the debt due to the law by him. This is not only untrue but it is absurd. We must look for a solution of these questions, not to the dogma of Christ's obedience for men, but to other elements of the atonement. Christ obeyed for himself and not for another. If it were even true that Christ could obey for men while on earth, he cannot do so any longer. He is now in the heavens above; his atoning work is done, and he is no longer bearing the sins of the people either on his hands or his heart. His sacrifice was not a continning one. It ended on the cross.

We hear a great deal in the pulpit about Christ having died to redeem them that were under the law. What is meant by this expression? Redemption means to purchase back. A convenient illustration is that a man makes a mortgage on his land to secure the payment of his debt. A time is stated at which the debt matures and must be paid. If it is not paid then the land is forfeited to the creditor. But under a law of comparatively recent origin there is an equity of redemption allowed to the debtor. Before final foreclosure, if the debt and costs are paid, the land falls back to the mortgagor. This is buying back that which formerly belonged to him. There must be a forfeiture before there can be any redemption. We allow that man did forfeit all right to the favor of his Creator by violating his law, but what does redemption by Christ amount to? In what attitude does it leave the race of mankind? According to the doctors, Christ has bought him back—from the Father, I suppose—and is he thereby saved? If one is, all would be, and we are Universalists at once. But the simple act of redemption does not save, you will say. Then what does redemption amount to? Does redemption take men from under the law? That cannot be true, because nothing short of utter annihilation will ever destroy the claims of the law upon men. If the penalty of the law is paid, and that was the price of redemption, then all are saved for whomsoever

Christ died. If Christ has paid the price of man's redemption, then all men belong to him as such redeemer, and do not belong to him in the sense of being their creator. If this last position be tenable, then Christ has such a claim upon men that he can offer them back to the Father on such terms as may be agreed upon. Is this sound theology? The Father will not admit subjects into his heavenly kingdom unless they are pure in character and obedient in conduct. But how can men obey in their present sinful condition? Will not their acts of positive disobedience and their innumerable shortcomings pile up mountain high against the day of death? And what good will Christ's redemption do them? See whither inexorable logic will carry the doctor by the inaccurate use of legal terms.

Is the science of theology still in its infancy? Are the preachers and theological teachers just entering the vestibule of God's great temple of revealed truth? How greatly it would aid men in discussing legal questions to have a little knowledge of the law itself.

I submit the foregoing to elicit a little sensible discussion from those who have light and a good spirit withal.

R. C. Ewing.

Art. VI.—INDIFFERENCE TO LAW.

Is there not reason to fear that the people of this country have become too indifferent to the requirements of law for the public good? and especially is not this true of those whose duty it is to see that the laws are faithfully executed, rigidly so, if need be, where life is at stake? These questions have suggested themselves in view of the homicide at Knoxville, Tenn., Oct. 19, 1882, resulting in the death of three men. It appears that a feud had existed for some time between Gen. Joseph A. Mabry and Maj. Thomas O'Conner. They met on the fair grounds near Knoxville on the 18th during the progress of the fair, when the quarrel was renewed. It is reported that Mabry then threatened to kill O'Conner and that the latter replied, "This is no place for a difficulty and I am not armed." The quarrel was then dropped, but on the morning of the 19th Mabry sent word to O'Conner that he intended to kill him on sight. "O'Conner having provided himself with a battery of double-barreled shot-guns (loaded with buck-shot), waited for his adversary who walked twice by his (O'Conner's) place of business. On the return of Mabry, O'Conner leveled one of his shot-guns at him and brought him to the ground. The crowd gathered when O'Conner, motioning them away, fired his second barrel. The noise of the firing attracted the junior Mabry, who arrived on the battle-field just as O'Conner's assistants had handed him another shot-gun. Young Mabry fired at O'Conner, shooting him in the breast. At the same moment, as it were, O'Conner fired at young Mabry, and both men fell dead." Thus within the brief period of two or three minutes three men were killed on one of the most frequented streets of Knoxville, while several others were more or less injured. The wonder is that more men were not killed or seriously maimed. The fact that a difficulty of a very bitter nature had existed between Mabry and O'Conner for sometime previous to this deplorable tragedy appears to have been well known in Knoxville, and yet no one invoked "the strong

arm of the law" to take hold of the belligerents and put a stop to the preparations that were being made for the fatal meeting. Why was it that no one stepped forward to save valuable lives when it might have been done? Was there no man in Knoxville who felt he owed a duty, if not to the parties to the feud, to the community of which he is a member, whose good name and fame he would like to preserve by invoking the law to stay the impending tragedy? Were there no officers in Knoxville whose duty it was to arrest these men and put them under bonds to keep the peace? Somebody blundered in not performing a duty which the law presumes every good citizen stands ready to perform, and that blunder has cost two deserving families a fearful amount of sorrow, and added another chapter of horrors to the records of Knoxville, for this is only the closing scene in a feud which had previously cost three men their lives—one on Christmas of 1881 and two subsequently. But says the Nashville *American*, "It is very questionable under the circumstances whether a peace bond would have prevented the killing. The peace bond is of doubtful efficacy as a peace measure. It is a part and parcel of the legislation bequeathed to us from the primitive social order of and beyond the days of Andrew Jackson. . . . . Something more than the peace bond is needed. It is a radically reformed public sentiment holding in such abhorrence not only the deed of manslaughter but the thought of it, that the offender cannot live under the withering weight of scorn which should make him a despised and shunned object in all the walks of life. It is morally at least, if not physically, to affix the brand of Cain upon every man who takes a human life. There would be fewer heroes of the bar-room and the street rencounter strutting the highways in the glory of having each 'killed his man' if his character was indexed with a letter 'M' seared into his brazen forehead, and public opinion ought to affix it more indelibly and more lasting than red-hot iron. When killing comes to be looked upon universally as infamy and not glory, then we shall have attained the grade of the world's most advanced civilization. Penalties and peace bonds are not adequate to the emergency." The *American*

gives forth no uncertain sound, and its suggestions for better security to life will be cordially endorsed by every law-abiding citizen of the State, but until the rather Utopian "radically reformed sentiment" for which that journal earnestly pleads is created, is a living reality, supplemented by such laws as our enlightened civilization may rightfully demand, which will be executed in their letter and spirit by the officers charged with that duty, we must deal with cases like that occurring at Knoxville according to our old-time ideas and in the manner prescribed by the laws on our statute books. It is possible that that remedy (the peace bond) would not have prevented the tragedy, but then those whose duty it is to give force and effect to the laws would have the satisfaction of knowing that they had performed that duty to the fullest extent. It would have been decidedly better that the benefit of the doubt had been given to the community—for the whole community suffers from this tragic ending of the feud—and that no effort had been spared to prevent the fatal meeting. It was well understood that a flagrant violation of the law was imminent, and those who were cognizant of the impending peril to the life of at least one man, should have resorted to every means provided by law to prevent it. The peace bond has been effective in very similar cases not only in Tennessee but in every State in the Union. "The primitive social order" which gave it existence has not lost its power for good either here or elsewhere, as current history testifies. Men in the heat and excitement of passion kindled by real or fancied wrongs may be disposed to disregard the restraints of law, but not so the friends who become their bondsmen. They can and usually do take a calmer view of the situation and what right and duty require of the men for whom they become bondsmen, and whether the restraining influence they exercise, as well as the acquiescence of their principals, be prompted by "a money consideration" or obedience to law, society is benefited. What are laws worth if they are not enforced, not with "forcible feebleness" but with an inflexible sternness and certainty that will make even a poor law or one of "doubtful efficacy" potent in preserving the peace of communities and protecting the

lives of individuals? It is the faithful execution of the law that gives to communities and individuals the protection which the law-making power seeks to throw around them. It will not be gainsayed that we need more stringent laws to restrain parties to such feuds as that ending so fatally at Knoxville, but until the Legislature gives us such laws we should put to the best possible use those that we now have. Nor will it be called in question that public opinion is at fault in regard to affrays of this character. They who engage in such bloody work, where both reason and law point out a better way, should be held in public esteem as without the pale of respect. "One citizen did speak of having the parties placed under arrest," says *Southern Industries*, "but a quiet and peaceable citizen rebuked him for this proposed interference by asking why he should 'meddle in a matter in which he was not concerned.'" It did concern him; it concerned every man in Knoxville; it concerned every man in the State to prevent its repetition in other places.

Scarcely, however, had the shock which the people of the State received from the Knoxville vendetta subsided when they were startled by a tragedy of somewhat similar character at Somerville, Tenn., Nov. 20. It appears that Mr. James W. Burton and Prof. W. H. Thorpe, president of the Somerville Female College, who were brothers-in-law, had a misunderstanding "connected, it is said, with some family matters, during which Burton denounced Thorpe on the streets and announced his intention of killing him." Thorpe armed himself with a double-barrelled shot-gun and hunted up Burton, and finding him in a saloon playing billiards, discharged both barrels of his gun at him without warning, killing him instantly. Burton is described as "generous, frank, manly, quick, daring, and dangerous. Even his best friends lived in a sort of half undefined dread of him, not knowing when he might misconstrue and take offense at a word or act. Prof. Thorpe is known as a quiet, kindhearted gentleman, but Burton's threat he knew meant death." This tragedy differs from that at Knoxville in this, that the parties to the latter were all killed and no court will

be called upon to determine whether either was guilty of murder in the estimation of the law, while in that at Somerville the one who did the killing lives to show whether his action was justifiable. In this case, as in that at Knoxville, the law was not invoked to prevent the taking of life. The same indifference to the requirements of the law was manifested at the one as at the other place. No citizen of Somerville, no officer of the law seemed to care for the peace and good order of the community or the life of a citizen, and so the bloody work was consummated without obstruction. The man who appealed to the "shot-gun law" appears not to have stopped to consider whether he had exhausted all the remedies the law placed at his disposal before he would be justified, morally as well as legally, in taking life. His life had been threatened and instead of appealing to the law for the protection it vouchsafes to him, or waiting to be attacked and acting on the defensive, he hunted up his antagonist and shot him down without warning, just as he would a mad-dog. If this thing is to go on; if every man is to take the law in his own hands and execute it upon his enemy as passion or revenge or fear or some other sense may dictate, of what use is the written law, and of courts and juries? "Government," says a writer in the Nashville *American*, "was instituted for the protection of the people and to take the punishment of offenders out of the hands of individuals. Laws were made for that purpose and let us have them enforced. True, they are not what they ought to be; they are not perfect; but it is believed that if they were faithfully applied three-fourths to nine-tenths of the murders and killings in the State would be prevented. Suppose, in the instance just referred to, Prof. Thorpe had applied for a peace warrant and had Mr. Burton arrested and required to give bond to keep the peace, the chances are that before the time fixed in the bond had expired the parties would have come to understand each other in reference to the matter they were quarreling about, and the whole thing would have passed off quietly and there would have been no more of it, and this is the way it would be in most instances. O, but you say that would have been cowardly. It would? How can it be cow-

ardly to obey the laws? What do you make laws for? It is the highest type of courage to obey the law; the highest and best test of good citizenship." It is evident that our civilization needs reforming; that our laws need amending; that officers should be held to a stricter discharge of duty; and that public sentiment must be aroused to a keener appreciation of what is due from citizens of the State to the maintainance of law and order, or the practice of which these affrays are a type will become a custom higher than the written law.

It has been said, and said wisely: "We lament the evils which afflict and degrade mankind. Our first impulse is to attack and destroy them. One would think that experience might convince us how impossible this is; yet we continue hurling stones at an invisible enemy and marveling that he is not demolished. Let us rather consider the deficiencies than the excesses, the crying needs rather than the evil deeds, and our reforms will at once assume a more practical and intelligent character."

We have on our statute books a law which forbids the carrying of concealed weapons. This law was enacted because public sentiment demanded it. The practice of carrying pistols had grown into an enormous evil, even youths falling into the habit, and it had become so common to use them in affrays between the hot-headed, often resulting in wounding or killing, innocent persons frequently being the victims, that the better-disposed class of people demanded that the Legislature should do something to suppress the evil, and the present law was the result. Notwithstanding the provisions of the law are stringent, so made to break up the reprehensible practice, it is treated as a nullity by a very large portion of the people of the State, who defiantly parade in public heavily armed. The result is we hear of street and cross-roads broils in which the pistol does its bloody work almost daily. Why it is the law is not more rigidly enforced is a puzzle few men can solve. There can be little doubt that it would bear good fruit if the penalties it provides for its violation were oftener and to the fullest extent inflicted in cases where men are found carrying such weapons. Certain it is the light punishment usually inflicted in such cases has

accomplished but little in the right direction. The reading public is shocked every few days with the sickening details of affrays in which the pistol or the knife is used with fearful, often fatal effect. Perhaps the penalties of the law are not sufficiently severe. If so, the Legislature should be appealed to again. There is growing up all over the country, in every section, a disposition among men to take the law into their own hands and mete out not justice but vengeance for a real or fancied wrong. We were wont a few years ago to attribute this lawless spirit to the demoralizing influence of the fratricidal war from which we had then but recently emerged, but that excuse will not avail us now, for almost two decades of peace ought to have effaced the brutalizing tendency of that strife. It is an unholy spirit, the growth of which is traceable to that "civilization" which appeals to the pistol instead of reason to settle disputes, often of a trivial character, and is well calculated to excite the gravest fears.

It will avail but little that the pulpit and the press unite in a crusade against the barbarism that holds life at so low an estimate that it may be taken at will, if they are not seconded by the officers charged with the administration and execution of the laws. They hold the peace and good order of communities and immunity to the citizen in their hands to a greater extent than any other class of men. Laws are scarcely worth the paper upon which they are written if those whose duty it is to see that they are faithfully executed fail in this particular. The leniency of a judge or jury, or both, when leniency is little better than a crime, is a license of which law-defying and law-breaking men never fail to take advantage. There are times when firmness, even severity in a judge is necessary, as there are times when leniency is a virtue, and those who do not appreciate this fact and act upon it seldom become a terror to men who conduct themselves as though they held all law in utter contempt. Officers charged with the execution of the laws must be held to a faithful, fearless discharge of duty. It is no time to dally with the criminal classes, and the officer who falters where right and duty point the way is an unsafe custodian of the

community's peace and the citizen's safety. "All the knowledge of mankind in science and philosophy and ethics and the art of government has as yet led us a very little way toward wisdom in dealing with criminals."

Do we not owe much of the lawlessness which is "running riot" over the country to the law's delay and the difficulty of convicting men charged with crime and evidently guilty? It has come to be regarded as next to impossible to convict a man of murder who has money and influential friends. Astute lawyers put in every sort of plea that is apt to influence the mind of the average juror, who is only too ready to give a criminal the benefit of any doubt, even an improbable one, that may be suggested; while the law is "twisted and turned" until the honest, upright judge often finds himself somewhat in the predicament Judge Story once found himself. He often related an anecdote to show the extreme difficulty of framing a statute so as to avoid all ambiguity in its language. He was once employed by Congress to draft an important law of some kind, and spent six months in trying to perfect its phraseology, so that its sense would be clear beyond the shadow of a doubt, leaving not the smallest loop-hole through which a lawyer could distort its meaning and intent; yet after having heard the arguments of two able lawyers on opposite sides of a suit brought under this law within a year after its enactment, that came before him as a Judge of the United States Supreme Court, and the authorities each cited to sustain his interpretation of the law, he was utterly at a loss to decide the meaning of the statute! So with the judge of to-day: he is no doubt often puzzled after hearing the arguments of some of our best lawyers as to the meaning and intent of the law under which a criminal is being tried. Let the reader call to mind the homicides that have been committed within his acquaintance during the past five years, and how many of the red-handed murderers have been punished? He will find the number exceedingly small. And this is the history of those guilty of other infamous crimes, as the records of the courts will show. There must be something radically wrong in the administration and execution of the laws when men guilty of crime

can thus go "unwhipt of justice." Either there is a failure to discharge duty somewhere or our criminal laws and criminal practice need amendment. It was the intent of the law to punish criminals, and when it fails to do so it virtually licenses crime. Evidence of this may be seen in every section of the country. So uncertain has the law become in this respect that we find mobs assuming the right to administer the law and inflict punishment. It does not require a Solomon or even "a Philadelphia lawyer" to tell where we will land if men are permitted to take the law into their own hands to be executed as passion or whim may dictate.

The spirit of disrespect for law finds encouragement in the conflicting decisions of courts in different States, and often in the same State, under laws enacted with a view to accomplish the same end. Take, for instance, our "Sunday laws." These laws prohibit the prosecution of labor or business on Sunday, except works of necessity, charity, and mercy. A confectioner in Boston was recently fined ten dollars for sending ice-cream to his customers on Sunday that they might have it for dinner. The court which inflicted the fine held that ice-cream is not one of the necessaries of life in such a sense as to warrant sending it out on Sunday. But in New York, we are told, "the Sunday delivery of ice-cream for dinner is as common as that of milk for breakfast." A number of barbers were arrested and fined in Philadelphia in October, 1882, for shaving customers on Sunday, Judge Thayer deciding that the law of 1794, inflicting a penalty for engaging in worldly employment on Sunday, under which they were indicted, is valid. Yet in other cities in Pennsylvania this species of labor is performed with perfect impunity. In both these States (Massachusetts and Pennsylvania) railroads and steamboats make regular and perhaps excursion trips on Sunday—for Sunday excursions by railroad and steamboat have grown quite common of late—and nothing is done to stop this "worldly employment on Suday." To a very large number of citizens in every State "it has seemed obvious that a railroad train, to say nothing of an excursion steamboat, is neither necessary, charitable, nor merciful; and some have demanded the immediate suppression of these

conveyances as gross violations of the law." Some conscientious citizens of New Haven, Conn., had the managers of a Sunday excursion by railroad arrested a few weeks ago for a violation of the Sunday law of that State. When the case came up before Judge Studley he discharged the prisoners on the ground that "some things may be necessary and merciful in a crowded city which would be neither in a farming district." Under this decision Sunday excursion trains may run at will in Connecticut, and yet if a poor fellow should be caught at any worldly labor in that State he would likely be fined, as were the ice-cream man in Boston and the barbers in Philadelphia. The manager and agent of a troup of "Sacred Concert Singers" were fined in New Haven on Nov. 20 for giving a concert of sacred music at the Opera House in that city on Sunday evening, which was held to be a violation of the statute of 1784, which provides that every person who shall be present at any concert of music, dancing, or other public diversion on Sunday, or the evening thereof, shall be deemed guilty of a misdemeanor. A sacred concert on Sunday evening is a very bad thing in Connecticut, but a Sunday excursion by railroad train is marvellously proper. There is a good deal of the straining at a gnat and swallowing a camel in these Connecticut decisions. A broad and novel view of running regular trains by a railroad company on Sunday has been taken by the Court of Appeals of Kentucky. The case was no petty controversy between individuals, but a prosecution on behalf of the State against the Louisville and Nashville Railroad Company, covering its general business of running Sunday trains. The State authorities frankly avowed that the trains carried mails as well as passengers, baggage, and freight. But the company does not appear to have invoked Federal authority at all; at least the opinion discusses only the broad question whether the State Sunday law is applicable to railroads. The court said that "work of necessity" in these laws does not mean absolute physical necessity. The law regards that as necessary which the common sense of the country in its ordinary mode of doing business regards as necessary. The necessity may grow out of the general course of business, or

be an exigency of a particular vocation. And it sustained the lawfulness of running reasonable Sunday trains on the general ground that modern usages of travel and transportation have made them necessary. The Chesapeake and Ohio Railroad Company recently changed the gauge of its track through a portion or all of one of the counties in Kentucky on Sunday. It could not be contended that this was a work of necessity, for it could have been done on any other day of the week as well, and so the company was indicted for violating the Sunday law of that State, but the court before which the case was tried decided that this was not a violation of the law. With as much propriety a farmer might have cut his wheat or pulled and hauled in his corn on Sunday, or a carpenter put the finishing touches on a house on that day, but if either had done such work he would have been fined and probably imprisoned for desecrating the Sabbath. These decisions show that laws are so construed in cases where the reflex influence of wealth is felt even upon the bench, indirectly it may be in every case, that encouragement is given to men to become a law unto themselves, and to enforce not what is legal and just, but what they regard or affect to regard as right, not for others but for themselves.

An evidence that conflicting decisions beget disrespect for courts if not indifference to law is found in a recent case in Utah. On October 30 Judge Hunter decided at Salt Lake on the petition of Douglass and Pratt for a mandamus to compel the sheriff of Salt Lake and the territorial auditor to surrender their books and offices to the petitioners, who were appointed by the Governor of the Territory to their respective positions. "The Judge denies the writ on trivial grounds," so a dispatch states, "and his decision has caused many uncomplimentary remarks and great disgust among the Gentiles, who think so plain a law should have been enforced without delay or quibble." At Ogden on the same day, in a similar case, Judge Emerson decided in favor of the Governor's appointees. Congress has enacted a plain law for the purpose of taking civil government out of the hands of the polygamous Mormons in Utah, who have made a mockery of law, of religion, of morality, of justice, but a

judge in one district decides against the authority of the Governor to appoint civil officers. The people who hoped for honest, moral government in the Territory are again frustrated in their efforts looking to that end, while the law-defying Mormons are greatly encouraged in their resistance to the mandate of Congress. Immediately following this decision comes a report that the higher authorities of the Mormon Church have notified the bishops and priests that those who have but one wife or no wife at all must become polygamists or resign. It is thus that the foul blot that Mormonism is upon our civilization draws sustenance from the very law that was intended to strangle it.

An evidence of growing indifference if not disregard for law is found in the fact that an officer who conscientiously discharges the duties imposed upon him by law is rarely reëlected. The most unpopular man in any community is the officer who shows no mawkish leniency to criminals. It is not the criminal classes alone who are arrayed against such officers, but the better portion of community exhibit an indifference for them that is wholly at variance with what is rightfully expected of law-abiding citizens. The judicial officer who becomes unpopular because of honest and faithful administration of the law has a claim upon good citizens for moral support which is rarely accorded him as fully as it should be. In such cases good men should combine to uphold the hands of the officer who is faithful to his trust and to continue him in office. This is so rarely done that the wonder is our administrative and executive officers are not more inefficient or more reckless in the discharge of their duty than they are. It is this indifference in the better portion of community that deters men from seeking elective offices for discharging the duties of which they possess eminent qualifications.

"What is every body's business is nobody's business," says the old proverb, and truly, for the citizen who conducts himself in an orderly manner and gives peace-officers and police-men no trouble, nor interferes with the rights or property of others, has grown indifferent as to the manner in which the laws are executed and the instruments chosen to execute

them, and leaves that work to those who have a more personal interest in the matter. "If we would have an effective change for the better," said the Rev. Dr. T. A. Hoyt recently in a sermon in Nashville, "there would have to be a concurring of good men to roll back the tide of evils. It would avail us nothing to bemoan this state of affairs. It was our part to resist them. We should unite together and present a solid front against the rising tide of corruption. There should be measures taken to form some union of good men against these evils. They should attempt to create a sentiment among the better class that would ostracise the law-breakers. . . . . Good men should go further. They should endeavor to get possession of public affairs." These suggestions contain the key-note of the crusade that should be waged for the restoration of law and order. It means implicit obedience to law, and the laws administered by good and true men; not in a hot and cold manner, not as caprice may suggest, not in abject subserviency to any element of society, but in the letter and spirit of their enactment. Make crime odious by punishing criminals as the law provides, not in a spirit of vengeance, but with a view to make such punishment effective in the prevention of crime. Strike terror to the hearts of law-breakers by the certainty, by the swiftness of the punishment that will follow their brutal, demoralizing, corrupting acts. When men come to know that the laws for the punishment of crime will be executed without favor and without delay; when they learn that money cannot directly or indirectly purchase exemption from punishment for crime; when they realize that this punishment will not only be swift but that it will render them odious in the community, we will hear less of the lawlessness that now makes us blush for the good name of our State.

A noted illustration of the fact that an officer who enforces a law which happens to meet with strong opposition bordering on defiance from a considerable portion of the community renders himself unpopular, occurred in the November election. In Kansas Gov. St. John was defeated for reëlection solely because he upheld and enforced the prohibitory liquor law adopted by the people of that State. He had

administered the affairs of the State judiciously, was popular with his party, and was regarded as their strongest man, yet enough of his political friends voted for his opponent to elect him as a punishment of the Governor for upholding and enforcing the prohibitory law. There is no other reason for his defeat, for his party elected every other man on the State ticket. Grant that his heart was in the success of the law, for he is a strong temperance man, did he do more than his oath required him to do? The prohibitory law had been submitted to a popular vote and adopted by a majority of several thousand, and it cannot in fairness be said that Gov. St. John did more to give the law effect as the expressed will of the people than his oath of office required of him, but the zeal he displayed in its execution offended over twenty thousand of his political friends, who voted against him solely for that reason. In this case the opponents of the law do not appear to have made a fight against the measure itself, either for its repeal or modification, but in their rage struck down the officer whose duty it was to enforce the law, which has thus far been sustained by the courts of the State, because he faithfully discharged that duty.

Another and perhaps stronger evidence of a growing disregard for law is found in the distrust with which the trial by jury has come to be regarded. This want of confidence begets a spirit inimical to law and order, which often breaks out in mobs seeking to rectify what is regarded as unjust verdicts, resulting in murder by hanging or shooting, or the whipping or applying tar and feathers to the culprit, or some other infliction equally ignominious. Indeed mobs frequently do not wait for the forms of law to be gone through, but take the matter in hand and administer punishment according to the code of Judge Lynch. Objection to the trial by jury is not confined to criminal cases, but applies to civil as well, until the question may be seriously asked, Has not the the system outlived its usefulness? Three or four years ago Judge Miller of the United States Supreme Court, discussed the question of the trial by jury before the Pennsylvania Bar Association. "It requires all the veneration which age

inspires for this mode (the trial by jury) of dispensing justice," said the venerable Judge, "and all that eminent men have said of its value in practice, to prevent our natural reason from revolting against the system, and especially some of its incidents. If a cultivated Oriental were told for the first time that a nation which claims to be in advance of all others in its love of justice and its methods of enforcing it, required as one of its fundamental principles of jurisprudence that every controversy between individuals, and every charge of crime against an offender, should be submitted to twelve men without learning in the law, often without any learning, and that neither party to the contest could prevail until all the twelve men were of one opinion in his favor, he would certainly be amazed at the proposition. Nor have the European nations differed much with him in their estimate of trial by jury. It has been well understood and received the careful consideration of Continental jurists for a great many years, without being adopted by any of them in the form that we have it from England. Many attempts have been made to introduce it in some modified shape, but I think it safe to say that it had not in its essential Anglo-Saxon feature met the approval of any people except those of that race. In the days when kings exercised arbitrary power, the jury was among the sturdy, liberty-loving Englishmen a valuable barrier against oppression by the crown. But in this country, where the people are sovereign, the jury is but too often the mere reflection of popular impulse, and the safety of an innocent man is more frequently found to depend on the firmness of the judge than the impartiality of the jury. Still, it is probably wise that no man shall be convicted of an infamous crime until twelve fair-minded men are convinced of his guilt. I am also forced to admit, however, that even in civil cases my experience as a judge has been much more favorable to jury trials than it was as a practitioner. And I am bound to say that an intelligent and unprejudiced jury, when such can be obtained, who are instructed in the law with such clearness, precision, and brevity as will present their duty in bold relief, are rarely mistaken in regard to facts which they are called upon to find."

This is a pretty severe arraignment of the jury system, and yet it cannot be said that it is unjust. Those who have had anything to do with juries know that they are controlled in making up their verdicts to a large extent by the most whimsical ideas of right and justice; that their likes and dislikes are more important factors in arriving at a verdict than the most positive evidence coupled with the plainest law; that a little prejudice for or against a man will more frequently sway the mind of a juror than the testimony of a number of witnesses who cannot be impeached; and that there is always a disposition manifesting itself in the average juror to "bleed" somebody who is able to stand the depletion. This is demonstrated more clearly perhaps in cases where suits are instituted against railroad companies for damages for killing persons, more particularly employes, than in any other class of cases. The only point upon which jurors seem to disagree in such cases is the amount of damages that shall be assessed against railroad companies. Their verdicts seem to be based very often upon the idea that railroad companies have no rights which should be respected. They do not consider the fact that railroading is a very hazardous business; that the employe is fully cognizant of this before he enters upon such vocation, and that in perhaps a majority of the cases of killing or maiming employes the fault is more their's than of the agents of the companies. The hazards of traveling by rail are unquestionably great, and human foresight cannot prevent many of the accidents which occur, a fact that is well known to the traveling community, yet juries are not stint in awarding damages in such cases. It is freely admitted that railroad companies should be held to the strictest account for the careful and proper running of their trains and to guard against accidents by every possible precaution, and where accidents occur from the neglect of any rightful and proper precaution, the companies should be made to suffer heavily in damages, the only way to reach the sensibility of a soulless corporation. The law and the testimony do not weigh much with the average juror. He makes up his verdict after a manner which renders the decision of a case somewhat like a game of chance,

since he is as likely to go the one way as the other. The trial by jury under such circumstances is simply a farce. Old lawyers will tell you that such was not the case half a century ago; that then the inteliigence and worth of the country filled the jury-box, and that the verdict of such a jury meant all the phrase "the great right of trial by jury" conveys.

From the day *Magna Charta* was wrung from King John at Runnymede by the Barons of England, the trial by jury has been regarded as the great bulwark of the people's liberty, and there can be no question that properly conducted it is everything that is claimed for it. But the jury system has fallen into disrepute of late years, and Judge Miller gives voice to the sentiment of a large portion of the intelligent men of the country in regard to this matter. To what do we owe this change in the estimate of the trial by jury? Is it not due to the fact that juries are generally made up of the poorest, most ill-assorted material that could well be found—men who, for the most part, possess scarcely a single quality to recommend them for the important and responsible position of sitting in judgment upon their fellow-men in cases involving life or death? Our most solid, intelligent citizens, those who would make the best jurors, have no fancy for serving on juries, and certainly there is nothing inviting in the position in the way of honor or emolument. The men who are competent to make good jurors are not the kind of men who care to neglect their business to settle other people's disputes or try men for murder or felony, but they will not refuse to give this service if necesssary to the public good. The judge must be "learned in the law," and so must the lawyers to whom the men seeking redress of grievances or assertion of rights entrust their cases, but the jury may be composed of numskulls, who are about as well qualified to decide cases upon principles of equity and justice as they are to make laws to govern a State, and it is quite certain they never would be chosen for that position. The law contemplated the selection of twelve men thoroughly competent to sift the testimony and apply the law as expounded by the judge to the case in hand, and not men con-

trolled more by a freak of fancy than an intelligent desire to do equal and exact justice between men as well as to those accused of crime. In the institution of the trial by jury in England jurors were made responsible with their whole estates, real and personal, for false verdicts, so strictly were the rights of parties litigant guarded by those who gave us the system. Were such a law in force here to-day there would be less foundation, if any, for the complaints we now hear in regard to the verdicts of juries, for then only intelligent, responsible men would be selected as jurors.

Now for a few instances in support of Judge Miller's assertion that the verdict of "the jury is but too often the mere reflection of popular impulse." Nearly twenty-five years ago murder was committed in Nashville, which was the result of a warm political discussion. It was felt by the friends of the murdered man that owing to the high state of political excitemnte pervading the community, a jury could not be got to convict the murderer, as the panel from which the jury must be selected would be composed mainly, if not wholly, of his political friends: and yet they were confident that if the parties to the tragedy had been reversed there would have been no difficulty on that score. The trial resulted in an acquittal. It was, in the estimation of the murdered man's friends, as simply a travesty of justice.

Another instance in support of Judge Miller's theory was stated by the Senators and Representatives in Congress from Maine four or five years ago. They stated "from personal experience of the operations" of what is known as the Maine liquor law, that "very frequently jurors, overcome by their prejudices, failed to agree upon verdicts" in suits brought for violations of that law, but finally "public opinion reformed all perverse jurors," and now the law is successfully enforced throughout the State. The law was unpopular at first, and juries were controlled by the prejudices common to the people; it is popular now and the verdicts flow with that current.

Another instance in support of Judge Miller is to be found in the frequent changes of venue in criminal cases from one county to another for trial for the reason that defendants

and their lawyers have come to the conclusion that a fair and impartial trial cannot be had in the counties where the proceedings were instituted, because of the prejudice existing among the people of those counties, which prejudices are sure to crop out in the verdicts of juries. Such instances as these, however, show what the law and order sentiment of a community can do when it makes itself felt; and it is this sentiment, and not the fear that justice cannot be had, that often prompts the seeking of a change of venue.

Of late years there has been a wonderful cropping out of mob law in various parts of the country, and this spirit, so destructive to the peace and good order of society, is attributable in a great measure to the leniency of juries toward criminals. A case occurred in Nebraska a few years ago. It appears that Henry Jackson, Henry Martin, and Wm. S. Givens murdered Charles Slocum and outraged his wife. They were tried at Nebraska City and the jury found them guilty of murder in the second degree for killing Slocum. The evidence seemed to warrant a conviction for murder in the first degree, and the judge so stated in passing sentence of imprisonment for life in the penitentiary upon the prisoners. At about two o'clock in the morning of the next day a crowd assembled at the jail, broke in the door, overpowered the jailer, and took Martin and Jackson out and hung them. The law was allowed to take its course with these criminals until the verdict of a jury outraged the sense of justice of the commuity, when a mob stepped in and did what the judgment of that community was that the law should have done. Another and more recent incident shows the disrespect in which the leniency of juries is held by an interested community. Several months ago the house of a Mr. Gibbons, near Ashland, Ky., was broken open at night and a daughter of Mr. Gibbons and a young lady spending the night with her (the other members of the family with the exception of a son being absent) were outraged and then brained with an axe, and young Gibbons was also killed with the same instrument, and the house set on fire after the clothing of the lifeless bodies and all parts of the building had been saturated with coal oil. Three men named Neal,

Craft, and Ellis were suspected of the crime and arrested. At or before the trial Ellis confessed and was sentenced to the penitentiary for life, but was subequently taken from the authorities by a mob and hanged. Neal and Craft were sentenced to be hung but got a new trial. The prisoners were taken to Lexington for safe keeping. Their trial was to take place at Cattlesburg the last of October and they were taken there under a strong military guard. Application was made in their behalf for a change of venue and granted. Meantime a mob estimated at five hundred strong had gathered to rescue and hang the prisoners. Being foiled, the mob seized a train and hurried to Ashland to intercept the prisoners who were being taken by steamer to Maysville. At Ashland a bloody fight occurred between the mob and the military, which resulted in the killing of a considerable number of men, women, and children, and the wounding of many others, who were innocent spectators, while very few of the mob were injured. Ellis was hanged by a mob because public sentiment was outraged in the verdict of the jury, while the same men fearing that Neal and Craft would escape merited punishment, or possibly exasperated at the law's delay, made a desperate effort to rescue and hang them, resulting in the death of many innocent parties. Reporting the lynching of a negro near Bastrop, La., on Dec. 8, for attempting to murder a white man, a telegram says, "Indulgent juries have determined the people to punish such outrageous crimes." Thus the leniency of juries is made the excuse for mob law. This spirit is manifesting itself all over the country, and in many instances the avengers of injured innocence, especially where a woman has been the subject of a nameless crime, do not wait for the form of a trial to be gone through. There is no certainty now that a criminal will be promptly punished as the law prescribes, owing in a great degree to the strange freaks of juries; and to this uncertainty must be ascribed the aggravated growth of mob law throughout the country.

A juror should be sufficiently intelligent and honest to lay aside personal preference and prejudice in cases that come before him, as the judge upon the bench must do, and decide

according to the law and the testimony. The country does not lack such men; they are to be found in every community, and it is the fault of somebody that juries are not composed of this class of men. Public opinion could do much in reforming the evil of the jury system, and that reform must be brought about speedily or it will be superseded by some other system. The country has had a surfeit of the leniency which characterizes the average juror. Let the jury system be made what it was in its inception or abandoned as having outlived its usefulness.

JNO. MILLER MCKEE.

ART. VII.—COMPLEXION IN THE HUMAN FAMILY.

THE skin consists of three layers—the outer or cuticle, the inner or *vera cutis*, and the intermediate, the *rete mucosum*. Some physiologists regard the *rete mucosum* as a part of the cuticle, and consequently divide the skin into two layers only. The *rete mucosum*, or inner portion of the cuticle, is the seat of color. So, then, color is only half-skin deep. If, therefore, the outer-half of the skin be removed from the fairest Caucasian and from the blackest Æthiopian, they would present the same appearance, so far as color is concerned. But give nature a few days to repair the loss, the Caucasian will come out white and the Æthiopian black. This shows that there is an invisible force within, which, from nature or from source of habit, so to speak, will produce uniformity of result. As a rule, children inherit the color of their parents, especially if it has obtained that permanency which, for want of a more precise term, may be called organic. Albinos, however, form an exception to the rule. In these, there is found to be an absence of coloring matter in the *rete mucosum*, which in normal conditions, as above intimated, give complexional hue.

How long have the present complexions been in existence? Theodectes, as quoted by Strabo, who flourished about four hundred years before Christ, says that the Æthiopians are black and woolly-haired by reason of their vicinity to the sun. Herodotus, who lived a half or three-fourth of a century before Theodectes, states that the Æthiopians of Africa are woolly-haired and black; those of Asia are straight-haired and black. The testimony of Homer as to their color is the same. "To wash the Æthiopian white" was a proverbial expression among the Greeks, applied to a hopeless attempt. Among the Hebrews, we find a similar expression in Jeremiah: "Can the Æthiopian change his skin, or the leopard his spots?" The monumental history of Egypt affords many sculptured and painted portraits which throw light upon the subject. The four races of men as known to the Egyptians have been depicted in the scene from the tomb of Seti

Menephtha I. of the nineteenth dynasty, probably about 1500 B. C. They are the red, the yellow, the white, and the black. The Negro can be traced back on the monuments to the eleventh dynasty. Not only the color, but the intumescent lip, identifies the subjects as Negroes. Other instances could be cited proving that the black man existed in remote antiquity.

The exact time of the Egyptian dynasties is a matter about which archæologists differ widely. If they were successive, the generally-received chronology is much too short; if some of them were contemporaneous, which is, no doubt, the correct view, then it may be proximately correct. At any rate, we will not offend the short-chronology theorists by saying that the eleventh dynasty was about 1500 B.C. It may then be stated with certainty that the black man existed fifteen hundred years before Christ. So far as we know, there is no history bearing on this point before that time.

We assume that Adam was not only the first man in reference to his federal headship to the human family, but absolutely the first human being. This assumption is based upon the generally-received opinion on these points, while at the same time we are aware that the interpretation of a passage or book may be greatly at variance with the real facts conceived, and intended to be expressed, by the author. As we are in the way of digression, we will go further, and state that the condition of salvation does not depend upon an adherence to generally received views in reference to all collateral questions arising from Biblical interpretation. Latitude and indulgence are rightly conceded in such matters by intelligent thinkers.

What was Adam's color? About this scholars differ. Hebraists tells us that the idea of *redness* or *ruddiness* is contained in the word *Adam*. Eusebius represented him as red; Prichard believed him to be black; Dr. Bachman regarded his color to be "intermediate, between black and white;" Dr. Winchell supposes him to be strongly colored, but not black. None of these high authorities, it will be seen, think that Adam was white. To take a kind of average of opinions, we may say that he was brown. If we are even approx-

imately correct in this, we will not be far from the truth in saying that Noah was of the same color. Postulating the absence of foreign intermixture, and considering the comparative proximity of the garden of Eden to the supposed habitat of Noah at the time of the Flood, where the natural forces operating to modify complexion are uniform, we will be free from very adverse criticism by attributing to Noah the color of those people who inhabit that portion of Asia at this time (which is brown) lighter or darker.

If we assume that as many Adams were originally created as are represented by the cardinal or unmixed colors now existing, we will not meet with the favor of our scientific friends, as not complying with their rules of investigation; and, on the other hand, we may meet with the displeasure of religionists in assuming that which is not plainly taught, if even darkly intimated, in the Bible. So, then, all parties, it would seem, agree as to the unity of the human family, while they may not agree as to the time required and the causes necessary to account for the present differences. The difficulty could be readily obviated by supposing that one of Noah's sons was white, one red, and one black. But this would neither be scientific, historical, Biblical, or natural. It is true that such could have happened by a sort of *lusus naturæ*, but presumptions should not be based upon *bare possibilities*, except in extreme cases.

Excluding, then, special divine agency and the probability of mere freaks of nature, we are to consider the normal conditions and causes by the operations of which the present divergencies may be explained. Prominent among these are climate, food, locality, and intermixture.

As a rule, domesticated animals present every shade and variety of color; and that species or family which are prevented from foreign intermixture preserve their color more uniform than others. The turkey, in its wild and in its domesticated state, affords a good example. The crow is always black. Red birds and blue birds preserve the color indicated by their names. There is more uniformity in the color of wolves than in dogs. Other examples will readily suggest themselves. Whatever other cause or causes may contribute

to this difference, it will be safe to say that, advantage being taken of some normal freak of birth, propagation directed by man will account, in great part, for the variety in domesticated animals and birds. On the other hand, sameness of external conditions and isolation are favorable to permanency of color, and, in all probability, they tend to deepen that already existing.

It is a matter of every-day observation that the quantity, if not the quality, of food modifies the color. Poorly fed white people are generally of a sallow or yellow complexion. Furthermore, persons of in-door occupation, other things being equal, are fairer than those who are subject to the influence of the sun's heat and inclemencies of the weather. There is said to be a marked difference between the color of the crowned heads and their court, in Europe, and that of their subjects.

Some claim that education has an influence in modifying color. While this may not be very patent, it certainly can change the general contour of the face and produce a difference of expression.

The most potent factor of all, by far, in modifying complexion is climate. Now it must be remembered that climate and latitude are not convertible terms, nor that climate and isothermal lines are synonymous. Locality has much to do with it. The quantity and time of rain-fall, the winds and their prevailing direction, the soil (especially its capacity as to absorption and reflection), and many other conditions, perhaps, not perceptible—all enter into the idea of climate.

Dr. Smith says the influence of climate on the human complexion is demonstrated by well-known events within the memory of men. From the Baltic to the Mediterranean, the different latitudes are marked by different shades of color, and in tracing the origin of the fair German, the dark-colored Frenchman, and the swarthy Spaniard. The Georgians and Circassians, the fairest people on the globe, when transferred to Constantinople, acquire a sallow hue, which in their descendants becomes a dark olive. The Jews, who would be supposed to maintain their racial characteristics intact by non-intermarriage with other people, exhibit noticeable

shades of complexion in different climates. Dr. Smyth observes that "every shade of color clothes with its livery the body of the Jew, from the jet black of the Hindoo to the ruddy white of the German. The original inhabitant of Palestine was, doubtless, dusky-skinned and dark-haired, but the cooler sky and more temperate air of Poland and Germany have substituted a fair complexion and light hair. On the other hand, the scorching sun of India has curled and crisped his hair, and blackened his skin. On the Malabar coast, of Hindostan," he continues, "are two colonies of Jews—an old and a young colony—separated by color. The elder colony are black, and the younger comparatively fair, so far as to have obtained the name of 'white Jews.'"

Bishop Heber, in his observations on India, states that it is remarkable to observe how surely all these classes of men—Persians, Greeks, Tartars, Turks, and Arabians—in a few generations, even without intermarriage with the Hindoos, assume the deep olive tint, little less dark than the Negro, which seems natural to the climate. The Portuguese during three hundred years' residence in India have become as black as Kafirs. The hottest portion of the globe, says Dr. Pickering, appears to be about seventeen degrees in width, and extends from the Atlantic to the Ganges. One-third of this tract, perhaps, is inhabited by the white race, although under a physical aspect that would not be recognized by Europeans. The complexion, always dark, is, in frequent instances, sufficiently so to conceal a flush.

These statements amply verify the proposition that a white man can become black. But is the converse true? Can a black man become white? The offspring of mulattoes placed in a favorable climate and in easy circumstances would, no doubt, become white. In exceptional cases, the pigment cells in the skin of the Negro have been known to lose their color by disease or by some abnormal condition, and in this way he has becomes white. But, as a rule, there are no facts with which I am acquainted that would substantiate the affirmative of the proposition in the case of the pure Negro. Ignorance, however, would constitute no valid argument against its possibility. In the absence of positive facts, I substitute three probabilities: (1) That the Negro placed in the most favorable circumstances as to climate, external surroundings, and civilization, would become lighter in color than he is; (2) that climate is more effective in changing color from white to black than in changing black to white; (3) that the Negro, owing to his peculiarly isolated racial growth, his long continued savage life, and his freedom from intermixture with other people, has obtained such a permanency of color that it more stubbornly resists the action and influence of natural forces than the color of those people who, by their migratory habits, have been subjected to a variety of climates.

W. D. McLaughlin.

ART. VIII.—SCIENCE AND REVELATION.

FROM the earliest period of the world's history there has been a constant strife between light and darkness; sometimes one of these appearing to be in the ascendency, and sometimes the other. This has been no more true in the natural than in the spiritual world.

It would seem reasonable that men should always prefer light above darkness. There are many considerations that appeal to their reason in favor of light as far preferable to its absence. But our Saviour said, "Men love darkness rather than light." If we had no knowledge derived from experience influenced only by our reason, we would be astonished at this declaration. Yet the Saviour understood man better than we, with the greatest experience we can enjoy, are able to understand him. The longer we live in the world, the more fully we are impressed with the truth contained in the declaration, "Men love darkness rather than light, because their deeds are evil."

Here we have natural and spiritual darkness presented in their relation to each other. How easy for an observing mind to see that those who love evil are glad to cover their evil natures and their evil doings with thick darkness, that they may escape observation, and that they may enjoy uninterrupted communion with the evil and the blindness of their own choosing! It is natural for such persons to shut their eyes to the idea of accountability. They are not willing to be held responsible for their conduct; they, therefore, persuade themselves that there is no Being who will call them to an account. In doing this they shut off the intellectual light that shines on every side, and reveals to them their dependence and their responsibility. In other words, they endeavor to shut God out of the universe. In their efforts to satisfy their own minds and quiet their own consciences, they are forced to the task of trying to convince others that there is no God to whom they can be held accountable.

But the philosophy used by these lovers of darkness is well

termed "Science falsely so called." In the nature of matter, it seems to us impossible for it to have existed without a Creator. However, I shall not now discuss the question of the eternity of matter. It is true that, in its essence, it eludes our grasp, and every effort to investigate its nature meets with insurmountable difficulties. Yet we can learn something of its properties, and we do not advance far in the study of these till we are compelled to admit that these properties are not a part of the matter itself, but have been superadded. They cannot be as old as matter. Therefore, if matter be eternal, its properties are not eternal. If it be eternal, we must accept one of two hypotheses: the material universe has from eternity passed through a series of cycles, one of which we are now passing through; or for infinite ages matter was in a quiescent state, and at a certain period it began to evolve the forms of being which have since existed. The laws of reasoning will not admit the truth of the former hypothesis, because the human mind cannot conceive of eternal duration being measured by cycles or orderly recurring periods. To believe the second supposition, we must admit that after matter had been inactive for infinite ages, properties were given to it which it did not have before, or else that it was acted on by some power outside of itself; either of which admissions necessitates the presence of a Creator, who either gives to matter new powers by which it can evolve forms of existence which it could not evolve alone or by his own hand molds it into such forms as he pleases. One of these explanations must be given, since there is no other that can be indorsed by an enlightened reason.

It does not matter in our present discussion which view is adopted. We may believe that law has been endowed with all the force necessary to work out the grand results which have followed, or we may claim that the hand of Divinity has ever been present, molding and shaping the destiny of all the successive events of the universe. By one of these means the gaseous chaos of the early existence has been slowly changed through successive epochs until, passing from its nebulous and then from its stellar character, our earth begins its record of geological events.

As men read these records in the rocky tablets of the primitive foundations of our world, some of them think that they need no other record; and assuming that *they only* are able to interpret the language of the rocks, they have endeavored to force them to tell a story in conflict with the record which God has given in unmistakable language directly to man. Thus they hope to convince those who will not do their own thinking that God is not the author of the Bible, and that there is no source of knowledge except their interpretation of the voice of nature. They manifest a determination to drive the Bible and its Author off the witness-stand, interpret nature according to their own unholy ideas, and force every one to accept their perversions of the truth for the truth itself. Nevertheless, men will not all submit to such exclusiveness and *such unreasonable bigotry and priestcraft*; but all over the world we find men examining for themselves, and seeking such thorough knowledge of science as will enable them to do their own translating of the mysterious words of the prehistoric period, and as they read for themselves they find the same story told in the rocks that is told in the Bible. There is no conflict, there is no discrepancy. The latest discoveries of science are throwing a light on the subject that calls forth the greatest wonder from the beholder. Things are recorded in the rocky leaves of the earth's crust that till recently have not been understood, and that most admirably harmonize with the facts recorded in the Bible. And yet when the Bible was written the key to nature had not been discovered, and no human foresight could predict that a book hitherto sealed would yet reveal to the world the same truths that were then being penned by unlearned men. How beautiful now is the coincidence in the testimony coming from these two sources!

When God saw fit to reveal to Moses some of the leading facts of creation, we have no doubt that he showed to him, in visions similar to those seen by John on the Isle of Patmos, the successive stages of this great work. There appears before him, in the first place, the whole scene as it lay before the Almighty immediately after matter had been called into being and its properties had been given to it. It was then

diffused through space, a gaseous and apparently useless substance. Its properties were only beginning to act, and no perceptible change had been produced by them. He records this vision in few words: "In the beginning God created the heaven and the earth." We have no evidence that God, at that moment, revealed to him any more than is contained in this brief sentence, or that he had any fuller understanding of the process of creation than we have to-day. God has generally revealed to his prophets only what was necessary for the purpose of the record then to be made by them. After he had written these words, Moses looks at his picture again, and, lo, it has all passed away, and now another scene appears before him. He knows not how many millions of years have passed between the event of the first scene and those of the second, nor what wonderful forces and manifestations of Divine power have been in operation during this period; or if he does know these things, he fails to write a full record of all that is revealed to him. He now turns his attention to this second scene, and writes: "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." O, what a scene was that! Could mortal eyes bear any more? No time now to study chronology. His soul must have been transported in wonder and ecstacy.

No scientist ever beheld such a glorious light. The forces that are moving the world elude their keenest vision. Their great question is, "What is force?" Moses is the only human being who has ever beheld such a scene; and in describing his vision he writes, "And the Spirit of God moved upon the face of the waters." Something had been producing wonderful changes, and science says these changes had been going on for many millions of years, but what was doing this no scientific tongue can tell. Whether the force at work inhered in matter or was outside and above matter does not appear on the pages of science. Moses, how much thou art favored above other mortals! Thy vision is quickened. How keen thy sight has now become! Over the mighty waste, where other mortal eyes would have seen nothing but chaos and ruin, thou, specially favored by the "King of kings

and Lord of lords," art able to see the real agent in this mighty transformation—not a blind, unintelligent force, but the eternal God himself, as carefully and as diligently at work in the preparation of a home for his people as the kindest husband and father could possibly be in preparing a home for the loved ones of his own household.

But, Moses, you can't always gaze on this scene. It must give place to another. He thinks that no other can compare with this, when, lo, there bursts upon his ear the voice of God, saying, "Let there be light." He looks to see what is to follow, and his already enraptured vision is greeted with a new splendor that covers the whole field of his vision. Then he briefly writes, "And God said, Let there be light, and there was light." The wonder and astonishment wrought on his soul is too great to admit an additional revelation of the immense period of time that has elapsed since he saw the thick darkness spread over the world, and he only knows that nature is diligently obeying the behests of Deity, and that the Spirit of God is slowly bringing order out of chaos, garnishing and beautifying the world to prepare it for the home of the being who is afterward to come on the stage of action. Moses proceeds to make other records; and ere this vision passes from his view he writes, "And the evening and the morning were the first day." No wonder he makes such a record, for he had seen the darkness of night and gloom fade away and melt into the golden light of day, and he faithfully describes the vision as it had appeared to him.

We have now passed through the period that science tells us precedes the dawn of geologic history, and have also passed through the first great geologic age. Thus far we find a beautiful coincidence between this record and that made by Moses. Far on in the geological development of the crust of the earth, another scene is revealed to Moses. He now beholds the dark clouds, which rested before on the very face of the earth, rise up from the surface; but, still dense and compact, they shut out the view of sun, moon, and stars. This statement fully agrees with the record of science on the subject; and here both accounts close the events of the second day. Then comes the Azoic age of geology, in which

the ocean is formed and the first germs of life appear; and the vision seen by Moses exactly agrees with these facts.

Still, no lapse of time is made known to Moses, except by the term day. This could not be a measured period, as there was no visible object by which time could be measured. It can only be interpreted, in a geological sense, including a long period, and extending from one of those great revolutions in nature, known to the geologist, to another.

In the vision shown to Moses dark clouds shut out the light of the sun in its brilliancy, and yet admit a faint light, such as now finds its way through the dense clouds. When the vision of the fourth day is manifested to him, he sees a wonderful change. In the long period that has elapsed the heat of the earth has so far radiated into space that the clouds are not so dense and unbroken as in the former period; but now here and there are openings in these clouds, and Moses sees the sunbeam irradiating the earth, while a brilliant view of moon and stars appears on the other side of the earth. This geologic age seems to have been a very long one, and most remarkable changes and wonderful formations take place in the crust of the earth. But at the close of the fourth day, we have the same record, in all essential features, made by the hand of science and by the hand of Moses. Thus, through all the geologic ages there seems to be a beautiful correspondence between the periods of time called Azoic, Paleozic, Mesozoic, and Cenozoic, and the third, fourth, fifth, and sixth days of creation.

Last of all, according to both records, man appears on the stage of action—the earth, in its mighty transformations, having passed just far enough in its journey toward perfection to become a fit probationary habitation for such a being as now comes into full possession of its priviliges and blessings.

Here I wish to say that it is useless to attempt to measure time by the records of geology. We can determine the order of events, but not their duration. Too many failures have already been made in this effort. They only bring ridicule on their authors. Chronology must be sought from other sources.

Science teaches that fires are now pent up in the earth

that are struggling to escape, and that it is only a question of time when they may burst forth in all their fury, unless restrained by some power out of and above nature. It shows us, too, that many of the chemical compounds in the world are held together by slight affinities, and they may be easily dissolved and recombined in different compounds. It is not only possible, but highly probable, that when such a convulsion in nature shall come, many of the forms in which we now see matter may pass away, and new forms appear. The elements that compose water and air, in the latter case held together by very weak forces, may be combined in other forms; and thus after such conflagration nature may put on an entirely different dress. Moreover, the constant progress toward perfection heretofore indicates that the coming change will be the better, and that the earth will come out of this baptism of fire purified and better fitted for the home of the good and the holy. These indications in nature have only recently been ascertained. We read in the writings of an old author, who knew not the facts of science, but only wrote as he was moved by the Holy Spirit, these words: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "But the day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The same writer says: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

While we find such striking coincidences as these in the teachings of revelation and of science, we should never talk of conflict, or of disbelieving one because we cannot read the same record in both. As science becomes more fully developed, we shall understand it better, and shall more clearly see the overwhelming evidence that the same Being has presided over the writing of both records.

W. O. H. PERRY.

ART. IX.—THE GREAT LABORATORY OF SOCIETY —THE FAMILY.

I AM persuaded that too little is said and written of the importance of this Heaven-ordained institution. I say Heaven-ordained, for no one can doubt that this little government is in the order of nature directly, and we Christians firmly believe that the Almighty Father of our race organized it.

In all countries and among all peoples, whether savage or civilized, the family exists. There are republics, and despotisms, and mild monarchies to govern tribes and nations, but within all these the family government prevails unmolested. Republics become empires, and monarchies are overthrown and republics established in their stead; but amid all these changes and great upheavals the family remains the same. Laws are passed by Parliaments and Legislatures, and decrees issued by princes to control and direct individuals, but never do these statutes undertake to destroy the family. So universal is its immunity from interference that it may be said to exist by a sort of *jus gentium*. It seems as though the great Author of men and worlds had laid his restraining hand on principalities and Parliaments, saying, "You may form what governments you like for nations, but touch not the family, for it is of my own ordaining." And this is well, because the families are the constitutent elements of the State as well as its foundation.

Seeing the wonderful liberty this little government enjoys, we shall further see its momentous responsibility and importance. As the materials in the edifice will afford strength or weakness to the building, so the durability, purity, virtue, and value of all society and every government will depend upon the quality of the families of which it is composed; because only from families come individuals, and an aggregation of individuals make society and governments. Is it not true, then, that the family is the great laboratory?

The family is small. It is within one curtilage. Its members are under one roof. The laws of this government are

easily promulgated, and they may be readily repeated and as often as necessity may require. The association of the members is constant and intimate. The confidence, as well as the affection, is such as exists nowhere else on earth. The authority of the parents is undisputed. Their jurisdiction is exclusive, and from their judgments there is no appeal. Of course, we are assuming that the parents violate none of the criminal laws of the State.

The parents have this extraordinary advantage and great power over their offspring at a period of incalculable importance. And I hesitate not to say that their highest duty before God and the world is the proper care, culture, and training of their children. The natural and undying affection which is implanted in our hearts toward our little ones will secure them against physical want and suffering. Alas, for the children, and, alas, for the world, many parents care to go but little further. The brute will provide for its young. Are we but brutes? We act no better part if we look only to the food, and clothing, and bodily comfort of our progeny.

Every parent has upon him the responsibility of the intellectual and moral welfare of his children. By as much as the immortal mind is superior to the mortal body, by so much is the duty of providing for the wants of the one greater than the other. How careful is the mother to see that improper food shall not be given to her child! How watchful that the little one taking its first steps shall not fall into the fire or down the stairway! How she will labor till late in the night to provide suitable and comely garments! How she will wrap it with woolens, and furs if need be, to protect it against the cold winds! All this is right. But still more care, more watchfulness, more pains, more effort, should be bestowed upon the disposition, temper, mind, and soul of the child. It is impossible for parents to escape their accountability in this regard. Society, governments among men, and God himself will require these things of them. If all parents would always use even the same energy and care to produce in their children wholesome morals that they do to bring about healthy bodies, what a vast change would be wrought in society even in one generation!

So much depends on the proper attention of the parents that it may be truthfully asserted that at their door lie the sins, to a great extent, of the drunkenness, fraud, lying, and violence with which the country abounds. As a rule, the child becomes the man that his father and mother make him. The flour which we make into bread is good or bad, according to the care and diligence of the miller who made it. If he failed in any part of his duty while it was in the process of making, whether that failure were mere neglect or wilfulness, the bread is injured or, it may be, ruined. So with every other manufactured article. As the potter can give any shape to the future vessel while the clay is yet soft, so, as a general rule, the parent can produce any kind of character he may choose, depending on the manner in which he manipulates the tender material in its formative period. Wherever we may open our eyes we see abundant evidences of the truth of this proposition. History abounds with instances in point.

I have in my hands a book on "Character," by Samuel Smiles, from which I desire to present a few extracts pertinent to the subject I have undertaken. In these the writer states the special influence of the mother.

"While homes," says the author, "which are the nurseries of character, may be the best schools, they may be also the worst. Between childhood and manhood how incalculable the mischief which ignorance in the home has the power to cause! Between the drawing of the first breath and the last how vast is the moral suffering and disease occasioned by incompetent mothers and nurses! Commit a child to the care of a worthless, ignorant woman, and no culture in after life will remedy the evil you have done. Let the mother be idle, vicious, and a slattern; let her home be pervaded by caviling, petulance, and discontent, and it will become a dwelling of misery—a place to fly from rather than to fly to; and the children whose misfortune it is to be brought up there will be morally dwarfed and deformed—the cause of misery to themselves and to others."

Quoting from Joseph de Maistre, the same author continues, speaking of mothers, "They have written no 'Iliad,' nor

'Jerusalem Delivered,' nor 'Hamlet,' nor 'Paradise Lost'; they have designed no Church of St. Peter, composed no 'Messiah,' carved no 'Apollo Belvedere,' painted no 'Last Judgment;' they have invented neither algebra, nor telescopes, nor steam engines: but they have done something far better and greater than all this, for it is at their knees that upright and virtuous men and women have been trained—the most excellent productions in the world."

That is beautifully said, and is a deserving tribute to that most potent factor in the creation of character—the mother. The influence which the mother of our own Washington had upon him is well known. He was left without a father at the age of eleven years, and on that noble woman, his mother, was devolved the duty of giving tone and turn to the great character which has been the admiration of the whole world, and will be as long as history shall be read. To these same ennobling and precious home influences are referable the characters and achievements of Napoleon, Wellington, John Newton, and Cromwell. The same is true of Lord Chancellors Bacon, Erskine, and Brougham, and of Canning, Curran, and President Adams—of Paley and Wesley.

Mr. Smiles, narrating the circumstance that John Quincy Adams delivered an address before a Boston audience, on one occasion quotes him as saying: "As a child, I enjoyed the greatest blessing that can be bestowed on man—that of a mother who was anxious and capable to form the characters of her children rightly. From her I derived whatever instruction (religious, especially, and moral) has pervaded a long life. I will not say perfectly, or as it ought to be; but I will say, because it is only justice to the memory of her I revere, that in the course of that life, whatever imperfection there has been, or deviation from what she taught me, the fault is mine, and not hers." And thus I might proceed to fill a volume drawn from the biographies of great men, all going to show that they received their bent, their impulse upward, in the early years of life and in the sacred family circle.

On the other hand, it is equally true that the men who have cursed and disgusted society and disgraced the image

of God have received their bad impressions, have taken the first steps down the declivity, directly under the home roof. It would be cruel to say that it is, ordinarily, the wish of any parent that the child of love should become a bad man and a monster. Such is rarely the case. The great evil is generally the result of inattention, failure, neglect. It is a sin of omission, but none the less a sin on that account. Negligence is often a crime. The negligence of the dispatcher to announce to the trains on his road the proper time for stopping and running often results in the most terrible destruction of life and property, for which he is accountable criminally. Our failure to pay our taxes will result in a sale of our property and, it may be, in the loss of a home. And those who merely neglect the "great salvation" provided in the gospel for sinful men will lose a home of infinitely more importance. So that it is no extenuation of the crime to say that it is a mere want of action, a mere negligence, for it is not so regarded in the laws of men or in the laws of God.

If any one should ask me, "How shall I make a child good, so that he may become a good man?" I would answer by saying, First be good yourself. This is, no doubt, the most important of all influences in the family—parental example. The child is an apprentice in the art of life. He will learn, and learns more from example than he does from precept. His trusting heart and credulous mind cannot be convinced that any thing is wrong which he sees his parents do. On the contrary, he thinks it is right. Would a master workman training his apprentice give him for imitation a wretched, faulty, disjointed pattern, and direct him, by looking at that, to produce a perfect specimen of the particular art? How absurd! He would rather supply him with the best, even a perfect pattern. Would the school master, teaching his pupil to write, give him an awkward scrawl for a copy? The learner would surely imitate it. In the family, the very young child is helpless in this regard. He sees no one else, scarcely, and is shut up to an observation and a consequent imitation of the conduct of his parents. How careful, how circumspect should parents be at all times! for the counterpart of their words and actions will be as inevitably

reproduced in the lives of their children as are the physical features of the one stamped upon the countenances of the others.

In the next place, I would say, to make a good child, exercise the greatest watchfulness, in correcting natural evil tendencies, and in stimulating the little one to do right because it is right. A great statesman has said, "The price of liberty is eternal vigilance." Most emphatically can this sentiment be applied to the conduct of parents. The price of a good child is a pure example, self-denial, suffering, watchfulness—more, eternal vigilance. This involves, of course, an humble trust in God, and much earnest and tearful supplication.

Now, if one should ask me how to make a child who will become, when grown, a pest and a nuisance to society, I would answer: First, set a bad example. He will follow it. If you drink whisky, so will he. If you swear, he will also. If you lie, and cheat, and abuse, and slander the neighbors, your child will. If the parent withdraws from all that is good and associates with the bad, so will the child.

In the next place, to secure a bad child, and ultimately a bad citizen, let him alone—I say, only let him alone. Let him have his own sweet will about every thing. Never "cross" him. Never restrain him. Never instruct him in his duty. Let him go when, where, and with whom he may choose. When the teacher corrects him, denounce the teacher; when the preacher chides him, ridicule the preacher; when the neighbors report him, abuse the neighbors. If this course does not succeed in making the child bad and the future man a monster, then there is nothing in human observation and experience.

But the subject grows upon me until I am dismayed at its proportions and its infinite consequence. To complete it would take a book, and to do it justice would require a pen of inspiration.

N. GREEN.

ART. X.—LITERARY NOTICES.

THE BEGINNINGS OF HISTORY ACCORDING TO THE BIBLE AND THE TRADITIONS OF ORIENTAL PEOPLES, From the Creation of Man to the Deluge, by Francis Lenormaut, Professor of Archæology at the National Library of France, etc., etc. [Translated from the second French edition.] With an Introduction by Francis Brown, Associate Professor in Biblical Philology, Union Theological Seminary. New York: Charles Scribner's Sons.

This is an interesting and rather curious book. This is a day of search after the remains of antiquity, and it may be said in this there is a search after truth, whether it be in the interest of science or religion. So the busy press is daily giving us some new discovery and additional light from the traveler, excavator, decipherer, or historian. To all these who are faithful to the work in which they are engaged, should be given the warmest support and encouragement.

From what we learn of him, our author is eminently fitted for the difficult task which he undertook, and as nearly as we can judge, he has accomplished it well.

In an introduction, the translator says:

"The distinguished scholar, one of whose maturest works is now offered to English readers, is well fitted, both by early training and by later studies, to secure attention to whatever he may write. His father, Charles Lanormaut, was an accomplished student and professor of archæology, and he himself found his native enthusiasm directed into similar channels when he was little more than a boy. . . . . After growing thoroughly familiar with classical antiquities, he was ready, when the science of Assyriolgy began to attract general attention, to throw himself eagerly into this new department, and soon took his place among the leading Assyriologists. . . . . With immense industry and patience the author has collected material from all available quarters, and arranged them for purposes of proof or illustration. To a specialist even, and particularly to the student of Assyriology, there cannot fail to be much that is instructive in the facts or their

grouping, and the general reader of intelligence will find a mine of information in regard to the early traditions of all the great peoples of the earth, as far as these can be brought into connection, whether organic or merely formal, with the beginning of the Hebrew record. These characteristics give the book its lasting value."

From the preface by the author we note the following:

"I am a Christian, and just now, when my belief may be a cause for reprobation, I am more than ever desirous to proclaim it emphatically. But at the same time I am a scholar, and as such I do not recognize both a Christian science and a science of free thought. I acknowledge one science only, needing no qualifying epithet, which leaves theological questions on one side, as foreign to its domain, and accepts all investigators, working in good faith, whatever their religious convictions, as equally its servants. This Science it is to which I have devoted my life, and I should think I had failed in a sacred, conscientious duty if, influenced by any prepossession of another order, however worthy of respect it might be, I should hesitate to tell the truth in all sincerity and simplicity, as I believe myself to have apprehended it. My faith rests upon too solid a foundation to be timid, and should I happen in the course of my researches to encounter an apparent antinomy between science and religion, I should not for a moment dream of understanding or concealing it. I should boldly put forth the two contrary statements, certain beforehand that a day will come when they will attain a harmony which I should not have been skillful enough to discover. But I must add, in all sincerity, that never yet in the course of a career which already reaches a quarter of a century given to study, have I come face to face with a genuine conflict between science and religion. As far as I am concerned, the two domains are absolutely distinct and not exposed to collision. There can be no quarrel between them, unless one encroach improperly upon the territory of the other. Their truths are of a different order; they coëxist without contradiction, and I shall never consent to sacrifice one set to the other, for I shall never find it necessary to attempt it."

We would like to give other extracts from the preface, and especially from the body of the book, but space will not allow. The lengthy quotation we have given is not only to show the character of the book, but also because we approve the sentiment, and wish to give our readers the benefit.

The work begins, of course, with the Bible account, and gives twelve chapters. Next, comparative study of the biblical account and of parallel traditions. Chapter I. The Creation of Man; II. The First Sin; III. The Kerubim and the Revolting Sword; IV. The Fratricide and the Foundation of the First City; V. The Shethites and Quainites; VI. The Ten Antediluvian Patriarchs: VII. The Children of God and the Daughters of Men; VIII. The Deluge. There are also Appendices: I. The Cosmogonig Accounts of the Chaldeans, Babylonians, Assyrians, and Phœnicians; II. Antediluvian Divine Revelations among the Chaldeans; III. Classic Texts Relating to the Astronomical System of the Chaldeans; IV. Tables of the Chaldeo-Assyrian Calendar and other Semitic Calendars; V. The Chaldean Account of the Deluge, Transcription of the Text with Interlinear Translation.

From the foregoing the reader will see that our book covers a wide and peculiarly interesting field. Our author has *dug up* and brought to light many old (*new*) things, and presented them in a scholarly and pleasant manner.

We might add much to this already lengthy notice that would be interesting to the reader and *just* to the labors of Prof. Lenormaut, but we close offering him our thanks for giving to the public the benefit of his researches, and to the translators and editors for giving it to the English reader.

K.

ZOÖLOGICAL SKETCHES: A Contribution to the Out-door Study of Natura History, by Felix L. Oswald, with thirty-six illustrations by Hermannl Faber. Philadelphia: J. B. Lippincott & Co. 1883.

This is a well-written volume of sketches of animal life. It contains a great deal of valuable information, and the excellent style in which it is written makes it highly interesting and readable. The author's descriptions are admirable, and the reader almost imagines he is passing through

his scenes with him. The publishers have left nothing to be desired. H.

COREA.—We have received from the house of Charles Scribner's Sons, New York, a work of great merit called, Corea, or the Hermit Land, by William Elliot Griffis, late of the Imperial University of Tokio, Japan, author of "The Mikado's Empire." The work is divided into three parts: Ancient and Mediæval History, Political and Social Corea, and Modern and Recent History. The author dedicates the book as follows; "To all Corean Patriots: who seek by the aid of science, truth, and pure religion, to enlighten themselves and their fellow-countrymen, to rid their land of superstition, bigotry, despotism, and priestcraft—both native and foreign—and to preserve the integrity, independence, and honor of their country; this unworthy sketch of their past history and present condition is dedicated."

The author gives us quite an interesting preface, most of which we would like to quote, if our space would allow.

Part I., or "Ancient and Mediæval History" of Corea, has 22 chapters; Part II., or "Political and Social Corea," 38 chapters; and Part III., or "Modern and Recent History" of Corea, 48 chapters; making 108 chapters in all. In addition, there is an Appendix, devoted to the "Corean language," "measures, weights, money, time, calculation," and "Cartography." The work has more than 20 illustrations and more than 25 maps and *plans*, beside a general map of Corea, at the end of the volume.

Nothing was known in Europe of this old country until the sixteenth century, and not much, especially of its people, is known now. It was thought for a long time that it was an island, perhaps because of the isolation of its inhabitants. Our author says "that the first notice of Corea in western books or writings occurs in the works of Khodadbah, an Arab geographer of the ninth century, in his 'Book of Roads and Provinces.' He is thus quoted by Richthofrer in his work on China: 'What lies on the other side of China is unknown land. But high mountains rise up densely across from Kantu. These lie over in the land

of Sila, which is rich in gold. Mussulmans who visit this country often allow themselves through the advantages of the same to be induced to settle here. They export from thence ginseng, deerhorn, aloes, camphor, nails, saddles, porcelain, satin, cinnamon, and ginger.'"

From the description we get from our author, the peninsular, with its outlying islands, "is nearly equal in size to Minnesota or to Great Britain." Its area is between 80,000 and 90,000 square miles. "Its coast line measures 1,740 miles." In general shape and relative position to the Asian continent it resembles Florida. "It hangs down between the Middle Kingdom and the Sunrise Land, separating the Sea of Japan and the Yellow sea, between the thirty-fourth and forty-third parallels of North latitude. In its general configuration, when looked at from the westward on a good map, especially the magnificent one made by the Japanese War Department, Chō-sen (Corea) resembles the out-spread wings of a headless butterfly, the lobes of the wings being toward China and the tops toward Japan." It seems that Corea is to China something like what Ireland is to England; the language, however, resembles the Japanese more than the Chinese, though different from both. On this subject our author says: "Although the Chinese language, writing, and literature form the basis of education and culture in Chō-sen, yet the native language is distinct in germs and structure from the Chinese, having little in common with it. The latter is monosyllabic while the Corean is polysyllabic, as is the Japanese, which the Corean closely resembles. No other language is so nearly affiliated with the Japanese as the Corean. Both are of the 'aggluti-native' type, using that term in a general and not too strict sense. There are few true inflections, and the attempt to reduce the verbal forms to the classifications suited to the Indo-European languages is the source of much confusion in the grammars and dictionaries which Europeans have thus far attempted to make."

A few years ago the population was estimated at about 10,000,000 inhabitants. They claim a very old civilization, as old as China itself. Our author says, "Corea is inhabited by a race that is not aboriginal. The present occupiers of

the land drove out or conquered the people whom they found upon it. They are descendants of a stock whose ancestral seats are beyond those ever white mountains which buttress the Northern frontier." It seems their religion is a kind of corrupted Booddhism, but many have been converted to Christianity by the Roman Catholics.

The condition of woman in this Chō-sen (Morning Calm) country is deplorable indeed. She has no name, and in the estimation of Coreans, no soul, and consequently no moral standing or place. She is estimated as property, and held and treated as such, except in certain rules of etiquette, which are of little value to her.

This unknown people cannot much longer remain isolated and hidden away from the world. They cannot long remain a hermit-nation. She is now opening to the world, and a pure Christianity and the commerce of the world will enter and elevate her people and liberate her enslaved women.

We give this extended notice of this book and of this mysterious people, because of the special interest that all Cumberland Presbyterians will feel in the subject. Corea's peculiar relations to Japan make the latter a good base of missionary operations in christianizing this people. The interest we feel in Japan will naturally extend across the narrow channel to Corea. Corea claims that she gave Japan her civilization. In return, may not Japan give Corea a better civilization—a Bible, a Redeemer, and a home of the soul?

K.

WHAT IS PRESBYTERIAN LAW AS DEFINED BY THE CHURCH COURTS, by the Rev. J. Aspinwall Hodge, D.D. Presbyterian Board of Publication, Philadelphia. 1882.

This is a work of great merit and just such a one as we have for a long time hoped to see. The young minister just entering upon his duties as pastor and moderator of the session; the elder, charged as he is with the oversight, instruction, and visitations of the congregation; the deacon, in the proper discharge of his office of superintending and controling the temporal affairs of the church; the layman, in the discharge of his not less important duties of maintaining the church and giving obedience to its laws, as well as for the

proper understanding of his rights and privileges; all these stand in need of ready and authoritative answers to questions that constantly arise in the ordinary church work. To the experienced minister or ruling elder who has been forced to make the law of the Church his special study, these questions present less difficulty, for he has had the opportunity to inform himself by studying the canons and the interpretations and decisions of the highest judicatory, as well as by actual experience in ruling. But the inexperienced officer or layman, just entering upon his duties, often meets with great difficulty and embarrassment in determining which should be his course in a particular case involving the rights of the church or an individual member. We apprehend that this is due in a great measure to the fact that too little importance is given to the instruction of the young men of the Church in its laws, as well as to the fact that the body of Presbyterian law has never been reduced to a convenient, tangible shape, in the form of a text-book which could be used for the purpose of instruction, or to which easy reference could be made to settle doubtful questions. Scattered as it is throughout the Scriptures, the books of order and discipline and the minutes of the General Assembly or the digest, it is not a matter of surprise that many of our ministers even, absorbed as they frequently are by the labors of pulpit preparation, should be tempted to neglect it and gradually learn to look upon it as of minor importance. The author has sought to remove this difficulty by giving us, what the title implies, a succinct statement of Presbyterian law in tangible form, furnishing an answer to almost any question that will ordinarily arise. And he does this as well in matters that should be common knowledge among all intelligent Presbyterians, as in those with which only the best informed ecclesiastical lawyer is acquainted. It is not a statement of the author's views: it is an authoritative statement of "Presbyterian Law as defined by our Church Courts," the foot-notes furnishing the sources of the writer's information, to which the reader may refer if he chooses to test the accuracy of the text. The author has adopted the style of putting questions clearly and distinctly, and following them with the answers

couched in language as brief as the nature of the case will admit, so that the work is in the form of a catechism rather than a running commentary. It is, therefore, well adapted to the purpose for which the author designed it, viz., to aid the officers and members of the Church in getting at what is the law. It is well suited to be used as a text-book in a Sunday-school class on church polity, or to be read by all classes of Presbyterians who desire to be well acquainted with the distinctive characteristics of their own Church. It might very well be used in our theological seminaries also, where much less attention is given to this branch by our young ministers in their preparation than the character of the high office which they will presently fill should allow. The miscellaneous reader would feel that he had not lost the time spent in its careful perusal.

The mechanical execution of the work is good. It contains 518 pages, printed on good, strong paper, in large, clear type, and is well and neatly bound. It deserves a place in every Presbyterian library, and we heartily commend it to all who would be "more loyal and efficient Presbyterians," zealous to do all things in order, giving offense to none.

T. B.

DEVELOPMENT OF ENGLISH LITERATURE AND LANGUAGE, by Alfred H. Welsh, A.M. Two Volumes, Crown Octavo, 1,100 pages. Chicago: S. C. Griggs & Co. 1882.

The author, though comparatively unknown, has written a book that "will gain money for the Sosii, will cross the sea," and will acquire for him a lasting reputation, for he has certainly attained the Horatian standard of excellence—he has associated the useful with the agreeable. The whole time which the subject embraces is divided into ten periods, to-wit: 1. Formative Period, including forming of the people, forming of the language, and forming of the literature; 2. Initiative Period; 3. Retrogressive Period; 4. First Creative Period; 5. Philosophic Period; 6. First Transition Period; 7. Critical Period—first phase, second phase; 8. Second Transition Period; 9. Second Creative Period; 10. Diffusive Period. To each period is prefixed a concise statement of the state of politics, society, and religion, so that the reader has an intelligent understanding of the varied influences that coöperate to modify or give direction to the thought and style of the writer. We can thus examine the productions of an author in the light of contemporaneous events, and rightly attribute the due meed of praise to the "native genius" and to the influence of the age in which he lived.

We give an analysis of the last or Diffusive Period: Politics—The victories of peace, society, the onward battle, religion, expansion, diffusion. Poetry—Modern aspects, Hunt, Hood, Landor, the Brownings, Lytton, Arnold, Swinburne, Dana, Percival, Halleck, Willis, Poe, Bryant, Holmes, Lowell, Whittier; the drama: its decline. Prose—Increase of the periodical, sway of the essay; Criticism: Arnold, Froude, Ruskin, Whipple, Thoreau; the Novel: Bulwer, Thackeray, Mrs. Stowe; History: Froude, Buckle, Lecky, Bancroft, Motley, Draper; Theology, Skepticism: Mill, Lecky, Emerson, Earnest; unbelief, tolerent faith, ethics, prevalence of utilitarianism, science—experimental; Evolution: Darwin, Tyndall, Bain, Huxley; philosphy—empirical. Representative Authors—Dickens, Carlyle, George Eliot, Tennyson, Hawthorne, Longfellow, Emerson.

Type and binding, good; plan, unique; style, flowing and elevated; and the criticisms, in the main, just.

Upon the whole, it is highly creditable to American scholarship, and we predict that it will occupy the rank in its line, as does Webster's Dictionary in the department of lexicography.

M.

GEOMETRY AND FAITH, a Supplement to the Ninth Bridgewater Treatise, by Thomas Hill, D.D. Third Edition, greatly enlarged. Boston: Lee & Shepard, Publishers. 1882. Price, $1.25.

Dr. Hill is distinguished both as a mathematician and a preacher. The book before us is already well known to the public, and we are glad to welcome a new edition. We commend the publishers for the inimitable manner in which they have done their part. We have in the book a most interesting series of short essays showing some of the rela-

tions of mathematics to revealed religion. It is pervaded by a spirit of conservatism and broadness of thought which shows that the author has a deep and comprehensive idea of the present state of human knowledge. It has an important bearing upon the modern doctrine of evolution, and is altogether a most valuable book. H.

POLITICAL HISTORY OF RECENT TIMES, by Wilhelm Müller, Professor in Tübingen. Translated by the Rev. John P. Peters, Ph.D. New York: Harper & Bros. 1882.

The time embraced in this history extends from the year 1815 to 1882. The theme is a fruitful one, but such facts only are given that the American reader mainly cares to know. It is devoted principally to Continental history, two sections being given to England and one to South America. The whole time is divided into six periods, "and the development of each nation is kept distinct, yet easily brought into relation with that of every other."

To those who are curious to know something of the policies, fantasies, and *coup d' etats* of the leading diplomatists of the nineteenth century, such as Metternich, Chateaubraind, Thiers, Gortchakoff, Disraeli, Bismarck, and others, this book will be interesting. All who fail to read the columns of newspapers devoted to "foreign intelligence," because they do not understand the political relations and complexions of European countries, will be amply repaid by a perusal of this book, and they will doubtless read the hitherto neglected columns with zest and profit. The subject matter is of itself interesting, the style is clear and sufficiently animated to keep alive the interest of the reader, and the diction indicates that the author and the translator are at home in this department of literature. M.

MYSTERIES OF GODLINESS.—We have received from the house of J. B. Lippincott & Co., Philadelphia, a very readable little book with the above title. It is written by Horatio G. Kern. We learn from the preface that the author is a layman, and as such presents his understanding of the teachings of the Bible upon the difficult questions which have agitated the minds of the great scholars of the world in all

the different ages of the Christian Church. But why may he not? He certainly has given these grave topics careful study, and in most of what he says he will find general agreement among Christians. He has presented very little that is new, but has clothed his thoughts in chaste, easy language that will be acceptable to the general reader. The book is full of sound religious thought, and breathes the pure spirit of the Christian. We bespeak for it a career of usefulness. K.

SCIENCE AND SENTIMENT, With Other Papers, Chiefly Philosophical, by Noah Porter, D.D., LL.D., President of Yale College. New York: Charles Scriber's Sons. 1882.

This is a volume of 506 pages, published in Scribners' best style. It contains a series of lectures and essays which have been elsewhere published, but are now collected together into a volume of great importance. The themes discussed are philosophical in their nature, but the popular and simple manner in which they are treated make them readily intelligible to the average reader. The distinguished author treats his subjects in his usual admirable manner. His themes are live questions of the day—questions which are giving birth to a new era in human thought. A few years ago it seemed as if the nature-philosopher, as the German calls him, was about to triumph, and that cold science was to be placed upon the throne of the universe, while sentiment was to be relegated to a station among the dead divinities of past ages. Sentiment, religion, and moral responsibility have reasserted themselves, and the scientific world itself is now rapidly assuming a very healthy state of mind. A perusal of this book will have a great tendency to satisfy the minds of those who are in doubt about these questions.

The following is the table of contents: 1. Science and sentiment. 2. The science of nature *versus* the science of man. A plea for the science of man. 3. What we mean by Christian philosophy. 4. The autobiography of John Stuart Mill. 5. John Stuart Mill as a philosopher. 6. John Stuart Mill as a theologian. 7. Prof. Tyndall's last deliverance. 8. Physiological metaphysics, or the apotheosis of science by suicide. A philosophical meditation. 9. Force, law, and design. A philosophical study for non-philosophical readers. 10. Prof.

Huxley's exposition of Hume's philosophy. 11. The newest atheism: its *enfant terrible*. 12. Herbert Spencer's theory of sociology: a critical essay. 13. The Kantian centennial. 14. The collapse of faith.

The last chapter is one of peculiar interest. We wish that every preacher in the land could read it. There is by far too much injudicious defending of Christianity against imaginary foes. We quote the author's closing words: "The real weakness of the Christian cause, as it is often defended, lies in the ignorance on the part of its friends of the real strength of the arguments by which it stands. While the defenders of the Christian faith, as we have argued, have no cause for fear, or even misgiving, they have no occasion for bravado. The frequency with which these obvious precepts of wisdom have been disregarded gives point and emphasis to the remark that one of the most convincing proofs of the divine authority of Christianity is the fact that it has survived so long in spite of its defenders."

H.

LOGIC AND LIFE is a neat little volume of sermons by Rev. H. S. Holland, M.A., of Christ Church, Oxford, published by Charles Scribner's Sons, New York. There are twenty sermons in this book, all showing thoughtful study and careful preparation, but like too many sermons of the day, they exhibit more of human learning than divine teaching—more of secular than Bible knowledge. It is true, however, and a hopeful sign, that the preaching of the Word is becoming more and more expository and less textual. "Preach the *Word*," is the command. Mr. Holland's book of sermons may be read with profit and pleasure by all lovers of good English literature, and we therefore commend the book to our readers.

As a sample of the author's style, we take the following from his sermon on the "Spiritual Eye:"

"We ministers of God have got to strive to make our entry sure and easy into the spiritual life of others; we are ambassadors of its spiritual Chief: we are to emphasize before men the reality of this world they live in, and yet so terribly forget; and if so, if we are to impress men with the reality of our embassy, we must be sure of our credentials; we must be ready to show them clearly and unhesitatingly, with unmistakable assurance of faith. The ease of our entry into men's souls must obviously depend on this clearness; and this clearness, dear brethren, can only be the outcome of our own intensity of living faith in our mission—faith in the reality of the spirit world with which we deal. This faith must be to us ministers at least, no casual garment, kept hidden for Sundays and church, or hurried on suddenly at the call to a death-bed. The ministry requires that we should be sure of our ground; we must know well what we are at, whence we come, with what power, with what support; we must be continually testing our contact with the life of God. Our witness, my brethren, before men depends for its power on the clearness and force of our own inward vision. A life of unbroken communion with him whose sacraments we serve, with him who is to us as real and living as father or mother or sister or brother; whose love is as dear and familiar as the sense of home, and at whose table we feed, with awe and humility, and yet without constraint."

From his sermon on "Sheep and Shepherd" we take this:

"My brothers, we have a harder task than the beasts that perish. We have to develop individually, we have each one of us to put out the strong energy of personal will, the force of an inquisitive reason; we are bound hand and foot to this task, and I want to stir you this morning, if by God's grace I may, to realize the necessity laid upon every one of us, as he passes up out of youth into manhood, the tremendous and inevitable necessity to put forth the highest powers that are in us to their fullest and noblest use. And it is just because this is so, just because no one of us may sit still and idly toy with life, just because no one of us can, with impunity, delay long to move upward and work onward, that I bring before you the need of your recognizing, as the ground of all aspiration, the reality of a world beyond and above your own, towards which you are to move, under the attractive and prevailing power of which you are to grow."

From these extracts you will perceive that the book is worthy a careful perusal.

R.

THE INTERNATIONAL REVISION COMMENTARY ON THE NEW TESTAMENT, Based upon the Revised Version of 1881. By English and American Scholars and Members of the Revision Committee. Edited by Philip Schaff, D.D., LL.D. Vol. III., The Gospel According to Luke, by Prof. M. B. Biddle; and Vol. V., The Acts of the Apostles, explained by J. S. Howson, D.D., Dean of Chester, and H. D. M. Spence, M.A., Vicar and Rural Dean of St. Pancras, London. New York: Charles Scribner's Sons. 1882.

These two volumes are an abridgement and an adaptation to the Version of 1881 of the Illustrated Popular Commentary edited by Dr. Schaff. Each volume, however, is an independent and complete Commentary. In addition to the Practical Notes and Textual Comments, they have valuable special introductions and several excurseses on obscure questions. Volumes I. and II. of the series have already appeared, and have been noticed in this Quarterly. They fall somewhat behind the two now before us, though they are all valuable contributions to the study of the New Testament, and contain the latest and most authoritative results of sound Biblical investigation.

F.

A CRITICAL GREEK AND ENGLISH CONCORDANCE OF THE NEW TESTAMENT, prepared by Charles F. Hudson, under the direction of Horace L. Hastings, Editor of the "The Christian." Revised and completed by Ezra Abbott, D.D., LL.D., Professor of New Testament Criticism and Interpretation in the Divinity School of Howard University. To which is added Greenfield's Greek and English Lexicon. Boston: H. L. Hastings, 47 Cornhill; London: S. Bagster & Sons, 15 Paternoster Row.

To every Bible student a Concordance of the Scriptures is indispensable. This convenience is so universally felt that Cruden's English Concordance is almost an inseparable companion of the English Bible. What Bible reader—and who in this country is not a Bible reader—has not many a time, in his heart, thanked Cruden for his great, correct, and complete work, and felt like falling on his knees and thanking God for such a man?

To the student of the Scriptures in other languages the same want is felt. In the study of the Hebrew and Greek Scriptures, a Hebrew and English Concordance and a Greek and English Concordance are indispensable helps. In these days of rapid thought and of rapid work, the student in these languages cannot get on without them, especially if his work is Biblical. To meet these demands, the best and most critical scholars have labored, and are yet at work.

The book before us supplies a want long felt—a complete, compact, and cheap little work. Crown 8vo. pp. 532. There are multitudes, not only in the ministry, but among educated laymen, whose wants in this regard will be met in Hudson's Greek Concordance. Among other things, it contains:

1. References to all places where every Greek word in the New Testament may be found.

2. All the English words and phrases by which these Greek words are rendered, both in the text and in the margin of the Authorized Version.

3. All the various readings derived from hundreds of ancient Greek manuscripts, and embodied in the four leading editions of the Greek New Testament—those of Griesbach, Lachmann, Tischendorf, and Tregelles—to which are added the confirmatory readings of the Sinaitic manuscript.

4. An index of English words, by means of which persons unacquainted with the Greek language can find the original of any English word in any passage in the entire New Testament. This index is excellent.

The above are some of its merits. Many others, no doubt, it possesses, some of which we would speak if our space would allow.

We cheerfully and heartily recommend the book.

K.

HALF-HOURS WITH THE LESSONS OF 1883; or, Chapters on the Bible-texts Chosen for Sabbath-school Study during 1883, in connection with the International Lesson Series. Philadelphia: Presbyterian Board of Publication.

Never, perhaps, was there a more wide-spread and enthusiastic study of the Bible by laymen, young and old, male and female, than at the present time; and but few means, if any, have contributed more to this end than the "Sunday-school." It certainly behooves the preacher, and him who expects to become one, to know no idle moments, or those to be taught will soon know much more than the teacher. Superintendents, teachers, and scholars are seeking light from every available source—seeking not only to understand the text critically, but also to catch the purport, the lessons, the very spirit of the Divine word. It is to aid such earnest students of the Bible that "Half-hours with the Lessons of

1883" has been prepared. It is a volume of nearly five hundred pages—the forty-eight lessons of the year being discussed (briefly, of course) by such writers as Drs. John Hall, Crosby, Cuyler, and others. F.

PRAYER AND ITS ANSWER, by S. Irenæus Prime, D.D., who is, and for many years has been, the able editor of the New York *Observer*, is a most excellent little book. It is the fourth written by Dr. Prime giving the records of the Fulton street prayer-meeting. At the end of the first year he wrote "The Power of Prayer," which had an almost unprecedented circulation throughout the world. At the end of five years he wrote "Five Years of Prayer," and at the end of fifteen years, "Fifteen Years of Prayer," both of which books were also widely circulated and read in this country and in Europe. Now from our author's introduction to this fourth volume, "Prayer and its Answer," we take for the benefit of our readers the following paragraph:

"And now at the end of a quarter of a century of daily prayer in one place, it seems meet to make one more (book), the last undoubtedly that I shall make, to show the marvelous loving kindness of the Lord our God—his infinite power and goodness in giving good things to them who ask him. Twenty-five years of daily prayer in one place! *with the answers!* Do I know that these are answers? May they not be coincidences only? How do I know that the event had aught to do with the prayer that was made? Well, I do not know, except as the faith that is in me assures me that God is and is a rewarder of all them that diligently seek him. The Christian religion is a religion of *faith*. Science is forever changing its ground and shifting its theories. The earth is a vast graveyard in which dead sciences are buried. What is *knowledge* to-day is an exploded theory to-morrow. Heaven and earth shall pass away. The Word of the Lord endureth forever. And this is the testimony of the prayer-meeting. It is an abiding proof that there is a connection between the asking and the having, so manifest to the petitioner that he *knows*, as no scientist dare to say he knows, that what he asks for in faith, he will receive. This

is the secret power of this book and all its predecessors in the same line of Christian thought. There is no metaphysics in it. There is no attempt to explain the *rationale* of prayer. God has told us to pray and has promised to answer our requests. And here is the record of facts to show that he has kept his word. This assures us that he will do so in the future. He is the same, yesterday, to-day, and forever. He heard his children in the olden times when they cried. He answered them out of the cloud and the whirlwind. In all ages he has been true to his promises. And what this age of ours needs more than all else is *faith*. We have grown to be an unbelieving age. We want science to prove every thing though science never *proved* any thing. One theory is good until another seems to be better. God is, and God is the only sure foundation on which the human mind may rest."

We bespeak for this book a careful reading by a large circle of both religious and irreligious people, not merely to know what therein is written, but that all our hearts and minds may become more thoroughly established in *the faith*, and that we may trust God and believe his word with the fullest assurance of faith. Send for the book. Published by Charles Scribner's Sons, New York. R.

MORAVIAN MISSIONS is the title of a volume just issued by Scribner's Sons, New York. It consists of twelve lectures by Augustus C. Thompson, D.D., delivered at the Theological Seminary, Andover, during the years 1877–80, and to the Theological Department of Boston University, 1882. An especial interest attaches to this book from the fact that it is the first comprehensive English history of a very interesting sect. The first two lectures give a sketch of the Moravians and of the life and labors of Count Zinzendorf, their great leader. The remaining ten lectures are devoted to their missions in the West Indies, Central and South America, Greenland, Labrador, among the North American Indians, in South Africa, Australia, and Thibet.

The writer does not confine himself to details of mission work, but furnishes much valuable information relating to

the various localities—their geography, fauna and flora, government, and customs. The style is pleasant and the entire work is read with unflagging interest. Christian workers may draw strength and encouragement from the zeal and child-like faith of these good men. Count Zinzendorf, who relinquished courtly honors and magnificent estates to cast in his lot with those down-trodden followers of Christ, furnishes a noble example for the young men of to-day. Their trust in an overruling Providence was strong. They were cheered by the feeling that they were the objects of his special protection. So many were the instances of what seemed the direct intervention of Heaven in their behalf, that it was a proverb among them: "If any man is weary of life he has only to persecute the brethren." The book will amply repay a perusal. A.

LOVE FOR SOULS, by the Rev. William Scribner, author of "Pray for the Holy Spirit," "The Saviour's Converts," etc., is a beautiful little volume. It would be well for all our readers, who can do so, to procure this book and prayerfully read it; and it will also be well if by its reading they are quickened into a deeper interest for the perishing souls by whom they are surrounded. Indeed the great question should come upon us all with power sufficient to move us to action, "Have *I* this love for souls, and what am I doing for their salvation?" Our author first shows the nature of true love for souls and the necessity for every believer possessing this love, for if they are wanting in pity for perishing souls they will surely neglect them, and therefore fail to fulfill one of the ends of our continuance in this world. The fact that God himself seeks to save sinners ought to deeply affect our hearts and make us more active in the work ourselves.

He then speaks of some of the ways in which sincere love for souls will manifest itself, causing the true Christian to tell sinners painful as well as comforting truths, and then discusses some of the reasons why Christians put forth such little effort to save perishing souls, showing the need of a great increase of love for souls in both individual hearts and the whole Church of Christ as well, and how this love may

be increased; and finally gives some of the evidences that Christians may know that they have this love for souls, the obligations the world is under to those who do love souls, and makes plain the fact that all ministers of the gospel should possess in a high degree this Christ-like grace.

The book is gracefully written and we feel assured that our readers will be entertained, instructed, and possibly quickened into new life and energy by its perusal. We heartily commend it. Published by Charles Scribner's Sons, New York. R.

THE GUIDING HAND, or Providential Direction Illustrated by Authentic Instances, Recorded and Collected by H. L. Hastings, Editor of the *Christian*. Boston: H. L. Hastings.

This is a very interesting and valuable little volume, and no Christian could hardly regret buying it. Our author truly says in the preface, that "one fact is worth two arguments," and he offers the incidents recorded in this volume as "facts." The volume is made up, as the title indicates, of short accounts of incidents showing principally the love, mercy, and care of God for those who trust and obey him. Many striking illustrations are given of the protection God gives to his people, of his willingness to answer prayer, of his providential care of the poor, and all who through faith *believe*. These incidents are, some of them, illustrations of the truth of the declaration that "all things work together for good to them that love God, and are the called according to his purpose." There are one hundred and twenty-eight incidents recorded under three divisions, viz., Belief in Deliverance, Dreams and Impressions, and Conversions.

Any Christian of long experience can look over his life and see how God in his goodness has cared for him, and with a constant watchfulness led him through the vicissitudes of life. The reading of this little book reminds us of many incidents in our own life, where the hand of our kind Heavenly Father is now clearly seen. We cordially commend the book to the careful perusal of all true believers in the providential care of God for his children. K.

ART. XI.—AMONG OUR EXCHANGES.

The *New Englander* comes regularly to our table, well-filled with valuable reading matter. Address William L. Kingsley, New Haven, Conn.

The *Southern Presbyterian Review* is ably conducted by an association of ministers, and is a fair representative of the theological views of the Southern Presbyterian Church and its literature. Address the proprietor, James Woodrow, Columbia, S. C.

The *Catholic Presbyterian* is one of the most valuable journals coming to us. It manifests liberal and broad views upon all religious subjects, and at the same time is thoroughly orthodox. A. D. F. Randolph, Publisher, New York.

The *Quarterly Review of the Methodist Episcopal Church, South*, is ably edited by J. W. Hinton, D.D. The editorial management of this *Review* has been changed from Nashville, Tenn., to Macon, Ga. Address the editor at the latter place.

The *Homiletic Monthly* comes fresh and full, as usual, with the best of reading matter, affording a rich pasture in which the intellectual man may feed and refresh himself. I. K. Funk, D.D., is the editor, and it is published by Funk & Wagnalls, New York.

The *Presbyterian Review* is a large and handsome quarterly of one hundred and sixty pages, and bears the impress of thought and ability in the preparation of its articles. It is published for the Presbyterian Review Association, by Anson D. F. Randolph & Co., New York.

The *Atlantic Monthly* is always filled with the best of reading. It is published by Houghton, Mifflin & Co., Boston.

The *Reformed Quarterly Review*, edited by Thomas G. Apple, D.D., is one of the neatest and best Reviews coming to us. The Rev. Dr. J. M. Fitzell, of Altoona, Pa., has been selected

associate editor, and will enter upon his duties with the January number. This *Review* is the organ of the Reformed Church in the United States, and is eminently worthy of patronage. It is published by the Board, Philadelphia, Pa.

The *Lutheran Quarterly Review* is an able quarterly, with a strong editorial force, together with some of the best writers of the country as contributors. Address Prof. P. M. Bikle, Gettysburg, Pa.

The *Ladies' Pearl*, edited by S. P. Chesnut, D.D., Nashville, Tenn., is a monthly magazine devoted to the literary and moral culture of woman. It is a handsome publication, and should be, as we presume it is, well sustained by the ladies, and especially the ladies of the Cumberland Presbyterian Church. Address Dr. S. P. Chesnut, Nashville, Tenn.

The *Century Magazine*.—The October number of this popular magazine contains, as a frontispiece, a fine portrait of Abraham Lincoln; the November number that of Florence Nightingale, and the December number that of Chief Justice Marshall. This is one of the pleasant features of this magazine, which, with its great literary merit, renders it a favorite everywhere. Published by the Century Company, New York.

The *North American Review* continues to maintain its high standing for literary excellence. The mechanical appearance is a marvel of neatness, and its general make-up is first-class in every particular.

Lippincott's Magazine is another one of those popular monthlies of general literature, and is a first-class family magazine. Judging by its excellence in the past, we may reasonably anticipate the coming year to be a successful one to the publishers, and quite satisfactory to its readers. One of the chief attractions for 1883 will be a fascinating serial story, entitled "The Jewel in the Lotos," commencing with the January number. In the other features of the magazine the literary excellence will, no doubt, be maintained. Address J. B. Lippincott & Co., Philadelphia, Pa.

St. Nicholas, so popular with the young folks, is an unusually bright magazine, overflowing with good things and

beautifully illustrated. All parents who are desirous of obtaining wholesome, entertaining, and instructive reading for their young folks, will find what they are seeking in *St. Nicholas*. The necessity for providing suitable reading for the young is now upon the parents of this country as never before, that they may be kept from the contaminating influences of the pernicious literature flooding the country. Try *St. Nicholas*. Address the Century Company, New York.

The *Christian Quarterly Review* is just entering upon its second year, and we congratulate it upon the evident success of its publication the past (its first) year. It is now fairly upon its feet, and doubtless has a prosperous year in prospect, and a widening field of usefulness is opening before it. We enjoy its quarterly visits, and read it with great pleasure, and not without profit. Address Dr. E. W. Herndon, Columbia, Missouri.

Times of Refreshing is a monthly record of Christian life and Christian testimony, and is a refreshing little twenty-page paper, edited by Charles Cullis, M.D., and published in New York and Philadelphia. If you have not seen the paper, send your name to the editor, and receive a copy. He desires, especially, that all ministers shall get the paper.

In 1883 *Littell's Living Age* enters upon its fortieth year, and it continues to afford the best and, all things considered, the cheapest means of keeping well informed in the most valuable literature of the day. Issued weekly, and giving over three and a quarter thousand well-filled pages of reading matter yearly, it is enabled to present, with a freshness and completeness attempted by no other publication, the ablest essays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific, and political information from the entire body of foreign current literature, and from the pens of the foremost living writers. It furnishes an amount of reading unapproached by any other periodical, and is the only satisfactorily complete compilation of an indispensable current literature—a literature which embraces more and more every

year the productions of the ablest writers and thinkers in all departments of literary and scientific work. Littell & Co., *Boston*, are the publishers.

WEEKLY PAPERS.

Our Messenger, Dr. D. E. Bushnell editor and proprietor, San Jose, Cal., is a most excellent little paper, devoted to a pure, vital Christianity, and is the special organ of the Cumberland Presbyterians West of the Rocky mountains. They should see that it be well sustained.

The *Texas Observer*, published at Dallas and edited by Rev. J. H. Wofford, is well filled with the best reading matter. It is a good family and church paper, representing especially the Cumberland Presbyterians in Texas and the West.

The *Cumberland Presbyterian*, Nashville, Tenn., edited by Dr. J. R. Brown and published by the Board of Publication, is a most excellent church and family newspaper, and is having a wide circulation, but we doubt if it is to be found in one-half the families of the Church that it ought to be. It is one of the mysteries, and also one of the sad commentaries on our Christianity, that fathers and mothers in the Church should raise up families without the aid of the church paper, when it can be had for so small an amount in money—less than four cents per week. To all Christian people we say, Take your church paper; give your children the benefit of its healthful religious reading; they will bless you for it.

The St. Louis *Observer*, Rev. W. B. Farr editor, St. Louis, Mo., is a good paper and we commend it to all who are not supplied with a religious weekly. We hereby offer our hearty congratulations to the editor, first, upon the superior excellence of his paper, and, secondly, upon his recent happy marriage. We wish him great success in both enterprises.

The *Lutheran Observer* is devoted to the principles and interests of the General Synod of the Evangelical Lutheran Church in the United States. Published at Philadelphia, Pa.

The *Christian Evangelist* is published at Chicago and St. Louis, and is the organ of the Christian Church. The pro-

prietors announce that on the beginning of the new year they will enlarge it to a twenty-four-page paper, the largest ever published by the denomination.

The *Methodist Recorder* is the organ of the Methodist Protestant Church. It is a large and well made-up paper, and first-class in every respect. Address William McCracken, Jr., agent, Pittsburgh, Pa.

The *Illustrated Christian Weekly* is published by the American Tract Society, New York, and is a splendid family paper. It is filled with the best of religious matter and the current intelligence of the day, and is beautifully illustrated. It is a paper of great value to every household, as besides the above it contains notes on the international Sabbath-school lessons.

The Good Shepherd is published in the interest of the Cumberland Presbyterian Church (colored), and speaks well for the enterprise of this people. We desire to see it succeed and bespeak for it a hearty support, not only by the colored people but also by Cumberland Presbyterians everywhere. A well-conducted religious paper will do much toward bringing this people up to a higher appreciation of their real wants and necessities, and stimulate them to put forth the energy and diligence required for their advancement in education and moral culture. Address Rev. E. J. Simpson, R. editor, Marion, Ky.

ART. XII.—EDITORIAL.

THIS number begins the fourth volume of the REVIEW under the present management. The work was undertaken by us with many doubts and fears. It was recognized by all that the Church needed and must have a Review. No one was willing to see its publication discontinued. The demands for it were increasing every year. But for several years the money received from subscriptions was not equal to the expenses, and the Church was losing money on the publication. It was supposed that if the Theological Faculty would do the editorial work the subscriptions would pay the expenses of publication. With this hope we undertook the work. The Board of Publication has since then done the work by contract with us. The contract gives the Board a margin by which it realizes a fair per cent. on the work, and the subscriptions have been sufficient, if all were paid up, to meet all expenses. We certainly think not a single individual who has received the QUARTERLY will fail to send the money. For the future we have adopted the *cash in advance* plan, and we are encouraged to believe that the next year will not be so hard on us.

The character of our REVIEW is such that it stands as the equal of the very best publications of the kind wherever it goes, and it reaches out far beyond our denominational lines. It has a future it never had before, and is now read and prized by many of the finest scholars in this country. We have assurance that matter will be furnished by the very best pens for the succeeding numbers of this volume. New as well as interesting and important questions will be discussed by such writers as Drs. DeWitt, Poindexter, Buchanan, Howard, Freeman, Taylor, Black, Harris, Roach, Darby, Henderson, Burney, and Profs. Hinds, Buchanan, Foster, McLaughlin, and A. M. Burney, and Judges Ewing and Green, and many others as able and scholarly. With such a list of contributors the REVIEW should have a large number of readers, and as so many questions of doctrine and church polity are

discussed which are of vital importance to the Church, it ought to find its way into every family in the Church.

We are much encouraged by the daily subscriptions coming in during these holidays. We expect 1883 to be the best year the REVIEW has ever had.

If every one of our preachers will remember that he is requested to act as agent in extending the circulation of the REVIEW, it will help us very much.

We close these lines by wishing all our readers a happy and prosperous year, and asking every one to send us at least one new subscription.

EDITORS.

THE REVIEW.

APRIL, 1883.

ART. I.—STUDIES IN CHRISTIAN EVIDENCE.

III.

EDEN: ITS LOCATION AND GEOGRAPHY, IN THE BIBLE AND OUT OF IT.

IN the Bible history of the human race the place of its beginning is well defined. It would be easily recognized if one should light upon the land to-day. The difficulty of finding such a land has led to some curious methods of interpretations of the description of Eden. These interpretations have been the product of haste and inadequate study. Commentators generally feel bound to pass opinion upon every text coming before them in a consecutive study of chapters and verses. What a world of blunders and mistakes would have missed us if commentators could have more freely said about many passages of Bible texts, "I do not know and am unwilling to risk a guess!" But my plan does not lead me into trouble about these guesses. There is too much matter-of-fact physical geography in the Bible report of Eden for it to be passed by as a mystic, allegorical something, and thus be guessed off the earth.

Another trouble has been the names Assyria, Cush, Havilah, of different lands, that cannot be put together so as to give a suitable description of land contiguous to the Eden of Genesis. The same trouble occurs in the names of the rivers of Eden. The Euphrates has mainly commanded the attention of students. A recent author has elaborately used up what material might lie in the valley of this famous river to make an Eden. This fact must be considered in the effort

to find the original Eden. Names emigrate with people. In proof of this fact we need only put the names of American towns and cities by the side of those of the towns and cities of Great Britain. The people carry their names with them. If there is a name East, you may be sure to find it out West somewhere. Fayetteville, Washington county, Ark., was named by the commissioners appointed to locate and name the county-seat from the county-town of the county from which they emigrated to Arkansas, viz., Fayetteville, Lincoln county, Tenn. To have found, then, a Cush or Ethiopia and Havilah in Arabia and another Ethiopia South of Egypt, need not confuse the matter, because these names but show lines of emigration of a peculiar people. Presuming the lines of emigration indicated by tradition to be true, there may be a Cush or Ethiopia further Northeast than the land of that name in Arabia.

The Euphrates of Assyria and the Assyria of the Euphrates cannot be the Assyria and the Euphrates of the land of Eden; that Assyria was not connected with the Euphrates of Eden, but with the Hiddekel of Eden. As the Havilah of Arabia and its Cush or Ethiopia cannot be the land near the Eden of the Bible, so it seems to me that Assyria and its Euphrates must be considered only as namesakes of the original river and country on the border of Eden. The original Assyria may not now have its name as then. The date of the description of Eden in Genesis must be later than the flood. Lands named from the people living in them must have their naming at or after the date of the people giving the names. Assyria is in name from Asshur, the son of Shem, the son of Noah. Cush, from whom comes the name Ethiopia, was the son of Ham, the son of Noah; and Havilah takes its name from Havilah, the son of Cush. These names of the countries used to locate Eden, show that the Bible description of Eden is of later date than the time of the third generation from Noah. This land, then, must be with its features unchanged by the effect of the deluge, and must have been known to the posterity of Noah, as rivers taking their source in Eden run in different directions through the lands of the grandsons and great-grandsons of

Noah. The theory of Eden ruined and unknown on account of the flood cannot stand before the force of the fact that it is located by post-diluvian names.

In the study of this question, rightly enough, the traditions and prehistoric lore of the world have had a considerable influence, because these names show that the post-diluvian people knew where Eden was, and that it was near the place of their first settlement after the flood. The lines of emigration and the index-finger of tradition descriptive of the land must be a valuable factor in finding the Eden of the Bible. Then, too, the physical features of that land are so marked that they cannot be ignored. Ignoring these guides, Eden has been located in the Pacific ocean on a land now submerged. Recently it has been located in the wonderful Atlantis, the sunken continent of the Atlantic ocean. I have no question to raise as to the fact of the Atlantis of Plato and others, but because it was really Atlantis and is now sunken, is no proof that it was Eden. The fruitlessness of other studies of this question has led to such wild reasoning.

The traditions of the world place the resting place of the ark as near Eden. The Chaldean Genesis reports that Noah sent back to Eden after the flood for the sacred books which were put under the corner-stone of an antediluvian building. The custom of putting books under the corner-stone of a building is of cuniform origin. The clayey burned cylinders and tablets full of inscriptions could be placed in such places and preserved. The books of no other writers could be counted as secure against decay under corner-stones. The Chaldean Genesis has an antediluvian history wonderfully in agreement with the Hebrew Genesis, but perhaps not more so than a tradition written afterwards might be.

The four authors who have most carefully studied the location of Eden are M. Obry, M. Renan, G. Maspero, and Fr. Lenormant. I have no means of reaching the writings of M. Obry except through the pages of other authors. Renan is one among the finest Semitic scholars now living. His attitude toward orthodoxy is sufficiently defined by his "Life of Jesus" and of St. Paul and the other apostles. G. Maspero is Egyptologist in the College of France, and is of the

theological school of Renan. Fr. Lenormant, known to me only by his writings, seems to be a genuine believer in revelation. He is an antiquarian student, at home with all matters of antiquity. G. Maspero and M. Renan wrote in French. Lenormant wrote in French also, but appears in elegant English in the pages of the *Contemporary Review*. For translation of passages from the French found below I am under obligations to Rev. O. D. Miller, of Nashua, N. H., whom Rev. S. D. Peet, editor of the *American Antiquarian and Oriental Journal*, says is the finest Assyriologist in America. For several years I have watched his papers in the *Antiquarian and Oriental Journal* with great profit and interest, and can commend him as to candor and learning in antiquarian studies.

The account of Eden in Genesis gives its geography as entirely separate from the land of the Hebrews. This land is left by a westward journey when the valley of the Euphrates is reached. A southwest journey brings Abraham to the country of his people on the coast of the Mediterranean sea. Retracing these lines, remembering that the Ararat of all Oriental people was held to be near Eden, if indeed not at the same place, we look Northeast from Palestine for the Eden of Genesis. Both Ezekiel and Isaiah speak of it as a mountain, and Isaiah, quoting the language of the king of Babylon, says, "For thou hast said in thy heart, I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the North. I will ascend above the heights of the clouds. I will be like the Most High."—Isa. xiv. 13, 14. Isaiah here gives the location as held by the king of Babylon and lets it pass unchallenged as to its accuracy. The land for height was above the clouds, and was in the sides of the North, and was associated with the stars of God and the seat of the Most High. Lenormant's Fragments de Berose, page 318, confirms the correctness of Isaiah's quotation from the king of Babylon. The Bible writers, in a number of passages, fix the location of Eden as on a mountain, and in showing the lines of emigration they point to the mountains of central Asia as the country of the land of Eden.

In the location of Eden and Ararat by the traditions of the prehistoric world, one feature must be taken into account, and that is the tendency to localize in proximity to their own land by every people the things of tradition. On this plan the Ararat of the Bible, not by Hebrew but by neighboring nations, was put on one of the mountains of Armenia; yet the plain of Shinar could not be reached by journeying from the East, if the mountain of Armenia was the true Ararat. The beginning of Nimrod's kingdom was reached that way, according to the Bible. Many other mountains have been pointed out as the Ararat of Noah near the lands of other peoples. No people of Asia with a literature running back into the remote past, is without a line pointing back to the center of population—the beginning of the race. It is a matter of interesting study to take a map and draw these lines, prolonging them beyond the mountain pointed out as Ararat, and see just where they meet or begin to cross each other. The area of these intersections is not a large land. It is in the mountains of Belurtag, in the central part of Asia. It is true that there are some lines that would miss this central land of most other peoples, but the most of them will concentrate in the country named above, which is on the course pointed out by the writers in the Bible. On this subject, M. Renan, in Histoire Generale, pages 480, 481, says, "Thus everything invites us to place the Eden of the Semites in the mountains of Belurtag, at the point where this chain unites with the Himalaya, towards the plateau of Pamir. . . . . We are conducted to the same point, according to Brunoff, by the most ancient and authentic texts of the Zend-Avesta. The Hindu traditions, also contained in the Mahabharata and the Puranas, converge to the same region. There is the true Meru (Ararat) (of the Hindus), the true Albordj (of the Persians), the true river Arvanda, from whence all rivers take their source, according to Persian tradition. There, according to the opinions of almost all the populations of Asia, is the central point of the world, the umbilic, the gate of the universe. There is the uttara-kura—'the country of happiness'—of which Magesthenes writes. There is, finally, the point of common attachment of the

primitive geography both of the Semitic and the Indo-European races. This coincidence is one of the most striking results to which modern criticism has conducted; and it is remarkable that it has been reached from two opposite directions at one and the same time, namely, through Aryan studies on the one hand and Semitic studies on the other."

Alluding to the most cultivated people of antiquity, G. Maspero says, in Histoire Ancienne de L'Orient (Paris, 1875), page 132, "All have preserved, mixed with the vague legends of their infancy, the memory of a primitive country where their ancestors had lived before their dispersion. This was a high mountain, or better, an immense plateau of a square figure, and so elevated that it seemed as if suspended between the heaven and the earth. From the interior flowed a great river which soon divided itself into four arms or canals, spreading out over the four surrounding countries. There was the umbilic of the world and the cradle of humanity. The people, settled between the Mediterranean and the Tigris, located this legendary country in the East. The people of ancient Persia and India conceived its situation in the North. The moderns have succeeded in determining its site more exactly than the ancients had done. They have placed it in the mountains Belurtag, near the point where this chain unites with Himalaya. There in effect, and there only, is found a country which satisfies all the geographic descriptions preserved in the sacred books of Asia. From the plateau of Pamir, or better, from the mountain mass of which this plateau is the center, four great rivers issue, the Indus, the Helmend, the Oxus, and the Gaxartes, which flow in directions the most diverse, corresponding sufficiently to the four rivers of tradition."

In this passage G. Maspero agrees with M. Renan in the directions for Eden pointed out by the lines of tradition, and gives a country at that point which in its four rivers satisfies the geography of Eden as given in the Bible, and is the only country that will.

In reference to the search for a country that satisfies all the requirements of the Bible geography of Eden, a number of writers have put forth the opinion that the country must

have four rivers running off from it in opposite directions. This is clearly the opinion of Maspero, Obry, and Brunoff. M. Renan, in Histoire Generale des Languages Semitique, page 478, says, "If we search to determine the country which best satisfies the geography of the first chapters of Genesis, it is necessary to avow that all conducts us to the region of the Imaus, where the most solid inductions place the cradle of the Aryan race. There is found, as in the Paradise of Genesis, gold, precious stones, bdellium. This point is that of the world of which one is able to say with the most truth that four rivers issue from the same source. Four immense currents of water, the Indus, the Helmend, the Oxus, and the Gaxartes, take there their rise, flowing in directions the most opposite." Again, on pages 229, 230: "The second chapter of Genesis presents to us a traditional geography which has no connection with the ordinary geography of the Hebrews; but which, on the contrary, offers the most astonishing resemblance with the Turanian system. The Pison which issues from the garden of Eden, situated in the East, is very probably the high Indus; and the country of Havilah seems well to be the country of Darada towards Chachmises, celebrated for its riches. The Gihon is the Oxus, and it is without doubt by substitution of more modern names that we find the Tigris and the Euphrates at the side of the other rivers indicated. Thus all invites us to place the Eden of the Semites at the point of the separation of the waters of Asia; at the umbilic of the world, toward which, as with an index finger, all the races seem to point as that recognized in their most primitive traditions."

One source of confusion in studying the maps and geography of central Asia is the number of names applied to the same lands and rivers. The Darada of the passage above is the Gilgit mentioned below. This diversity of names for the same lands and rivers and peoples, while complicating the study of the question before us, is not without its advantages. It is caused by the fact that these lands, peoples, and rivers have names in Aryan, Turanian, and Semitic languages, and the fact that these languages are found spoken by people living together in the same towns, cities, and countries, unmixed

with each other. These languages are akin to all the languages of the world, whether spoken in Asia, Africa, Australia, Europe, or America. This grouping of the tongues of all the languages of the world around this central spot, as they are found grouped nowhere else in the world, certainly assists to the conviction that here is to be found the cradle of humanity. Its value, then, compensates for its inconvenience.

Renan rejects the theory that Genesis is borrowed from the Zend-Avesta, and maintains that both have borrowed from a more ancient common source. These great scholars all agree that these traditions and records of sacred books are not borrowed from each other, but are the independent testimony of different people to the place of their common origin.

Lenormant, having reviewed the traditions of the Hindu and Persian Aryans on the place of Eden, says, in Fragments Cosmogoniques de Berose (Paris, 1872), pages 308, 309, "That the Bible description of Eden refers to the same country as the other traditions passed in review by us all scholars are to-day in accord, and in fact abundant proofs establish this point. This is the place of the world where one is able to say with the most truth that four great rivers issue from the same source. There is found, as around the Paradise of Genesis, gold, precious stones, the bdellium. It is certain, moreover, that two of the Paradisical rivers are the largest rivers taking their source in the mountains of Belurtag and its Pamir, the one toward the North and the other toward the South. The Gihon is the Oxus, called Dgihun even to-day by the people settled on its banks. Modern commentators are for the most part in accord on this point." Having identified the Pison with the high Indus, Lenormant continues, on page 310, in relation to the Euphrates and Tigris—Hidikel: "We believe with M. Obry, that these names are those appertaining to the traditional geography of the primitive ages, which have been transferred to the West with the migrations of peoples."

A recent German author stoutly contends for Eden in the valley of the Euphrates and Tigris, in the land westward from the location advocated above. But the facts brought out

above, it seems to me, are fatal to the theory. Besides, only by forced conclusions can this country be claimed as the Eden of Genesis and of primitive races.

Remembering that traditions fix the resting place of the ark as near Eden, let us now turn to the Chinese to find what are their traditions pointing to a Paradise. Rev. O. D. Miller, in *American Antiquarian* (October, 1880), article, Gan Eden, pages 46, 47, says, "Heretofore the investigations of the scholars relative to the primitive home of man have been confined mostly to the Indo-European and Semitic races, if we except those of Babylon, the supposed authors, cuniform writing, and early literature. But Dr. Gustave Schlegel, in his recent voluminous treatise on Chinese wranograph, reports a curious legend of the tortoise, the ordinary Chinese symbol of the kosmos, which points unmistakably to the sacred mount of Aryans of India and Persia. This legend proceeds thus: 'To the West of the mountain Ques Kio is the Lake of Stars, which is a thousand Chinese li in length. In this lake is a divine tortoise, which has eight feet and six eyes; upon its back it carries the image of the northern measure (or bushel—the stars of the great dipper), of the sun, moon, and the eight celestial regions. On its under shell it has the image of the five summits and four canals. That is to say,' adds Dr. Schlegel, 'upon the back of this animal is traced the celestial map and on its belly the terrestrial.'"

The features of all other reports of Eden are here given to us in the five mountains and four canals, and the five summits of mountains are to be found around the ground which is pointed out above as Eden. A relation of this land to the heavenly Paradise is here too as it is elsewhere. We have in this passage an indication of the beginning of religious astronomy, which has given rise to astrology and to the wonderful pyramids of Egypt.

Lenormant, in Ararat and Eden (*Contemporary Review*, September, 1881), after a consideration of many mythical creations which overburden the stories of the abode of primitive man, says, "From the midst of the absolutely mythical features with which this description is overburdened may, how-

ever, be evolved, viz., that the cradle of the human race is placed on the plateau which crowns a highly elevated region, situated near the center of the Asiatic continent, . . . where four great rivers flow from four lakes, more or less exactly adjusted to the four cardinal points." The discussion following this passage clearly brings out the Chinese as contributors to this location of Eden.

Added to these conclusions reached by philologists and antiquarians, come the reasoning and facts of the great naturalist M. De Quatrefages. In Le Specie Humani (second edition), page 130, he says, "We know that there exists in Asia a vast region inclosed on the South and Southwest by the Himalayas, on the West by Bolor, on the Northwest by the Alla-Tau, on the North by Altai and its derivatives, on the East and Southeast by the Felina and the Kuen-Lun. Judging of it by what exists at the present day, this great central region might be regarded as having included the cradle of the human race. In fact, the three fundamental types of all the races of mankind are represented in the populations grouped around this region. The negro races are the furthest removed from it, but have, nevertheless, marine stations in which they are found pure or mixed, from the Keussin to the Andaman islands. On the continent, they have mingled their blood with nearly all the inferior castes and classes of the two Gangetic peninsulas; they are still found pure in each of them; they ascend as far as Nepal, and spread West as far as the Persian Gulf and Lake Zareh, according to Elphinstone. The yellow race, pure or mixed, here and there with the white elements, seems alone to occupy the area in question. The circumference of this region is peopled by it to the North, the East, the South, the Southeast, and West. In the South it is more mixed, but it none the less forms an important element of the population. The white race, by its Allophyle representatives, seems to have disputed the possession of even the central area itself with the yellow race. In the past we find the Yu-tchi, the W-suns, to the North of Hoang-Ho; at the present day, in Little Thibet, in Eastern Thibet, small islands with white populations have been pointed out. The Miao-Tseus occupy the mountain

regions of China. The Siaposhes are proof against all attacks in the gorges of Bolor. On the confines of this area to the East, the Ainos and the Japanese of high castes, the Tinquians of the Philippines to the South of the Hindus. To the South or Southwest and West the white element, pure or mixed, is completely predominant. No other region on the face of the globe presents a similar reunion of the extreme types of the human race distributed around a common center. This fact of itself might suggest to the naturalist the conjecture which I have expressed above, but we may appeal to other considerations. One of these is drawn from philology. The three fundamental forms of human language are found in the same regions and in analogous connections. In the center and Southeast of our area the monosylabic are represented by the Chinese, Annamite, the Siamese, and the Thibatan. As agglutinative languages, we find from the Northeast to the Northwest the group of the Ougro-Japanese; in the South, that of the Dravidians and the Malays; and in the West, the Turkish languages. Lastly, Sanscrit with its derivatives and the Iranian languages represent in the South and the Southwest the flexible languages. With the linguistic types accumulated around this central part of Asia, all human languages are connected either by their vocabulary or their grammar. Some of these Asiatic languages approach very near to languages in regions far removed or separated from the area in question by very different languages. Lastly, it is from Asia again that our earliest tamed domestic animals have come. . . . . Thus taking into account only the present date, everything leads us back to this central plateau, or rather this vast inclosure. Here, we are tempted to say to ourselves, the first human beings appeared and multiplied down to the moment when the populations overflowed like a cup which is too full, and poured themselves out in human waves in all directions."

We can find none more learned on such questions than the author of this passage. His positions are indorsed in the article on geology in the Encyclopedia Britannica, vol. x., page 348, in the following passage: "But there is evidence that some of the creatures which he tamed to his use were

not natural in Europe, but had their original stock in central Asia; and that some of his grains must likewise have been introduced. Hence we have a glimpse into some of the early human emigrations from that eastern center, whence so many successive waves of populations have invaded Europe."

One further proof of this land being the land of Eden is in the country just East of it. Schlegel, in Philosophy of History, pages 95, 96, says that it is a metalic country, full of traces of ancient mining shafts and implements, and that the Ishudes dwelling in the land have a Cain version of the quarrel with Abel still told, giving this mining land as the refuge of Cain. This land is East of Eden, as was the land of Nod, and has the characteristics given to Nod in the Bible sketch of Cain's line of offspring. Then we have adjacent to this land the land on the East, filling the Bible description of Nod East of Eden. The land North of Eden is not described in the Bible. A vast amount of traditional lore I leave unused because of limitations of my plan of study.

This land may be supposed to be too far North to have been the Eden of primitive man as he is portrayed in the Bible, and is also at an altitude too high to give a suitable climate. It is about two miles above the sea level to-day. Croll, in his Climate and Times, and Geikie, in the Encyclopedia Britannica, both show that at the date given in the Bible, by the Septuagint chronology for man in Eden, the Northern Hemisphere was greatly covered with ice and submerged by the sea. Such a situation by Croll's measures on Scotland of the depth of the sea for such an age of the world, would be a plateau inclosed by mountains, with ocean water all South, West, and North of it. Eden as located in these pages is on North latitude 38°. Then Eden would be in a position to receive the full benefit of an ocean temperature. The lands North of it are so low that deep sea would keep back the encroachments of ice toward it, and since the currents of the ocean go in the direction of wind currents, this sea must have had an enormous flow of water from the tropical areas. That there was such a depth of ice, we have need only to contrast the ice-mass of the North and South poles. Then the North pole was as the South to-day, by the showing of exact mathematics. Croll estimates that the ice-mass on the North was such as to give the sea a rise of level of two miles on Scotland. He shows that such a change of sea level would explain all the phenomena incident to the presence of sea water on the land of Scotland in past ages. Such a change of sea level in the Northern Hemisphere would make the plateau of Pamir a peninsula, with water not far from it on the Southwest and North, which would be just the situation to give it a tropical climate. The air current that passes from the Mediterranean over the inland lakes and seas Northeast of it, around through the valley North and West of Eden, has a wonderful influence on the climate of central Asia. The proof of this is in the fact that the snow line is four thousand feet higher on the North side of the Himalayas than it is on the South side. This is certainly a very remarkable fact, as the latitude of the two sides of the mountains varies from three to seven hundred miles. The temperature of the two slopes of the mountains is about the same, the difference in the snow level being caused by the amounts of snowfall. But even with this abatement, it is still remarkable that the air current should overcome the differences of latitude so as to make a Northern exposure as warm as a Southern, from three to seven hundred miles further South. The specific heat of land and water under the same exposure is as four to one. Sun-heat on land is arrested in a few feet from the surface, while in clear water it penetrates to a depth of six hundred feet.

The sea level at the date of the planting of Eden, from its South all the way round by the West to the Northeast, according to Croll's calculations for Scotland at that date, would leave Eden from 1,000 to 4,000 feet above the sea. The sea thus surrounding it would be from 6,000 to 9,000 feet deep, with a strong tropical ocean current flowing around its coast. Eden, about latitude 38°, had all the elements which would have given it a tropical climate. It is too far North to be in the belt of easterly winds of the trade-wind latitude, and is on the margin of the area of continuous westerly wind from a wide, deep sea. The climate and the altitude, then, are all that could be desired to make an Eden.

According to the effect of the revolution of the solstitial points on the climate of the world, pointed out by Croll and Geikie, the valley of the Euphrates and Tigris would be from 3,000 to 8,000 feet under water, and therefore unfit for the location of an Eden. I have more fully considered this matter in a paper on the date of the origin of the human race. If the conclusions reached in that paper are correct, Eden, to be in the Northern Hemisphere, must have been upon a high land.

There is a remarkable agreement between Croll's estimate of the depth of water in the last drift-forming age and the Bible definition of the depth of the flood, if its plain of reference was the plateau of Pamir.

It is said in Genesis that the Gihon "compasseth the whole land of Ethiopia." Cush is the original word for Ethiopia. It is a word older than the division of languages. It is found as the name for a peculiar people in all languages. Cush, by common linguistic changes, becomes Caucasus. From this original word the Caucasus mountains have been counted on as a large factor in the location of Eden. But there is a Kush or Caucasus to-day in the land of the source of the Gihon. Just Southwest of the Pamir is to be found Hindo Kush or Hindo Caucasus mountains. In the plateau of this Hindo Kush is to be found a land compassed by the tributaries that make up the Oxus river, which still has the name Gihon (Dgihun), sometimes Jeehoon. We have, therefore, Gihon still compassing the whole land of Kush to-day, both names yet preserved, and the longer branch of this Gihon or Oxus taking source in a lake reached through a mountain pass in Pamir. The name Kush or Ethiopian adheres to a race of people in all languages around them, whether they be in Asia or Africa, though other names be applied to them also. In this plateau of the upper Gihon is a little land called Kafiristan, and in it is a people called Kafirs. The name is of Mohammedan origin, and is given to a people like those bearing the same name in central Africa. In the location of Eden we have, then, in these facts the names of its Gihon and Cush still preserved, and the Cushite or Ethiopian still in his land, as described in the Bible thousands of years ago.

The description of the Pison is fuller and more definite than either of the other three. It is the first of the four in the record in Genesis. The authors quoted above are agreed in identifying it with the Indus. The Indus, as shown on most maps, suddenly turns to the South before reaching Eden. That a branch of it does reach the country of Eden as located in these pages, becomes evident to one who looks at the article Gilgit in the Encyclopedia Britannica. The Gilgit branch of the Indus, which is its western tributary by various channels, most of them rising in lakes, does compass a land extending eastward and westward about 135 miles and about 60 miles North and South. This land has recently been explored, and as shown by the authors quoted above, has the mineral wealth given to it in Genesis. The Gilgit chart in the Encyclopedia Britannica, with its discussion, shows that it, too, reaches in its most Northern branch into Pamir, near the source of the Oxus or Gihon. We can find no trace of the name Havilah in this land. Two races of people occupy this ancient country of Havilah. The difference in their languages is shown in their numerals. One, two, three, etc., go in one language, which is Aryan, eyk, do, tre, tshar, pon, sha, etc.; in the other, hann, altatz, usko, walto, tshudo, mishindo. This latter list of numerals is not Aryan or Semitic, and gives the presumption that being Turanian, it is used by the original people of Havilah still in the land of their fathers, as in the case of the Kafirs in Hindo Kush, only a few miles Northwest of them. The Gilgit branch of the Indus, then, in the means of identifying it with the Pison of Eden, has the following facts: 1. It compasses, as in the case of the Pison, a considerable basin of land. 2. This land has the gold, onyx, and bdellium of the Pison. 3. It has a Turanian people still in it, that may be of the line of Havilah. 4. One branch of its river penetrates further North into Pamir, the place of Eden. 5. Being contiguous to Eden, and its products being "wheat, barley, naked barley, rice, maize, millet, buckwheat, various pulses, rape, and cotton; mulberries, peaches, apricots, grapes, apples, quinces, green-gages, figs (poor), walnuts, pomegranites, ... musk-melons, and water-melons," it shows that the

land near it, not so well explored, could be an Eden to-day with good planting and culture.

Just West of the Gilgit basin the longest branch of the Helmend, which empties in a lake to the Southwest, courses its way down from the plain of Pamir, beginning in a lake to the North of the Gilgit basin and in the Southwest of Pamir. (See Gilgit in the Encyclopedia Britannica.) So, then, we find in the Gilgit branch of the Indus, and in the Mastij branch of the Helmend, and in the Oxus all that is said of the Pison, Hidikel, and Gihon in Genesis. Concerning the identification of the Jaxartes and the Euphrates, I can give nothing more than that given in the passages quoted above from Renan, Lenormant, and Maspero. It is certain that the Jaxartes penetrates to the plateau of Pamir. We have then by actual exploration, the coming together of three of these rivers to one plain or plateau, with two of them beginning in lakes in that plain or plateau. The definition of the source of the Oxus or Gihon and the Jaxartes or Euphrates in relation to the other two is not so accurately known. But their entrance of the plateau of Pamir to the Northwest, and to the Northeast of the other two, is known by actual observation and exploration. Four rivers from one source, dividing among them rain-drops that fall side by side, are here found, which in all their features conform to the description given of the rivers of Eden. Four rivers running off water from this central spot must have a supply or else they would drain these lakes and go dry. They flow on, however, and a fair induction is that in the area between the lakes or heads of these rivers there is a source of water-supply for the four. There is a mountain-pass to the East for the river to feed the four. They are fed and flow on to-day as they did when the geography of Eden was recorded in Genesis. The key to the mystery of these four heads of four rivers is in Genesis II. 10: "And a river went out of Eden to water the garden; and from thence it was parted and became into four heads."

Then to sum up the whole case, in conclusion, let me say—

1. The record of Eden in Genesis is vindicated as unborrowed from any existing literature of Eden among other people.

2. If there was such a place as Eden, in which the human race began its career, that fact would necessitate just such an Edenic literature as we now find among all races of mankind. Such literature could come from no other source except facts of human history in its beginning. Genesis is found to be confirmed then by traditions preserved in sacred writings of Aryan, Semitic, and Turanian races.

3. The tradition and Edenic literature concur with Genesis in the features and location of Eden, and add another testimony to the truthfulness of Genesis.

4. At the place indicated by the sacred books of the Hebrews, Persians, and Indians of Asia, and the Chinese, there is a land that has the geographical features given to Eden and its contiguous lands in the Bible.

5. Clustering around this land are all varieties and races of the human species, with their domestic grains and animals, all as if this was their originating place.

6. All objections as to nature of climate and product are fully met, and this land is shown to have the possibilities of an Eden, with planting and culture.

7. There was an Eden for the human race, and it can be shown, and speaks for itself in vindication of the Bible record of it as true. The truth of Genesis, then, concerning Eden is fully sustained by the united testimony of peoples, books, and the land now known.

S. H. Buchanan.

Art. II.—EXEGESIS OF EPHESIANS II. 8.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—*Authorized Version.*

"For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God."—*Revised Version.*

Τῇ γὰρ χάριτί ἐστε εσσωσμένοι διὰ τῆς πιστεως καὶ τοῦτο οὐκ ἐξ ὑμῶν θεοῦ τὸ δῶρον.

Only the last of these three is inspired. All translations are human; only the original Greek of the New and the Hebrew of the Old Testaments are inspired. All human productions are fallible. Hence no translation is infallible. A translation of any passage of Scripture involving a theological tenet will correspond to the theological belief of the translator, for lying at the basis is the fundamental idea that the author of the original penned the truth, and that the translator must so collate and render the words as to express the truth. There are three distinct systems of theology received by Christians, and taught by gospel ministers in the various branches of the orthodox Christian Church. A translator cannot so divest himself of his theological views but that his translation will show to which one of these three systems he belongs.

The starting point of the *first* is the sovereignty of God. This is its fundamental principle, and all Christian doctrines are so defined and arranged as to stand as corallaries to the fundamental principle. The peculiar features of this system are discernible in their anthropological doctrines. Every step and every act of man in his redemption, from the incarnation of the Son of God, the gift of the Holy Spirit, the conviction of the sinner for sin, his repentance, his faith, his sanctification, to his coronation in heaven, is referred to the fundamental principle. Hence the steps in regeneration run thus: First, conviction for sin; second, change of heart; third, the exercise of faith; fourth, repentance; and fifth, love to God. The theological sequences of this system are, the number of the redeemed and saved is exactly what God wishes it to be, and that redemption was provided for said

number and no more. Hence in this system of theology, in every respect, whether considered abstractly or concretely, God is all and in all. The translator who accepts this system of theology will so translate the text as to make faith abstractly the gift of God.

The starting point of the *second* is man's accountability. The will of man is regarded as entirely free, and so with respect to every step and act in his salvation. The anthropological doctrines of this system are made prominent. Man may at any time become a Christian and at any time cease to be a Christian. Again, if he will it, he can attain unto a state of perfection. Thus degrees in holiness are regarded as dependent on man's will. In this system the steps of regeneration are: First, conviction for sin; second, repentance; third, faith; fourth, change of heart; fifth, justification; sixth, love to God; and seventh, a growth in grace ending in perfection. The logical sequences of this system are, the number of the saved is not what God would have it to be, and redemption was provided for every individual of the human race. Hence in this system, abstractly, God is all and in all, but concretely, he is not, the human will being a potent element. The translator who accepts this system of theology will carefully avoid making faith the gift of God.

The starting point of the *third* is the sovereignty of God and the accountability of man, being a system occupying a medium between the other two systems, endeavoring to abstract the truth and eliminate the error from the other two systems, thus harmonizing the anthropological doctrines of Christianity with God's sovereignty. Hence in every step in the soul's salvation there must be a concurrence of human and divine agency. The divine must lead, but it is equally important that the human follow. Hence also at any point short of a change of heart, the work may be cut short by a refusal of the human will to concur in the divine agency and by a refusal to follow the Divine Spirit. But in the steps leading to this change there is a full and complete concurrence of the human will, consenting unto and resting upon the divine. Thus all the powers of the soul being enlisted for its salvation, and having tasted the joys of for-

given sin, never can desire to be transferred from this state back again under the dominion of sin and Satan. Hence all the powers of the soul are enlisted for its perseverance in its relations to its divine Redeemer. According to this system, the several steps leading the soul from its sinful condition to that of the Christian state—peace with God—are, first, conviction for sin; second, repentance; third, faith; fourth, justification—and synchronous with the act of faith on the part of the man is justification on the part of God and a change of heart by the Holy Spirit; fifth, love to God; and sixth, growth in grace, but not in this life unto *perfection*. Conviction is induced by the enlightening influence of the Holy Spirit, by showing the sinner his true condition as a transgressor of the divine law. Repentance is that degree of sorrow on account of sin that leads to a full renunciation of it, a turning away from it as the evil which drags the soul down to death. Faith is that act which accepts the truth of God and relies wholly upon Christ as a personal Saviour to save him from sin and all its direful consequences. Hence repentance and faith are the conditions of salvation for him who is a personal transgressor. In every instance where these are exercised the man is regenerated. He is justified, is changed in respect to his heart, and created anew "in righteousness and true holiness." Wherever this new creation takes place there will be a desire to experience greater degrees of it. The image of Christ having been formed on the heart, the desire exists to have the outlines of that image brought out, making it more and more distinct, more and more visible. Hence there will be a growth in grace. The work of sanctification will go on in the heart till he who was only a babe in Christ attains the full stature of manhood. The logical sequences of this system are, the number of the saved is not what God would have it to be: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Also, that redemption was provided for all the human family; for the whole world was embraced in the love of the Father, and Jesus Christ died for every man—in

Scripture language, *tasted death for every man*. Hence, according to this system, abstractly, God is all and in all, but concretely, he is not, for the human will is a potent element in the religious history of every man.

Every man will interpret the text in harmony with his system of theology. If his system be based upon the sovereignty of God he will make the last clause of the text refer to faith, and hence will say faith is the gift of God. If he take into account human accountability he will shrink from such a conclusion, and hence some other interpretation must be given. In order to a clear understanding of it, there must be a clear perception of the several parts and their connection and relation.

The text is introduced by the word γάρ, *for*, which, according to Dr. Robinson's Lexicon, is "a causal particle, put always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied." Hence the text must be a confirmatory explanation, given as a reason for the truth and justness of what had been stated in the preceding verse. The statement made is, God caused Christians to *sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace: for it is by grace ye are saved through faith.* This is the connection of the text and is truly confirmatory and explanatory, especially of the phrase, *exceeding riches of his grace.* If this be true, the close of the seventh verse ought to be punctuated with a colon and not with a period.

With respect to God's will, it must be that all his intelligent creatures be righteous. Reason and all scripture affirm this of God. Righteousness is attainable in only two ways. The first is by the law and the second is by grace. On the part of man, in respect to these two, there are connected certain corresponding acts; with the law, *works*, so as to be justified by the deeds of the law; with grace, *faith*, so as to be justified as was Abraham, not by works, but by faith, it being counted unto him for righteousness. With respect to the first method, no man in his fallen condition can attain unto righteousness. All the works of a sinful being are imperfect. The commands of God must not be obeyed simply according to the

letter, but also according to the spirit. The requirements of the divine law may be summed up in one precept: *Be ye perfect even as God is perfect.* This perfection cannot mean an absolute *equality* of perfection, for no created intelligence, not even an angel, can attain unto the perfection of Deity. But it denotes a *similarity* of perfection. The same moral attributes which are the perfection of God's character, ought to constitute the perfection of man's character; but since he is a created being, he must necessarily be in a lower degree. Hence, in respect to man, "in no form can the law produce a true spiritual righteousness; only an apparent and external righteousness is attainable by the mere votary of law." Hence only by the second method can man attain unto righteousness, namely, by *grace.*

Grace is the divine favor toward man, embracing God's mercy as distinguished from his sovereignty or justice, including the benefits or blessings which it imparts—the undeserved kindness and forgiveness of God. It also embraces the idea of acceptance with God and the enjoyment of his favor. The grace of God is his will as it exhibits itself in communicating to man and not in commanding. Hence, in relation to the creature, *grace* conveys the idea of that which is not deserved. It manifests itself in consolations and in promises. Under the Christian dispensation it is a positive, creative power, working in the hearts of all believers, and its streams are poured forth from their Redeemer.

Some have said that grace is a heightening of the powers which are naturally implanted in the human soul. But, according to the writings of Paul, it is the communication of a higher and perfect principle, and is of the Holy Spirit. If this be not true, what can he mean by the statement, "The Spirit itself* beareth witness with our spirit, that we are the children of God?" He who is a child of God, and so made by the action of the Divine Spirit on the heart, sustains to him a filial relation and has all the immunities of a son, and hence is an heir to all the glories and blessings of the heavenly world. He who is admitted to such exalted privileges must have a pure and perfect principle planted in

* If the Holy Spirit be a person the translation ought to be *himself.*

the soul, eliminating all the seeds of sin, and not a mere heightening of its inherent native powers.

But man is brought into relation to grace through faith. This faith constitutes the substance of things hoped for. It is the mental vision beholding the invisible things which belong to the redeemed soul. To the things which are invisible and eternal man's relation may be regarded as threefold. It is founded entirely on the *thinking* faculty, or is based upon the *will* and the *affections*, or it rests upon *all* the *powers* of the soul. That which is founded on the thinking faculty may exist in all men. It exists in the devils, for James says, "The devils believe and tremble." This faith does not change the heart and life. It is a "*deadhead faith*, merely literal faith;" is of the head alone and enters not into the fountain of the religious emotions and affections. The faith which is founded on the *will* and affections appears "as a living susceptibility to the powers of the higher world, the soul absorbing . . . . . the streams of the Spirit as a thirsty land." This is the faith exercised by those who come to Christ to be healed. But only the faith which rests upon *all* the *powers* of the soul is a complete faith. It takes possession of the whole man, and "combines a living susceptibility with a clear and comprehensive knowledge." This, as respects man, constitutes the foundation of all true religion." It brings all the powers of the soul, the will, the emotions, and the affections into harmony and into conformity to the divine will. Hence without this "faith it is impossible to please God." With it in the heart as a ruling and governing principle, he can please God. It is an active, living principle, showing itself by deeds of love and beneficence.

Having examined the logical connection of the text and its leading terms, we are now prepared to examine the latter part of it. In the authorized version it stands thus: "And that not of yourselves: *it is* the gift of God." It should be observed the two words "*it is*" are introduced by the translators, there being nothing in the original Greek corresponding to them. The punctuation is a colon after "yourselves." If the translation and punctuation be correct, to what does the word "*that*" refer? Can it refer to faith? It cannot,

for as a demonstrative pronoun it points out the more remote person or thing. Hence, grammatically, if it refer to any one word in the sentence it must refer to *grace*. To what does the word "*it*" refer? It seems logical and grammatical to make it refer to the same word to which "*that*" refers. Hence, grammatically, we are shut up to the conclusion, if the translation be correct, that *grace* is not of man, but that it is the gift of God. But is this conclusion consonant with the apostle's argument? I think not. His argument is to show that salvation is not of works, but has its origin in the love of God and is of his free favor.

There are serious objections to the punctuation and the translation of this portion of the text. Punctuation is of modern origin. It is no part of the inspired Word. But good punctuation is good commentary, and it always accords with a man's understanding of the teaching of the sacred text. I think after "*yourselves*," instead of a colon, there ought to be a comma. In the grammatical construction of a sentence the gender of the words is of much importance, especially so in the ancient languages. In the Greek the two words translated "*grace*" and "*faith*" are in the femine in gender. A pronoun must agree in gender with its antecedent. If the pronoun translated "*that*" refers to either "grace" or "faith" for its antecedent it must be feminine. But it is neuter. But it is a principle of Greek grammar, when a pronoun does not refer to a specific word in a sentence, but to the *idea* or leading *thought* expressed in the sentence, it must be neuter. Hence, since the pronoun is neuter, it must refer to the *idea* or *thought* expressed by the apostle. What is the idea? Certainly it is the salvation of those addressed. The pronoun refers to this idea for its antecedent, and therefore must be neuter. Hence the salvation was not of those addressed. As the gift of God is the thing which was not of the Ephesian Christians, had not its origin with them, it must be the same thing referred to by the word "*that*." No verb is expressed in the last part of the text. Hence, unless the connection demands the repetition of the leading verb of the sentence, some part of the verb *to be* is understood. The verb translated "are saved" is in the perfect passive. Hence its full force embraces the past, including the present. It therefore means *have been* and *are saved*. Hence those addressed were, ever since they had believed up to the time the apostle wrote, in a state of salvation.

In connection with δῶρον—*gift*—ὄν, the neuter participle of the verb εἰμί, *to be*, is understood and is used absolutely. This construction is grammatical and removes all difficulties from the text. Hence the true translation and punctuation of the text are: *For by grace ye have been saved through faith; and that not of yourselves, being the gift of God.* This does not make *faith* the gift of God, but leaves it just where other scriptures do—*the* condition of salvation on the part of those who are its recipients. To this conclusion all who have been accustomed to regard faith as the gift of God will object. But a careful study of the Scriptures as to what they teach is the duty of the sinner will lead them to see that abstractly *faith* is not the gift of God. The Scriptures address the sinner with commands, invitations, threatenings, and warnings. All these imply that he is a free agent and that there is something for him to do in order to the salvation of his soul. Again, the Scriptures tell him it is his duty to repent of his sins and to believe in the Lord Jesus Christ. This believing in Christ is *faith*. If it be the duty of the sinner to repent and believe, and he cannot be saved unless he does repent and believe, he most assuredly has an agency in his repentance and believing. But nowhere do the Scriptures teach that any man, abstractly and of himself, does truly repent and believe. Hence we must interpret these various passages of Scripture, which seem to some to be contradictory, by the principles of the third system of theology spoken of above. According to said system, there is a concurrence of human and divine agency in the work of regeneration. On this all-important subject the command is, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." The man must work. He is an agent in the matter. His salvation is not attainable unless he does work. But when he does work God grants his assisting grace to enable him both to will and to do his pleasure. Here is a concurrence

of human and divine agency. In every instance the sinner who turns to God is led by the Divine Spirit to the crucified Saviour, led to him as the Redeemer, as the only "name under heaven given among men whereby" he can "be saved." As he looks up to the Saviour, contemplates his character, and sees in him a full and complete satisfaction to the divine law for all his sins, grace is afforded him to enable him to trust him as his own Saviour. In the very act of trusting Jesus for the salvation of his soul and relying on him as a personal Saviour, he is born again, is made a new creature in Christ Jesus, and old things pass away and all things become new.

These truths may be illustrated by the man with the withered hand. His hand hung helpless at his side. He had no power to raise it up. But the Messiah commanded him to stretch it forth. He made the effort and strength was given him to stretch it forth. In one sense we may say the man did it; in another, that the Saviour did it; but properly speaking, there was a concurrence of human and divine agency. The man willed to stretch forth his hand and Jesus gave the ability to do it. Another illustration may be drawn from the labors of the husbandman. God causes the grain to grow, and hence his crop is the gift of God. But the man must plow his land, sow his seed, and cultivate it with care or he will not have any crop. Here is a concurrence of human and divine agency. The man worked and God gave him his reward in an abundant harvest. So in religion. The man must work out his salvation, but God gives him the reward—a new heart, the forgiveness of his sins, and a filial relation to himself, making him his child and an heir to a heavenly inheritance.

This view of the matter under consideration indicates that the teaching of the text is, Salvation is effected through the grace of God, and on the part of man through faith, this faith being the condition on which the salvation becomes his; and thereby redemption is the sole work of God; and therefore to him belongs all the praise, thus excluding all boasting. The apostle would duly impress this truth on our minds in order that the deepest gratitude may fill our hearts.

He would have us understand that the salvation of the soul is no light or trivial matter. No man can by a mere act of his will cause himself to pass from the state of the sinner to that of the Christian. His salvation must be sought carefully and prayerfully. All the powers of his soul must be brought to bear in order to exercise the highest degree of faith. As all the powers of his soul are brought to bear upon this one point, divine assistance is afforded him to enable him both to will and to do of God's good pleasure. Thus, though salvation is of God, and of God alone, yet the man is a free agent and his will concurs in every step in the work of regeneration. Hence if any man is not saved it is not because God has not given him the gift of faith, but because he refused to come to Christ *through faith*. His will did not consent unto God's method of salvation, did not concur in the agency of the Holy Spirit, and therefore he is responsible for his own destruction. Though God loved him, though Christ died for him, and though God willed his salvation, yet he is lost because his will did not concur in the divine will. He could not be saved upon sovereign principles alone, for then he would have ceased to exercise the functions of true manhood, and would have become a mere machine in the hands of his Sovereign. Thus we see there is a beauty, a harmony, and a symmetry in the system of theology taught in the Bible. Man is ever addressed as a free moral intelligence. He stands in his true manhood, but yet an accountable subject of the divine government. God is the supreme sovereign by whose fiat all the universe was called into being. He reigns supreme. "He changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding." But nevertheless he comes to man in the mild accents of love, comes to him as a merciful Father, and takes him by the hand and will gently lead him, if he will only heartily consent, to that fountain which cleanses from all sin, to that Saviour who is tender and compassionate, that he may through faith in him be made a subject of the kingdom of heaven and an heir to a crown of immortal glory. How beautiful, how grand, how sublime,

how glorious is this plan of salvation! It is a radiant bow of promise. Its span embraces the *whole world*, and its arch reaches into the heavens. Its effulgent light illumines the soul. It works into symmetry, as polished stones, all true believers. It rests upon God's love. It has the human will free, yet concurring in and consenting unto the calls of the Divine Spirit, and has the incarnation and crucifixion of Jesus Christ as the key-stone. God's sovereignty and man's accountability symmetrically blend. God is a sovereign—man is free. There is a concurrence of divine and human agency. Regeneration is a theanthropic work—the human consenting unto and depending upon the divine.

S. T. ANDERSON.

ART. III.—THE ADAM OF EDEN, ACCORDING TO COMMON SENSE, OR THE THEORY OF THE PERSONAL SELF.

INTRODUCTORY.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."—Isa. XXI. 11, 12.

THIS question and its reply I make the burden of my introduction, and *inquire*, Will Old School Presbyterians continue in harmony with the New? I hope they will, for water and oil unite readily under the affinity each has for *alkali*. And thus we have a useful compound made pleasant by fragrant odors. Just as believers in the Ptolemaic astronomy live in peace with their Copernican neighbors under the alkaline power of their agreement in days and years! What if the one holds to a crystaline sphere and the other to the attraction of gravitation! So, too, there are those who insist that the heaven and the earth were created in six days of twenty-four hours, while other people think the days were long, undefined durations. And both sides find in Moses the alkali which unites them in the fact that God made the universe in six days, long or short.

In application: Old and New School have the water and oil in alkaline union, through their common faith in the sovereignty of God. This elementary Presbyterian idea must be held either as *direct* or *indirect*. In the *direct*, God decreed things to be just as they have come to pass in absolute necessity. In the *indirect*, God foresaw in his own mind the actions of men, in self-determining free will, co-agently with the Divine Spirit—given to persuade, not to compel the human mind—and *adapted* his providence to such foreseen action. This reveals a predestination as perfect as in the other faith. In the direct sovereignty (disguise the fact as you may) God is responsible for all sin and woe in time and eternity. In the indirect sovereignty man alone is responsible. This is the difference between Old and New School reduced to its ulti-

mate idea. Divine sovereignty, in this double sense, is held harmoniously in the North in its alkaline attraction, and it ought to be so held in the South, for the terms of union between Old and New School South were the same as North.

My all-important question, then, comes in just here: "Watchman, what of the night? . . . . The morning cometh, and also the night." Will it be so? Will this union be lasting? Will Mr. Barnes, once so condemned and despised, continue to be regarded in the same affection as the highest Presbyterianism of the Doctors Hodge? or will he be condemned and despised again? Well, while the morning is so beautiful I claim the benefit of this alkaline union, and, therefore, respectfully request the publication of this communication in you liberal REVIEW. There are three reasons why I desire this Theory of the Personal Self to appear. If it is an old, exploded heresy, let it be shown; if it is nothing, save a new imagination without scriptural foundation, let it be exposed; but if it is an original and true scheme of thought, then let it be adopted, for it is high time the hamper of broken masts, spars, rigging, steam-pipes—the wreck of ages—should be cast into the midst of the sea, to give the ship of theology a free deck from stem to stern, that the Word of God, in simple and reasonable interpretation, be carried to the ends of the earth.

I do not claim to have given the full mind of the Spirit. I affirm only that I have suggested a theory, which is a rounded whole of common sense, which every Christian organization ought to accept, because it shows God is the Father of mankind, righteous, yet merciful, who sent his Son into the world to taste death for every man, that every man might inherit eternal life; a theory which a child can be instructed to understand, and which the highest thinker will realize, from glory to glory, to be the image of God.

THE ADAM OF EDEN, ACCORDING TO COMMON SENSE, OR THE THEORY OF THE PERSONAL SELF.

WHAT is common sense? It is the truth which remains when a thousand, ten thousand, ten millions of people have sifted the ideas suggested by higher learning, on all subjects open to their sifting. Common sense is, then, the wheat, the gold, the diamond of truth when the chaff, the dross, and the dust of error have been driven away. This was the common sense of the common people who heard Jesus gladly; and this is the common sense of the common people who, up to this time, in vast majority, have heard Jesus gladly.

Gen. I. 27: "So God made man in his own image." The Adam, "according to common sense," is the true interpretation of the Bible. Thus the image of God here meant was the divine personal self. In this God gave his own self-determined will. This he made to be in co-agent union with the third person of the Godhead, not to control but to suggest to man truth and persuade him thereto; in a word, to make him a responsible creature. Nay, the same co-agent presence of the Divine Spirit is essential in all nature to make the perfect thing it is. Man's nature, then, was and is simply power to conceive ideas and to will, under all the conditions of his creation. And, first, to take care of the personal self, for to take care of self is the highest law of living existences, from the worm up to God. The method of the taking care of self was this: Man in his ability of nature, at the beginning of life, freely conceived ideas—combined and made them his in decision of will. This decision of will was his heart.

The man, that is to say, the male Adam, was created some time before the woman was made, in the latter part of that long sixth geological day of creation. I see him in the garden of Eden walking with God, also in human shape, and clothed in raiment of light, both under "the tree of the knowledge of good and evil." That tree is not yet explained, for the man although mature in form is in mind a child. I so decide because he is naked and not ashamed. Besides, he has the look of absolute ignorance. His Father must, then, begin with the A, B, C of instruction.

And, first, a few words of language to tell what herb to eat, what else to know of the vegetable world, and to understand something of living creatures. In this connection, the Lord taught Adam the nature and names of these inferior animals; especially that they were all in pairs, male and female, thus leading him to see he had no helpmeet. Immediately thereupon the woman was made of the man, not a part of her, but the whole. In other words, the soul of the woman was not breathed into her body, as Adam's was, but the entire woman—body, life, spirit—was made of the man Adam, the rib being beautifully significant that she was thus made of the man. This idea of the making of the woman is the doctrine of the transmission or traduction, of which I have more to say.

Now, the tree was explained to the man and woman. First, the Lord revealed himself their God, and gave command to obey him as such, making the tree the test. He then taught them that to obey was to give the will, the heart; that is to say, to put the personal self in his keeping, under suggestion of the co-agent Spirit. This they understood as children, and their obedience was instantly given. This act of will was their first righteousness. They had no character from direct creation, irrespective of will. Their first character was that first will—that first gift of the personal self. The sinlessness of Adam was negative, and to be brought out through instruction. In this sense man may truly be said to have been created upright, just as God is said to have made all things as they seem to us, when strictly speaking, he has not made any thing in all the universe as it seems to our sight or any of our senses. He simply created the power of nature, which, under his co-agency, caused all things to exist as they are known to us.

Let me not be understood to teach that nature, irrespective of God, causes any thing to exist. I teach just the opposite. I hold that while there is a power distinct from God which we call nature, a something between the divine will and the result, yet there is ever that divine co-agency in nature, which, besides upholding, gives it the touch of God's presence in every action. This fact I recognize, not only in the

moral and religious nature of man, but in the material world and in the lower forms of life. So with me, the reign of law must have this divine co-agency, or it is the denial of God.

The Lord continued his instruction. He made the man and woman understand that if they stood the test of obedience for a time, they would have liberty to eat of the tree, and to know all that was meant by the knowledge of good and evil, and secure happiness in the immortality given in their creation. As a sign of that fact to themselves and their children, he would give them right to eat of the tree of life, the outward proof of that fact. But if they ate of the tree of knowledge in disobedience, the penalty would be death, *i. e.*, the separation of the body from the soul forever in the grave, and the separation of the soul from its relations of love with the Heavenly Father forever in hell; in a word, temporal, spiritual, and eternal death. The Lord then warned them of the approaching temptation. *This* reveals that the events in the garden were real transactions, and with children, for this is precisely what the Heavenly Father would do with his human family in the beginning of its day of life. These transactions are not, then, to be regarded as allegory. Nay, I cannot imagine any dealings which the Father of the human race could have revealed in the morning of its existence so simple, so reasonable, and so beautiful as we see in this Adam of Eden.

The temptation followed, and the fall. God thereupon gave further explanations of the tree, and, first, in the trial he made it plain that the death threatened, if inflicted, would have been personal to the man and woman, for had it been imposed, they could not have been the parents of a race of men. There would have been just TWO GRAVES! Secondly, the trial revealed that the Lord never intended to inflict the death threatened. To reveal it was sufficient, for in the sentence upon the serpent, he gave the promise of the seed of the woman, and the opportunity of salvation to themselves and their children. The sentence then given was simply FATHERLY CHASTISEMENT, full of blessings in time, especially to the woman (Timothy); to be followed by the resurrection and the elevation of the soul and body to heaven or

condemnation to hell, as man had accepted or refused eternal life.

But are there not other ideas of the Adam of Eden? Yes, and here is one: the theory of necessity. It is in absolute contradiction to the view I hold. In which scheme of necessity we are told the first man and woman were created directly with characters so holy, knowledge so extensive, manners so refined, a perfection so superhuman that their sons and daughters never could attain unto it. The most remarkable idea in this scheme of theology teaches that these parents of the human race, being naked and not ashamed, was in harmony with their sublime minds. Milton, they say, sustains this in Paradise Lost! Be it so. Let me compare it with the theory of the Adam of Eden according to common sense. This I have done indirectly. Let me now disprove it by direct examination. The whole strength of the position is in the idea that the *trial* of Adam under this superhuman perfection, and imputation of his sin and death to all mankind, as fallen in him, was a fair trial and imputation. The fairness, it is held, was in the fact that Adam's children would all act as he did, and, therefore, his trial was their trial. But this could not have been the fact, for his children would have been like himself, free to obey or disobey. Some of them would have obeyed while some would have fallen. Then all could not have been represented by their father's fall. Of course his trial was no trial of such as obeyed, and his guilt could not have been imputed to them. So, even if I admitted this sublime excellence of Adam, he could not have been the representative of all mankind. But I deny he had this supernal character. God cannot lie, neither can he be guilty of folly.

I will not call in question that God could have made such man and woman, as a mere act of power, but it would have been an act of folly, for in doing so he must have made them in anticipation of every attainment yet to be among men; nay, made them with more than all the learning of the Egyptians, all the culture of the Greeks, all the lore of the Christians, and to the end of time, for we cannot put limit to this knowledge. It was higher, we are told, than sons or

daughters could ever reach. The man and woman, then, knew already more even than all the good and evil hidden in the tree. Then the tree was no test at all of their obedience. But if they were children in minds, the trial was just such as their Heavenly Father would have given to them. One illustration will establish this. Here is Abraham, trained in holiness and knowledge, these many years. But God was pleased to test his servant, and commanded him to offer Isaac, his only son, as a burnt sacrifice! Abraham obeyed without a word of remonstrance. The case cannot be evaded by any subterfuge. No matter what Abraham hoped the Lord might do to redeem his promises, he did offer his son in full intention of heart. Now, I will suppose that instead of that terrible yet sublime temptation, God had said, "Abraham, it is my will to try your obedience: of every vine in Canaan thou mayest freely eat, but of the grape of Eschol thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die," what must Abraham have thought of that test of his obedience? I do not know. It is enough to say, I read this illustration the other day to my class of school girls. They laughed in contempt at the idea of such a trial of the faith of Abraham.

Again, if so endowed, the man and woman would have known that the serpent was the devil. His temptation, then, could not have succeeded. But if they were children, then they knew nothing; their sinlessness was negative. The woman, therefore, was deceived, and the man, though not deceived, had no higher knowledge than that there was good in the creature, which he might choose rather than find his happiness in God. And there stood the woman in her beauty, though fallen. So his sin is as level to common sense as the every-day sin when a man disobeys his Maker's will and abides with the fallen woman.

Again, if Adam and Eve had this sublime intelligence, it is simply ridiculous to believe they were naked and not ashamed. Surely they knew already in their wonderful endowments the beauty of dress as well as its necessity. Besides, they were familiar with the angels in their raiments of sunlike splendor, and according to Milton, they had seen

Raphael in his rainbow-wings of adornment. What nonsense, then, to be told that this man and woman, in maturity of personal form and beauty, august in wisdom directly from God, holding converse with beings thus adorned, should have been in absolute nudity! I repeat, What nonsense! But if they were children in minds, then their nakedness and lack of shame reveal (as I will show) the way God taught the human race the meaning of clothing. Their nakedness was no sign of holiness. Nudity has no moral meaning, good or bad. It is simply a natural want, and was an imperfect condition of the body before they sinned as truly as after they fell; but it was their Maker's pleasure not to impart that fact until they had eaten of the tree. In plainer words, God then made known the fact, afterwards so beautifully understood, that while he gave the lower unintelligent creatures to be perfect in the covering of their bodies, he willed that intelligent man should be at first without clothing, because he intended to adorn his body more and more, so that the silk, gold, and gems of to-day might be surpassed by the glorious draperies of the future, for the admiration of woman and man until the resurrection-body is given them, and its raiment of light to wear forever.

This brings me to say that in the Adam of Eden I vindicate God in making the man and woman at first in full size of body and yet children in mind. Had he made them perfect in mind (as those I am opposing represent), then they would have been in no need of instruction, nor indeed could have had education. Had he made them children in body, they must have been nursed supernaturally until grown up. Therefore God gave them bodies in full vigor, that they might (as to their bodies) take care of themselves, while he made them children in minds, to be trained at first and for a short time by their Creator, then by one another, and by all the other influences of coming providence.*

The theologians before me say man fell from the day of

*Rev. Albert Barnes rejects the idea of the exalted minds of Adam and Eve, and a distinguished Presbyterian minister (at the General Assembly, South, Huntsville, Ala., 1871,) taught from the pulpit that our first parents were children, body and mind, and were nursed by angels!

spiritual and intellectual glory to a night of rayless darkness. This gives up the race to thinkers who, while they do not deny a Creator, say nothing better for man than to tell us he was left by his Maker a savage, to grope his way through the *stone age*, the *bronze age*, up to civilization, or to those who accept Darwinism and its denial of God, my theory avoids all this. Man was trained by his Maker, from simplest idea, to know all he needed to understand, to the time he heard his sentence, after the promise of the seed of the woman, and his expulsion from Paradise. Then he had a fair start in life, with the co-agent Spirit to help him on his way.

The imputation of Adam's sin comes now in place, and in beautiful harmony with the common sense of my theory. The first righteousness was simply man's will in response to the divine command, as already stated. The first sin, in like self-determination, was man's choosing the creature rather than obey his Maker's command. In other words, he gave his heart to the woman rather than continue to find his happiness in the Lord. This supreme self Adam transmitted to his children according to the law of traduction, wherein he conveyed his nature in very substance of soul; yet as the distinct personality of self was transmitted, no one has ever literally sinned in Adam's fall. Nevertheless this absolute identity of nature made the whole race *one Adam* in such sense that God constituted him the representative of his children in his first sin. This he has done NOT IN WRATH BUT IN LOVE, that he might impute to them the righteousness of Christ, the second Adam, in its fullness of glory. Thus Jesus was the Son of God not only as born of the Holy Ghost, but as in union with the Eternal Son, who, in taking unto himself the soul and body of the man Christ Jesus, made him partaker of the divine nature in the highest sense in which the holiness of the Godhead can be given to men. This being true, then every man who gives his heart to Christ is at once partaker of that divine nature, no matter whether Christ is known as the Saviour of Calvary or the God of nature, or under any other form in which the Father has at any time made him his representative. This imputation

takes in every infant in the world, for the Divine Spirit regenerates its will (if it dies in infancy), so that it is in Christ by that co-agent act, however unconscious. This imputation both ways is common sense. On the contrary, I have never met ten men who agreed among themselves on this subject, for they all made it the wrath of God, not love to the world. This imputation shows that the Father saw that the disobedience of the first Adam would result in the obedience of the second Adam, glorifying God and dignifying man, by revealing to the moral universe more perfectly than ever before that God is love. To have a realizing sense of this amazing grace we must understand how far the Adam of Eden was inferior to the Adam of Bethlehem. And, first, we read: "For as in Adam all die, even so in Christ shall all be made alive." This text means: 1. That the death intended was the sentence pronounced after the promise of the seed of the woman. 2. That that death was simply fatherly chastisement. 3. That it was imputed in LOVE, NOT WRATH. 4. That this imputation had its response in Christ's righteousness offered in mercy to all mankind. 5. Eternal life was consequently left to the contingency of its acceptance or rejection of man in his co-agent free will. 6. Then God never intended this text to teach that in Christ all men shall be made alive unto salvation. 7. Then God never meant this text to teach that some men shall be saved to the exclusion of the rest of mankind, passed by in wrath and to show his justice. This single text is conclusive to show that the death threatened to the Adam of Eden, the death under the covenant of law, was done away by the covenant of mercy through the promised seed, and the death imputed was the sentence pronounced under that covenant.

The next scripture reads thus: The first Adam was made of the dust of the earth by the mere power of the Divine Spirit. The second Adam was born of a woman by the power of the same Spirit. Both were children when thus made. Each was called the Son of God. But the first man was of the earth earthy. The second man was the Lord from heaven. The first man was made a living soul, that is, an intelligent, responsible being (in the abiding co-agent Spirit).

The second man was made a quickening spirit, that is, to have power of life in himself, and power to lay down his own life and take it again. The first Adam had the Divine Spirit given in measure of co-agency with his self-determining will to constitute him a responsible being. The second Adam had the Spirit given to him without measure to be in unlimited co-agency with his self-determining will, from which co-agency he could reach the highest holiness.

The righteousness of Christ was, then, the holiness of God to the fullest reach possible to man; and hence the obedience of the man Christ Jesus unto death, even the death of the cross, had all the dignity and sacredness God could impart, to make it the propitiation for the sins of the whole world. In other words, the altar before the temple was made to be in image the very holiness of God. The blood of the lamb or dove was, therefore, sanctified by being sprinkled thereon. So the true altar on which we see the blood of Jesus was the glory of the divinity imparted to him. And thus, although his sufferings were for a few hours only, that dignity, that glory made those sufferings more than sufficient to do away the penalty due from mankind through eternity. And consequently when this atonement is accepted of man it makes him one with Jesus through its imputation, however imperfect he may be in personal character. More wonderful still, if man, as already said, is ignorant of the historic fact of Jesus and him crucified, anywhere over the earth and at any time, that ignorance has never and will never restrain God's mercy from sprinkling the atoning blood if the Spirit gives the renewed heart. This imputation of Adam's sin is wonderful in its far-reaching fullness of ownership in Christ's righteousness and the beauty of response therein. Thus not only has the most spiritual Christian this fullness of ownership, but the least in the kingdom of heaven. Not only so, but the mere intellectual believer; nay, he who only hopes, or fears, or doubts, or denies, may seek to find the truth of Christ's death and his salvation. I repeat, How amazing the grace which imputed the first sin of the Adam of Eden to his children, that they might have imputed to them the righteousness of Jesus!

The interpretation usually given to the transactions in Eden is the odium of theology and the disgrace of Christianity. The first righteousness, we are told by our necessarian creeds, was a created THING, in which man had no agency. On the contrary, the theory of the Adam of Eden tells us that the first righteousness was the act of man's free, co-agent will, in which he gave himself to God, in obedience to his command, as due to his Creator, and to secure in the highest sense his own happiness. The first sin in the commonly received idea was a THING lying back of man's will, and causing him to act out sin just as the stream runs from its fountain—a THING unknown as to whence it came or whither it goeth. The theory I present teaches that sin is the transgression of God's law, present or in reach, and is wholly of will, which is the heart, man making himself supreme self above God. Native depravity, according to the view I am opposing, is the same unknown THING in Adam after he sinned. But how it is in every one born of woman nobody can tell, because the received notion is that every child is directly created of God. But I affirm native depravity is man's supreme self—selfishness, brought down from our first parents in "ordinary generation," according to the law of traduction, by which the substance of the soul of Adam and Eve and its nature has been transmitted to their children. The new birth, as we are told, is another THING lying back of will, the sheer gift of God, in which Adam had no will, and in which man, since the fall, has given to him a mysterious life, in which he has no more agency than a dead body when raised from the grave. On the contrary, I affirm man's restoration to new obedience was in Adam and has been since his act of co-agent free will, and that Christians in countless numbers not only *know* they were born again by their own act, but *know* also the time, place, and all the circumstances under which they, in obedience to the divine command, made themselves new hearts, new natures, nay, rose from the death of sin. In other words, they *know* that under the co-agent Spirit's influence they were not only "almost but altogether persuaded" to become the Christian. I admit Christians in like countless numbers do not *know*

when they became Christians, but are, nevertheless, as truly *born again* and as spiritual as those who have the other *experience*. The difference is in the clearness, or lack of it, in the conscious acts of their minds. Thus the sun is up in the clear sky. *I* see it in its glory. *I* have no doubt. *I know I see it.* The sun is up just the same, but it is hidden under a cloudy morning. You see it not until the cloud has passed away, yet the sun had risen as truly as the morning before.

Talk of allegory, tradition, myth, pictorial language! That, *too*, is odium and disgrace to the Bible. No, the Adam of Eden is level to the conceptions of a child.

Question 1.—Have all spiritual beings a material form?

Answer—Yes, all save God the Father. This is my explanation: The second person of the Trinity, the Eternal Son, in honor of man, not yet created, took the material human form. And as he will wear this humanity forever, he assumed it from eternity. In harmony with this honor given to man, the Son gave to the angels the shape of man as their especial dignity, while they had power to take unto themselves any material shape they pleased, as well as to be intimate in union with all material substance. The third person of the Trinity, the Holy Ghost, is the power which carries out the will, the word of the Godhead when spoken by the second person, the Son. In his highest movement, in the Godhead itself, and in all intelligencies, he is named Holy Ghost. In all other movements he has his presence, in nature, material, instinctive, intellectual. So he is the power of truth everywhere in the universe. He took a peculiar form, to be seen once only, that of the dove at the baptism of Jesus.

Ques. 2.—Does the Bible tell us any thing of the fashion of the body of the Eternal Son as it has ever appeared in heaven?

Ans.—Yes, in Exodus XXXIII. 34, Moses said to the Lord, "I beseech thee show me thy glory." He had seen him in the burning bush, the pillar of cloud and of fire, and on the mount, but he believed there was a form of splendor more wonderful in which the Lord (the Eternal Son) dwelt in heaven. The Lord gratified his servant, yet under these sub-

lime and awful conditions, that no man could see his face and live. Therefore the Lord placed Moses in the clift of the rock and covered him with his hand while he passed by. This vision of glory is conclusive proof to sustain the answer to the former question, for Moses saw this divine humanity fifteen hundred years before Christ was born. The Son of man had this body given to him in union with the Eternal Son, when he ascended from the summit of Olivet. Adam and Eve, I have suggested, saw the Lord in this form and splendor.

Ques. 3.—Will the body of the righteous and the wicked in the resurrection be in fashion of structure the same?

Ans.—Yes. [See Isaac Taylor's "Physical Theory of Another Life."]

Ques. 4.—Will the body of the righteous and the wicked look the same after it receives the spirit?

Ans.—No. See, here are two crystal vases just alike, but I fill the one with the electric light; you fill the other with a black, offensive substance. In other words, the resurrection body is the same in its structure to give happiness or misery, and will reveal the one or the other—the glorious or the horrid, the blessed or the cursed—according as the saved or the lost soul dwells therein.

Ques. 5.—Will man have a body material between the grave and the resurrection?

Ans.—Yes, the same in elementary essence as the present flesh and bones—a refined, attenuated body made, so to speak, in the divine chemistry at the moment of death, under the power of the life of the body which dies.

Ques. 6.—Have you proof from Scripture and otherwise?

Ans.—Yes, ample. Jesus sanctioned this belief the day he rose from the grave, when he said, "I am not a spirit," etc. Again, the persons who rose from the dead after the resurrection of Jesus had these bodies. Samuel, when raised by God, in the scene between Saul and the witch of Endor, had this intermediate body. Moses and Elijah on the Mount of Transfiguration had this body. Those miraculously gifted had the power to discern spirits. These bodies have been seen from time to time.

Ques. 7.—Has not the belief of this intermediate body been well nigh universal among mankind?

Ans.—Yes, the Greeks, Romans, and Scandinavians particularly; the Scotch second sight. In fact, every one believes in this intermediate body, save those who deny the existence of angels, good and bad, and of God. Many believe who say they do not. They wish to be philosophers. Baron Swedenborg was right so far as he held to his recognition of this body, formed in the moment of death, for he believed exactly what, as said, was held by the Greek, Roman, and other nations; Homer, Virgil, etc. Swedenborg was in error so far as he denied the resurrection at the judgment day. Hence his denial of Paul's writings.

Ques. 8.—What are we to understand by Hades?

Ans.—The intermediate state and place of these intermediate bodies, where the good and the bad are happy or miserable as they can be until they receive their resurrection bodies; where all mankind, even Paul, wait for their crown, robe, scepter, mansions, cities, New Jerusalem. Man will have had *three* bodies, the *present*, the *intermediate*, and the *resurrection*.

Ques. 9.—Is the first person of the Godhead, the *Father*, to be approached directly at any time by the creature?

Ans.—No, he is approached by the *Son* only.

Ques. 10.—*What does the Father?*

Ans.—He dwelleth alone. This, singularly, is the belief of all thinking people.

Ques. 11.—*What does the Son?*

Ans.—He represents the Father and the Godhead in Word. So he said in the beginning, "Let there be light." Who caused it to be? *The third person.* He is the power, as said, who worketh the will of the Godhead. So when the Word said, "Let there be light," the third person was present, and "there was light." Then in response to every "Let there be" of the Son, the Spirit was there, and behold! the firmament, the day and night, and the stars. "Let us make man," and the Spirit made man in the image of God.

Ques. 12.—Why do you insist that the Divine Spirit must be the moving power in all nature?

Ans.—That there shall be no "higher law," no nature without God, no truth or right in the nature of things, irrespective of God. No, he gave gravitation to the sun and to Venus, but he is not content to sustain gravitation; he is ever present to secure that perfection of motion every moment to enable the astronomer to calculate two hundred years to come, and tell us to the seconds when the face of the sun will again reveal that black spot in the transit of the planet. And so the Spirit of God is present in the trembling of every leaf, every whisper, or storm of wind, as well as every movement of the hand, or reach of thought, or breath of soul in the prayer of man.

Ques. 13.—Is God social in the Godhead?

Ans.—Yes, the Bible says he is, and as his image, I am.

Ques. 14.—Is there voluntary as well as necessary existence in God?

Ans.—Yes, the Bible so affirms, and I see both in myself.

Ques. 15.—How does pantheism differ from the truth?

Ans.—It denies that God is a person, and thus denies responsibility to man.

Ques. 16.—Is it not easier to believe in pantheism than in a personal God?

Ans.—No, because the idea of pantheism is the conception of a person.

Ques 17.—Does common sense, irrespective of the Bible, sustain the belief that a personal God can exist in three persons?

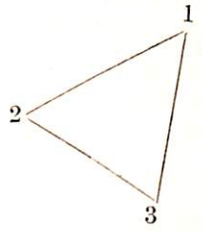
Ans.—Yes, for divine substance or essence can be drawn out, so to speak, or transmitted. If any one says it cannot, that is his mere opinion. I have the same right of opinion to say it can. Moreover, the vast majority of thinking men, in all nations and ages of the world, have held and lived in the idea of the traduction of the divine substance. The method of such transmission is not hard to imagine. Indeed, the Presbyterian Confession of Faith gives precisely the words I want: "In the unity of the Godhead there be three persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost is eternally proceeding from the Father and the Son." Following this doctrine and merely expanding it, I conceive that the Father from eternity chose that his substance should exist in a second personality, and chose also that he and the second person, the Son, should give existence to the third person, proceeding from the Father and the Son, and that the traduction should go no further. A great writer, indeed, says this transmission was of necessity as well as voluntary. Be it so. That idea does not affect the fact of traduction of substance.

Ques. 18.—But is it not consistent that this transmission might have gone on in the Godhead without limitation?

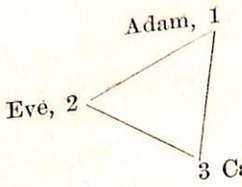
Ans.—Yes, and most thinking people, not Christian, have in fact so believed; nay, Dr. Timothy Dwight, in his Commentary, says (I have not the words) that if there were thirty or thirty thousand persons of divine substance—thinking, feeling, willing, and doing the same things—they would be one supreme personal God.

Ques. 19.—Is not this view of the Trinity precisely what we hold to be true in the transmission of substance from the first man to the woman; from the man and woman to the child, and on and on without limitation?

Ans.—Yes, and I give the notion in two diagrams. One of them is seen in every Roman Catholic and other Episcopal Church the world over, and the other ought to be on the lintel of the door of every family of mankind.



The first person from eternity, of necessity, yet voluntary in his moral actions. *The second person* from eternity, yet from the first, and is the Son, by transmission of substance. *The third person* from eternity, yet from the Father and the Son, as above, by transmission.



Adam was son of God by creation directly of the Divine Spirit, the image, finite, of the Godhead. *Eve, made of the man, in his substance of soul as well as body*, by the power of the Divine Spirit, in traduction. *Cain, Abel, etc., etc., etc., proceeding from Adam and Eve, spirit and body*, by the power of the Divine Spirit, in traduction. So, in all the race, however in modification of the method of the personality.

Ques. 20.—If the woman was not made of the man in her spiritual being, then in that supreme fact she was no part of the man, no more than if God had made one of the angels to dwell in the body made of Adam?

Ans.—No.

Ques. 21.—If Cain, Abel, etc., etc., were not of Adam and Eve in their spiritual substance, then they were each of them no more their child than one of the angels?

Ans.—No, and the following truths stand without reasonable denial:

I. Every child has been a new creation.

II. The depravity of nature in every child is given of God.

III. Then, as said, the parents cannot claim it as their child, no more than if it were one of the angels.

The doctrine of traduction is then true.

F. A. Ross.

Art. IV.—PRACTICAL PSYCHOLOGY.

A PLEA FOR ITS GENERAL INTRODUCTION INTO SCHOOLS—ANTHROPOLOGY THE FIRST STUDY—A PRACTICAL EXEMPLIFICATION OF MENTAL PHILOSOPHY, SHOWING THE FACULTIES OF COGNITION, SENSIBILITY, AND CONATION.

Psychology is the science of the soul, and hence embraces the two branches of metaphysics known as mental and moral philosophy, although it is usually limited in its application to the former. As applied to the intellectual rather than the moral nature of man, it is the purpose of this article to inquire why it may not become more practical than it has heretofore been made. It is the mind of man that *knows*, and if knowledge be gained through an unknown medium, it will partake of a like mystery, just as an imperfect glass will obstruct the light, or a stained one tinge it with its own color. It is freely admitted that mind in its essence is an exceedingly mysterious thing, and so is matter; but knowledge, to be useful and satisfactory, does not necessarily pertain to the essence of either. That which is insisted upon here is that whatever is known and taught as psychology should be brought within the comprehension of students while in school, whose legitimate business it is to know all they can about self before they can understand other things. They are expected to understand grammar as a preparatory step to rhetoric, and arithmetic before they can comprehend algebra, and all these before they are instructed in the science of the mind, which alone can know any thing. If a knowledge of one of these branches be requisite in order to comprehend another, is it not equally as essential to understand the ordinary operation of the mind before attempting to know other things through these operations? The natural as well as the philosophical order is to begin with the beginning. We begin to know with the mind, and should begin to know the mind in order the more clearly to comprehend other sciences. The only philosophic method of procedure in the acquisition of knowledge is *from the known to the unknown*, which

implies a stock of knowledge, however small, to begin with. This stock of knowledge consists in certain ground truths which are the result of the very constitution of the mind itself, without which all reason, thought, and judgment would be at an end—without which the mind could not begin to know, reason, or think. These truths exist in the constitution of the human mind. They require no proof, neither do they admit any, since they are better known than any other things which might be introduced to attest them. To question their existence is to deny ours. Aristotle taught that "all science must set out from something already known;" "in a word, must have its first truths, its ground principles (*αρχαι*), which are no part of the science itself," but are the basis on which the science is comprehended. These basal truths are immediate cognitions of the mind, and hence, while they are "no part", of the particular science alluded to, they are the basis of the one science in question, to-wit: psychology. They constitute what Dr. Thomas Reid, of Scotland, calls "the maxims of common sense," which are alike the common heritage of the *masses* as well as the philosophers.

Before we can think or reason at all about any thing, we must know—must know whereof we think or reason. We must know that we ourselves exist and that the external world exists—that there is an *ego* and a *non-ego*. Driven and tossed by the winds and waves of skepticism and vain speculation, which are the legitimate fruits of a neglected and distorted psychology, Descartes made an honest appeal to this original stock of knowledge in the human mind, and found an anchorage on his famous dogma, "*Cogito ergo sum.*" Amid his doubts and perplexities of mind as to the possibility of knowing any thing under the false systems of philosophy current before his day, which placed psychology on the top of a baseless fabric of so-called human knowledge, Descartes, discarding all the dogmas of philosophy, made his own mind the field of observation and research. He set himself to the task of first ascertaining how he knew that he himself existed. He sought this knowledge, not from the *ipse dixits* of the philosophers, but within his own soul itself. By the conscious

operations of his own mind he discovered that he was thinking, and although the things thought might be untrue and delusive, yet he could not doubt that he was thinking, and hence he was the *thinker*, whose existence was thus vouchsafed; hence his conclusion, *I think; therefore I exist.* Among his thoughts he discovers one superior to all others, this was the thought of God as the great and perfect being, the cause of all. He sought even a knowledge of Deity within his soul, and there first saw the mark of the workman on the workmanship of his hands. The foundation thus laid by him is that human consciousness is the true starting point of all investigation, whether physical or metaphysical, and has consequently made Descartes the honored founder of modern philosophy.

It is a wise and beneficent economy established in our mental constitution, to give us this original knowledge as the capital stock in the business of acquisition of other knowledge; but it is exceedingly unwise to neglect to use it as an investment and go to business on a credit, which becomes credulous or incredulous, just as the caprice of either dogmatism or skepticism may prevail in the age and country in which the experiment is made. It is a principle of political economy that it requires natural agents, labor, and capital to produce wealth, and without these three things to start with the sum of wealth cannot be increased. It takes money to make money. In like manner, it requires knowledge to gain knowledge. This original stock of knowledge has been bountifully furnished us, and is the basis of one, and only one, science, which is the science of psychology. It, therefore, only remains to build the structure upon the foundation laid, and make psychology the basis of all sciences, or build upon the sands of conjecture and thus add to the accumulated confusion of ages past.

At the age of forty-one Descartes found himself engulfed in doubt and error as to every thing. Like the youths of this and other ages, he in his school days had been led by a way which he knew not, to the neglect of the first wisdom and true philosophy, which are to be found in a correct system of psychology. Disgusted with the pursuit and baffled

by the illusive fruits it afforded, he turned himself to the bitter task of having to unlearn what he had learned amiss, and digged deep into the strata of the human mind, where he laid the enduring foundation of all true philosophy. To deny ourselves the benefit of imitating so glorious an example, or to neglect to profit by the benefits of his profound researches would be to imitate the folly of the navigator who refuses to commit his vessel to the waves in a voyage across the Atlantic under the stultifying delusion that Columbus has not opened the way from the Old World to the New.

We freely grant that psychology is a difficult study, and especially so to youthful minds, for whose special benefit this plea is made. But a burden difficult to be borne does not justify the porter in taking the wrong road; it only adds to his embarrassment, and wisely suggests the importance of pursuing the right one. The acquisition of knowledge has always been a difficult undertaking at best, but the difficulty has been greatly increased because of the unwise choice of the methods of accomplishing the end in view. If the way be set with difficulties, it is certainly the dictate of a sound wisdom to remove as many of them as possible before attempting to encounter what necessarily must be overcome. Let the mind once understand itself and the operations by which it cognizes, and the difficulties, though mountain high, will vanish before its comprehending grasp. Aside from the fact that this is the sure and certain way to knowledge, it is also the dignified way. The great business of the student is the improvement of his mind, which consists in the drawing out (*educating*) and development of its inherent powers, and not cramming it with a mass of matter in chaotic confusion. Let the student learn that it is by certain operations of his mind that he cognizes things, by others that he feels emotions, and still others that he makes choice of one course of action rather than another, and he will feel conscious that he is on the right road for the improvement of his mind, as well as for preserving its dignity as the intellectual part of his being. Julius Cæsar, in the prosecution of his Gallic wars, found it necessary to cross the Rhine with his army. It seems to have

been customary in that day to transport armies across rivers by means of boats. But Cæsar decided that it was not safe, nor in accord with his dignity, nor that of the Roman people to cross in boats, and although the greatest difficulties presented themselves as barriers to the construction of a bridge, yet they must be overcome or the Rhine would not be crossed. Considering Cæsar's great proclivity for crossing rivers, especially the Rubicon, one will not be long in coming to the conclusion that the bridge was built, although such an one may never have crossed it himself *ageninie*, in the seventeenth chapter of the fourth book of Cæsar's Commentaries. If our educational system would abandon the uncertain and undignified method of crossing the stream of human knowledge on the pontoon-boat plan and determine to bridge it with psychology, our success would be as marked in that direction as Cæsar's career was famous in war.

That which hinders our seeing clearly as to other things, is our lack of acquaintance with the mind which sees them. We must actually cast the mote out of our own eye (mind) before we can see clearly to pluck the beam from other objects. It took Galileo, Kepler, and Newton not less than a quarter of a century to perform their respective missions in astronomy, yet when it was accomplished, they walked as giants across the celestial vaults over the causeways they erected as masters of the situation, and none dare dispute their right to rule in the domain of the skies. It may require more time and patience to approach the sphere of knowledge through the legitimate route of psychology, yet the result will liberally compensate for both.

There has been very little if any opposition manifested to the doctrine taught by Thales in his laconic dogma, "Know thyself;" and on the other hand, quite as little practical observance of it by the masses, even in enlightened countries. A few philosophers have commended its wisdom and a like number of poets have lauded its diction, and beyond this the great precept has been better known for its violation than its observance.

After a student has learned to read intelligently and fluently, the first book that should be placed in his hands is one

yet to be prepared and published, and entitled *Anthropology*, which is "the science of man, considered in his entire nature as composed of soul and body." This book should be divided into two parts, the one treating plainly and practically of the human body and the other of the human soul. Part first should be styled *Human Physiology*, setting forth in an attractive form that the body is composed of 240 bones, about 500 muscles, the skin and its appendages, the vocal organs and respiration, the digestive apparatus, circulation, the special senses, and the nervous system, which last subject would be a fitting introduction to part second, since the nerves form the telegraphic system by which the mind is said to communicate with the different parts of the body. Part second should be styled *Human Psychology*, and inasmuch as this is the part now under consideration, a brief practical treatise on the subject will here be submitted, and along with it the question whether the subject can be made as practical as here insisted or not; and if so, what is the duty of educators in the premises. Of course nothing more than an epitome of the science will be attempted in the following pages.

MENTAL PHILOSOPHY.

The human soul is the spiritual part of man. It is a spiritual substance, just as the body is a material substance. A spiritual substance is a living, active life-substance. The body without the soul is dead, and hence the soul is that which animates and quickens the body. We know that the soul is a substance because it is the basis of attributes. To think, to reason, to feel, and to act are attributes of the soul, for they are acts, and the soul is the only active part of man. Attributes in their very nature must attach to substance as their basis. These attributes expressing action, show that the soul is not only a substance, but an active substance. The soul of each human being is a unit, a single thing, not compounded nor composed of parts, yet possessing three distinct natures, which may be expressed by the three words, *intellect*, *sensibility*, and *will*. These will be briefly explained in the order here given.

1. *Intellect* is that intelligent, rational power of the soul which *knows* things, and which we designate by the term *mind*.

2. By sensibility is meant that power or capacity of the soul which *feels* and experiences emotions.

3. The will is the power of the soul by which it exercises a choice for one thing in preference to others. The will is the native source of all our voluntary acts.

It is the business of mental philosophy to analyze and exemplify these powers, and thus show what man *is* spiritually, while it is the province of moral philosophy to show what man *ought to be* spiritually in the use and exercise of them. Mental philosophy, therefore, teaches what man *is* and moral philosophy teaches what he *ought to be*. The former is the task before us for elucidation in this article, and to its performance we will at once proceed.

The threefold nature into which we have already resolved the powers of the soul gives rise to three distinct classes of faculties, to wit: First, faculties of cognition; second, faculties of sensibility; and third, the faculty of conation. We use the word *mind* to embrace all the faculties of cognition, and the expression *the moral nature* to designate all the faculties of sensibility and conation. We will, therefore, first enumerate and explain the

FACULTIES OF THE MIND.

1. The mind testifies to itself its own acts and operations. The power to do this is called *consciousness*.

2. The mind has the power to perceive external objects through the medium of the bodily senses. To this power the name *perception* is given, which is derived from *per*, through, and *capio*, to *take*.

3. The mind has the power of *seeing within itself*, according to the constitution of things, that certain things exist which we are neither conscious of nor can we gain a knowledge of them by perception. For example, the existence of space, succession of time, infinity, personal identity, substance, and causality are things that we can neither perceive nor be

conscious of, yet we know they exist, for we cognize them. The power by which they are cognized is called *intuition*, which is derived from *in*, within, and *tueor*, I behold or see, meaning, I conceive these things to be a part of the constitution of the universe.

These three might be appropriately called the faculties of *primary* cognition, for it is through them that we gain all our knowledge *primarily*. The other faculties pertain to knowledge already acquired by these, and hence may be appropriately called faculties of *secondary* cognition.

4. The mind has the power after any knowledge obtained by the powers above named has passed out of consciousness to reproduce it. This is called the faculty of *memory*.

5. The mind has the power of placing one thing along by the side of another, and comparing them as to quantity and quality, and deducing therefrom a conclusion that they agree or disagree. This power is called the *reasoning faculty*.

6. The mind has the power of combining real things into new relations which have no real existence as new creations. This power we call *imagination*.

7. The mind has the power of originating involuntary action, as when we suddenly and involuntarily shrink from an unexpected fall of a window sash. This power is called the faculty of *instinct*, which is rather exceptional than positive in its nature, seeming to be a caution for self-defense instead of a positive function of mind.

Writers on mental philosophy mention other faculties, such as *association*, *conception*, and *sensation*, but we prefer to consider association as a mode or modification of the reasoning faculty, and conception as a *modus operandi* of both *intuition* and *imagination*. But what shall we do with sensation, a term that played so conspicuous a part in the philosophy of John Locke? According to what we conceive to be the true theory of perception, both the office and name of sensation should be eliminated from the catalogue of mental faculties. If the mind cognizes the *ego* by consciousness, and the *non-ego* by perception directly and immediately, as is herein maintained, there is no place left for sensation, which

would *ipso facto* be excluded in the nature of a "*tertuena quid.*" We therefore conclude that the seven faculties of cognition here enumerated are practically exhaustive of the distinct powers of the mind, and especially for the purpose herein contemplated.

We now propose a brief exemplification of these various powers in the order named.

CONSCIOUSNESS.

When we say that consciousness is a faculty of the mind, we mean that the mind *knows with itself*, *bears witness to itself*, and *testifies to its own acts*, and thus begets a store of knowledge within itself that is both primary and ultimate. Consciousness is, therefore, the root of our knowledge. It is at the very foundation of knowing; beyond and back of it there is no knowing, no knowledge. No other power of the mind can perform this office, hence consciousness is a separate and distinct faculty, although its operation may seem to be somewhat complex. When we remember a past act or event, consciousness testifies to the act of the memory and also to the actor that remembers. It declares the personal identity of the actor to the effect that he is the same person who once had this act or event in mind, and at the same time that the act of memory is true and truly performed, insomuch that we cannot bring ourselves to doubt either. It bears a like testimony to the operations of perception, intuition, reason, and imagination, and its testimony is received as final and ultimate, no appeal being ever sought or granted from its decisions. It is a court of both original and final jurisdiction.

We have treated consciousness as a separate and distinct faculty of the mind for the simple reason that the facts point to it as such. We have already had occasion to say that no other power of the mind can perform its office. This at once separates it from all the other faculties and gives it that distinctness contended for, and which distinguishes each one of the others from all the rest. We shall, therefore, content ourselves with this view of the subject without entering

Hamilton on this point, the former maintaining that consciousness is a distinct faculty, while the latter contends that it is a generic term embracing all the states of the mind. The fact that consciousness attests every act and state of the mind gives some plausibility to Hamilton's theory, but when we remember that this very act of attestation is itself unlike all other acts, and is distinct from all the other operations of the mind, and that no other faculty can perform it, we are driven irresistibly to the conclusion that the power which performs this act is a distinct and separate one. To illustrate our view of the point at issue we present the following: The Legislature of Tennessee is now in session. It is a body consisting of the Senate and House of Representatives. The Senate is composed of thirty-three members, and organized for the transaction of business the first of January, 1883, by electing one of its own members to be Speaker of that body. It is the duty of the Speaker to preserve order, regulate business, and recognize the members who propose to speak or offer bills or resolutions, testifying to the Senate the correctness of what is done in either case. The Speaker is, nevertheless, as distinct a representative on the floor of that assembly as any other member, and entitled to all the privileges of the same. His testifying to what others say and do does not in any way destroy his distinct representative character, nor does a like bearing of testimony by consciousness to the operations of the other faculties destroy its distinctive character, but rather establishes it, in that it shows it to be capable of doing what no other one can do.

There is still another question at issue in reference to consciousness, upon which Hamilton and Reid also differ. It is affirmed by Reid that the scope of this faculty is limited to the internal states and acts of the mind, and is consequently entirely subjective, while Sir William Hamilton contends that it is both subjective and objective. Reid says, "When I hold a book in my hand I am conscious that I *perceive* the book." Hamilton says, "I am conscious that I perceive the book, and also conscious of the book perceived." We have no hesitation in pronouncing in favor of Reid. If we are

conscious of the perception and the book both, there would be no occasion for the exercise of perception at all, and hence no need for such a faculty, since in its every act it is superseded by consciousness. To maintain that perception is thus superseded and overreached in its every operation, is to charge the Creator with a want of economy in the constitution of the human mind, and convict him of a waste and useless expenditure of energy which no human machinist would allow in his mechanism. Duplicity of organism and superfluity of action are nowhere to be found in the constitution of nature, much less in the grandest functions of all.

Assuming, then, that consciousness is a distinct faculty, and that its scope of observation is entirely subjective, and at the same time that it is the root of our knowledge, we have reached a point where it is legitimate to inquire into the foundation of knowledge, and ask, *How do we know* that we know any thing? Students and the masses have as much right to know the answer to this question as the philosophers. Whatever others may have contributed in the way of materials for the answer—and we freely admit that many efforts have been made in that direction—yet the world is mainly indebted to Aristotle, of Athens; René Descartes, of France, and Dr. Thomas Reid, of Scotland, for the answer. However much these great thinkers have been made to differ in words by their respective interpreters and followers, they agreed substantially in the conclusion that *human consciousness is the foundation of human knowledge and the true starting point of all legitimate investigation.* Let the facts speak for themselves. Aristotle, B. C., 350, taught that metaphysics is "the *first* philosophy;" that it "occupies itself with the principles of every other science; investigates the nature of that which all other sciences assume." "It is, then, the science of the universal; it has to do with *being as being.* This is the *first* philosophy." "Being as distinct from matter is the object and sphere of the *first* philosophy." So taught Aristotle, the Stagirite. In 1637, A. D., René Descartes, wading through the mists of speculation, the sophistry of the sophists, and disputes of philosophers, descended into the depths of his own mind and dragged up drowned philosophy by the

locks, and announced its recovery in words that can never die: "*Cogito, ergo sum.*" On this rock, the rock of human consciousness, he built his philosophy, and the gates of skepticism have not prevailed against it. In the year A. D. 1764 Dr. Reid published his "Inquiry into the Human Mind," This was soon followed by his "Essays on the Intellectual Powers," and in 1788 by his "Active Powers." In these works he teaches that "there are in the constitution of human nature certain ground principles of all belief and all action, on which we always and all proceed in the uniform conduct of life, and without which all reasoning, all foresight, all judgment of past or future, would be at an end; these principles require no proof and admit of none." On this metaphysical basis he built his system of philosophy, and skepticism descended and the storms of scholasticism beat upon it and it fell not because it was founded upon a rock—human consciousness.

Thus Aristotle laid the corner-stone when he declared metaphysics to be "the *first* philosophy." Descartes laid the foundation when he proclaimed, "*I think, therefore I exist.*" Although the thing thought may be false, yet it is impossible to deny that the *thinker* exists. Among his thoughts he discovers one unlike the others—"the thought of a great, perfect being;" that being is God, who devised and created all. Here Moses and Descartes meet, compare notes, and their records agree that God is "the great first cause," the alpha and omega, with whom is all and infinite knowledge. This is the foundation of knowledge and the beginning of faith. Dr. Reid, the finishing architect, places the superstructure on its base, by showing that consciousness testifies to the existence and the operations of the *ego*, and perception introduces us to the *non-ego*, from which eventuates the true theory of dualism, according to which mind and matter are the constituents of the universe. These are the two substances whose properties the mind cognizes. What we know of these properties through consciousness and perception, added to those entities cognized by intuition, constitutes the sum total of that stock of original knowledge which we have already denominated as primary cognition. This original

largely into the controversy between Dr. Reid and Sir Wm. stock may be increased and embellished by the operations of those powers of mind which we have also denominated faculties of secondary cognition.

Our first knowledge is about existence. We think, and although we may doubt the correctness of the thinking process and the thoughts thus derived, yet we cannot deny that there is a thinker. The very doubt itself implies a doubter. Having shown that a knowledge of our own existence and the operations of our minds are secured to us beyond a peradventure, let us next inquire how we gain a knowledge of the external world. This brings us to consider in the next place the subject of

PERCEPTION.

This word denotes the power which the mind has of cognizing the external world through the bodily senses of sight, hearing, touching, tasting, and smelling. And here again we are indebted to Dr. Reid for the true theory of perception. He dared differ from the philosophers who maintained that in every act of perception there was "an image," "a phantasm," "a pellicle," or a "*tertium quid*," as a necessary medium between mind and matter, and coincided with the masses who reject the "*tertium quid*," and believe that we perceive the external world directly and immediately without the intervention of any "third something" whatever. Dr. Reid held that whenever any external object comes in contact with any one of our senses, the mind perceives that object through that sense face to face without any medium whatever, because mind is a substance capable of perceiving matter, and matter is a substance capable of being perceived by mind. Thus we have in every such act a knowing mind and a known object, the very two things which every act of knowledge implies. We thus begin to know the *non-ego*, and whether we ascend with Bacon the stairway of induction through "the store-house of nature," or stop with a single experiment, the process is the same: the conscious *ego* perceives the passive *non-ego*.

INTUITION.

Having shown how a knowledge of the *ego* and *non-ego* may be acquired, it is now proposed to point out how we can cognize those realities that are neither matter nor spirit, but are as well known as to their existence as either. These are the ideas of space, succession of time, personal identity, infinity, substance, and cause and effect. We cannot cognize these by either consciousness or perception, for we are not conscious of them, neither can we perceive them by any of the bodily senses. If they were matter they would exhibit the phenomena of matter and be perceived by our senses; if they were spirit they would present evidences of activity and intelligence. Our knowledge of space is as certain as of matter. Its existence is necessary to the existence of body, and is its logical condition. We may imagine the annihilation of body, but it is impossible to conceive of the annihilation of space. Our idea of space is that which is itself immaterial, yet exists as the condition of all material bodies. This idea is not derived from experience, for it cannot be experienced. Logically it exists prior to all experience. It is logically impossible for bodies to exist without space, for one event to follow another without succession of time, for attributes to inhere without substance, and for effects to be produced without causes; and since all these chronological conditions and sequences are known to exist, their antecedent logical conditions must of necessity exist.

CONCLUSION.

We have now briefly examined the three faculties of primary cognition, with the following results:

1. Our existence and the operations of our minds are attested by consciousness, whose *dicta* cannot be doubted.

2. Our knowledge of the external world is acquired by perception through the bodily senses, and that we are conscious of the perception.

3. That our knowledge of things that are neither material nor spiritual, such as space, succession of time, personal

identity, infinity, substance, and cause and effect, is gained by intuition, and that we are conscious of the intuition.

Hence all our primary knowledge—i. e., that gained by these three faculties—is as certain and sure as are the testimonies of consciousness, which cannot be questioned nor even doubted without absolute annihilation.

Train a student in these primary principles of knowledge and he will *know* for himself what he is afterwards taught, and his knowledge will be distinct from opinions and speculations which, under the present system, becloud and confuse his mind through life. With this view of the subject, can psychology be made more practical?

A. M. BURNEY.

Art. V.—THE UNFINISHED CAMPAIGN.

I stepped into a church in a western city not long ago and heard the minister say from the pulpit, that when God created the earth he delivered it up to man and gave him a warrantee deed for the same. I will not stop to criticise the use of the term "warrantee deed" in that connection, but will accept the general proposition enunciated as being true. The earth was created for man. He is its only legitimate ruler and governor. It will be understood, of course, that all his prerogatives and privileges are limited by the will of the Divine Creator and Supreme Ruler of all things. Man holds the earth in subordination to the supreme authority, and as a tenant at the will of the great Landlord of the universe. But within the scope of his clearly defined rights, man's authority is absolute and his achievements are to be limited only by his intelligence and power to perform. Man's estate in the earth is one upon conditions, and in the deed of gift to him those conditions are clearly stated. They have never been revoked or even relaxed. The divine injunction to man that he should keep the garden, that he should work, that he should employ his mind and hands, was doubly reënforced when the terrible sentence of expulsion from that garden was thundered down from heaven against the father of our race. In the sweat of thy brow, henceforth, thou shalt eat thy bread. In all the future of the earth's history no response from her generous bosom shall ever be made except in answer to adequate and intelligent labor. There was and is a life-work before the human race in all its generations, from the first man down to the end of time. Actuated by a thousand different motives, men are addressing themselves to this task in almost every part of the world. To subdue the earth, to develop her hidden resources, to understand all her laws, to lay tribute on the land and the sea for man's comfort and happiness, to employ and utilize the hidden forces of nature, to learn of God in creation and to understand the necessity and possibility of salvation by Jesus Christ; these are some

of the duties devolving upon the human race, and these are the sources of their grandest achievements and their loftiest sentiments. What a wonderful career is still open to men on this sin-smitten earth! As a source of encouragement to men in the course of their unremitting toil, all the results of their labor enure to themselves. Each succeeding generation may appropriate and enjoy the benefit of the inventions and discoveries of the preceding one. The sum of all the wisdom exhibited in the world comes as a voluntary legacy to him who lives on the earth to-day. Nor is it true that men always work from the selfish promptings of personal gain. A lofty and laudable ambition for fame affords the stimulus for some of the noblest achievements in human learning and skill. Then there may be that irresistible impulse found deep down in the heart, that propels an almost divine energy towards the accomplishment of great deeds. Man's great powers and the sources thereof are among the unsolved mysteries of God's creation. But whatever may be the impelling force, we find the fact to be that man is rapidly working out his destiny and meeting the requirements of the incomprehensible law of his being. Year by year some wonderful invention is being perfected to harness and utilize the hidden forces of nature and employ them for the good of our race. The more a man knows the more he wants to know, and under the influence of such an impelling force there will be no danger of another period of the dark ages. The blazing light of the nineteenth century will never be quenched in the cloister of the monk, nor the universal learning of to-day be limited again to the priesthood of any Church. Since the revival of learning in the fifteenth century the progress of knowledge and learning has been onward and upward, and within the last half century that progress has been with doubly-accelerated speed. Whatever the Persian or Egyptian knew of the heavenly bodies was derived from simple observation with the eye. They never learned the great laws which control "the wheeling squadrons of the skies," or the power which holds the finished fabric of the universe in its place.

But what has been learned about the earth, our home, as

compared with what was known within the earliest historic times? The history of creation is written all over the face of nature. The divine autograph is visible everywhere. The skill and power of an omnipotent arm are manifest as well in the lofty mountain as in the deep blue sea. To some extent the clew to this history of the earth has been discovered, and the wonderful hieroglyphics of Nature's handwriting have been read, and thus revealed some of the grand mysteries of creation. Men go down into the deep bowels of the earth and upon every rock and every mineral and every fossil they find an imprint by the divine hand which created it. To my mind it is a beautiful thought that the beneficent Creator of all things kindly wrote all over the face of creation a history of the great work, as each object passed out from under his hands finished and complete. And this imperial volume of nature's library is daily unfolding its wonderful history to the astonished gaze of the world of mankind. Good men are studying God and his laws and his works from the books of his own authority. The handwriting is being interpreted more correctly than ever before. The sunlight of the gospel is cast upon the pages of the mysterious volume and it brings out in raised letters the great truth of a God in creation, instead of the miserable sham of evolution and survival of the fittest. In the few brief pages of Genesis containing the account of creation only the stupendous *fact* is stated and not the *modus operandi*. This is the great lesson for man to learn, and the time will come when the process and methods of creation will become as familiar to men as are now the movements of the heavenly bodies. To find the clew to the understanding of the forces invoked by the divine hand for the execution of his purposes in creation will employ the great intellects of the wise for generations to come, yet the grand discovery will be made. All true science has its foundations in God's immutable laws, otherwise in God's expressed will. Dead matter cannot evolve a law for its government. All law employed in the control of the physical universe is simply an expression of the divine will for that purpose. It follows, then, inevitably, that there can be no conflict between natural law as discovered and formulated in true science and

the revelation of God's will in the Holy Scriptures. It is only the egotism and arrogance of short-sighted men that pretends to find a want of harmony between science and revelation, which both equally have their origin in the divine mind.

With our present knowledge of natural science we can form no adequate conception of the possibilities that lie in the future. The employment of the men of the future will consist in manipulating the agencies and forces of nature to meet the wants and needs of society, rather than in performing the work by hand. Electricity is likely to become the motor that will drive the machinery of the world. This is no more impossible than the use of steam would have appeared to our ancestors three centuries back. The early Phœnician navigator, feeling his way cautiously along the shores of the Mediterranean, could never have taken in the idea of a great steamship as it made a track of fire by which to sail around the world. It is to be accepted as a truism that as great and important discoveries are made the public mind becomes educated up to the point of understanding and appreciating them. The intelligence to perform great deeds carries with it the understanding to comprehend. In the days of Galileo and Copernicus this statement would scarcely have been true, but in this era of universal education no great truth or beneficent measure will go without appreciative friends. We note the further fact that as the campaign progresses, and step by step men are conquering the world, the conditions of society become more agreeable and enjoyable. A thousand things can now be invoked for the comfort and happiness of man that were entirely unknown a few centuries back. God's original purpose in creating the earth as a beautiful home for man is not to be entirely defeated. With all her infinite variety of capabilities developed and utilized, man may make his home an earthly paradise if he will but let the sun of the gospel shine into it all the day long.

We conclude, then, that it is the destiny of man to work; work with mind and hands; that the things to be accomplished are of infinite moment to the human race; that they and their posterity are the beneficiaries of their own labor,

and that the end of the great enterprise will not be reached till the whole store-house of nature's profoundest mysteries has been fully explored in all its ramifications and details. It is a grand destiny to which man was born, and it is a grand intellect that was bestowed upon him, with which to work out the ends and purposes of his existence.

R. C. EWING.

ART. VI.—ATONEMENT.

THE idea of atonement grows out of the nature of the relation man sustains to God and his relation to his fellow-man under a moral government. Before this subject can be clearly and properly understood and fully comprehended, we must know what man is and the nature of the law by which he is to be governed.

I. Then man is not a self-created and independent being. While this thought needs no argument to establish it, still it should be ever borne in mind. But man is a created, intelligent being, made in the image of his Creator and endowed with freedom of will; that is, a being endowed with all the faculties and powers necessary to constitute a free moral agent, yet dependent on his Creator for all that makes life and being desirable. It can hardly be supposed that an all-wise Creator would make such a being as man and give him no law or rule by which his action should be governed in order to secure his happiness, or in other words, by which he might govern his conduct in order to secure his welfare. This law was first stamped on the constitution of man and made known to man, and afterwards written on tables of stone. This law we now have in the decalogue or ten commandments. This is a perfect rule by which man should govern his actions in order to honor his Creator and secure his own happiness. The slightest deviation from the requirements of this law produces confusion and discord and consequently unhappiness. It is, therefore, positively necessary to man's well-being that the law should be maintained. To sacrifice or annul the law would be the greatest evil that could happen to man. And as God is good and desires the happiness of man, he must see to it that the law is maintained. And there is but one way in all the range of thought by which law can be maintained, that is by a penalty, and penalty is always suffering in some way. This law has been violated by man. He has, therefore, subjected himself to the penalty. Man could not endure the penalty and satisfy the

demands of the law in any given period of time. Indeed he had no time in which to do it, because the law had a demand on every moment of his time and for all the powers he possessed. So when the law was once violated he could see no way to escape the penalty. To suffer that penalty would be the loss of happiness forever. Hence the necessity of an atonement. An atonement the sinner or violator of law could not make for the reason already given.

In presenting our thoughts on this subject we shall go to the Scripture for light and guidance. All the correct knowledge we have or can have on this subject must come from the Bible, and if we can arrive at a correct knowledge of what the Bible teaches respecting the atonement, there will be no conflict with sound philosophy or correct reason. It is no doubt more difficult to find a clear and consistent theory on this subject among theological writers than almost any other taught in the Bible. We, therefore, cannot be too careful in our efforts to find out the exact teaching of the Sacred Word respecting this matter. Theological writers differ as to many of the important features of this doctrine, and in making quotations from other writers we will try to be exact in using their own words, and try to set forth the precise idea of the author. The reader must not be surprised if he should find ideas differing from the line of thought which he has heretofore entertained, and before they are condemned give them fair, honest thought and unbiased attention. Let us seek the right, the true, whatever may have been our views heretofore. The doctrine of the atonement lies at the very foundation of true Christianity. And in presenting the subject in this article we will notice, first, *its nature—what it is and of what it consists;* second, *of the necessity for it;* and, third, *what has been effected by it.*

We are all acquainted with the definition given in our lexicons, which is, "1. *Atone*, to be, or to be made '*at one*,' or cause to be atoned. To stand as an equivalent—to expiate. 2. *Atonement* is first a *reconciliation*. 3. *Satisfaction by giving an equivalent—an expiation.*" It is implied in these definitions that a crime or offense has been committed, and that means has been obtained which has procured a reconciliation, or

which does procure a reconciliation to the offended party or law.

In this case man has sinned against a holy and just God by violating the pure, righteous, and perfect law which God gave him to secure his happiness and well-being. The atonement is the means devised to bring about a reconciliation between the offended God and offending man. None but an infinitely wise being could have devised such a scheme of reconciliation as is found in the Bible, honoring to God and safe for man—grand in its conception, wonderful in its execution, glorious in its effects. Many who have written on the atonement have expressed themselves so indefinitely and so incoherently, that no clear, tangible idea has been found, and consequently no satifactory idea obtained. There must be clearness and consistency in the scheme whether we understand it or not, and it is manifest that we do not understand it if there should be inconsistencies in our plan or manner of expression. Many of the theories on the atonement are so mythical and undefined that it is difficult to understand what their authors really meant. Confusion reigns through the mass. There is, however, this one idea embraced by all of them: that is, the atonement consists in the suffering and death of the Lord Jesus Christ because of sin or in consequence of sin. Some add the obedience of Christ to the law in his life. But it is hardly admissible to say that Christ's perfect obedience to the law was for sin or because of it. It is easy to see that he would have been incapable of making an atonement for others had he been a sinner himself, but that his obedience to the law in his intercourse with men could be, in law, placed to the credit of disobedient men is not so clear; because under no circumstance can men be exonerated from obligations to obey the law in their own names and persons. All men are as much bound to honor and obey the law now as Adam was before the fall. The Christian who has been pardoned and regenerated by the Holy Spirit is still under as great obligation to obedience to the law as ever he was. His interest in the atonement does not remove this obligation. And if the atonement is vicarious—that is, a substitute—it would at least seem to imply the idea of

man's exoneration from the obligation to obedience. This would be fraught with much danger. But while this would be the logical and legitimate deduction from the premise, those who claim that the obedience of Christ is embraced in the idea of the atonement do not regard it as relieving man from the obligation to obedience. How Christ's obedience to the law could be for man or in the place of man is not clear to us. That his humanity was made under the law "to redeem them that are under the law" is quite clear, but that his obedience should relieve man from obligation to obedience to the law is absurd. Not long since an article appeared in the QUARTERLY which contained this language: "The deliverance brought to all by the work of Christ was deliverance from the claims of the law. He redeemed us all from its curse. We are, therefore, no longer under the law but under grace." Again, the same writer says, "He was made a curse for us—all of us. Thus he redeemed the race—became the Saviour of all men." What the writer really meant by such declarations it is hard to understand, but if his language is to be understood in its ordinary and legitimate sense, it amounts to this: That mankind is no longer under a law by which his life and actions are to be governed, and that consequently he is removed from all responsibility, and all will be saved. The licentious, the Universalists, and sinners of every shade could ask nothing more. But the author asks this question: "If Christ was a substitute for all and paid the debt of all, will all, therefore, be saved?" We would most assuredly answer, Certainly. If God is just he could not demand payment twice for the same debt. But he asks another question: "If not, upon what grounds will they be condemned?" Manifestly there is no just grounds. If Christ is a substitute for all, has paid the debt for all, all debts, there can be no other demand. But our author says, "Manifestly only those will be saved who accept Jesus Christ as their personal Saviour." We answer, If Jesus Christ is the substitute for all, has paid the debt for all (I suppose he means by paying the debt, suffered the penalty of the law for all), then manifestly no other penalty can be required, and faith in Christ is not at all necessary; the law has its

demands in the substitute and there can be no just grounds for condemnation. It is clear that such reasoning and such views of the atonement confuse men and drive them into doubt and skepticism. It is manifest that if any one is lost he is lost for himself and suffers for himself, and, therefore, has no substitute. To talk about a substitute that is not a substitute is an absurdity. If Christ has suffered the penalty of the law for my crimes or sins, I surely will not be required to suffer the penalty over again. If so, where is justice? In that case there would be suffering twice for the same offense, which would be unjust.

This reference to the article in the QUARTERLY REVIEW of October, 1882, is not because it is new or unique in its manner of explaining the atonement, but because it is a common way of expressing the idea of what is styled a *general atonement*, and because it is utterly inconsistent and contradictory. In order to avoid the difficulty here presented in a general atonement, some have denied the idea that the atonement is substitutional, but simply provisional. These matters, however, will be more fully noticed as we advance in this investigation.

1. We will show what the nature of the atonement is—of what it consists.

(1) It is the means by which God could maintain the dignity of his moral government and yet extend pardon to sinners who believe in Jesus Christ as their Saviour.

(2) It is *vicarious* in its nature, that is, substitutional, and consists in the suffering and death of the Lord Jesus Christ. It has already been stated that a *crime* has been committed; an offense against God in violating his pure, good, and holy law. Man is the offender. Sin has been committed, because sin is the violation or transgression of the law. "Christ suffered for sins, the just for the unjust." The inspired writers speak of the suffering and death of Christ as that which make the atonement, hence it is said, "He died for the ungodly;" "he died for us." He also is said to die for our sins, suffer for our sins, etc. The atonement, therefore, has a direct reference to man and to sin. But as Christ had no sin of his own—for he was without sin in his person

or life—so the sins for which he suffered and died were not committed by him but by man. He, therefore, offered himself as a sacrifice to atone for the sins men had committed. (See Eph. v. 2; Heb. VII. 27, and IX. 14, 26; also X. 10, 12.) It is clear from the teaching of the Scriptures that Christ is our substitute, and that he suffered and died in our place and for our sins. We cannot see how any one who reads the Bible can deny that the atonement is *vicarious;* that it was made because of the sins of men, and in behalf of all who did or would believe in him.

2. The necessity for this grew out of the fact that man could not atone for himself and that God was "not willing that any should perish" (2 Peter III. 9); that he takes no pleasure in the death of sinners, "but so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." We have said that man could not make atonement for his sins, from the consideration that the law had a demand on him for all the time and all the powers which he possessed. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This demand for all man's powers was a perpetual demand. So man had neither time nor ability to atone for his sins. Were he left without one to atone for him, he must suffer the penalty of the violated law. This would have been his utter ruin. God could not give up his law, because it was good and just and indispensable to man's well-being. Look which way you may, without an atonement there could be no hope for sinful man. Its necessity is, therefore, manifest.

3. In the third place, we were to inquire, What did the atonement accomplish for man? There are two prominent theories on this subject which will be noticed, both of which have what is regarded as insuperable difficulties. These two views are here noticed, not because they are the only ones, but because they are the two most common. The first of these is what is known as the *special* and *limited* atonement, that is, an atonement made *for* the *elect* only. And what is known by the *elect* is this: The Westminster Confession of

Faith (Larger Catechism, question 30), has this question: "Doth God leave all mankind to perish in the estate of sin and misery? Ans.—God doth not leave all men to perish in the estate of sin and misery into which they fell by a breach of the first covenant, commonly called the covenant of works; but of his mere love and mercy delivered his *elect* out of it." In chap. III., sec. 5, of the Westminster Confession we have this statement: "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any thing in the creature, as conditions, or causes moving him thereunto." Chap. III., sec. 6: "Wherefore, they who are elected being fallen in Adam, are redeemed by Christ; . . . . neither are any other redeemed." Sec. 7: "The rest of mankind, God was pleased to . . . pass by, and to ordain them to dishonor and wrath." We might multiply quotations to the same effect. To put the idea in other words and make the whole clear, it is this: The Divine Father made a covenant with his Son to this effect: Seeing that man would sin by transgressing the law which God proposed to give man as the rule of his life, that if the Son would undertake to make an atonement, the Father guaranteed that his Son should have as the result of his suffering, or as a reward for it, the ultimate salvation in heaven of a certain part of the fallen race of man; that out of the whole race he would select, choose, or elect a certain number whom he would give to Christ the Son. For those chosen or elect ones he undertook the work, and for them, and in their behalf, and in their stead, suffered all that law and justice could demand of them on the account of their sins. So that by virtue of this obedience and suffering they should be justified, pardoned, and saved. In this contract the remainder of mankind were passed by and ordained to dishonor and death. According to this theory, the salvation of the elect is assured, and the rest are as assuredly lost. The number of each class is so certain and definite that it

can neither be increased nor diminished. These are the views of all that class of theologians known as Augustinians or Calvinists. We think we have not misrepresented the doctrine or done its advocates any injustice. And so far as the nature of the atonement is concerned, we have no particular objection to make.

This system teaches that the atonement is vicarious, that is, that the obedience and suffering of Christ were not for himself but in the place of others. They also teach that the merit, value, or efficacy of the atonement was and is infinite, abundantly sufficient for all mankind, but was not designed for any but the elect, and its efficacy would not be applied to any others. Now, while we have no objection to the idea of its vicariousness or to its infinite efficacy, yet, taking the system as a whole, we have insuperable objections to it.

1. The first objection we offer is that in its conception, execution, and application, man's free agency is entirely ignored, set aside, and treated as a nullity. This is proven by this language of the Westminster Confession of Faith, and by every Calvinistic author of note who has written on the subject. They say, "That God before the foundation of the world, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto." Now, if this language has any meaning it does entirely ignore and treat as a nullity man's agency. Faith is not required, good works, or any thing in man; his free agency or any thing else, as conditions moving him thereto. This statement has not only reference to the doctrine of election but to the whole scheme of redemption. It is all ascribed to mere sovereignty. It is said this is according to the covenant made by the Father with the Son. But it should be constantly kept in mind that man is *free;* that he is a free moral agent; that God has made him so, and that this is one of the most precious gifts bestowed on man in his creation. Indeed, man would not be man if his freedom

were ignored or taken from him. To lose his freedom would be to lose his manhood.

But if it is contended that God as a sovereign has a right to do as he pleases with his creatures, we confess with our ideas of *right*, there are some things that even God our Maker, according to his own nature and attributes, has no right to do. God's doing a thing does not make it right, but he does what he does because it is right. As man is made a free agent it is not right, in a matter in which he has so much interest, that his free agency should be disregarded. The Scriptures teach that God always deals with man as an agent, as free. Any thing that would, therefore, imply that his free agency is set aside should be rejected. Upon the idea of free agency is based moral government. Destroy that and moral government could have no existence. We know that it is contended that God can so control the actions of free agents as to infallibly secure the end he designs. This matter has been thoroughly examined, and all the arguments brought forward to prove it utterly fail to do so. It must be forever true that man in all his moral acts is uncontrolled by any power or agency out of himself or he is not free. It is, therefore, absurd to talk about controlling a free agent.

2. The second objection to the Calvinistic doctrine of the atonement is that it represents the all-wise, and all-good, and all-merciful God as discriminating in his merciful favors and grace toward his creatures where there is no conceivable good reasons for it. The whole race of men were alike guilty, all alike helpless, all alike needy; all sustained the same relation to God as their Creator. Then why make such an unreasonable discrimination when, as far as human beings can see, no good to any part of the intelligent universe would result from such discrimination? This is the more obvious when we remember that it would require no greater suffering on the part of Christ or an atonement of more value to have included all the race and pass by none. It surely could bring no more glory to the Creator to pass by a part of the race than to have included them all, and chosen them all just as he did the part called the elect. And the

only reason assigned for such discrimination is the quotation of a paragraph of the Bible which has no reference to the subject. It is this: "Even so Father: for so it seemed good in thy sight." This is really no answer to the inquiry. But there is something in such a representation of the course pursued by the good, merciful, and holy God at which our moral sense fairly shudders. It may be illustrated in this way: Suppose two or more disobedient children should wander away from the home of their kind parents, lose themselves, and were unable to find their way back, and had become so weak and helpless that they could not by themselves get back, and were starving to death. Now, suppose some one who had ample strength to lift up the perishing children, and means of conveyance, and abundance of provision to resuscitate and nourish them all, yet would say, I am under no obligation to save any of you, but of my great clemency I will save one or more of the company, but will pass by the rest and let you perish for your disobedience. What would you think of such a character? or of such a course? Would it not shock your moral sense? Yet this is the way the Calvinists represent the Almighty as dealing with his creature man.

3. There is still another objection to this theory. According to it, the whole number of the Church was settled and fixed before man was created; so much so that it could not be increased by any thing man could do; that none could be added to it—none taken from the number of the elect for whom only Christ died or made an atonement. This, however, is not in accord with the plain teaching of the Bible. In Isa. IX. 7, it is said, "Of the *increase* of his government . . . there shall be no end." In Acts II. 47, "And the Lord *added to the Church* daily such as should be saved;" and Acts XI. 24, "And much people were added unto the Lord." So there should be no end to the *increase* of his government or kingdom. Men were added to the Lord. Paul speaks of certain ones who were in Christ before he was. (Rom. XVI. 7.) If the predestinated were redeemed, etc., from eternity, and the number definitely fixed, there could be no addition thereto—no increase; none could be in Christ before others,

because it is said, "Before the foundation of the world they were chosen in Christ." Hence, according to this scheme, all who were chosen were chosen from eternity, and not one before or after another. This system, whatever logomachy may be used to prove to the contrary, virtually does away with the necessity or utility of means and must be erroneous.

II. The other theory, which is sometimes called a "*general atonement*," and based on what is called the *governmental* plan, will now be considered. In order to get some clear and well-defined idea of what is understood by a general atonement by those who advocate this plan, we have read with much care and attention all the leading authors on the subject which we could get, including Dwight, Knapp, Hodge, and a number of others of other denominations, besides Bird, Ewing, Porter, and others of our own Church, and have failed to find a clear, concise statement of what is meant or what idea was intended to be expressed by "*a governmental plan.*" Of course the atonement is something having reference to the government under which man as a moral being is placed, and must include the idea of *law*. There can be no government, moral or civil, physical or otherwise, without law. But the atonement is not the law. The atonement is what was done by Christ in behalf of man under the moral law. Man had sinned by transgressing the law and thereby rendered himself liable to the penalty thereof. The atonement is a scheme devised and executed in order to maintain the law—not contrary to it—by which the sinner might escape the penalty of the law and be saved in heaven. Now, what was really effected by the atonement? Those who teach the doctrine that the atonement is simply a *provision* made for all alike, in reality secures the salvation of no one, but was made *for* all men alike, by which they might secure their own salvation; or, in other words, by which they might save themselves. This scheme differs from the Calvinistic plan, in which it is maintained that the atonement *secures* the salvation of the elect, or all for whom it was made. We have already noticed this last system, with our objections to it, and will now try to understand the general atonement scheme; and if we can or do understand it, we have serious

objections to it, that is, to what seems to be the nature of the scheme. The idea is that man in his fallen condition has wants necessary to secure his happiness which he cannot secure by his own efforts or works, and that Christ has made *provision* in his suffering and death to supply these wants, and has made the provision for all alike, and offers them to all men on the same conditions, viz., repentance and faith or faith only; and that faith is the *act* of accepting and appropriating the provisions. This scheme is exceedingly defective and objectionable when applied to the nature of the atonement. It is true that the scheme has some plausibility, because the Saviour uses to illustrate its freeness and fullness such figures as *water*, *bread*, etc. Hence he says, "If any man thirst let him come unto me and drink;" "I am the bread of life," etc. These figurative expressions are only designed to represent one phase or aspect of the atonement. As man's nature requires water to sustain life, so man needs an atonement to secure salvation and eternal life, which is freely and abundantly offered in Christ. And as man's nature demands bread to sustain life, so man needs a Saviour, and life and salvation are found in Christ. But these figures give no clew to the nature of the atonement as a legal or governmental transaction. It should never be lost sight of in the discussion of this subject, that man's wants in this matter were not natural, harmless wants but legal ones, and, therefore, the atonement must be a legal transaction to meet them. Then to have correct views of the atonement and what it has done for man, it must be viewed in a *legal* point of view. Sin had been committed. Man was guilty and deserved punishment. What did the atonement do for him? The idea that it was only a provisional transaction has insuperable difficulties attached to it. The first objection noticed is that the simple provisional theory excludes the idea of vicariousness or substitution. The idea of a vicarious atonement is objected to by those who teach the doctrine of a mere provision. They tell us that the law had been dishonored by its violation, and that Christ in his suffering and death was to vindicate the honor of the divine government, and to show that sin was hateful in the sight of God. This it is

said he did in his obedient life and suffering death, and that was the great end of the atonement. And now that the law and government had been magnified and made honorable; that the government had been vindicated, all the sinner had to do was to repent and believe in Jesus and his sins would be forgiven and he should be saved. It is understood in this scheme that the atonement is made alike for all men. Indeed, some of our modern divines seem to glory in a phrase like this: "Christ died *in the same sense* for all men." What that same sense is, however, they have not condescended to tell us. When they speak of Christ *dying* for all, they mean that he atoned for all in the same sense; that the atonement is for all men in a general sense, and for no one in a special sense. Now, if we have succeeded in getting the correct idea, and have expressed it clearly, we are prepared to examine it and show our objections to it. It must be recollected that the law which has been violated is a *just* one, as we shall hereafter prove; and that if it be a just government how could Christ, who was entirely innocent, free from all sin or wrong-doing, be *justly* punished merely because the law had been violated by man and also by devils? Does justice demand any such things, or even approve of it? Would not such a thing be utterly unjust? What! does justice demand such suffering as Christ, the holy, harmless, good, and pure, endured simply because sin was in the universe? This would be a violation of the very law which demands satisfaction of the guilty. If justice made no such demand of the innocent, but actually disapproved of such a thing as the punishing the innocent, without any sin at all, then the governmental scheme, as it is called, is an unjust one, and really contrary to the just government of God, and must be abandoned. But if it is said that Christ agreed to do this; that he was not forced to suffer; that his suffering and death were voluntary, and that that changes the case, we answer, Not at all; the principle is the same. If a man has committed murder and is justly condemned to die, the law and justice would not be vindicated if an innocent man would offer to die, because murder had been committed. Is it not a principle in law that it is even better that the guilty

should go unpunished than that the innocent should be punished? This scheme is in reality no atonement at all, and such a view of the great atonement is utterly averse to the principle of moral justice. If man is to be pardoned and saved it must not be by an infraction of moral justice. Therefore we cannot subscribe to such a theory.

But it is said Christ died for our sins; that our sins were laid upon him, and, therefore, he died as a sinner, although he had committed no sin himself. Well, that is correct as we understand the Bible. But whose sins are atoned for? Is it answered, The sins of all men? If that should be the answer, we ask, Did the atonement meet the *full* demand of justice for the sins of all men? and all the sins of all men? Should the answer be, Yes, for all the sins of all men, then we have, beyond all cavil, straight out Universalism, or we have injustice again. If Christ in his suffering and death *fully* satisfied law and justice for all men, and for all sins, nothing more can be demanded. If the sins of all men have been placed to Christ's account, and he has satisfied the law and justice in view of all sins, there can be no further demand, and any thing more demanded would manifestly be unjust. We have understandingly and intentionally deferred to answer the objection arising from the fact that the Lord Jesus was innocent and yet could suffer for the guilty without an infraction of moral justice. That we propose to do after we have disposed of the absurdity of Christ having atoned for all men and all sins in the same sense. We are fully aware of the fact that this idea of an atonement for all men in the same sense is in opposition to the Calvinistic idea that the atonement has been made only for the elect, and that the rest of mankind were passed by as the object of the atonement, thus making an unnecessary and rather cruel discrimination among fallen men. As already stated, the idea that Christ has made atonement for all men in the same sense, and for all the sins of all men, and that the atonement is a *full* satisfaction to the divine law and justice for all men alike is pure Universalism; and if Universalism be not true, then the above theory is not true. It is further true that an atonement that is not *full* and complete in all respects; that

in the underclay and the overlying shale, as well as in the midst of the seam itself.

3. These remains, while they have usually become petrified, are still frequently themselves changed to coal, at the same time retaining their original form and structure.

4. Microscopic examination even of the hardest anthracite, shows the peculiar cellular structure of vegetable material.

5. The carboniferous flora is the most abundant and the most perfect of all fossil floræ. About one-fourth of all the species of fossil plants belong to the coal measures. Of such a mass of vegetable matter it is not unreasonable to suppose that a good portion of it should become carbonized, especially since we are able at the present day to observe the entire process of peat-formation.

6. As has already been shown, a gradual transition is observed from wood through peat, lignite, and bituminous coal to the hardest anthracite, and even to graphite itself.

If any one doubts the vegetable origin of coal let him visit a well-opened coal mine, and observe in the shale of its roof the huge trunks of trees and the magnificent fern fronds which everywhere cover it and he will doubt no longer. Animal matters have in all probability contributed slightly towards the formation of coal.

PROCESS OF FORMATION OF COAL.

We will briefly refer to the chemical changes which probably took place in the formation of coal from wood. In the usual forces of decay in contact with the air a portion of the carbon of the wood unites with the oxygen of the wood, forming carbonic di-oxide ($C O_2$), and the hydrogen of the wood unites with the oxygen of the air to form water (H_2O). While, therefore, one carbon atom is lost two oxygen atoms and four hydrogen atoms are removed. The result is a final residue of pulverulent carbon. The following table from Le Conte's Geology illustrates the change:

Cellulose	C_{36}	H_{60}	O_{30}
Decayed	C_{35}	H_{56}	O_{28}
More decayed	C_{34}	H_{52}	O_{26}
Final result	C_{21}		

There are indeed certain portions of coal-beds whose characters indicate that they have been formed in this way.

Out of contact with air the decomposition is quite different. Under water it is about as follows: Since the air is excluded the elements must react upon each other alone. Carbon and hydrogen unite to form marsh gas (CH_4) or other hydro-carbons. Carbon and oxygen unite to form carbonic di-oxide (CO_2). Hydrogen and oxygen unite to form water. By the elimination of varying amounts of carbonic oxide, water and marsh-gas substances may be obtained identical in composition with all the varieties of coal. The final result is again carbon or graphite. This decomposition is going on now in stagnant ponds which contain vegetable matter. On stirring, the mud bubbles of gas arise, which are a mixture of carbonic di-oxide and marsh gas. The change in the coal continues even to the present day. Carbonic di-oxide and marsh gas are constantly being given off in coal mines. The former is called *choke-damp*, and produces death by suffocation. The latter is called *fire-damp*. It forms an explosive mixture with the air, and is the cause of the terrible explosions which often occur in the mines.

There is a loss of three-fourths of the wood in the formation of bituminous coal and five-sixths in that of anthracite. There is a further reduction by compression, and it is estimated by Dana that it took eight feet in depth of compact vegetable matter to make one foot of bituminous coal and twelve feet to make one of anthracite.

The formation of coal has been then somewhat as follows: Luxuriant vegetation covered the earth. Masses of vegetable debris 10 to 100 or more feet in thickness were deposited in marshes. The region subsided, the sea again prevailed, and a layer of sandstone, limestone or shale was deposited. The land then rose slightly above the level of the sea, and a new marsh was formed covered with vegetation. This operation was repeated until in some cases many beds were formed. At one point in Nova Scotia there are 81 seams. In South Wales there are 100 seams, 70 of which are worked, and in Westphalia there are 117 seams. The thickness of a seam depends upon the length of time between

a subsidence and an elevation. It varies from a fraction of an inch to many feet. The usual workable vein is 3 to 4 feet. The coal of the large veins is not so good, being mixed with much rock. The Pittsburgh vein is 8 feet thick; the mammoth vein at Wilkesbarre, Pa., is 29½ feet thick, while one in Nova Scotia is 37½ feet thick.

IMPURITIES IN COAL.

The excellence of a coal depends upon its freedom from incombustible mineral matter. Coal is said to be pure when it contains only the mineral substances of the vegetable matter from which it was derived. Vegetable substances contain from one to two per cent. mineral matter. Since there is a considerable condensation in passing to the state of coal, we may place the necessary amount of these matters at five to six per cent. Such coals are called pure, and are comparatively rare, being usually found in the center of veins not more than three feet thick.

The sources of other impurities in coal are the sand and mud which may have been deposited with the plant-remains and iron compounds. Coals that give less than 20 per cent. ash are good burning coals. Coals that give 30 to 40 per cent. ash are useless. We then have all gradations through coals containing 70, 80, 90, etc., per cent. ash, to pure shale, which has no combustible matter in it. Coal may also contain imbedded boulders.

The second source of impurity is iron pyrites or iron sulphide. This occurs more or less in all coal, and when there is much of it it injures the coal very seriously. It occurs in nodules and lumps as well as being often disseminated through the whole, and makes the iron clinkers in our stoves and grates. For the origin of this pyrite, see iron ore below.

IRON ORE.

Beds of iron ore are made through the agency of plants. All soils contain ferric oxide. This is insoluble in water and gives the red color to soils, clay, and rocks. In the presence of decaying vegetable substances ferric oxide loses a portion

of its oxygen and becomes ferrous oxide. This ferrous oxide unites then with any acid that may be present. The waters which percolate through the soil contain carbonic acid, and hence there is formed ferrous carbonate. This is leached away and carried into the lakes and marshes. Here it is deposited in one of two ways. If the water evaporates away and leaves the carbonate exposed to the air, it is reoxidized and deposited again as insoluble ferric oxide. It is thus that the red deposit is found about chalybeate springs, and it is in this way too that the ordinary beds of iron ore have been formed. If the carbonate is not exposed to the air, and is in the presence of decomposing vegetable matters, oxidation is prevented and it is deposited unchanged. The same conditions then that favored the formation of coal led to the deposition of iron in the form of the carbonate. It is a fact that beds of carbonate of iron or siderite always accompany beds of coal. Indeed the greater part of the iron that has been produced in England has come from the coal mines.

The pyrites or iron sulphide found in the coal had a similar origin. Ferric oxide is reduced to ferrous oxide, as before. This, then, unites with the sulphuric acid of the soil to form ferrous sulphate (copperas), and is leached away and carried to the coal marshes. There it is deoxodized by the disintegrating vegetable matter and deposited as solid iron sulphide. On being exposed to the air the reverse operation takes place. Oxygen is again taken up and the ferrous sulphide becomes ferrous sulphate, a powder, and hence the coal falls to pieces. This is the reason that coals slack which contain much pyrite.

THE CARBONIFEROUS AGE.

We are now able to understand the conditions which prevailed during the carboniferous age.

1. Large tracts of land were near the level of the sea, so that they were in the form of marshes, partly submerged, and subject to inundations from the sea at irregular intervals. The proof of this may be found in the following considerations: (*a*) The plants found are such as usually grow in wet and marshy grounds. (*b*) Coal-beds are generally composed

of several seams, with stratified rocks between them. These rocks have been deposited by the agency of water and contain marine shells. (*c*) The coal itself may be stratified and the adjacent shale is always evidently so. (*d*) We have already seen that water was necessary to the preservation and carbonization of the vegetable matter. Exposed to the air it would have decayed and fallen to dust. (*e*) There is reason to believe that most of the coal was formed *in situ*, and that the trees rested where they fell. The underclay is filled with roots and stumps, and the delicate parts of the plants are preserved in such a manner as to preclude the idea that they had been transplanted to a distance from where they grew.

2. These level areas and marshes were covered with a vegetation whose denseness and luxuriance have no parallel at the present day. Even the jungles and forests of the tropics are far inferior to it.

3. The atmosphere was highly charged with water and carbonic di-oxide. As to the presence of water, it is only necessary to refer to the fact that vegetation can only thrive in a moist atmosphere. The sky must have been much clouded and heavy rains were frequent. Again, the carbon of plants comes directly from the air, while it is only the animal matters and nitrogen that are derived from the soil. In order to support such a vegetation it was necessary that the atmosphere should contain a much greater amount of carbonic di-oxide than it does at the present day. The vegetation acted as a vehicle to transfer the excess of carbon from the air to the earth. In confirmation of this, also, it is an observed fact that the air-breathing animals did not in general appear until after the carboniferous age. They could not have lived in the damp and impure atmosphere that preceded it.

4. A warm, temperate climate prevailed, extending even to very high latitudes. The temperature of the earth must have been much more uniform than it is now. The plants of the coal period are such as grow in a warm climate, and luxuriant vegetation is now found only in the tropics. The cause of the warm climate is no doubt to be found in the

low level of the land and the condition of the atmosphere. The surface-heat of the earth is now almost wholly due to the heat of the sun. This passes through the atmosphere in the form of what is called *light heat*. To this light heat the atmosphere is almost transparent, so that a very small part of it is absorbed, and hence the air is not perceptibly warmed by it. This same heat is radiated from the surface of the earth in the form of what is called *dark heat*. To this dark heat the atmosphere is more or less opaque. It, therefore, absorbs the heat and is warmed by it. The atmosphere thus acts as a blanket to the earth, permitting the heat to pass in, and at the same time retarding its radiation into space. Now it is an observed fact that nitrogen and oxygen are almost transparent to this dark heat, while carbonic di-oxide is almost opaque to it. The warmth of the atmosphere is then almost wholly due to the carbonic oxide in it. It is easy now to understand how an atmosphere so heavily charged with carbonic di-oxide as was ours during the coal period should cause a warm climate. Furthermore, the earth was much of the time wrapped in clouds, and these too prevented the radiation of heat into space and helped maintain the elevated temperature.

COAL MINING.

It is estimated that there are in the United States and Nova Scotia 120,000 square miles of workable coal, while all Europe furnishes only about 100,000 square miles. The coal is more favorably situated for mining in the United States than in any other country. In Europe the general movement of the coal-beds since their formation has been downward, so that they are now in many places thousands of feet below the surface. Mining such coals is a serious business. It is not uncommon for the first bushel of coal taken from a new mine in England to cost several hundred thousand dollars. In America it is quite otherwise. The coal-beds have been upheaved and are found cropping out of the sides of the hills and mountains, as in Pennsylvania and Tennessee, and there is nothing to do but dig it out. The first bushel of coal here costs but a half hour's labor with a pick. In places on the great prairies of the West the coal lies at the surface, with at best but a few feet of overlying rock.

We cannot here discuss the process of coal mining, but may add that the annual output of coal in Europe and America is roughly estimated at 400,000,000 of tons. Of this the United States produces about 100,000,000 and England 150,000,000. It is proper also to say that the mines in the United States are so far but barely opened. Their true wealth cannot yet be estimated. There are also immense beds of lignite in the far West, of which our knowledge is slight.

THE LIMIT OF COAL SUPPLY.

Abundance breedeth waste. Coal is used with an extravagance which presupposes an unlimited supply, and the question of exhaustion is quite apropos. Fertile sources of waste are the open grate in our houses, the smoke from engines, and the coke-making process. Fully one-third of the heating power of the coal is thus wasted. In the manufacture of coke, especially, all the volatile matters are lost and a portion of the carbon is consumed. It is only in England, where the coal-beds have been most thoroughly worked, that the question of exhaustion has become serious. America has coal for thousands of years to come. It is estimated that there are yet in Great Britain, within the workable limit of 4,000 feet, more than 130,000 millions of tons of coal. The present output is about 130,000,000 of tons. At this rate the supply would be exhausted in 1,000 years. But the annual production is increasing at the rate of 3,500,000 of tons. Allowing a continual increase of this amount, England's coal would last only 240 years. As the coal becomes scarce, however, the rate of increase of production will diminish, so that 300 or 400 years may be regarded as the practical limit. For lack of data such an estimate cannot be made for the United States, yet since we have reason to believe that we have ten times as much coal as England has, we may feel safe in conjecturing that our supply will last 3,000 or 4,000 years. So the present generation need not be concerned about their fuel supply. Yet it is but the part of

humanity for us to provide against waste, keeping in view the interests of future generations.

TELEOLOGICAL VIEW OF THE SUBJECT.

The sun is the earth's great source of energy. Were it to cease to shine life would disappear. Plants would wither and animals would die. The sea would become solid and the globe would soon be lifeless, bleak, and desolate. The sunbeam is the great vivifyer and the moving power of all activities, natural and human. It regulates the seasons and gives us day and night. The tempest, the rain-storm, the earthquake, the thunderbolt, running trains, and gathering assemblies; yea, even the thoughts that move the busy brain and the emotions that stir the soul, are but reflections of solar energy. This energy is gentle and cumulative. It flows through a thousand channels and gathers itself into reservoirs of wonderful potency. The avalanche, the tornado, the conflagration, and the earthquake but mark the sudden release of the force that has been stored for years, perhaps for ages.

So it is with the coal-beds. They contain an immense store of energy which has lain buried for thousands of years, and is now gradually flowing out in the many industries of life and is ministering to our comfort and well-being. Whence this store of energy? The sunbeam gave it to the plant and the plant laid it down in the bed of coal. By one process a threefold object was attained. The air was relieved of its excess of carbonic di-oxide, and in consequence the climate became cooler and the atmosphere less moist, and thus the earth was rendered fit to become the abode of man. In the second place, the coal was formed to furnish man his fuel. In the third place, this same little mysterious sunbeam placed the iron beside the coal which was to smelt it. In these three facts are plainly seen adaptation and design. To-day vegetation is no more than sufficient to supply the wants of man and animals. Man's demands have even gone beyond it and he has had to draw upon the coal for fuel. Why was the surplus vegetation of the carboniferous age

converted into coal? Why was the coal deposited beneath the ground to insure its preservation? Why do iron-beds and coal lie side by side? Why are coal and iron, which were made in remote ages past, so exactly suited to the necessities of man? Why was the atmosphere purified and rendered so fit for the use of man? To my mind, the only intelligent answer to these questions is that there is a purpose and design running through the whole. Such adaptations cannot come by chance. Granted that they be natural, what does nature do but carry out the will of Him who made nature? There is comfort to us in the thought that when the Spirit of God was moving among the dismal coal forests it was looking to the good of our unworthy race. This thought gives strength to the assurance that He who does not let a sparrow fall without his knowledge, will not forsake nor neglect his children that he has purchased with his blood.

J. I. D. HINDS.

Art. VIII.—PRESIDENT T. C. ANDERSON, D.D.

The following are the addresses delivered upon the occasion of the exercises in memory of the late T. C. Anderson, D.D., formerly President of Cumberland University, on the evening of the 31st of May, 1882, in the University Chapel, Lebanon, Tenn. It had been arranged and announced sometime before that during the Commencement exercises of the University a memorial meeting would be held in honor of Dr. Anderson. The alumni generally were invited to be present, but especially those who were students in the University during the long and successful presidency of Dr. Anderson. Many of the old students were present and a large concourse of citizens. President Anderson held a high place not only in the estimation of the students but of all who knew him. After the opening exercises, the following addresses were delivered:

Address of J. C. Provine, D.D.

The circumstances calling us together this evening are impressive, deeply impressive. We are here in respect to the memory of a great and good man who has fallen in our midst; one who has recently exchanged the toils and duties of time for the rest and rewards of eternity; a man whose memory is cherished by thousands, and whose name is intimately blended with the history of the Cumberland Presbyterian Church, and more especially with the history of our institutions of learning. Tributes of respect to the memory of the departed have been common in all ages and countries of the world, especially among those nations morally and intellectually elevated. These tributes are but the spontaneous offerings of warm hearts, in which ever dwelleth a love of the true, the good, the beautiful. Moral excellence, whether seen in friend or foe, in old or young, in the learned or untaught, should ever have its meed of praise. For those who by personal effort have attained to high positions of

moral and intellectual excellence, there need really be no eulogies pronounced. Their work and labor of love will be for them a monument which time will never destroy. A man's life bespeaks his worth. The part he acts in the great drama of human affairs discloses his true character, and it is thus that the claims which he has upon the consideration and regard of his countrymen is made manifest.

The subject of the remarks that follow, the Rev. Thomas C. Anderson, D.D., was a native of Sumner county, Tenn. His ancestors for many generations were members of the Presbyterian Church. He was nurtured under the fostercare and supervision of that great and useful people. In an article written by him some years since, which has never been published, I find the following: "I am the son of a Presbyterian minister. My mother and several of my older brothers and sisters and all my near relatives that were connected with any Church were Presbyterians. The first sermon of which I have any recollection was delivered by that celebrated Presbyterian minister, the Rev. James McGready. His solemn expression of countenance and the thunder of his deep-toned voice still live in memory and will follow me to the grave. The pastor of the church of which my mother and family were members was a grave, conscientious, consistent Presbyterian, a zealous and faithful minister of Jesus Christ. The scenes that transpired under his ministry during the *earthquake revival* of 1811 are as vivid in memory as the transactions of yesterday. It was then, while the earth trembled and the solid ground beneath my feet rolled like billows, that I offered my first prayer to God."

With such early Presbyterian training, we would expect a life of consistent morality, if not of Christian piety and godliness. But notwithstanding the early advantages he had for moral culture, he had, as we find in the article alluded to, great difficulty in formulating a satisfactory theological platform. Calvinism, on the one hand, and Arminianism, on the other, were to be avoided. His attention was, therefore, turned away from human creeds to the Bible, the great standard of truth, and with such a directory it is not at all astonishing that he became a Cumberland Presbyterian.

But the brief time allotted does not allow us to dwell on his early history, which is doubtless replete with events and incidents both interesting and instructive. With an earnest desire to be useful, and with a fixed determination to overcome all the obstacles that seemed to loom up in the future, he entered upon the arduous labors of preparing himself for the holy ministry, and this *he did* without aid from any quarter. Such self-reliance, such indomitable courage will always succeed, and upon such who thus rise to eminence through personal effort we may always rely for stability and firmness as Christian soldiers in the battle-struggle of life. At the age of thirty-two he occupied a professor's chair in the only institution of learning then belonging to the Cumberland Presbyterian Church, and while thus employed he was licensed a probationer for the holy ministry. As regards his initial efforts in the pulpit we know but little. It is true, we were favored with the privilege of hearing him preach now and then, but it was in our early youth, when not sufficiently matured to form correct conclusions. He was not, as we have learned from others, an orator. His manner of presenting the truth was not calculated to hold entranced the curious multitude. The style of his sermons was not so polished as perspicuous, not so ornate as pointed. His manner of address was solemn and impressive. To present Christ and his great salvation was the great object of his ministry. As a preacher, he was as bold in his opposition to error as he was zealous in his defense of the truth. He was always more willing to win the wandering to the path of rectitude by kind words and gentle expostulations, than to awaken their fears by terrible exhibitions of divine justice. Though he failed not to exhibit the terrors of the law, yet he gloried in displaying the matchless mercy of the gospel. Again, as a preacher, as some one has said, he was impressive rather than eloquent. His enunciation was remarkably distinct, and his manner, without being violent, was earnest. He did not learn to preach in the schools. It was not the result of artificial training, not the fruit of scholastic discipline. He learned to preach in the cabins of the humble, upon the highway, and in the market-place, upon the hill-

top and in the valley low, as well as in the crowded city; yea, he learned to preach from the Bible. His delight was in the law of the Lord, and in his law did he meditate day and night. He studied logic with Paul, rhetoric with David, history with Moses and the evangelists, prophecy with Isaiah, and the christian graces with the beloved disciple, and the art of preaching with Him who spake as man never did.

As a private Christian, his character was without blemish. His fervent piety, his unaffected humility, his devotional frame of spirit, his resignation to the will of God under afflictions and bereavements under which he was tried, his cheerful reliance on the kind and watchful providence of God, his confidence in his precious promises, his contempt for the pomp and vanities of the world, all evince the fact that he was emphatically what he professed to be, a man of God.

But how strange and remarkable the providence of God! Surely

> He moves in a mysterious way,
> His wonders to perform!

In the strength of mature manhood, impressed with a laudable ambition for extensive usefulness, with a broad, inviting field opening up before him as a minister of Christ, the hand of the great Master is laid upon him. The pleasant as well as arduous duties of the pulpit are no longer his. The prospects for efficiency and much desired activity in the pulpit are blasted for a long future. But then it was the will of him who knew what was best, and to the behests of Divine Providence, as a meek Christian philosopher, he bowed, trusting that it would be overruled for the good of the Church. And doubtless the hand of God was in it, for ere it was long, instead of preaching to a congregation here and there, he was employed in training and preparing for the ministry a number of young men, many of whom have proven to be workmen that needeth not be ashamed. In his mind originated a plan for the first effort in his Church for a theological school. He introduced the important enterprise by voluntarily, without compensation, delivering lectures on

pastoral theology, continuing them through a series of years, until a regular theological department was established. It was my privilege to attend his lectures for two years or more, and I can truthfully say, for sound logic and practical usefulness I have never heard them excelled, either in the schools of our own or any other Church. Some of those whom he instructed in the duties of their holy calling, after years of usefulness, have laid aside their armor and have entered upon their reward. Others who were favored with his counsels are still with a strong arm holding aloft the banner of the Cross.

Thus the revered servant of God, like one of old, being dead, yet continues to speak. He started into existence an influence which will widen and deepen and gather force as it advances, until it will bear out into the great ocean of eternity a rich freight of redeemed souls. He has fallen, but the work he inaugurated will move on and still onward, and the records of eternity alone will disclose the blessed results. But with him personally life's labor is completed; the struggle is over; he has fought a good fight; he has kept the faith; has finished his course. His affliction was of long duration, yet he murmured not. He was at all times the potent Christian philosopher. When I visited him the last time, bidding him adieu, he said, "I am just waiting the call of the Master." It was not long. He has crossed over the river and with the larger number of his own family found "the long sought rest." But two remain to walk in his footsteps and to follow his example. Prompted by a sense of duty, but more especially by the purest and warmest affection, it was the pleasure of one ever to be with him, waiting and watching, caring for and comforting, and through all coming time it will be the source of the sweetest satisfaction that she was faithful to her trust, and through the tears of bereavement she can look aloft to a blessed reassociation in the beautiful home where the saints of all ages have been gathering and the angels love to dwell.

ADDRESS OF C. H. BELL, D.D.

Among the strong points of character which have eminently fitted some men for valuable service in responsible stations in life, are found—

1. *Individuality.*

2. *Force*—mental energy; force in its strictest philosophical sense, which recognizes the fact that in mind alone is there inherent energy; that it is itself the cause of motion. For as in different finite minds there are different degrees of vigor, we are accustomed to say, This is a strong man; That is a feeble one. Individuality may be ever so well developed, yet there may be manifest weakness of character, owing to a limited measure of intellectual grasp—dullness of sensibility and irresolution.

3. The third prominent and essential trait of character, prophetic of worthiest achievements in human activities, is moral nerve under needed impulses, to erect and maintain a proper standard of living.

4. *Broad sympathies.*

To what extent the late Dr. T. C. Anderson inherited and developed in his long life of toil the foregoing features of noble manhood, is probably better known to others than to myself. I will only speak of him as he impressed me while a student in the University, leaving to others the duty and privilege of giving a sketch of his life; recounting his labors as a gospel minister and an author, and of portraying his domestic virtues. His individuality was certainly a marked characteristic. He was himself and nobody else, seeming never to try to play the part of others, but displayed individualism in personal appearance, in manner, in gesture, in tone of voice, in mind, and in temper. He did his own thinking and reached conclusions by his own chosen and direct methods. No one could imitate him. The broad smile, the hearty greeting betokened the natural, the true man, possessed of a genial soul. The matter and manner of his class-lectures were peculiarly his own. His chapel-prayers were simply inimitable. When other impressions have faded from the memory, many will recall those full soul-utterances of anxious desires for Heaven's blessings on the student-body.

With an aggressive mind and large amount of common

sense, President Anderson possessed admirable administrative qualities, becoming the chief officer of a young university struggling against many adverse influences, and God in his wise providence seems to have raised him up at the right time and to have given him grace to consecrate himself, with his many-sidedness, to noblest ends and for pursuing unselfishly his life-work in the interest of gospel truth and for the intellectual, moral, and spiritual well-being of his fellow-men; otherwise, and but for his stern integrity and sympathetic nature, like others similarly endowed with intellectual vigor and a powerful will, he might have gone through the world like Sir Artegal's iron man Talus, with a flail crushing and trampling down all opposition, having no lot or part in human infirmity. But in early life, having subordinated his heart, with his traits of individuality and native genius, to the peerless Christ and his heaven-born philosophy, he aspired to that elevated standard of Christian endeavor, apart from which no man can measure up to the greatest possible height of human excellence. "The bravest, noblest, and best of men give their lives for others and for the use of others."

But the most impressive recollections of this honored man's life relate to his broad sympathies of nature. Happily blended were his various characteristics. None so well as the students under his care knew and appreciated the width of his sympathy and its soulfulness. With all of his stern manhood, many a boy with an aching head and heart found a pillow on President Anderson's bosom; many a probationer for the gospel ministry, with trembling frame and quivering nerves, regained his vigor and manly fortitude through the encouraging counsels of the resolute President. Not until the records of time are unfolded in the light of eternity will the unselfish devotions, the mental strain, the heart-anxiety, the harassing cares, and sacrifice of personal ease of him whose life-labors are now under review, be fully known; nor will it be possible till then for those who enjoyed his benefactions to fully bestow the full meed of praise on him whose head—blessed be the Lord—now wears the crown duly placed there by seraphic hands God-bidden. Faithful labor receives its reward.

Many a time would the classes in the University have been depleted and the plane of the life-labors of desponding students have been lowered but for the cheering words, "Courage, my noble, struggling boy; upward; onward to victory." We ascribe honor to the name of our beloved President, because he, through grace given, made himself honorable. We love him for his personal sympathy, and revere him on account of his able administration and his learned, pious, and faithful instruction. We fondly cherish his memory, because he honored and made all the more honorable, through his genius and magnanimity, the grand old institution so dear to our hearts.

ADDRESS OF J. M. GILL, D.D., OF ELKTON, KY.

In the year 1849, and on the 13th day of November, I entered Cumberland University as a student, at which time I became acquainted with Rev. T. C. Anderson, who was then President of the University. At first he impressed me as a man of great firmness and strong will: in this I was right; but I thought him a little austere: in this I was wrong. While he possessed appropriate dignity, he manifested a deep interest in his work and kindly feelings toward all the students of the University. In his firm, care-worn face there was always an expression of benevolence and good will, which at once relieved the fears of the most timid and became attractive to all. Daily intercourse with him so familiarized his pupils with those noble impulses and generous emotions which characterized his whole conduct, that they could not but respect and love him.

As an instructor he had few equals. He had the happy faculty of arresting and holding the attention until he could impress the mind with his own as well as the thoughts of the authors whose text-books were used in the daily recitations, the meanwhile entertaining his students with strong figures and striking illustrations, thus making the recitation a pleasure rather than a task.

Dr. Anderson was a man of strong faith in God's holy word, and very forcible in his vindication and presentation of truth. He lived in the full discharge of the duties of to-

day, and also as seeing that which is invisible. When called upon, he expressed his opinions freely and with great earnestness, but with marked deference to others who might differ with him. In all his teaching, he impressed the pupil with the thought that the great work of life is to do good. I had the pleasure of listening to his lectures on Bible history and revealed theology for more than five collegiate years, and I can truly testify that each lecture left the listener anxious to hear the next. As he progressed in his series, he imparted his thoughts with so much force and clearness that none could fail to understand. His style was at once pleasing, perspicuous, even terse. He never left his pupil in doubt as to his meaning, and very frequently he enunciated his propositions and expressed his thoughts in such an array of "picked and packed words," accompanied by a corresponding zeal, that he not only entertained and pleased, but powerfully impressed his pupils.

Such a man, occupying a central position, as he did, could not, and he did not fail to send abroad influences for good which are still deepening and widening with accumulating force, whose final results eternity alone must reveal.

Not a few love his memory and honor his name. Peace to his ashes and long live his memory!

ADDRESS OF PROF. A. H. BUCHANAN, OF LEBANON.

As has been announced, we meet this evening to pay our respects to the memory of one to whom some of us are in many senses indebted, and we would certainly be very ungrateful if we could not each find enough in our hearts to claim your attention for the space of ten minutes.

When the Christian dies his friends in vain concern themselves as to his future state, but finite beings necessarily fall infinitely short in their estimate of its glorious realities. The heart of man cannot conceive "the things God hath prepared for them that love him." Their irreparable loss, as it is termed by short-sighted, ephemeral humanity, is his everlasting gain, and the confiding child of our Heavenly Father should neither murmur nor complain at his providence. The real duty of the survivors is to look at the heritage left them in the life that

has closed. Each is entitled to a "life estate" therein. The *world is to be the heir apparent to whatever is left it in the lives of all of us, and demands of each a good estate, whose magnitude, paradoxical as it may seem, is determined by the great number of heirs. God never meant that these lives should be blighted and blasted things, to poison and pollute the hearts and homes of those who come after us, a proposition that every sane mind, whatever its creed, can but accept. Whether we will or not, the world must inherit our lives, good or bad, "for none of us liveth to himself, and no man dieth to himself." What a fearful responsibility this fitful life brings with it! If the administrator finds the estate of a deceased parent bankrupt and worthless, the heirs may suffer hunger and want for a few short years and that is the end of it. Not so when the world administers upon our estate, bankrupt and blighted morally by a life of degradation. It will continue to work like a leaven of evil upon the hearts of coming generations, perhaps for ages. History furnishes unlimited testimony to this fact.*

We are very careful to get our shares in a moneyed estate, and forget often it is the price of the soul of him who accumulated it. The world is far surer of its share in what our lives may leave it, especially if that is "the price of blood." Man's life cannot be estimated in dollars and cents, neither does the money value of the property he leaves determine whether his life has been a success or failure, the world's opinion to the contrary notwithstanding. The millionaire's influence may be most degrading and pernicious. "Money," good in its place, "perishes with its using," and "riches take to themselves wings and fly away." With the wealth of Cræsus, one's estate may be worth infinitely less than that of Lazarus or the "Widow's mite;" and no man dies poorer than he who has lived for nothing but money, though a millionaire. Earth's balance sheets will fail to pass the great Court of Assizes. There the issue will be, What have you done for God and your neighbor?

By the true standard, then, what is the value of the life of our venerable father whose memory we would honor tonight? I do not think this world will ever know. Such

estimates cannot be made out perhaps until the great final reckoning. Doubtless many for whom stars are set in his crown met him at the gate of the beautiful city. Hundreds yet, from all parts of this Southern country, whose characters he has aided in moulding and polishing, after they shall have finished the harvest for the ingathering of which his spirit and influence have helped to furnish them, shall go up to add to his crown of rejoicing. He was a true type of the Christian gentleman; the same in the home circle, among his neighbors, in the Church, in the world; as firm in the faith as the limestone rocks in their strata beneath his Middle Tennessee home, and so impressed every one who knew him. You understood the meaning of his yea and nay, his professions of interest and friendship, without suspecting or thinking to look for selfish motives.

As President of Cumberland University, he was universally beloved by the faithful and diligent, the wayward and wild; and no student long associated with him, could fail to receive impressions for good to last with his life. Very few of us, perhaps, who were his students, will ever know how much of the little good that may be in our characters is due to his influence. In his daily contact with the student, the man's religion made you feel its reality; his interest in your success made you look to him as a father; his kindness made you suspect you were his favorite. Always rejoicing in your success, sympathizing in your difficulties and discouragements, and grieving for your waywardness, he had such a hold upon the hearts of all that they rarely ever saw any fault in him. Even behind the severest reproofs, the most worthless recognized a kind heart yearning to save them; and whatever harsh things might be said, the remark generally followed, "He is right, I deserved it." The moral lessons we received were full of striking and pointed suggestions on the one thing for which life is worth living. His was an illustrious example that a teacher should be a good man, and he who makes no impression for his Master upon the heart of his pupil has lost an opportunity and failed in his mission.

The needy student never applied to him in vain. Once a

poor boy, apparently of but little worth, a candidate for the ministry, came seeking help, unable to educate himself. Dr. Anderson told him an elder of the Church expressed a desire to board a young minister of promise. With tears the boy replied, "If he judges by appearances he will not take me." The Doctor thought as much, yet through his intercessions, the elder decided to give him a trial. That boy is dead now, but became one of the most consecrated, efficient, eloquent, and useful ministers of the country, and Cumberland University has never produced his superior. Out of that rude specimen came forth a gem of the first water, that perhaps would never have blessed the world but for him. Year after year of his entire administration, the needy claimed and received his kind assistance, and went forth with the message of peace, through some of whom to-day he, though dead, yet speaks. Such investments as these yield a far better profit than bank stocks, and they are the only kind of "futures" that are legitimate and without risk. Such a heritage as he has left us is worth infinitely more to the world than will be those of its millionaires. When the hour comes in which the world and worldly things are seen in their true worth, I do not think any of us would be willing to exchange such a legacy for the whole of it.

No man ever did or perhaps ever will do more for his beloved institution, and the basis of that devotion to its interests was that it afforded him such a wide field of usefulness in his Master's vineyard. He lives to-day in the hearts and lives of men here and there from California to Virginia, and from the lakes to the Gulf, whose usefulness is more or less due to the good and true stamped upon their characters while under his care and influence.

One at least of the "greenest" boys that ever came to your town and University will never cease to cherish his memory gratefully and rejoice in his share of the heritage from the life-work of this Christian man. Let his epitaph be the words addressed by the Master he served to another, "He hath done what he could." Peace to his ashes, fresh laurels forever for his spotless, good name, and God's blessing upon the life he has finished.

ADDRESS OF M. B. DE WITT, D.D., M'KEESPORT, PA.

What I have to say on this occasion will be upon a part of the memories of this dear and grand man, on which those who have preceded did not and could not so properly speak from want of personal experience: I mean his home-life. Having been an inmate of his family for years during my literary and theological courses, I was made to feel the relation of a son to a father, and was admitted into much of the holy of holies of family communion. The deep tone of piety pervading his whole being and life gave character to all his relations and actions toward his children. A father's strong and pure affection was consecrated by that principle of love to God which controlled and adorned his conduct toward all men, and that affection was not rendered moody, or gloomy, or cold by the prevailing religious element, but, on the contrary, it was sanctified and softened, strengthened and brightened because he regarded its objects as God-given and immortal. His fatherly affection grew greatly in the direction of motherly devotion after the death of his wife, particularly toward two invalid boys, who were a constant and precious care upon his heart. No softer touch of the pillow, it seems to me, was ever given than by his tender hand in smoothing it down for little Mebane or Jimmie. No sympathizing heart could be found like "pa's" when Jimmie held up a little picture which he had painted in the long days of his confinement as an invalid. He was sure to smile on the unpretentious effort of the gentle boy's brush, and even to suggest a word of pleased approval. During all the long days and the longer nights of pain and weariness, his unceasing love cheered the home of his children, and made it attractive to the healthy and strong as well as sweet and bright to the feeble and sickly. Would that every home, even every *Christian* home in the land could find such a presiding spirit of genial and reverent affection when the dark shadow of a mother's loss is thrown across the threshold!

Coupled with the profound religious convictions and gentle affections of President Anderson in his home-life, was his superior judgment as the teacher of his children when young

and as their constant adviser as they grew older. He taught them in a winning way, not with the austerity of professional dignity and authority. It was a pleasure to learn from his lips at any time and place, so that a recitation in his room in the old university building was a treat, not a task. How much more this must have been so with his own children at home may be imagined. His "common sense" appeared in all manner of things, affecting the studies of a student of theology as really as the commands given his servant in common-place affairs of the household. Such a father must of course have liberal views of life in the best sense of the word, and consequently no narrow and unworthy ideas and sentiments emanated from the home-training of President Anderson. His children carried their perplexities and difficulties to him for help, with assurance that it would not fail to be given in a wise and pleasing way. He helped so that the person aided might learn to help himself in the best manner next time and afterwards. The goodness of his great soul laid a strong restraint on the bad tendencies of childhood and made it fear to do wrong because of the pain it would give and the self-respect it would lose.

Hospitality and easy urbanity were marked features in the home of President Anderson. His house was a charming center to a large circle of visitors to Lebanon in the grand old days of the past. A friend or stranger entering his doors and partaking once of his welcome would surely desire to return to repeat so delightful an experience. Freedom of manner, cordiality of spirit, politeness of address, wisdom of conversation, prevalence of piety, with abundance of comfort, made a most pleasing impression upon visitors and inmates of that representative Christian home. Moreover, what was of much importance was that no adventitious aids were employed to impart zest to the enjoyment or to give fullness to the hospitality. Naturalness and heartiness in form and act placed all persons at their ease and made a demand upon their best qualities of sociality. Indeed, in my judgment, it was a type of home-life which it would be very difficult practically to improve.

While he was President of the University there were al-

ways young men from a distance in his house, among them one or more preparing to preach the gospel. His influence on these opening minds, all of them, but especially upon those looking to the ministry, was most favorable to the production of happy results. The cheerful spirit, the deep tone of piety, the exemplary life, the studious habits, the conscientious discharge of all duty as seen in him, made profound impressions on susceptible natures and induced a strong desire to excel in the sacred calling. No young preacher with an appreciative heart could long remain in the charmed circle of his home-life without feeling that pure and God-like love was the great ruling power of his being. Need we wonder, then, that his influence to-day is widespread and deep?

> "Ah! how skillful grows the hand
> That obeyeth love's command;
> It is the heart and not the brain
> That to the highest doth attain,
> And he who followeth love's behest
> Far excelleth all the rest."

It should not be forgotten, among other interesting things, how very kind and considerate a master President Anderson was. He owned a number of slaves before the late war and he was certainly a humane master. He clothed comfortably and fed bountifully all his servants, and his demands upon their service were reasonable and fair. Indeed, if a fault were to be charged against him respecting this subject, it might be that he rather spoiled than oppressed his home servants. They enjoyed an easy time without doubt. His dealings with them were merciful and righteous, and such as tended to impress upon them the principles of Christian character by which he was governed.

Among the valuable recollections of his life, which was suggestive to me when living in his house and has ever since been, is the discriminating reading of books. He was fond of looking over the daily paper and of reading his weekly church paper, but he rather discouraged the taking of many large weekly papers because, he said, it would necessarily

take time from the more substantial matter contained in first-class books. He held firmly to the opinion that careful perusal of good books of various kinds makes the mental grasp stronger, the intellectual treasures and resources greater and richer, and the power of influence much more decisive and permanent. He was not a man of musty tomes, although he honored the classics and revered the fathers of the Church; but he read liberally in various lines of knowledge, keeping abreast of current thought, as far as practicable, in history, science, theology, and general literature and progress. He was one of the best informed men I ever met in the realm of modern discovery. Kane and Livingstone, Baker and Park, and all that splendid race of heroic voyagers and explorers were as household friends of his, and he could make the pleasing hours fly in telling of their wonderful deeds of daring and endurance. Besides, he was not insensible to the value of adventures of another class—those of imagination in the vast world of fiction. He believed that such a marvelous representation of the Christian life as is contained in Bunyan's Pilgrim's Progress is capable of great usefulness to men, and that such a work of the novelist's art as is found in the Heart of Mid-Lothian is not only to be admired for the perfection of its ideal and the beauty of its execution, but to be enjoyed for the truth it contains and the benefit it imparts. He discriminated carefully here as in other departments of literature, that he might encourage the good and pure and discountenance the unworthy, however splendid. And such reading had the further limitation of being exceptional and recreative in hours of restfulness from life's serious work. It came in exactly as a good story did now and then, or as a piece of humor which lightens and brightens the spirits without casting shadows of impurity or giving stings of bitterness.

Before concluding, I must be allowed to remark that the family worship in President Anderson's house, when he led the service, was always peculiarly impressive and beneficial. His prayers everywhere were matters of great interest to all who ever heard them, but if any difference can be made in my mind, it must be that his prayers at family worship were

sweeter, more gentle, more pleading, more direct, more like talking face to face with God than elsewhere. It was communion with the best of friends, one far wiser, greater, higher, but still very near, very dear to the soul, under the proper restriction of deep solemnity, mingled with implicit trustfulness and glad sense of Heaven's graciousness.

Appropriate remarks were made also by Hon. E. I. Golladay and others in reference to the life and works of this great and good man.

K.

ART. IX.—LITERARY NOTICES.

THE SCHAFF-HERZOG ENCYCLOPEDIA.—This Encyclopedia by Dr. Schaff was suggested by the *Real-Encyklopädie für Protestantische Theologie und Kirche*, edited by Drs. J. J. Herzog, G. L. Plitt, and A. H. Hauk (Leipzig, 1877, sqq.). Dr. Herzog began the work in 1854 and completed an edition in 1868 in twenty-two volumes. A second edition is now in course of preparation, as we understand, "and will be completed in not less than fifteen volumes."

The Real-Encyklopädie is perhaps the most thorough and scholarly work of the kind ever published, but it is especially valuable to the Germans. Dr. Schaff has taken this work, by permission of the authors and publishers, and adapted it to the wants of the English, and especially the American people. It is not to be a translation of the German work. That would not meet the wants of the American student. Many questions important to us are left out altogether, and many others, taking much space, are of very little interest or value except to the Germans. Dr. Schaff, therefore, has made use of all that is of special value to American students, and supplied the wants in this direction not given in the original work, while he has left out all not of interest to us. It is to be completed in three volumes of about 850 pages each, about the size of the Britannica volumes. The first volume only has been printed, the others to be brought out during the year. The first volume promises the best work of the kind ever published. It includes all questions relating to religion, theology, ecclesiology, and biblical literature, and all men great in any of these departments up to the present time. It is so condensed, yet so full and accurate, that the price brings it in the reach of almost every student, and especially every preacher, and none can very well afford to be without it.

No American is so well fitted for such a work as Dr. Schaff, and perhaps no other American scholar has the facilities for such a work. He has drawn largely upon Christian scholars

in this country and in Europe, and gives credit for all assistance rendered. Subjects relating to particular denominations of Christians have been furnished by some one belonging to that denomination, so that all are fairly and justly represented. For instance, the article under the head of Cumberland Presbyterians was furnished by our own Prof. R. V. Foster.

The work is published by Funk & Wagnall, New York, and will be sold in cloth for $6 per volume. Thus for $18 any preacher or religious reader can get just what he needs in the encyclopedic line. We predict a large sale for this work, as it is compelled to become very popular with all classes. It is of itself equal to an ordinary library upon these subjects. No preacher can get so large a return in books for so small an outlay in money. We unhesitatingly advise our brethren to write at once to the publishers and arrange to get the volumes as they come out.

K.

THE LAND AND THE BOOK, by William M. Thomson, D.D. Published by Harper & Brothers, New York.

Through the especial kindness of Dr. Thomson, we are permitted to have upon our table this valuable work. The present revised edition combines both volumes of the older edition in one volume, and makes a book of 650 pages. It has been most handsomely gotten out by the Harpers, who deserve great credit for enterprise and skill in the publication of such works. It is not an "over-drawn picture" when we say to our readers that in our judgment this is by far the best book on the Holy Land ever written. We unhesitatingly advise every one who can to place this book in his library. It is very beautifully illustrated with 130 cuts and maps. It contains a large and very accurate map of the Holy Land, and also one of the Lake of Tiberias or Sea of Galilee, an index to Scripture texts illustrated, and an index to names and subjects. In this day of earnest Bible study there is a growing desire to know more and more about the land where the Saviour of the world lived and walked and suffered and died, and every Bible student will want to read from the travels of others in that land; therefore we advise them to get this book. To the intelligent tourist, the devout believer, and the student of the Bible the entire country from Bethlehem to Dan, and from Dan to Hermon, the mount of transfiguration, and from there to the coasts of Tyre and Sidon is invested with unique and unparalleled interest.

From the preface to this late edition we take the folowing: "To picture the scenes and scenery of the Holy Land, and portray the manners and customs of the present inhabitants that illustrate the Bible, is the main object of this work. But to do that aright one must have seen and felt them, and this the author has done through many years of vicissitude and adventure, and whatever of life and truthfulness there may be in his pen-pictures is due to that fact. Where he has been he proposes to guide his reader, through that 'good land' of mountain and vale and lake and river; to the shepherd's tent, the peasant's hut, the palace of kings, the hermit's cave, the temple of the gods; to the haunts of the living and the sepulchers of the dead: to muse on what *has been* and converse with what *is*, and learn from all what they teach concerning the oracles of God. A large part of these pages was actually written in the open country. On seashore or sacred lake, on hill-side or mountain-top, under the olive or the oak, or the shadow of a great rock, there the author lived, thought, and wrote; and place and circumstances have no doubt given color and character to many parts of the work—the Bible, at once his guide, pattern, and text, is pervaded with the air of rural life."

R.

A CONCISE ETYMOLOGICAL DICTIONARY OF THE ENGLISH LANGUAGE, by Rev. Walter W. Skeat, M.A. New York: Harper & Brothers. 1882.

This is a concise work but a valuable and interesting one. There is no more curious philological question than that of the origin of words or names. How does it happen, for instance, that English-speaking people call the moon *moon*, and not by some other name? Would it not have done just as well had they called the human race *tree* instead of man? Wherein consists the significance of the English names which things now bear? It is the object of this Etymological Dictionary to answer such questions as these, in so far as it is now possible to answer them. "Moon," for example,

comes from an old root which meant a measure. The luminary of the night was the first time-measurer or clock, hence it was called "moon." So is the origin of many other words attempted to be accounted for.

The book is, as it purports to be, strictly etymological in its character, and hence cannot render it unnecessary to have a copy of Webster or Worcester; while it is also true that both Webster and Worcester are unsatisfactory in the domain of etymology. If any one is curious to know the most probably correct answers of such questions as those above given, let him procure a copy of some such work as that of Mr. Skeat's.

F.

RECOLLECTIONS OF ARTHUR PENRHYN STANLEY, Late Dean of Westminster, by George Granville Bradley, D.D., the Present Dean. New York: Charles Scribner's Sons.

Undertaking to comply with a request made by the Philosophical Institution of Edinburgh to deliver two lectures on the life and character of his intimate friend and predecessor, Dean Stanley, the author of the volume before us soon found so much matter ready at his command that he was forced to deliver three instead of two lectures, and this book is made from these lectures. While not assuming the proportions of a biography, yet from his life-long friendship and closely-intimate relationship with Dean Stanley, the author has given to the world a volume that will be gladly welcomed and greatly appreciated. By all those who have known something of this great man—and who has not?—this little volume will be sought and perused with great delight. It is brought out in the excellent style of the well-known house of Chas. Scribner's Sons.

R.

PROGRESS OF DOCTRINE IN THE NEW TESTAMENT, Considered in Eight Lectures delivered before the University of Oxford, on the Bampton Foundation, by T. D. Bernard, M.A., Rector of Walcot. New York: Robert Carter & Brothers.

This work was originally republished in this country some sixteen years ago, but has long, we believe, been out of print. It has been recently brought to light again by the Messrs. Carter. It consists of eight lectures, the first of which is devoted to the New Testament, and in which the author

opens up his subject. The following are devoted to the Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse. But to say this gives one only a very faint idea of the merits of the book. It ought to be in the hands of every minister of the gospel and student of the New Testament. To the intelligent and appreciative reader there is not a dull sentence in it. The style is clear and the thought is worthy of the attention of every person. It awakens curiosity, satisfies reason, and strengthens faith. It first came to our hands several years ago, and we are glad to recommend this new edition to all the readers of this REVIEW.

F.

NOTES ON THE BOOK OF DEUTERONOMY, by C. H. M. John A. Whipple, 3 Hamilton Place, Boston, Mass.

The second volume, completing the notes on this book, has just been issued, and in calling attention to it, we desire also to mention the entire series, six volumes in all, covering the first five books of the Old Testament. These books, especially the first four volumes, have been so extensively read, and so favorably noticed by the press generally, that only a reminder from us will doubtless cause all our readers who have not yet done so, to get the books and read them. To the student of the Bible in search of truth, and the humble Christian in want of spiritual nourishment, these books will supply in a large measure the demands of each. We trust most of our readers have already supplied themselves with these invaluable books, and that all others will do so at an early day. Get the six volumes—"McIntosh on the Pentateuch." They may be had for less than five dollars. Address as above.

R.

BIBLIOTHECA THEOLOGICA: A Select and Classified Bibliography of Theology and General Literature, by John F. Hurst, LL.D. New York: Charles Scribner's Sons.

This work is designed for the minister of the gospel, the theological student, the teacher of the advanced Bible classes, and the general reader of religious literature. It contains a classified list of books, with the names of authors and publishers, on systematic, historical, exegetical, and practical theology. But the classifications are sometimes faulty, and

the names of the present publishers are not in every instance given. If one wishes to study up on the hymnology of the Church, for example, he will find most of the few works on that subject named in this volume out of print, while others equally as good are not mentioned at all. It is a valuable work, nevertheless, and may well be in the hands of students who wish to know about the literature of the subjects they study. All the foreign works mentioned in it have been translated into English. F.

A SUNNY LIFE (American Sunday Library), by Robert Broomfield, is a delightful story, which any one may read with profit and pleasure as well. The author's concise yet most exhaustive preface, or prefatory note, we give as indicating the spirit in which the book is written. He says, "It is not the letter but the spirit of his life which this story would embalm. Thousands are now walking as near to Jesus as did he, for the Spirit moveth as it listeth, and the day of the Lamb's full triumph is yet to come. That it may prove an inspiration to all such is the prayer of the author." Published by W. B. Smith & Co., Bond street, New York. R.

QUIET CORNERS, by Howe Benning, is a pleasingly entertaining story of Margaret Humphreys, showing the power for good there may be in one single life that is constantly about the Master's business, even along the most quiet pathways and in the remotest corners of earth. We commend the book, especially to our lady readers, hoping that by its perusal they may be encouraged to continued efforts in doing good by seizing the many opportunities opening to them at their very doors. Published by the American Tract Society, New York. R.

PEN-PICTURES FROM LIFE, being a collection of striking incidents and anecdotes illustrating real life, is a most valuable book of two hundred pages, and worthy a place in every library. "Truth is always strange—stranger than fiction." Published by the American Tract Society, New York. R.

A NUMBER of other notices of books are necessarily left over to the July number.

EULOGY: HON. R. L. CARUTHERS.

[THE following address was delivered by Hon. James D. Richardson, Past Grand Master of Masons in Tennessee, at a Lodge of Sorrow, held in Nashville on the evening of Jan. 30, 1883, while the Grand Lodge of Tennessee was in session. In no department of life was Judge Caruthers better known than in the Cumberland Presbyterian Church, and no layman has ever had a warmer place in its great heart. The history of this Church is not complete without his name and works, and that this very excellent and just eulogy may be preserved in permanent form by the Church, we add it as a supplement to this number of the REVIEW.]

THE Nineteenth Century, now drawing to a close, was exactly seven months old when ROBERT LOONEY CARUTHERS was born. He lived eighty-two years, two months, and two days. To speak briefly of his life, times, and character, is the duty assigned me, and I now crave indulgence proportioned to the difficulty of the task. He was born within less than eight months after the hero, statesman, and patriot of the Eighteenth Century passed away from a sorrowing world. Washington had only died in the month of December preceding his birth, when through the length and breadth of America ran the thrill of a great emotion, when every sound of faction in his young country's then discordant politics was awed to silence, and a common sympathy once again united her people. At this time not only was there sorrow in our land for our country's bereavement, but far away over the ocean the mighty fleets of England lowered their unconquered flag at this news; and the young soldier of France, then in the first flush of his glory, ordered his victorious standards to be veiled with crape. Tennessee had only been added to the galaxy of States comprising the American Union four years prior to his birth. The elder Adams was then President of the United States. The fierce contest between the two great parties of our country, the Republican and the Federalist, for supremacy in the general government was raging with bitterness, and reached a climax soon thereafter in the inauguration, on the 4th of March, 1801, of Thomas Jefferson as the third President of the United States. Hamilton and Burr were at that time the prime factors and leaders in the politics of the young Republic, and it was four years subsequent to his birth that the fatal shot of Burr, which ended the career of his great rival, also destroyed the last hopes of the Federalist party.

The county of Smith, within our own State, gave him birth, and he passed the eighty-two years of his life in that and the adjoining counties. What changes he witnessed in those eighty-two eventful years! He saw with delight during this period the phenomenal development of this vast country, a country favored by the circumstances of climate and geographical position, almost boundless and fertile territory, an endless chain of lakes and rivers, inexhaustible mineral resources, a constant tide of immigration for ever setting in from the shores of the old world, and a thousand other natural advantages, vouchsafing a material prosperity such as was never before bestowed on man by a beneficent Providence. Within this period, he saw the laboring classes of our country blessed, as they were nowhere else blessed, with many comforts and with fairer prospects for themselves and children. He saw commerce flourish most abundantly, and a

wide-spread well-being richly reward the industry of the nation. Within his day, the number of States has nearly trebled, the people have multiplied fifteen fold, the desert has been made to bloom into a garden, towns and cities have sprung up like Aladdin's palaces, and all the discoveries of science have been as genii of the lamp to his contemporaries. It was his to see in our land such intellectual prodigies in the political world as Clay, Calhoun, and Webster, and in the military world, Andrew Jackson, Winfield Scott, and our own lamented Lee and Stonewall Jackson rise, run their course, and sink from the world's view, to rest in never to be forgotten graves. He was old enough to know something personally of every war in which his country has been engaged since its independence was achieved; was twelve years of age when the United States declared war against Great Britain, and could remember the return from that war, three years later, of the victorious veterans of old Hickory as they were welcomed home from the renowned field of New Orleans. He could remember the death of every man who had been President of the United States, and who had died, except Washington. The seat of government of this Republic was established at the city of Washington in the year of his birth. He saw his country, by the sword, acquire the vast domain in the West from Mexico. In the South he saw Florida ceded by Spain in 1817, and the territory upon the west bank of the Mississippi river, from the gulf to Iowa, purchased from the first Napoleon. He was an active participant for over sixty years in the most interesting epoch of the world's history. He came into the busy scenes of life while the heroes of the American Revolution still lived, and doubtless heard from their lips the story of King's Mountain and Valley Forge, the crossing of the Delaware, and the surrender of Cornwallis. He was fifteen years old when the soldier of destiny met his Waterloo, and had attained his majority when his star set in death as an exile upon the isle of St. Helena. When the Princess Victoria was born, he was seventeen years of age, and was thirty-eight when she was crowned, though she has been Queen of England for nearly forty-five years. He was thirty three years old when Santa Anna was made President of the Mexican Republic, and was twenty when George IV. ascended the throne of England. The great agencies, steam and electricity, were unknown at his birth, and not until he was nineteen years old was the first passage by steam made across the Atlantic by the Savannah. He was thirty-eight years old when the daguerreotype process was discovered, nineteen when electro magnetism was discovered, forty-six when the first sewing machine was made, and twenty-nine when the first locomotive was used in this country. In 1841–2, while a member of Congress, the Morse system of telegraphy was first applied, and by his aid as a member he contributed materially to its success. Further reference in this direction must be omitted. But, within the eighty-two years of his existence, it is truly wonderful to contemplate the changes in the geography and destinies of Nations, Empires, and Republics, and the advancement in arts, mechanism, inventions, discoveries, and sciences.

As Masons, we point with pride to his life and character. He sought and obtained admission into the Order soon after he had reached his majority. From that period to the date of his death he remained a member for nearly sixty years he contributed his energies, intellect, influence, and money to Masonry. An ornament to every station he was called upon to fill, his star shone with brilliancy in this Order, the principles of which he loved so well. His first appearance in the Grand Lodge, of which there is any official record, was in 1825, a year historic with the Masons of Tennessee. Indulgence is asked while we refer to an incident of that year. It was Monday, April 25th, the Grand Lodge had been just opened in this city by that zealous Mason and upright man, Wilkins Tannehill, then Grand Master. We learn from the record "that after prayer" he announced that "the object of the convention was the reception of our illustrious brother Gen. LaFayette." This distinguished man and Mason, being on a visit to America, was to arrive in Nashville in a few days, and at that meeting a programme was arranged for his reception. Our brethren had assembled to do him honor. They, as well as the citizens of Nashville and of the State, fired with enthusiastic admiration of his patriotic services and sacrifices in our war for independence, were anxiously endeavoring to prepare for him a welcome worthy of his name and character. A portion of the programme for his entertainment while here was, that immediately after he arrived in the city, he should be waited upon by a committee of Masons appointed by the Grand Master, who would inform him that his brethren of the Grand Lodge of Tennessee would expect his company at the Masonic Hall the same evening, at seven o'clock, and that arrangements had been made for a Masonic dinner, and a public parade to take place on the following day; that at six o'clock P. M. the Grand Lodge should assemble, carriages were to be sent for him, and those of his suite who were Masons; they were to be conducted to the Grand Lodge room, partake of refreshments, and be formally presented to the Grand Lodge and be received with appropriate honors. Much of the detail I omit. On Monday, May 4th, the Grand Lodge was again opened, when, upon motion, the distinguished guest was unanimously elected an honorary member thereof. A procession was formed, consisting of the Grand Lodge, two Subordinate Lodges, and three Chapters, which proceeded to the Nashville Inn, where they were joined by Gen. LaFayette, and those of his suite who were members of the Order, and returned to the hall. I here quote from the proceedings of the Grand Lodge: "Our illustrious brother, Gen. LaFayette, was then introduced by brother Andrew Jackson; was received with Grand honors, and seated on the right hand of the Grand Master." What a glorious day for the Masons of Tennessee! There sat side by side within the Grand Lodge Jackson and LaFayette. Jackson, the grandest man of his day, the soldier of iron-hearted valor, the successful defender of his country's rights; LaFayette, the daring and heroic young Frenchman, who of all others was most beloved by the people of America. Robert L. Caruthers was then twenty-five years of age. Prominent Masons from all portions of the State had assembled here, being drawn hither by the interesting events then transpiring. There were present, Wilkins Tannehill, Archibald Yell, Moses Stevens, Samuel McManus, O. B. Hays, and Andrew Jackon, each of whom, in time, was called by his brethren to the exalted position of Grand Master of

Masons in Tennessee; Newton Cannon, afterwards Governor of the State, and many others of prominence. What Mason can now, at this remote day, look upon this scene without feelings of pride. Standing up in this presence, inspired by his surroundings, Tannehill extended a cordial greeting to their guest. In my imagination I can see his manly form as he said to that then venerable brother, "The Fraternity of Free and Accepted Masons of Tennessee, with all brotherly affection, tender you their sincere congratulations, and bid you welcome. They feel an equal pride and pleasure in recognizing you as a brother, and in receiving within these consecrated walls the early friend and companion of the illustrious and venerated Washington, with whom the name of LaFayette will be transmitted to the latest posterity, inscribed upon the imperishable rolls of a glorious immortality." And while he reminded him that he was not surrounded by his companions in arms in the great struggle for American independence, yet there were around him their sons, who knew well how to estimate the value of that liberty he had contributed to obtain, and who, from early youth, had been taught to venerate the character and revere the virtues which were so conspicuously displayed in the youthful hero of Brandywine, of Monmouth, and of York. Many other words of kindly greeting were spoken by the Grand Master, and a suitable reply was made by LaFayette. He expressed his gratification at being so kindly welcomed, and being made an honorary member of the Grand Lodge of Tennessee, "in which he had been introduced by the distinguished brother Mason who had erected the lines of New Orleans, and in technical language of the craft, had made them 'well-formed, true, and trusty.'" He had, he said, been long a member of the Order, having been initiated, young as he was, even before he entered the service of our country in the Revolutionary War. He had never for a moment ceased to love and venerate the institution, and was therefore peculiarly delighted to see that it had spread its genial influence thus far to the West, and that his brethren here were not only comfortably but brilliantly accommodated. He said he considered the Order peculiarly valuable in this country, where it not only fostered the principles of civil and religious liberty, but was eminently calculated to link the extremities of this wide republic together, and to perpetuate, by its fraternizing influence, the union of the States. After his brief address was concluded, the Junior Grand Warden delivered an oration, and the reception was closed.

Possessing a good education, which he had acquired mainly by his own efforts, and a quick perception, how interesting these ceremonies must have been to our then youthful brother Robert L. Caruthers. At the annual Communication of the Grand Lodge the same year, he was present as the representative from Carthage Benevolent Lodge, No. 14, of Carthage, Smith county. He acted at this session as Chairman of the Committee on Returns, and served as a member of the Committee on Appeals. Several resolutions of importance were presented by him, and were duly considered. One of these resolutions directed the Committee on Accounts to report, the next day, the state of the funds of the Grand Lodge, distinguishing the Charity Fund from the Contingent or Ordinary Fund. Another resolution,

providing that an annual contribution of $10.00 by each Subordinate Lodge, should constitute the Grand Charity Fund, and also a resolution as to the disbursement of the same. He also presented, and had adopted, a resolution for the appointment of a Grand Lecturer, prescribing his duties, powers, and compensation. In the discussion of these questions, our young brother had to participate with him therein such men as Aaron V. Brown, Ephraim H. Foster, Matthew D. Cooper, Sam Houston, Newton Cannon, and F. B. Fogg, all of whom were present, and others of renown in the public affairs of our own State and the country at large. In 1827, at the Grand Lodge session, the record shows that it was ordered that a charter be issued to Lebanon Lodge No. 66, with Robert L. Caruthers as First Master; Harry L. Douglas, who in 1833 was elected Grand Master, as First Senior Warden, and Samuel R. Yerger as First Junior Warden.

In 1849, twenty-four years after he first entered the Grand Lodge, he was elected to the office of Grand Master, the highest honor that could be conferred upon him by his brethren. He declined, in writing, a re-election to the same position, at the session of 1850. The Royal Arch degree was conferred upon him in Lebanon Chapter No. 25. In all stations to which he was called by the fraternity, including the most exalted in the Order, he was true to the trust reposed in him. Masons ever rejoice at the elevated character of their members, and it is extremely gratifying to them to be able to point to such a man, while living, and say he is one of them, and when dead, to refer to his life and example, and to embalm his memory in their hearts.

But I must speak of him in other respects. In his early manhood he gave himself to the cause of religion, identifying himself with that young, but vigorous, body of Christians known as Cumberland Presbyterians. He was ten years of age when this body organized as a separate and independent denomination, in Dickson county, Tenn., at the humble log cabin of Rev. Samuel McAdow, on February 10th, 1810. This organization had its birth in the great revival of 1800, as it was called; his beginning in life, therefore, was simultaneous with it. Growing up with it, and being a part of it, he exerted all his energies and mental resources in its behalf. In its necessities he found ample space for the display of his talents and judicial mind. The General Assembly, the chief legislative body of this denomination, was organized in 1829. In 1835 he first appeared in this Assembly, being a Commissioner, the Hon. J. C. Mitchell, then Circuit Judge, being the Minister from the same Presbytery. At this session he was made Chairman of the Committee to draft rules for the regulation of that body, which he did, and the rules as reported by him were adopted. He was on the committee to report upon the establishing of a denominational paper. On his motion, a committee was appointed to compile the statistics of the Church. A resolution, offered by him, was adopted, looking to a friendly correspondence between the Cumberland Presbyterian Church and other Churches, which was the first step taken by this Church in that direction. Subsequent to 1835 he was a member of the following General Assemblies: 1845, 50, 52, 54, 58, 60, 67, 71, 74, 76, 77, 78, 80, 81. In all these bodies he took a prominent part.

leading in many important questions, engaging in the most interesting discussions, and acting upon the most prominent committees. Without entering into details, the following may be mentioned as items of special interest: In 1845 he was a member of Committee on Correspondence, which had under consideration for the first time the subject of the organic union of the Cumberland Presbyterian Church with another denomination. In 1850 he was the author of the resolution adopted to elect a fraternal delegate to attend the General Assembly of the New School Presbyterian Church. This was the inauguration of the system of exchange of fraternal delegates by the General Assembly of the Cumberland Presbyterian Church. At this session he was the author of the following resolution: "That this General Assembly looks with concern and disapprobation upon attempts from any quarter to dissolve the union, and would regard the success of any such movement as exceedingly hazardous to the cause of religion, as well as to civil liberty; and this General Assembly would strongly recommend to all Christians to make it a subject of prayer to Almighty God to avert from our beloved country a catastrophe so direful and disastrous." He procured the unanimous adoption of this resolution, which he deemed necessary in that era of political excitement. He took an active and prominent part in the discussion in 1854 of the proposition to revise the Confession of Faith, and contributed materially to the defeat of the measure as then presented, believing such a step at that time was impracticable In 1858 he was a member of the committee to report upon the plan proposed for conducting the business of publishing books for the use of the Church. At the session of 1867, he was appointed on the committee to submit a revised Form of Government for the church. A report from this committee was subsequently submitted, but the matter, after undergoing various changes and amendments, finally failed of adoption, mainly because the proposed changes were not as extensive as desired by the Church. In the Assemblies of 1874, 76, 77, 78, and 80 he was Chairman of the Judiciary Committee. In this position he was thoroughly at home; for it he was, by his legal ability and judicial attainments, pre-eminently qualified. His reports as chairman were exceptionally able, settling many very important and vexed questions, and these reports are now accepted as standards of authority by the Church. At the session of 1881, he was made one of a committee appointed to review the preparation of a thorough and complete revision of the Confession of Faith and Government of the Church. Upon this work he spent much time and thought, contributing valuable aid, especially upon the portion devoted to the Constitution and Rules of Government. The report of this committee was submitted to the General Assembly of 1882, and after amendments, was approved and submitted for the action of the Presbyteries, without which no amendment or revision can become binding. A sufficient number of Presbyteries have already approved to justify the statement that the revision will be the organic law of the Church. This, it is believed, is the first instance in the history of a Christian denomination where the standard of doctrines has been re-stated without schism and division, a high compliment to him and his associate committee-men. This work was the last he did for his Church, for which he had labored so long and accomplished so

much. It is a fact, and his brethren will not say I state it too strong, that his place cannot now be filled in his Church. It was a source of comfort to him to see his denomination increase from a few thousand, when he became a member, to over one hundred thousand at the date of his death, and to see it extend from the local districts in Tennessee and Kentucky, where it was then confined, to nearly all the sections of the Union. He was a man of excellent piety, and unaffected devotion, and did not use religion as a cloak to cover up or keep himself warm. As stated, he was in early life imbued with religious fervor, and throughout his long career was a sincere and serious Christian. Such a churchman commands our profoundest admiration.

We venerate the man whose heart is warm,
Whose hands are pure; whose doctrine and whose life
Co-incident, exhibit lucid proof
That he is honest in the Sacred Cause.

Starting life poor in this world's goods, he labored first on a farm, then as a clerk in a country store, and finally as a partner in the business. By his own efforts he accumulated a fund to pay for his education at Greeneville College, East Tennessee. Graduating from this institution, he studied law with Judge Powell, and obtained license to begin the practice. He served as Clerk of the Lower House of the Tennessee Legislature in 1825. James K. Polk was a member of that body, and being thus thrown together, it is known to their friends that an intimacy and friendship were created between them which lasted until death separated them. In the autumn of 1826 he attended Court at Lebanon, became ill with a lingering fever and was so gently and lovingly cared for by his friends there that he concluded to locate permanently amongst them. This he did, and they were blessed by his presence and counsel for more than half a century. How richly has this little city of his adoption been rewarded for the deeds of love bestowed upon this, then young and obscure sojourner. "He became its illustrious citizen, and its name is indissolubly linked with the memory of his virtues and resplendent fame." After his removal to Lebanon he was elected Attorney General of his district. In 1835, was a member of the Legislature. During 1836, he united with Hon. A. O. P. Nicholson, late Chief Justice of the Supreme Court of Tennessee, in the compilation of Statute Laws of the State. Was a member of Congress in 1841, having been elected to the seat made vacant by the resignation of Hon. John Bell, to accept a position in the Cabinet of President Harrison. In 1844 he was an Elector for the State at large on the Clay ticket. Gov. Campbell appointed him to the bench of the Supreme Court in 1852, a position he occupied until the beginning of the late war between the States. In 1861 he was chosen by the Legislature a member of the Peace Congress, which assembled for the purpose of preventing the war. His political antecedents and known conservatism, were such as to give him great influence in such a body. He had always been ardently attached to the Union of the States, as is shown by his resolutions of 1850, of which I have already made mention. He was a representative of multiplied thousands of real Union men

of the South who sincerely believed that the dissolution of the Union would be exceedingly hazardous to religion, as well as to civil liberty. He earnestly opposed the war from the standpoint of a Southern Union man, and sought to obtain such reasonable guaranties from the North as in his opinion should satisfy his section; but he steadfastly combatted the principle of the coercion of the States regarding such a course, to be attended with consequences more direful and disastrous than a separation. His efforts, with those of many other good men, to save the Union without war, were unavailing, and when it came, and the issue was forced upon him, he did not for a moment think of divorcing his fortunes from those of the people of his native State. While he did not actively participate in that struggle, he left his home, and gave all his moral aid to the Southern cause. That he was respected and loved by the soldiers of Tennessee is obvious, for in 1863, while the war was flagrant, he was by them elected Governor of the State. The State capital being in the possession of the Federal army, he declined to qualify, and did not enter upon the duties of that office.

He had but little fondness, as will be seen from the foregoing facts, for political life. Indeed, he always declined rather than sought such honors and promotions; but it was in the law that he found that which was most congenial to his taste, and which best occupied his great intellect. I was too young to know, personally, much of Judge Caruthers, either as a lawyer or judge, but his name was a familiar sound to me even in my childhood. He and my father (if I may say so) were prominent members of, and intimate associates in, that old party which, though now passed away, has left behind it a glorious and imperishable memory. I have, however, seen and conferred with those who knew him well, and who heard him often in his mid-day glory and might. He was a lawyer in the days when Fogg and Yerger, and Grundy and Anderson, and Brown and Marshall, and Bell and Ewing, *nomina clarissima*, shed their light upon the legal forum of Tennessee. They have long departed, and of each of them we may say, almost mournfully, *stat nominis umbra*. The growth of Judge Caruthers to eminence as a lawyer was not unusually rapid; like that of most men who have reached the topmost round of the ladder of legal and political fame, his lower steps were secured as he ascended. His marked characteristic as a lawyer was persuasive logic, based upon a substratum of strong common sense. His powers as a declaimer, merely, were not of the first order. He, perhaps, despised the mere tinsel and glare of what is frequently mistaken for true eloquence. Gentle of nature, both in manner and feelings, he preferred to carry with him the convictions of his audience (judge and jury) by soft and mild leading, rather than by bold assertion and overwhelming dominance. But not the less did he effect his purpose and carry his point. The convictions he thus effected were the more permanent because there was no revolt at the manner in which they had been produced. The hearer felt no humiliation in having yielded to that which offered no insult to his supposed inferiority. But to attain his ends, success in his profession, and success in his causes,

he never condescended to trickery or unworthy arts of any description. In this respect it would be difficult to set before the rising members of the profession a more improving model, or a more elevating example. The impression made upon his brethren of the Bar, who heard him in his best days, seems to have been singularly strong. A candid opponent, after the immediate mortification or smart of defeat was over, would say, what a wonderful man! How subtle were his approaches, how guarded his position, how what seemed impregnable defences crumbled and, as it were, melted away before a power which, commencing like a gentle rill, became at last the irresistible current of a broad and mighty river.

One lawyer of ability has said to me, that it was considered all but an unfair advantage by an opponent to employ Judge Caruthers in a cause to be submitted to a jury. He was indeed a formidable man. There were lawyers of his time, more learned in the law (in the common acceptation) than Judge Caruthers. But he had the most effective knowledge of the law, he knew its philosophy, he knew its broad principles, he was well up in its cases. He had no learned lumber, he used no cumbrous weapons; no excalibar, or huge two-handed sword. His blade was of Damascus, his rapier of Toledo make. He blew no loud trumpet, but joined his battle without premonitory sound, and equal to either fortune, calmly awaited whatever might be the result. Though success in gaining causes at the bar is not in every case the highest evidence of legal talent and attainments, yet, if in a long career, with opponents of every grade of ability, success attends a lawyer, it is high evidence that talent and not accident produced its effect. Judge Caruthers had great success in his causes before juries, and before judges in the lower and higher courts alike. He was laborious in the preparation of his cases; he trusted nothing to chance or inspiration; he left down no gaps; he tightened up the loose joints, and always came to the battle fully armed and equipped. He had great power of labor, which, if not genius or talent, is yet their necessary concomitant if success is to follow. But above all things, perhaps his most available means, especially before juries, was, he "knew what was in man," motive, probable action, influence of surroundings, the strength and weakness of man, varieties of character, and upon a knowledge of these he builded his argument. He possessed wit, too—not the most sparkling or brilliant, but never flat or ineffective. Humor he had in a high degree, and when it was in full play I am told it was delightful to be a hearer; it diffused itself so gently and pleasantly over the mind of the audience as to prepare them to hear his weightier matter with favor and acceptance. When engaged in an argument, it was dangerous to interrupt him; retort and repartee never failed him. He would be sure in such a case to make his opponent realize his mistake, and retire with a feeling of discomfiture and defeat. Irony and sarcasm were weapons he well knew how to employ. I think I am warranted in saying, that as an advocate before a jury, he had no superior, and perhaps no equal in Tennessee. It was said of Lord Abinger that the secret of his success with juries was that he made himself a "thirteenth juryman"; that is, he talked to them as one of themselves, and as having

at heart the same object, the discovery of the truth. So it was, on many occasions, with Judge Caruthers; he went along with them, and carried them along with him, so that at last it would seem to the jury that they had come to a conclusion rather by drifting than by effort.

But time forbids me to dwell further upon the characteristics of Judge Caruthers as a lawyer and advocate. From the time of his admission to the Bar until his elevation to the Supreme bench, in 1852, he was in the front rank of the lawyers of Tennessee. When he took his seat upon the bench of the Supreme Court, it was composed of three judges. His associates were Judges McKinney and Totten. And now it was to be found whether he would uphold and sustain the high reputation he had acquired at the Bar. His monument as a judge is to be found in the reported decisions of the Supreme Court, beginning with 2d Swan, and ending with 1st Coldwell, covering 2d Swan, five Sneed's, three Head's, and one of Coldwell's reports, making ten volumes. There is some variety of opinion as to whether Judge Caruthers shone more brilliantly at the Bar or on the Bench —the opinion is unanimous, however, that he was an able, upright, laborious, and conscientious expounder of the laws in his judicial capacity. He brought to the bench the same amiability of manners for which he was conspicuous at the Bar. The first complaint is yet to come against him that he did not exhibit the utmost patience and kindness to even the youngest and feeblest member of the Bar who appeared before him. This amiable disposition was a great gift of nature to him, and a fortunate one for those who had to be heard in his presence. Without the quality of patience and forbearance, whether natural or acquired, no one can come up to the full requirement of the judicial station. Intellect and legal attainments alone do not suffice to make a perfect judge. But Judge Caruthers brought to the Bench the same broad common sense, the same effective learning, the same comprehensive mind, that had characterized him throughout his previous life. All through his opinions there is apparent a careful, judicial search for truth, a firm determination to uphold the right in morals and in law. With a proper regard for technical law he would never permit an obsolete shadow to be interposed to prevent the administration of progressive justice. His indignation against special crime would never, however, induce him to establish an unsafe precedent, as is too often the case. And though his ingenuity was great, he was never so far carried away by it as to allow his mind to establish unsafe theories. Judicial clearness and poise are stamped upon all his opinions. Sometimes his old eloquence breaks out in his opinions, but he is never misled by it to a false or baneful conclusion. His style is eminently plain, clear, fully explanatory, easily followed, and leaves the reader, if not satisfied with the result, at least without confusion as to the intention of the Court. He was never partial in the administration of the law; was without respect of persons and opinions; was always just between man and man, and seemed to have loved justice as his own life, and the laws as his inheritance; and acted at all times as if he remembered whose image he bore, and to whom he was accountable for the equity of his decrees. As a judge he was popular with the Bar, he had no harsh

dissensions with his brethren of the Bench, and when he retired from his labors, the plaudit was universal, "Well done, good and faithful servant." Much more might be said of him as a lawyer and as a judge, but time forbids. In both of these relations he stands pre-eminently *sans peur et sans reproche.*

After the war, though beyond his grand climacteric, and approaching threescore years and ten, the allotted time of man, he returned to the Bar, and for awhile at Nashville, in the practice of his old profession, fully sustained his high reputation. A time came at last, however, when he felt that he should withdraw from active pursuits in the bustle and jostle of men. There was then ready to receive him with extended arms as its leading professor, an institution founded in good degree under his auspices, an institution to prepare young men for the profession he had so greatly honored and so highly adorned. In this field he found congenial employment for the remainder of his days. Many young men have been blessed by his labors in this institution, and have been sent forth equipped for the duties and responsibilities of life.

While a young man, soon after his removal to Lebanon, he married Miss Sanders, of Sumner county, who proved a faithful and affectionate wife. They had only one child, who died in young womanhood. His wife died in 1870, bringing upon him the saddest bereavement that ever befel him. Through nearly a half a century he had enjoyed her loving companionship. She had been the joy of his youth, the crowning blessedness of his manhood, and the unspeakable solace of his decline.

He has left a name to which his family will look up with affectionate and honest pride, and which his countrymen will remember with gratitude and veneration as long as they shall continue to estimate the great and united principles of religion, law, and social order. It may be truthfully said of him, as was said of Julius Cæsar, he was a "many-sided man," touching life by every fibre, and great in everything he touched. There was about him a wonderful softness of manner, and he was of the mildest and most amiable and tranquil disposition. Such a man "vile slander may wound, but it can never dishonor." In countenance he never seemed to be ruffled, but invariably preserved a kind and composed aspect, truly indicating the calmness and benignity of his temper.

Death should come
Gently to one of gentle mould, like this:
As light winds, wandering through groves of bloom.

But he is gone. Masonry and politics, law and religion, will know him no more upon earth.

Exegit monumentum ære perennius.

He passed away October 2d, 1882, on a beautiful autumn day,

That season of the year in which
Nature rejoiceth, smiling upon her works
Lovely, to full perfection wrought.

He sleeps near the scene of his labors through many years, in that quiet little city of the dead, Cedar Grove Cemetery, near Lebanon, where rest the honored remains of the soldier Governor of Tennessee, the hero of Montrey, William B. Campbell; of the learned judge and teacher Nathan Green; of his own illustrious brother Abram Caruthers, and of the young soldier, the lamented Hatton, upon whom death came like an untimely frost.

In contemplating the end of this man, we are reminded of the uncertainty of life—that the young may die, that the old must die, and the wisest know not how soon, and we are led to the fearful inquiry

What is death? The answer cometh, a lawgiver that never altereth
Fixing the consummating seal, when the deeds of life become established!
O, Death, what art thou? a stern and silent usher
Leading to the judgment for Eternity, after the trial scene of Time;
O, Death, what art thou? an husbandman that reapeth always,
Out of season, as in season, with the sickle in his hand.
O, Death, what art thou? nurse of dreamless slumbers,
Freshening the fevered flesh to a wakefulness eternal;
O, Death, what art thou? strange and solemn alchymist,
Elaborating life's elixir from these clayey crucibles;
O, Death, what art thou? antitype of nature's marvels,
The seed, and dormant chrysalis bursting into energy and glory;
How full of dread, how full of hope, loometh inevitable Death;
Of dread, for all have sinned; of hope, for One hath saved,
The dread is drowned in joy, the hope is filled with immortality!

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ART. I.—SOME MINOR BIBLE CHARACTERS.

THE prominence of certain great names in the Bible almost overshadows the character of other persons whose history may be studied with profit. Of these less famous names, some may be considered in the light of warnings while others may afford most suggestive reflections for lines of work and for inspiration to noble devotion to the right. It is wonderful what value there is in the regular daily reading of the Bible in consecutive order to bring out before the mental eye the features of these long departed characters of the past. We hear little of them from the pulpit and rarely see their names, much more rarely their work, presented in the current literature of the times. The influence of the grand, commanding figures of Bible annals is recognized by tongue and pen with ever-recurring repetition. Job, the man of affliction and of patience; Abraham, the exemplification of faith and obedience; Joseph, the embodiment of conscience and integrity; Moses, the mighty law-giver and deliverer of the chosen race; Samuel, the incorruptible judge and prophet of the tribes; Saul, the tall first king of consolidated Israel; David, the glory and idol of his people; Solomon, the wisest, richest, and most brilliant of monarchs; and Daniel, the child of captivity, the first statesman of the mightiest earthly empire, and the invincible, unswerving servant of the only living God, present so magnificent a constellation of Hebrew greatness that their very splendor puts out the light of less glorious stars of Old Testament times. Along with these resplendent personages, we reckon the marvelous man of the brook of Cherith and of Carmel, the hairy Elijah of the

whirlwind and the chariot of fire, and we tell of the soul that had God for company "three hundred years" and then passed untouched of death to the abodes of the blessed. Occasionally we admire the sweetness of Josiah, the piety of Hezekiah and the patriotism and devotion of Nehemiah. Less often we dwell upon the virtues of the proud, heroic "Mordecai the Jew," and the charms of Esther, the beautiful queen, or the sterner qualities of Deborah, the fearless leader of tribal warfare in ancient Israel. Joshua merits and receives praise for the achievements of the times of Canaan's conquest and settlement, as we incidentally find use for his name and work. So might be mentioned quite a considerable list of characters, of whom much may be learned by earnest attention, for admonition, instruction, consolation, and encouragement.

I propose here a brief study of a period of eighty-six years in the history of Israel, properly beginning with the death of Solomon and ending with that of Jehoshaphat, the fourth king of Judah. But this survey cannot be had with clear understanding of the facts and a true estimate of character without a definite apprehension of the condition of affairs during the last twenty years of the reign of Solomon; because those twenty years, the latter half of his forty years' rule, were the eventful sources of a stream of mighty influences felt in all subsequent Israelitish life. The pen may not be disposed to linger on the features of some of the royal persons touched, because the picture which the mind draws is not pleasing. It is particularly desirable to dwell on the work of two men who shall be held up to view, the last two in this survey of characters, Asa and Jehoshaphat, and most particularly the very last one. But the reader must allow the pen some liberty in its touches.

Solomon was anointed king of Israel in 1015 before Christ under the eye of David. The writer of the first book of the Kings gives ten glowing chapters, according to our division of the old text of Scripture, to the story of the marvelous man of wisdom and his royal state and enterprises down to the year 992 before Christ, while he only allows one chapter to the remaining seventeen years of that great king. The book of Second Chronicles devotes nine chapters to the entire

account, and throws little light on the latter part of the forty years. The reason why the former difference exists would seem to be found in the fact that during the first half of his reign, Solomon was filled with religious and patriotic ardor, and was engaged in building the glorious temple of God, his own splendid palaces, the palace of the daughter of Pharaoh whom he had wed, in making improvements in the walls of Jerusalem, providing aqueducts and pools and fountains, and other things beautiful and useful in the kingdom of Israel. His vast wisdom drew the attention of all nations upon him, and his elegant tastes and incalculable wealth adorned his capital city and many other spots with every conceivable kind of charming places of resort. To him came embassies of royal magnificence to hear his wonderful words and to do honor to so grand a mind and ruler. The glory of unbounded fame encircled the brow of this unrivalled monarch, the honors of whose throne were to him as the familiar things of ordinary mortals are to them in the needs and privations of every-day life. He lived in a realm of paradisiacal delights and of gorgeous attractions, by which he captured the admiration and even the adoration of the thronging multitudes of populous Israel and of all surrounding nations and tribes. Human nature is incapable of maintaining the robust exercise of manly virtues, certainly of the Christian graces, under the circumstances of Solomon, without the constant influx of that divine life into the soul, which alone subdues the corruption of man and refines his fallen nature. Solomon had the personal manifestation of Jehovah to him twice in his life, the first time at the beginning of his reign and the second time when he had completed all the splendid structures and costly improvements which he devised or which had been revealed to him; that is, the first theophany was about 1014 and the second about 992. Promises were made to him of a most gracious kind, and he was commanded to walk in the fear of the Lord. But to my mind there was a poison in the religious life of Solomon at the very time when the Lord first appeared to him. The record of this evil is found in 1 Kings III. 2, 3: "Only the people sacrificed in high places, because there was no house built unto the name of the Lord,

until those days. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places." At the tabernacle only were sacrifices allowed and the consecrated priests of God alone were commanded to perform the service. The idea of multitudinous offerings in royal splendor at many altars was a virus in the moral constitution of Solomon.

When the twenty-three years from Solomon's anointing to the second theophany had ended, the course of the mighty king's life took a decidedly downward direction. Luxurious habits were already working legitimate results. Lustful indulgence became the bane of his purity. Political and commercial alliances with heathen peoples no doubt brought the temptation to entangling matrimonial connections, and the religions of his wives were introduced into the worship of the king and of the children of Israel. Ashtoreth, Chemosh, and Moloch were named in the same services with Jehovah, and the glory of the incorruptible God was given to an idol. "Seven hundred wives, princesses, and three hundred concubines" were chosen out of all nations around, and Solomon's heart was led astray in the curse of polygamy, ruinous lusts, and fatal religious errors. The wise man of the ages was seen exhibiting the utmost folly as to worship. The promise of political security in his family as the dominant power in Israel was based upon religious fidelity. Solomon knew better than any other that the living God would not tolerate in him or the chosen race the practices of idol worship, for besides the universal law, so well known by every child of Israel, contained in the first and second commandments, God had repeatedly warned the people against the evils of idolatry, and had covenanted both with David and Solomon to give to them a permanent succession of royalty from generation to generation on condition of obedience and love to Jehovah alone. How utterly confounding to enlightened reason and conscience is the course pursued by the king of Israel in entire disregard of the covenant obligations of the past and of the hopes of enlargement and glory to the people in all the future of the kingdom!

A high authority in commenting upon the conduct of Solomon says, "Great wisdom and a refined knowledge of God are not a defense against the folly of idolatry, since this has its roots in the heart, and springs from sensual desires and the lusts of the flesh. The cause assigned in the biblical account for Solomon's falling away from the Lord is that he loved many strange, that is, foreign or heathen wives, who turned his heart from Jehovah to their own gods in his old age. Consequently the falling away did not take place suddenly, but gradually, as Solomon got old, and was not a complete renunciation of the worship of Jehovah, to whom he offered solemn sacrifices three times a year, and that certainly to the day of his death (ch. IX. 25), but consisted simply in the fact that his heart was no longer thoroughly devoted to the Lord (ch. XI. 4), and that he inclined towards the idols of his foreign wives and built them altars (verses 5–8); that is, it consisted merely in a syncretic mixture of Jehovah-worship and idolatry, by which the worship which should be paid solely and exclusively to the true God was not only injured, but was even turned into idolatry itself, Jehovah the only true God being placed on a level with the worthless gods of the heathen." Again, speaking of the vast wealth which resulted from Solomon's treaties and commerce with many nations, the writer (Keil, on 1 Kings *in loco*) says, "As this accumulation of riches helped to nourish his inclination to a love of show, and created a kind of luxury which was hardly reconcilable with the simplicity of manners and the piety of a servant of God, so the foreign trade led to a toleration of heathen customs and religious views which would not fail to detract from the reverence paid to Jehovah, however little the trade with foreigners in itself might be at variance with the nature of the Old Testament kingdom of God. . . . Solomon forgot the commandments of the Lord and suffered himself to be besotted by the lusts of the flesh, not only so as to love many foreign wives, but also so as to take to himself wives from the nations with which Israel was not to enter into any close relationship whatever."

Thus it is evident that Solomon drew upon himself and his whole people the displeasure of Heaven, and most certainly scattered abroad in the commonwealth the seeds of

disorder, dissolution, and disaster. As he grew older, he must have become more and more involved in the fatal meshes of corrupting practices to such an extent as to require unfeeling exactions and burdensome labors of the people. Internal foes and external enemies were created by his conduct, and whereas he had made the nation rich beyond all precedent, he spent vast sums of money in building cities and walls and pleasure-resorts, indulging his tastes, his fancies, his desire for military glory, and his most astounding sensuousness and sensuality. Discontent must have grown rapidly among the lower ranks of society during the last few years of his life. God commissioned the prophet Abijah to predict the division and final overthrow of the kingdom, and to promise the larger part of the monarchy to Jeroboam the son of Nebat. The latter soon began secretly to raise a party in his own interest, and was unwise enough to let the matter get to the king's ears. Solomon tried to seize Jeroboam to put him to death, but the young aspirant for royal honors fled to Egypt and remained there until the old king died.

Beyond the boundaries of Israel, Hadad of Edom and Reson of Damascus were the bitter enemies of Solomon, and they sought opportunity to do him harm. Thus internal and external foes were conspiring to break down the mighty power which Solomon had built up in Israel, the cause of it all being the faithless surrender of the king to the lusts of the flesh and to the vanities of idolatrous worship. It seems most singular that this man of marvelous polygamy should have been the father of but one son, so far as the history reveals. With a thousand wives in the palaces and the harem, Rehoboam was the only heir to all the wealth, splendor, wisdom, and power of Solomon. And now one especial but brief suggestion of this paper concerns

REHOBOAM'S OPPORTUNITY.

Evidently born just the year before his father's accession to the throne, he was brought up amidst the transcendant glories of the happy and indescribable days of Solomon's early manhood and meridian powers. He came to full age when the kingdom was at the height of its prosperity and

enjoying universal peace within and without. All that the best instruction could do for the human mind at that period of the world, must have been afforded to develop his faculties and qualify him in knowledge and manners for the throne of his father. Mosaic law, political experience, commercial wisdom, and unbounded resources laid their treasures at his feet and bade him command them to his service for perfect preparation to enter upon the responsibilities of the unrivalled kingship of Israel. Did he use them? If judicious, thoughtful, and self-poised, he must have seen the growing evils of the latter half of Solomon's reign and deeply deplored them. What a grand opportunity arose when the enfeebled monarch lay down upon his bed and died, for the vigorous man of forty-one years of age to ascend deliberately and majestically the glittering steps between the royal lions to the splendid throne of ivory, and seat himself with the firmness of truth, justice, mercy, and fidelity to God, and sway an honored scepter of righteousness over the commonwealth of Israel! Had man ever a finer combination of circumstances to arouse the highest virtues of character in the holy work of reform, for the redemption of a mighty people from slavery to luxury, falsehood, and superstition? The undivided family of Jacob offered him the obedience of their lives and of all the future, if he would relieve distresses among the people, reform abuses in the government, and reign for the good of the nation. Some one has startlingly said of Rehoboam that an Eastern zenana was an unfortunate place for the development of the character necessary to meet the grave demands of the hour of his coronation. The thought was new and suggestive. I had never associated him with the effeminacy and folly of harem life. I can scarcely admit the justice of the allusion in this connection. Nevertheless, Rehoboam, who might have been celebrated in all history as Rehoboam the great, the wise, the good, had he but appreciated the crucial test of his existence when Israel demanded and urged reform under his scepter, showed himself incapable of realizing the greatness of the hour and gained for himself an immortality of littleness.

A reader of history readily remembers frequent instances

of incompetency and folly on the part of leaders of causes having springs of power, at the most momentous crises of nations, of which Rehoboam's case is a noted example. By way of contrast of results and for the instruction of history, ical philosophy, I am tempted to mention one which occurred in the life of King Charles I. of England, as recorded by Macaulay. That monarch was in some respects a brilliant man, and there was a cavalier dash about his character which had a wonderful charm for the higher ranks of the English people. His influence was consequently personally great and great in the throne as king of England. His encroachments upon the rights of the people and his faithlessness of character created alarm, distrust, and antagonism, and led to the famous parliamentary war with the crown. During the first year of the conflict the advantage lay decidedly with Charles and his armies. All Northern and Western England was in possession of the royal forces, and the Parliament was thoroughly alarmed and aroused to defense. Even London was being fortified from fear of a sudden and powerful movement on the part of the king, but at this critical juncture when most decisive measures were needed, and when if employed with masterly skill they would have swept the cause of Parliament and the people into the sea and left Charles the undisturbed possession of the throne, that foolish monarch sat down with his army in the siege of Gloucester, and allowed the train bands of London to drill at will and the mustering forces of liberty to rally at the bugle-call of danger to battle and to victory. The magnificent opportunity never returned to Charles, but the hypocritical though gallant prince fell before the rising power of Cromwell and the Puritans, and eventually lost his cause and his head on the block in front of his own banqueting-hall.

The immediate exigency in the cases of these monarchs, Rehoboam and Charles I., was similar yet different; similar in that in both instances true wisdom was needed to meet the trying ordeal, bnt different in that Rehoboam's test was the direct requirement of a high moral quality combined with sagacity in seeing the real condition of Israel's affairs, and

Charles' situation imperatively demanded the capacity, vigor, and temper of a great leader to bear him on to sweeping triumph. Certain it is that they both miserably failed to realize the issues of the hour and the pregnant nature of their actions. The reader has doubtless little time to spend in looking at the moral lesson taught by these historic characters to individual lives, which so plainly offers a warning against selfishness and folly as preferred to that self-denial and sacrifice that are incorporated in words and acts best fitted to meet the requirements of a grave and far-reaching responsibility.

Rehoboam had a secondary opportunity granted him after his folly had cost him the ten tribes of Israel, and left him only the dismembered fragment of Judah and Benjamin's territory, with probably Simeon's thrown in because of its peculiar position. That came of a direct command of God through Shemaiah the prophet, which forbade him going against Jeroboam the king of Israel in battle to recover his lost possessions. He then turned his attention to the internal affairs and the safety of his little kingdom, and being greatly encouraged and aided by the fact that all the priests and Levites of the ten tribes at once abandoned the cause of Jeroboam, or rather were expelled from the sacred office in his kingdom when he set up idol worship at Bethel and Dan, and came to Judah to remain; and, further, being influenced by the adherence of many pious Israelites from the Northern tribes who forsook the idolatrous Jeroboam, Rehoboam became relatively strong and his government attained marked tranquility and prosperity for three years. During those three years the people led by the king emulated the example of David and seemed to be earnestly seeking Jehovah's favor. This rise of the spiritual tide in the life of Judah offered a grand flood to lift Rehoboam on to fortune, had he been a man of thorough convictions and substantial moral character; but the auspicious season proved only a seductive temptation to indulgences similar to those which had degraded his father, and at the end of three years he had so developed his polygamous tendencies and habits as to have eighteen wives and sixty concubines and many sons and daughters. This

course of evil may have been proceeding for years before his ascent of the throne, but it was more fearfully expanded in fact under his kingly prerogatives, and the sacred historian makes this sad and suggestive record: "And it came to pass, when Rehoboam had established the kingdom, and strengthened himself, he forsook the law of the Lord, and all Israel with him."

The gracious occasion to reform "all Israel," instead of leading them fatally astray, was utterly lost. The temporary repentance which came of the castigation administered by Shishak, king of Egypt, soon passed away and Rehoboam fell into idolatrous practices of fearful character, while his people plunged into excesses of the most abandoned nature. The worship of the Lord was continued as in Solomon's time, but in connection with the abominations of heathen idolatry. The key to this state of things is found in the statement that Rehoboam "did evil, because he had not prepared his heart to seek the Lord," and it is one of the most beautiful lessons of this period that God bore with patience the irregularities of his chosen people. Alluding to Shishak's incursion into Judah and capture of Jerusalem, the Lord said, "I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants that they may know my service, and the service of the kingdoms of the countries." This graciousness was displayed because Rehoboam humbled himself before God when the king of Egypt was allowed to overrun Judah. God's lengthened trial of Rehoboam's character was honoring to the divine government but was not duly appreciated by the unsteady and ungodly king; for the whole nation from its head down went from bad to worse during the last dozen or more years of Rehoboam's life. The record (in 1 Kings xiv. 21–24) is sickening and little appears to present lighter shades to the dark and revolting picture. Jeroboam was reigning in Northern Israel while Rehoboam ruled the Southern part, and his character was such as to fix upon him forever the *soubriquet* "Who did sin and who made Israel to sin." He thoroughly perverted the views of the people and added to

the corruptions which Solomon had originated, by instituting an Egyptian form of worship and rejecting the system given from God through Moses. It is not to be wondered at that his influence was a curse and his memory a scandal to Israel. His whole family was finally destroyed and the moral condition of his kingdom grew worse and worse until its overthrow in 721 before Christ.

ABIJAH.

On the death of Rehoboam, his son Abijam or Abijah succeeded to the throne of Judah and reigned three years, but his career is marked by only one great fact to be noticed. The state of perpetual hostility which existed in feeling between Rehoboam and Jeroboam during the entire reign of the former, never, it seems, broke out into actual war, although the history declares that there was war between them continually. This was doubtless owing to the interdict which had been laid upon Rehoboam through Shemaiah the prophet, but the pent-up enmity had risen until it burst all barriers under Abijah's leadership, and one of the most remarkable battles on record was fought in Mount Ephraim some fifteen or more miles North of Jerusalem. Abijah gathered a force of four hundred thousand men and advanced into Jeroboam's territory, and that king met him with eight hundred thousand warriors. Abijah made an admirable speech to Jeroboam and the Israelitish army from the height of Mount Zemaraim, in which he charged rebellion, treason, idolatry, and impious rejection of God's priests upon Israel, and claimed for himself and his people that they maintained the true worship according to the law of Moses, and had God as their leader in this war for their rights. He closed with an exhortation to the northern army to fight not against the Lord on pain of defeat. The battle soon began and Israel's vast majority of men seemed likely to overwhelm the forces of Judah by an ambuscade, but the priests blew the trumpets while Judah cried unto God and rushed to the fearful conflict. The Lord gave them succor and victory, and the mighty host of Jeroboam was swept from the field of

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carnage with the loss of five hundred thousand lives. This great triumph of Judah is directly attributed to the reliance of the army and the priests upon the God of their fathers as against the idolatry of Israel. Now enlightened reason, as well as Christian fidelity, wonders beyond measure at a people who could hold such a view of things and yet be themselves guilty of worshiping Ashtaroth and other vanities of the heathen. Why should all seasons of real trial and pressing need invariably demonstrate the fact that God only could help them, and was the living God, and the people still fall into the sin of false religion to the dishonor of Jehovah? Shall I say that it is the old story of man's lapsed condition and the power of evil habits and of error over his disordered intellectual and moral nature? Yes, and the lesson must be drawn and declared from a thousand examples of history and experience, that is, the lesson that man is fallen and must be redeemed and preserved by the grace and Spirit of God.

Abijah received a grand impulse of power from the conflict with Jeroboam, and his prosperity, though he lived but a short time, was great. Why? Because naturally the worship of the Lord must have been considerably revived and advanced, and at least the war with Israel was waged in the name of Jehovah alone. Why Abijah did not immediately begin a most radical work of reform in Judah is strange, or it is plain that he followed his father's sins of idolatry to a considerable extent, and fell far below the standard of David's devotion, according to the record.

It is a pleasing privilege to pass from the inconsistent father, grandfather, and great-grandfather to the son of Abijah, and recite the splendid deeds of

ASA.

What was not done by the conqueror of Jeroboam, who enjoyed a short-lived but magnificent opportunity for restoring the true religion to its undisputed place in the land, was largely and gloriously accomplished by his son Asa, who ascended the throne of Judah in 955 before Christ, and reigned forty-one years in Jerusalem. To him is due the

appellation of "First Great Reformer in Israel," for he began immediately after his entrance upon the kingdom to effect a general and positive restoration of the true worship to its place of unity, purity, and power in influence and character. Asa must have been early and deeply impressed with the state of things existing in Judah and Israel. He manifestly came to the throne with the conviction that fearful sins were daily committed by high and low, and that both in the way of idol worship and immoral practices. So when he struck his blow of reform he aimed it at public and private vices alike. He announced a royal edict of universal application, that all the people must "seek the Lord God of their fathers and do the law and the commandment." He held it to be his duty as the national guardian of the covenant faith of Israel to issue right orders and exert right religious influence from the throne given to David and his posterity in obedience to God. The Mosaic law was Israel's faith, the priests were its expounders and executors, and the covenanted family of David in succession on the throne were its protectors and supporters. Whatever would derogate from the supreme authority, absolute purity, and spiritual power of the law and service of God must be prevented or else eradicated by the king. As the king was the center of political power and the source of all official honor and emolument to individuals, excepting only the priesthood, so as a matter of fact he was the fountain of moral forces for blessings or for curses upon the people to so great an extent that when the king held firmly to truth the right prevailed, and when he proved false and faithless to God, the land was filled with evils of every nature. Great as were the priests in their divinely-appointed order, they could not resist and roll back the tide of corruption when the king opened the flood-gates, as did Solomon, Rehoboam, and Abijah. It was a national and historic illustration of the principle that a house divided against itself could not stand. In the economy of Israel, royal and sacerdotal powers must harmonize for the purity of morals, the peace of society, and the prosperity of community. Religious and financial health and progress were dependent upon fidelity to the law and worship of the Lord,

and the position and prerogatives of the king gave him almost unlimited power for good or ill.

Asa seems to have held a clear view of these truths, and he followed up his leading principle of fidelity to God (1 Kings xv. 14) by sweeping acts of reformation. He abolished idol worship in all its forms, destroyed the images of the sun which had been set up by worshipers of Ashtoreth, and those of other divinities, tore down their altars of sacrifice, "cut down the groves," took away many of "the high places" where the people offered incense and sacrifices; even went so far as to remove Maachah from the dignity of queen-mother because she had made and worshiped "an idol in a grove," and "burnt the idol by the brook Kidron." He struck at high and low alike with decision, precision, and force, intending to cut up the very tap-root of the Upas tree of idolatry. He moreover renovated and adorned the ancient altar of sacrifices, and re-supplied the temple with the necessary furniture of vessels for the services of the Lord. Clearly, the priests were duly honored and supported according to the law, and the happy influence of these wise and strong measures was seen in the fact that many persons from the upper kingdom migrated into his territory and became permanent subjects of his throne. Besides, the fact is repeatedly mentioned that for ten years of his reign, in its earlier period, the land had quiet, rest, and prosperity undisturbed. The Lord gave him and his people peace and enlargement, for "Asa did that which was good and right in the eyes of the Lord his God." Then came a mighty conflict with "Zerah the Ethiopian," who came against Judah with an army of a million men, which vast host was utterly demolished in answer to the prayer of Asa, his own force being only a little more than half the number of the enemy. The victory was complete and the effect of it in strengthening the reform of religion was very great. A prophet met the king and his host on their return from the war and gave them an exhortation to faithfulness and a promise of blessing. Asa proceeded to finish his iconoclastic labors, going even into the cities which had been taken from the upper kingdom; and in the fifteenth year of his reign he held a national assembly of his

subjects at Jerusalem, and a vast multitude of people gathered, who entered into a most solemn covenant by oath binding themselves under the penalty of death to serve God alone, and none was allowed to exempt himself from the obligation.

This was the zenith of Asa's glory and work, and it was a wonderful change for good; but in subsequent years Asa committed two great errors which cast a shadow over the last part of his life. A war arose between him and the king of Israel, and Asa made a league by paying a heavy price for the aid of Benhadad king of Syria, to enable him to overcome his enemies. The act of seeking help from a heathen people, or rather of seeking help from man at all, instead of trusting to the Lord alone, was an error which his own experience should have prevented, because the divine power by which he was able to rout the army of Zerah with half the enemy's strength, would have given him victory over Israel. And besides, his father had subdued Jeroboam with half his force, because the priests and people cried to God in the hour of great need. The second error of Asa consisted in preferring "the physicians" in a time of disease, in old age, to immediate healing from the Lord. The bitterness of disease made the old king harsh and he persecuted the prophet for telling him of his wrong-doing, and also was hard on some of his people who doubtless opposed him. But while these things darkened the former record of Asa and made his last years unhappy, no suggestion is made of a return to any species of idolatry, and the people did him great honor at his death. Asa's forty-one years of rule were a grand success as a whole, although his errors showed the fact that he too was but a human being and liable to go astray without the constant influence of divine grace. If his reform in religion was not perfect, it seems not to have been so much his fault as that of those who had preceded him and instilled a virus into the blood of the nation.

JEHOSHAPHAT.

His son imbibed his spirit and he presents to us a very delightful study, even if we must confess that he also was

liable to err on some special occasion. Let us dwell for a time on the character of Jehoshaphat. If the sacred record can be wholly consistent and say, "Asa did that which was right in the eyes of the Lord, as did David his father," and "the heart of Asa was perfect all his days" (1 Kings xv. 11; 2 Chron. xv. 17), the same divine authority may be quoted with additional pleasure when it makes the following remarkable statements: "And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. And his heart was lifted up (margin, was encouraged) in the ways of the LORD: moreover he took away the high places and groves out of Judah."—2 Chron. xvii. 3–6. In addition, the surrounding nations and tribes sought most amicable relations with his kingdom and sent testimonials of honor and respect for the king.

He was careful to fortify himself against the kingdom of Israel as soon as he came to the throne, as his father's experience had not been hopeful of safety and peace from that direction for Judah; especially since the reigning king was Ahab, son of Omri, with the furious Baalite Jezebel as his wife. Having thoroughly prepared for any emergency, as well as having prepared his heart to seek God, Jehoshaphat at once directed undivided attention to the internal improvement of his kingdom. His people were so much encouraged in their private affairs that energy and success marked their business relations and great prosperity was granted. Much comfort was enjoyed throughout the realm, and the population seems to have vastly increased, for the account shows that the army consisted of eleven hundred and sixty thousand men, in five grand sections or corps, led by as many distinguished warriors, of whom Prince Adnah was the chief. Wealth poured its lavish treasures into the lap of the kingdom, so that the fact is repeated that "Jehoshaphat had riches and honors in abundance." The internal prosperity

and happiness and the external peace and power of Israe had never been equalled since Solomon's first twenty years of rule, and they were never paralleled afterward. One cannot suppress a disposition to wonder what might have been the glory and influence of the twelve tribes of Israel if Jehoshaphat had reigned over the undivided kingdom, since all Israel under David was not equal in numbers to Judah and Benjamin under Jehoshaphat. The impression made by close study of the facts is that that little territory from Mount Ephraim to Beer-sheba and from the Dead sea to the Mediterranean, included in a tract sixty miles square, which was properly the limit of the kingdom of Judah, was under Jehoshaphat the most populous, most wealthy, and most comfortable little state known to history. In the light of this fact, one is the more deeply impressed with the grandeur of Rehoboam's opportunity when the whole land was offered to his sway, and the wish arises that Jehoshaphat might have been the heir of Solomon on that eventful occasion when all Israel gathered to Shechem to make Rehoboam king. Vain wish!

Since Jehoshaphat was so wise in military affairs and successful in the financial conduct of his government, what were the grounds of his abounding prosperity, and what did he do for his people? First of all, he sought earnestly to complete the eradication of idolatry from his kingdom. "He sought not unto Baalim," we quoted above, but with intensity of feeling, "He sought unto the Lord God of his father." Personally, Jehoshaphat's religion was without a flaw as the history pictures it. There was no such blot as the Uriah case with David; no disgusting polygamy and idolatry, such as Solomon's; no vacillation and folly like Rehoboam's; not even the wrong of preference or stubbornness, as in Asa's seeking the physicians rather than the Lord his God for help. He made the political or military blunder of an alliance with Ahab, after he had made peace with that corrupt monarch, but on his return from the inglorious war with the Syrians at Ramoth-Gilead, where Ahab was slain, the prophet of God rebuked Jehoshaphat severely for his course, and the king repented and turned his attention more fully than ever

to the welfare of his people. He committed an error in forming a commercial connection with Ahaziah king of Israel, but God destroyed the combined fleet and Jehoshaphat piously accepted the discipline, and next time refused all alliance with Ahaziah in commerce. When he went to Ramoth-Gilead he first sought to know what God's prophet said about it. Thus his spirit stands before us in serene and beautiful devotion to the personal and official obligations of piety, and he sought the glory of Jehovah in all his administration, enterprises, and life. I would characterize Jehoshaphat as "The Theocratic King," for he distinctly and consistently held the supreme authority of God over him as the great principle and rule of his conduct and government, more perfectly realizing the theocracy in the Mosaic system than any other king, if we except David. Not even the pure and pious Hezekiah nor the gentle and sweet Josiah so fully illustrated the great fundamental thought in Israel's political constitution. Civil law and political administration in the Mosaic economy were simply for the protection and expansion of the ecclesiatical and spiritual life of the people. The king was given to Israel as the direct representative of Jehovah, and was to rule in his name, for his glory, and by his immediate guidance in all cases unprovided for by law.

Jehoshaphat very clearly enunciated these principles to his own conscience and acted accordingly. His very distinct perception of truth allowed him no such confusion of ideas as cursed the kingdom of Israel through Jeroboam's doctrine of calf-worship as representative of Jehovah. No symbol, nor image, nor visible form of any kind whatever was to be permitted beyond the Levitical symbols within and without the temple in the service of God. So the scriptural characterization of him says, "He walked not after the doings of Israel." Holding thus strictly to the line of duty, neither yielding to the grosser nor to the more refined forms of idolatry, and seeking the proper instruction, establishment, and growth of his people in the knowledge of the law, and their confirmation in the service of Jehovah, he instituted a grand commission of leading men to visit the cities of his kingdom and hold conventions of the people in which the Word of

God was carefully expounded to all who came. Five princes, two priests, and nine Levites composed this commission, thus giving the authority of the priests of God and the social and political influence of the princes in Israel to this most important practical measure. These sixteen teachers of truth are called by name in the history (2 Chron. XVII. 7–9), and it is interesting that the princes seem to have been chiefly responsible for the work of this "evangelistic" tour. This wise and original educational enterprise of Jehoshaphat was executed in the third year of his reign of twenty-five years; that is, in 912 before Christ. Ought not Jehoshaphat to have honor for the initial idea of such systematic scriptural instruction of the people by capable teachers of the Divine Word outside of the family and of the temple precincts? This canvass of the kingdom for instruction was four hundred and sixty-seven years before Ezra held his big school by the water-gate in Jerusalem. The record of the fact and method of Jehoshaphat's commission is very impressive: "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." It was a grand popular movement in the best form. The king believed that the whole people should have scriptural knowledge as the best defense against false teachings and influences, and the best instrument under God of true, spiritual worship and duty.

The immediate record following this transaction is that "the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah," and "Jehoshaphat waxed great exceedingly." This noble king was not content with what he had done in this respect, and in 896 B. C. he himself made a tour of his kingdom "from Beer-sheba to Mount Ephraim, and brought them back unto the Lord God of their fathers." (2 Chron. XIX. 4, etc.) The result of his royal visitation was another splendid measure of reform and of benefit to his people. He established courts of justice in all the cities of the land, with a supreme or appellate court in Jerusalem for the higher causes, and thus gave systematic and graded form to the administration of law. He laid down

stringent principles of obligation for his judges and charged them to have regard for their responsibility to God in all matters of adjudication, with an emphatic pledge of divine favor for the faithful. Is not this system of judiciary the model of all enlightened judiciary of modern times? Guided by the jurisprudence of the Scriptures, was the internal government of Jehoshaphat capable of much improvement beyond that wrought by this marvelous king?

The reader's attention is directed to the account of the conflict with Moab, Ammon, and Mount Seir (2 Chron. xx.) for an example of the deep piety and faith of Jehoshaphat, and especially for one of the most beautiful prayers on record. For piety, for purity, for genuine humility, for truly practical wisdom, for general fidelity to duty, Jehoshaphat was unexcelled among the kings from Saul clear down both lines of the Israelite monarchs. Was he equaled in all true points of view?

M. B. De Witt.

Art. II.—THE ATONEMENT.*

A RADICAL defect in many of the discussions of this subject is the failure to discriminate between administrative justice and retributive justice. Some writers even deny that there is any distinction between the two. Whatever pertains to the law's authority and enforces respect for it is administrative. The whole legal profession is concerned with administrative justice alone. God has a government and the authority of his law must be maintained. To allow its authority trampled on with impunity, even one single time would be felt throughout the universe as an outrage. Such an outrage never will be, never can be permitted. The penalties which enforce administrative interests are statutory and not inherent. The law-giver may change them. He may substitute one penalty for another, provided always that the substitution be adequate for the ends aimed at and not in itself an infringement of law. The celebrated case of Zalencus, king of the Locrians, illustrates two points in the atonement, but if pressed beyond these two it misleads. The son of King Zalencus violated a law whose penalty was the loss of both eyes. The king had one of his son's eyes taken out and one of his own eyes. This was a substitute for the original penalty, and illustrates the possibility of such substitution. It illustrates another point. If ten thousand subjects of Zalencus had been simultaneously involved in the same crime, and the king had required one eye of each criminal to be taken out, and then given one of his own eyes in lieu of the other half of the penalty, the expedient would have enforced the authority of his law even better than the unchanged original penalty. The majesty of the king's person, combined with the touching exhibition of his generous feelings, would have impressed his subjects and "magnified his law and made it honorable."

Now the claims of administrative justice in God's vast government stood in the way of the forgiveness of any sin-

* This article has special reference to Judge Ewing's questions.

ner and of every sinner. An expedient was found, however, which could impress the law's authority on the whole universe forever, more even than the loss of the whole race in hell could do. The chief elements in the impressiveness of this expedient are the majesty of Christ's person and his amazing love to poor sinners. He made all worlds. He upholds all life. He will judge all worlds. And yet, wonder of wonders, he comes down and unites himself to our natures and suffers in our stead. It is not so much what was suffered as *who* it was that suffered, which makes the atonement "magnify the law and make it honorable." Now sinners can be forgiven and yet the law not be brought into contempt. The whole doctrine of forgiveness is itself a proof that Christ never paid the exact original penalty for us, else there would have been nothing to forgive. If forgiveness were all that there is in salvation, the work would end right here and all the race be saved. A man steals from a doctor what he takes to be whisky and drinks it. Soon he finds that it was some deadly drug and he is dying of the poison. The doctor may forgive him for stealing his drug, but a more important matter to the dying man is for that doctor to give him an antidote to the poison.

This brings us to consider the other feature of divine justice, the retributive. Under God's holy appointments the sinner is essentially and inherently mean. His sins, too, are a reproductive power, each sin producing more sin, and the more still more; so that the immortal soul descends forever with eternally accelerated velocity. The conscious soul, full of self-condemnation, feeling its odiousness, and knowing that God cannot approve its character, lashed by conscience and haunted by forebodings, carries with it in the perverted laws of its own being its own incipient hell. Forgiveness will not suffice to extinguish these internal fires. These are the penalties of retributive justice. *They are never remitted.* A point of great import is that Christ never suffered one single one of these retributive penalties. He never became mean inherently. He never grew meaner and meaner. He never felt any pangs of conscience or any inherent unfitness for communion with God. In the very nature of the case, there can be no substitution whatever in retributive justice. Not one of its penalties have been met for us. But the sinner can never see heaven unless he is saved from these inflexible penalties. How can that ever be done? Surely no mortal could ever have originated the wonderful scheme. It is to regenerate the man; to *create* him anew in Christ Jesus; to make him over again, and kill the old nature and leave it dead forever. Although Christ suffered no part of the penalties of retributive justice for us, yet his atonement bears vital relations to this work of regeneration. Only a part of these relations are now to be noticed. An *anterior* and *immediate* regeneration by the Holy Ghost is contrary to philosophy, to experience, and to Scripture. There is back of the phenomena a real essence in the soul. Our Church has always held that the soul's very essence is changed in regeneration. But the Holy Spirit approaches the soul's essence through the laws of our voluntary being. He convinces of sin. He wins our wills away from rebellion by presenting mighty motives, not by forcing volition. He wins our hearts' trust in Christ by showing us how worthy Jesus is to be trusted. In all this process the one chief power which is brought to bear on the soul's voluntary nature is the truth as it is in Jesus, the cross being the center from which all gospel truth radiates, whether it be written or oral truth. The Spirit "shall glorify me: he shall receive of mine and show it unto you." (John xvi. 14.) "Of his own will begat he us with the word of truth."—James i. 18. "Born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD."—1 Peter i. 23. So conversion, like all great changes of character, is reached through the voluntary laws of the soul, and by the use of great truths brought to bear on the soul. Christ and his cross are the great truth-levers with which the Holy Ghost raises the soul up from its sleep of death. Without these no soul could be mediately converted at all.

Another item now deserves notice. In all great character reforms which take place according to the laws of our voluntary nature there are two stages. There is a *crisis* on which the whole work hinges, and there is a patient after-

work in which the new element of character is to be trained and extended and brought into supremacy over the whole life. A noble Christian is directing a reform school. His first aim with every bad boy put under his care is to win his heart's confidence. When that is won, he feels secure of the ultimate reformation of that boy's character. He now fearlessly adopts the boy as one of his children. But he knows that there is a long and patient process of training yet necessary. So Christ seeks, first of all, to win our heart's trust in him. Here the sinner's power of resistance is shown in many cases. But when that heart-trust is won it is a double crisis with that soul. First, God in the interest of his government, has wisely made the remission of all administrative penalties depend alone upon that heart-trust in Christ. That is the prescribed condition, without which there is no pardon. Second, Christ now feels secure of ultimate victory over retributive penalties, and so he enters into that soul and makes it his own habitation. This is no mere figure of speech, but a real and glorious Bible truth. There are two things now to be done. Christ is to be the very life of the soul and its own old life is to be utterly killed. It mystifies many a Bible reader to find that the "old man" is already crucified and yet is still to be killed. Such, however, is the Bible truth. That old man is to be killed again and again.

As the question between mediate and immediate conversion is the question between freedom and fatality, between a created or necessitated holiness and common sense, so it is also *the* question between soul-sinlessness, instantaneously reached in conversion, and the old Bible doctrine of an after-work of sanctification. The mediate method admits of a crisis, a turning point, but it excludes the possibility of the "done-and-done-with" theory in such a case. Pangs of conscience are a part of the retributive penalties. If conversion forever freed the soul from all these penalties, then no Christian could ever have any pangs of conscience. To all the patient finishing strokes and touches which the now shaped-out statue is to receive, Christ and his cross stand in the same vital relations. The Holy Spirit comes to our renewed natures still preaching Jesus and the cross. Our trust in

him is to be made habitual, not by an anterior bettering of the soul, but by the objective exhibition of Christ to us; more and more of his loveliness seen; more and more of the truth of all his promises and the beauty of his reign in our wills and in all the smallest details of our daily yes. It is by gazing upon Jesus after conversion that "we are changed into the same image, from glory unto glory."

This is the view of the atonement which I find set forth in all the Old Testament types of Christ. First, there is a *general provision* really and truly intended for a class, which, however, in no case saves any one until that one makes the provision his own by his own voluntary action. Even when the Levitical offerings were limited, as some of them were, and were for special persons and definite sins, even then the whole benefit of the offering might be lost for want of that voluntary compliance with the terms on which the benefits of the offering were to be personally appropriated. (See Lev. XIX. 8.) In like manner the great typical atonement made by the high priest might be forfeited by the very persons for whom it was made. It was "for all the people of the congregation" (Lev. XVI. 33), and it was "to cleanse you from all your sins before the Lord" (Lev. XVI. 30). But though it was thus for all the people and to cleanse them *before the Lord*, yet one of those same people might so disregard God's word and grace on that day of atonement as to bring destruction rather than cleansing upon his soul. "And whatsoever soul it be that doeth any work on that same day, the same soul will I destroy from among his people."—Lev. XXIII. 30. Noah intended when he built the ark to avail himself and his family of its benefits. Was the ark any the less *theirs*, or any the less precious to them, because others might have entered it and been saved? Am I to scorn God's glad sunshine because he intended it for others besides me? Has he specially and personally given it to me? Must I murmur and undervalue the gift because it is not *exclusively* mine? The same general and special relations in the atonement are set forth in all the Old Testament types.

The city of refuge is another illustration. It was prepared for all of a certain class. Two men of that class stand on

precisely the same footing so long as they are both outside the gates, but when one of them enters the gates and another loiters behind they no longer stand on the same footing. God never intended the city to shelter any man in any other way than the one he had appointed. But when a man has complied with his appointed way, then all the divine power stands pledged for that man's protection.

The serpent of brass also, like all the other types, was made available *by the voluntary action* of the beneficiary, and was of no service until that action was taken. But when once that action was performed, then the full efficacy of the healing was felt by him who looked. Heaven and earth would have passed away easier than there could have been a failure in the special personal application of healing power to that man.

In like manner, the atonement was always from all eternity designed to be both a general and a special thing. The general provision was made without consulting our agency. The personal appropriation of it is what the Holy Spirit seeks to lead us to. That Spirit brings the cross to *me* personally, whispers *my* name, urges *me* to open my heart to Jesus, and if I yield to his pleading, he brings me, not an infinitesimal fraction of the atonement, but the whole of its merits and applies them to me specially and personally. Like clearing away of the log off the railroad track, the whole benefit of the whole provision is enjoyed by each beneficiary. As we could not say that part of the log was cleared away for one train and part for another, and part was a lost provision; as we could not say that part of the ark was designed for Ham, and part for Shem, and part was built in vain, because designed for men who never came to its shelter; as we could not parcel out the city of refuge nor the serpent of brass in any such way, but the whole benefit of the whole provision was enjoyed by every man who availed himself of its advantages, even so we may not parcel out the blood of Christ in any such unscriptural manner. When Christ comes to administrative demands for me personally, asking for *my* forgiveness, he brings the whole of his death. When the Spirit comes to me to move on the

laws of my voluntary being, he pleads the whole of Christ's *amazing love* as shown on Calvary.

No part of the atonement is, therefore, in vain. The salvation of a single soul required it all. Enough are saved already to make the Son of God to "see of the travail of his soul and be satisfied." As for those who might have come to Jesus but would not, the throne of God is vindicated from all responsibility for their perdition by the general and real provisions of the atonement. The log was off the track. The fact that one train passed proves that others might have done so, and gives the lie to all who plead that the way was not open for them also.

While theology has many things in common with human court-rooms, yet it has *far larger fields*, which lie entirely outside the analogies of legal science, and it has a whole world of terms which will never be harnessed into legal traces. While ignorance and *narrowness* of study are sources of much mischief in the pulpit, illustrations from the legal profession, by preachers who wanted to play lawyers, have had their full share in supplying the false analogies of the *quid pro quo* theology.

B. W. McDonnold.

Art. III.—HOW TO DEAL WITH DOUBT AND DOUBTERS.

All men have not faith.—1 Tim. III. 2.

Men loved darkness rather than light because their deeds were evil.—John III. 19.

My task is not to answer doubts or to remove them; not to reply to doubters or to convince them. I am rather to discuss the question of what is the proper attitude of Christians and ministers toward current and present unbelief. What is the proper course to pursue toward doubters? I address my readers not as skeptics, but believers who are anxious to overcome the remaining unbelief in their own hearts and to help others to get the victory over their doubts.

The first thing necessary in order to meet doubt and doubters is to realize what a deadly thing doubt is. Faith is the seed of all spiritual good; doubt is the mildew of all spiritual blight and failure. All things are possible to believers; nothing is possible to doubters. Not doubt of the old and the false, but faith in the new and unseen has inspired every forward movement of the race. Not Columbus' doubt of the old theory that the world is flat, but his faith in the new theory that it is a revolving globe led to the discovery of a new continent. Galileo doubted that the earth stands still, but not this doubt, but the faith in a sublimer theory made him, in spite of enforced recantation, say, "It moves, for all that." Doubt of the false is worth nothing unless it is joined to faith in the true. Only faith can enter the promised land; doubt wanders uncertain and helpless and dies in the wilderness. The one great need of Christian workers is faith; the one grand obstacle to success is doubt. The one barrier which more than all others shuts souls out of the kingdom is the blindness of unbelief. Not outward obstacles, not the lack of outward means, not impossibilities, but doubt shuts the Church and the world from their true good. How shall we deal with doubt so as to cure it? How

shall we deal with doubters so as to win and save them? These are the most vital questions that could be asked.

Not only must we realize the deadly nature of doubt, but we must understand that it is *inevitable*. We are sure to encounter it. We must expect to meet it; we must equip ourselves for the encounter with it. Doubt is, in a sense, natural. Our constitution and surroundings make it inevitable. Man is groping his way amid many uncertainties. He has not the lower certainty of animal instinct, nor the higher certainty of angelic perfection. He is a doubting animal; a spirit shackled by the flesh, struggling into light and freedom. We are imperfect in our faculties; we cannot grasp all things. We are limited in our knowledge; we lack evidence of some things. We are perverse in our feelings, biased in our judgment; we are prejudiced against some things. This being true of every human being, it is certain that every one will be perplexed and hindered by doubts. You are a doubter yourself. Every one you meet is a doubter. Especially will this be true in regard to the truths and doctrines of the gospel. The high character of these truths makes them hard to grasp; our earth-born nature, the depraved bent toward evil makes them distasteful. There will unavoidably be much doubt. We must expect it.

We must understand further that *some doubt is incurable*. We must not expect to solve all difficulties; we must not attempt to satisfy all questionings. No doctor can cure every one that is really anxious to be cured. Nature must sometimes work its own cure. Time must sometimes cure. Some cases are incurable. No minister or Christian can cure all the doubt he meets. We cannot solve all our own questionings, much less other people's. Some doubts, though they be real and agonizing, must be left without treatment or remedy. In all fields of research many things must be left unsolved. In astronomy, who can penetrate the depths and make plain all the mystery? In geology, who can dig deep enough to lay bare and explain all the undiscovered footmarks of the ages? In biology, who can trace the fountains of life to their hidden sources? If in these earthly and material sciences we must ever "see through a glass darkly,"

how can we fail to encounter impenetrable mysteries in the spiritual realm? If any refuse to go forward in the tried path of revealed certainty—for there is such a sure path—till every dark mystery that environs it is explored; if they insist on lingering till every overhanging cloud of uncertainty is dispelled, we cannot afford to linger with them. We must not, in dealing with doubts and doubters, waste our strength in attempting the impossible. We cannot solve the unsolvable or cure the incurable.

We must seek the right motive and spirit. Our aim is to be not the defense of revealed truth nor the vindication of Church or creed. The Bible is in no danger at all. The Church, in its march toward final triumph, is in no danger at all. We do not go out to defend the Church from overthrow or to save its doctrines from contempt. Our solicitude is not to be in that direction. Not the Bible, or the Church, or the creed, but souls are in danger. I am to tremble, not for the kingdom of Christ, but for the men that oppose the kingdom. If a man utters blasphemous infidelity against Christ, not Christ but the blasphemer suffers. My motive is to be the same as Christ's motive. He prayed not, "Father, save thy truth from overthrow," but, "Father, forgive them, they know not what they do." My motive, then, is to be not fear that the gospel will fail, not pride in my belief, not jealousy for my Church, but pity for doubters. It is not so much a warfare against enemies as a struggle against a fatal disease. It is not a fight like that against the Egyptian insurgents, but like that by which we seek to check and cure the pestilence. The doctors and the boards of health that fight the yellow fever do not wage a war on those sick with yellow fever. They are not afraid medicine will lose its curative power unless they bestir themselves, or that medical science will be proven false. They are trying to save sick people from dying, to keep others from being infected, to stay the plague that men may be safe. And our motive is to be to save doubters and those exposed to doubt. If in spring time and summer time my neighbor doubts that winter will ever come again and refuses to prepare for winter, I am not concerned lest the seasons will fail but lest my friend will

suffer. Time will vindicate the truth, but the man will be unprepared. Time and eternity will vindicate the Bible, but doubters are exposed to eternal loss. We are to go forth, then, not trembling for the truth, but trembling for those who doubt and oppose the truth.

We need to understand the evil we attempt to overcome. We are not to draw the sword blindly and cut and slash at random. A blind, bigoted dogmatism, which falls indiscriminately upon everything that fails to fit some creed or philosophy, increases the evil and wounds friends as often as foes. We must understand the disease or our medicine may create more sickness than it cures. We should study the cause and character of doubt in general, for there are certain common roots from which all doubt grows. Let us notice three deep roots of doubt.

1. A lack of *capacity* to grasp some truths.

2. A lack of *information* or *evidence* to convince us of some truths.

3. A lack of *willingness* to receive some truths when capacity and evidence are not wanting.

Accordingly, all doubt is of three kinds. First, doubt of *incapacity;* second, doubt of *ignorance;* third, doubt of *perversity.*

The first source of doubt, *our inability to grasp all truth,* is a fruitful cause of cavil and uncertainty. People refuse to believe in the Trinity because they cannot comprehend the *how* and the *why;* they refuse to believe in God because the mind cannot take in the thought of a being without beginning or end. Yet all men believe in *time,* though imagination cannot reach back to the point when duration began or forward to the point when it will end. All believe in space, though thought cannot reach out to the infinite boundary of space. In these material things we dismiss these mysteries and accept what we can grasp. In spiritual things we weave about us an inextricable web of doubt by vain speculations about the unrevealed—by helpless reaching up after the unrevealable.

The second source of doubt, *the lack of information or evidence,* leads to what is sometimes the most excusable, but

often to the most inexcusable form of doubt. If it is the suspense of judgment, while we wait for and earnestly seek evidence, it is not to be condemned. Doubt, that is, uncertainty, is one of the incidents of growth. The uncertainties of yesterday are the certainties of to-day. What we doubt about to-day will be settled to-morrow. Every progressive mind is ever encountering new doubts, and by their solution ever advancing to new certainties. But the doubt which settles down into disbelief without waiting for or seeking evidence, is the guiltiest form of doubt. Most of those who reject the Bible do so without waiting to examine its claims, without hearing its testimony.

The third root of doubt is still more prolific. All have capacity to grasp whatever they are responsible for. All have or may have evidence enough. But in how many is *the will* lacking? "Ye will not," is the old and the new cause of unbelief. Most if not all of the guilty doubt is *doubt of perversity.*

Now these three causes often operate together, and growing out of their varied workings, there are a thousand forms of unbelief. This general classification only prepares us to study particular developments. Each form of skepticism in order to be met, needs special study. Each case must have its own appropriate answer and remedy.

The preacher or Sunday-school teacher is not bound to study and attack every form of unbelief he hears of. Because Arabi Pasha was a dangerous foe the United States was not bound to raise a force to put him down. He was to be subdued by those to whom he was dangerous. He was to be attacked where he was dangerous. If my doctor reads in the papers about yellow fever in Texas, I do not expect him forthwith to administer a dose of yellow fever medicine to me in Pennsylvania. Still less would I expect it if by giving such medicine he would be likely to introduce the disease in Pennsylvania. And if a preacher reads of the blighting effect of Tyndall's teaching in England, he need not hasten to preach against this heresy to his country congregation in America. He need not thus infect those disposed to unbelief with a new species of doubt which might not otherwise

reach them. Why preach against errors that are unknown *among* the people we preach to? Is there not enough of real *doubt* to be met and cured without going to London or Germany, or even to Boston or Illinois to import exotic forms? No odds how dangerous the form of skepticism, no odds *how much* it prevails in our midst, we should understand it *before attacking it.* Can a man who has never studied Prof. Darwin's books successfully point out the bad in Darwin's theories, separating it from the good? Of course some books and some theories are too absurd for serious study. One cannot afford to go over all the driveling nonsense about spiritualism or read all the coarse blasphemy of Ingersoll or his imitators, but if I undertake to refute these errors I must know what claims they set up, and by what arguments these claims are supported. I must understand them. If I encounter an obstacle and must remove it, I must find out what it is made of and how I can remove it. I do not want to make myself ridiculous by attempting to blast away with dynamite an ash-heap or a pile of rubbish, or by laboring to remove the solid rock with a shovel. I want to be sure that it is not the rising tide that I am trying to sweep back with a broom. If a minister attacks a theory he does not understand, intelligent outsiders will be amused or disgusted, intelligent believers will be grieved, and intelligent doubters will be confirmed in their doubts. Those unacquainted with the error he is opposing will be confused and unsettled with the idea that the truth of the Bible is in debate, and the skeptics of small caliber in neighborhood and village will get a new supply of ammunition for their street-corner fusillades.

Then there are forms of unbelief which we understand perfectly, which are easily refuted, but which are best answered by silence. Christ could have answered Herod's questions but he did not. Pilate was better answered by silence than by speech. Paul, though fully competent to answer the Jews, ceased to argue with them and turned to the Gentiles. Some doubts are kept alive by argument, and ought not to be argued with. The vulgar blasphemy of Ingersoll is only the rehash of the coarse and crude sophistry

of Thomas Paine, which had been refuted a hundred times before Ingersoll was born. And the main reason why this shallow, obsolete, infidelity keeps current is that too many preachers are foolish enough to chase it up and exhibit it from the pulpit.

How, then, shall we deal with doubt and doubters? Corresponding with the three deep roots of doubt, there are three remedies to be sought and applied. When we have done three things we have done all that can be done.

1. *We need to seek the Holy Spirit to overcome incapacity, to enlighten the understanding, to conquer perversity.*

Revivals are God's remedy for doubt. I have never heard of a confirmed skeptic being convinced by debating with him, by direct argument, but three thousand doubters were converted in one day at the first great Christian revival at Jerusalem. In every modern revival from one-tenth to one-fifth of the converts, and often a larger proportion, are persons who have been open infidels. Prayer for the Holy Spirit, and not arguments with doubters, was the first thing that Christ prescribed to the infant Church. It is the first necessity to us.

The radical cause of doubt is spiritual blindness and deadness and perverseness. Argument will not cure that. The great difficulty is not the incredible character of the truth. It can be proven. It is not the lack of evidence. Evidence is not wanting. The trouble is a lack of spiritual perception—a want of willingness. It is deaf ears, and blind eyes, and hard hearts. The inward deadness of soul, the fatal aversion to the truth, is the real hindrance. Nothing can reach this deep cause but the awakening and reviving Spirit. The eyes need spiritual sight; the soul needs awakening from spiritual apathy. We need new life from the deadness of sin. The natural man receiveth not the things of the Spirit. We cannot overcome unbelief in ourselves or others without this divine influence and awakening. As the deranged stomach rejects food, so the sick soul loathes spiritual nourishment. Not by coaxing, or argument, or force can we persuade or compel the diseased or unwilling faculties. "Not by might nor by power, but by my Spirit, saith the Lord."

It was the Holy Spirit in Peter's heart and in the hearts of the multitude that gave the pentecostal success. And the first preachers of our own Church in Pennsylvania and everywhere succeeded, not by superior learning or greater eloquence, but by the awakening Spirit.

2. The second remedy, which must always accompany and follow the first, is *faithful teaching.*

No one should be suffered to doubt for the lack of knowledge. The facts and doctrines of the gospel can be proven by arguments drawn from reason and history. No doubter has ever thoroughly and fairly investigated and weighed these proofs without giving up his doubts. We should as far as we are able master these evidences, and present and use them on all proper occasions. But many cannot follow the difficult researches of antiquarians and linguists, or appreciate the logic of Christian scholars and critics, but all can understand the need of a better life. All do sometimes feel the need of a Saviour. The awakened soul reaches out after help, and only the gospel has help in it. The great remedy for doubt, then, is the plain, earnest, pungent preaching of the gospel. Christ did not argue with the Jews, but he faithfully warned them. We can hardly improve on his method of dealing with doubt. He did not debate with Nicodemus, or the Samaritan woman, or the Sadducees. He taught the great positive truths: "Ye must be born again;" "Whosoever believeth hath everlasting life." In like manner should we teach the truth. "Faith comes by hearing, and hearing by the Word of God."

This teaching should begin with the young. In dealing with doubt, as in dealing with disease, prevention is better than cure. Let us not forget God's ancient antidote for doubt: "Thou shalt diligently teach thy children." Pluck away the weeds of unbelief as soon as they appear, or better, preoccupy the ground before they appear. Christian mothers and fathers and the family altar, faithful home teaching and the Sunday-school are the best protection against growing doubt.

3. Finally, doubt should everywhere and always be met and answered by *faithful, loving deeds.*

Not only should we pray for the Holy Spirit and faithfully

teach the truth, but our lives and our deeds should prove that this Spirit and this truth inspire and govern us. We must be under the influence of the Spirit; we must be guided by the truth. Men may lack capacity or inclination to grasp the difficulties of theology; they may not have time or patience to study historical or critical evidences. Even the preaching of the gospel will be foolishness to many. But no one will fail to acknowledge the unanswerable argument of a devoted and self-sacrificing life. Truth argued out is much; truth lived out is unanswerable and irresistible. When an earnest doubter sent to Christ asking, "Art thou he that should come?" Christ did not preach to him or present the arguments of history or prophecy. He said, "Go and tell him that the blind receive sight, the lame walk, and lepers are cleansed, and the deaf hear, and the poor have the gospel preached to them." The highest proof of the truth is the fruit it is now bearing. The best cure of our own doubt, the best answer to the doubts of others, is to bear fruit in our lives.

J. M. HOWARD.

ART. IV.—THE ART OF SERMONIZING.*

IN the Second Epistle to Timothy II. 15 (authorized version), we find these words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The revised version of this text reads: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

This is the inspired precept of Paul to Timothy in regard to his preparation for the preaching of the Word, and in all the homiletic improvements of modern times no better general direction for sermonizing can be found. Keeping in full view this inspired maxim, I shall proceed to give, in the first place, some general rules, the careful observance of which will be found important in preparing a minister for the great work of sermonizing; and in the second place, some special directions for the immediate composition of a sermon.

1. Of the general rules, one of the most important is this, namely, that the preacher himself, at every period of his ministry, advance in his knowledge of the Scriptures. This will enable him (*a*) to feed the people upon the living bread of the Word of God, which has nourished his own soul. How is it possible for him to instruct and interest others from Sabbath to Sabbath if he himself gains no instruction? Indeed, if he does not advance in his knowledge of the Scriptures he will soon wear out and come to naught. It should be added, (*b*) that drawing thus continually from the Word of God, which is the fountain of sacred eloquence, will impart to his sermons a freshness and originality which they cannot otherwise attain. Let the preacher from week to week behold wondrous things out of God's law and out of the gospel of Christ, and he will not need to draw much

* Much of this article is upon the basis of Shedd's Homiletics, to which the author hereby acknowledges his indebtedness.

from other sources except for illustration. And (*c*) this knowledge of the Scriptures will enable him to speak with the confidence of certainty and of deep conviction, nay, even with authority. Indeed, without this knowledge, without being assured from God's Word, he has no more right to speak of eternal things than Cicero, Plato, Confucius, or any other heathen teacher. The preacher must be able to say, "I believe"—that is, I believe God with all my heart—"therefore I speak." He must be able to say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." We are not to waver or hesitate in our preaching, for we speak with the authority of God himself, and I need not say how widely different this is from relying upon and preaching our own vain thoughts and speculations.

2. The preacher should early form and cultivate throughout life the mental habit of sermonizing. It would be well, especially in the early part of his ministry, if he should every day train himself somewhat in forming skeletons of sermons. For this purpose he should, in connection with his Scripture readings, keep a book of striking texts, with such plans of sermons as he has been able to jot down. He will thus acquire facility and accuracy in this homiletic art, just as certainly as the young mechanic in *his* occupation; and from frequent and continued practice, such will be the force of this habit that whenever an important text meets his eye or occurs to his mind, he will be at once disposed to consider how to preach therefrom. It is said of a great general that in his travels, whenever he looked upon a landscape, he would consider how he should fight a battle thereon; how he should draw up his forces to the greatest advantage; how in such a situation he could best defend himself if attacked from a certain quarter; how advance with the greatest security; how retreat with the least danger. Something like this should be the study and the practice of every preacher.

And this habit will show itself with regard to all he reads—all the argumentative and illustrative material that is every day pouring in upon him from every quarter. In regard to

all such material, the important question with him is, How can I use this in sermonizing? What does it prove or what will it illustrate? Thus the mental habit which I am commending to the preacher, will enable him to utilize every important proof and almost every incident and fugitive anecdote.

3. It is important to the preacher to set his standard high—to form a high ideal of a sermon and constantly aim at its realization; for though we never perfectly realize our ideals, the excellence we shall attain will be much greater than if a lower standard should be assumed. The boy who shoots his arrows at the meridian sun sends them higher than when he aims at a lower mark. "It is very certain," says Mogridge, "that he who aims only at the barn-door will never hit the weather-cock on the church-spire." The father gave good advice to his son when he said, "Let your objects be high and holy, and then the High and Holy One will give you strength and grace to attain them."

It will be found, too, that this high standard will greatly help the minister in seeing wherein he has failed and how he may improve. Without this lofty ideal of a sermon in his mind's eye, indeed I do not see how he is to "study to show himself a workman that needeth not to be ashamed."

Of course our ideals themselves may be continually improved, and with our increasing culture and experience they will give place to others that are higher and better. An excellent means to such improvement will be found in the careful reading and critical analysis of the best sermons of the great masters. But let no preacher degrade himself by setting any mortal before him as his model or standard, and thus become a servile imitator. His ideal as well as the plan and matter of his sermon must be his own. To him as well as to every other man God has given the commandment, "*Thou shalt not steal.*" Besides the immorality, there is the danger of destroying all mental independence and originality. David's own sling, with the five smooth stones which he gathered from the brook with his own hand, proved infinitely more potent against the Philistine than all the might of

Saul's armor, in which, you remember, he cut a ridiculous figure when he essayed to go but could not.

4. Above all things, let the preacher lay it well to heart that he must be a spiritual man, being much in communion with God and having his mind occupied with eternal things. Without this, of course he may dazzle the multitude with his brilliancy, and send them away thinking of the great sermon and possibly of the great preacher, but he will not send them away thinking of themselves and their prospects for eternity. Without this he can neither edify God's people nor win souls to Christ. Let him beware lest he be but a blind leader of the blind. Unless he is truly spiritual his sermons, however brilliant, will be of little or no real value.

Having given these general directions, which might be expanded to any extent and without bound, I will now mention some special rules, the observance of which will be found of great advantage in the immediate preparation of a sermon, whether in thought alone or also in writing.

1. For the successful composition of a sermon the preacher's mind must be fully awakened, and both the intellect and the heart brought, if possible, to act with more than their ordinary intensity. It is well known that to attain this needed mental excitement many a poet or public speaker, unrestrained by Christian principle, has resorted to the use of wine or other spirituous liquor. Of course in this day of enlightenment the God-fearing minister will make no such use of artificial stimulants. The intellectual excitement he needs for the immediate composition of a sermon will generally be found in fully occupying his mind with his theme. If his mind is not quickened by divine truth, if it is not wrought up to its full vigor by the insight God has given him into the eternal verities that are to be embodied in his discourse, and especially by the contemplation of the great central truth that is to give his sermon its unity, he lacks an essential qualification for sermonizing. If his theme has not aroused his own mind and deeply moved his heart, his discourse will not be likely to interest others; for the heart as well as the intellect must be stirred and intensified to insure the most effective work in the immediate preparation of a sermon. It is true in a *special sense* for the preacher, that "out of the heart are the issues of life." Every minister knows from his own experience that his best and most effective sermons have been composed under deep religious feeling.

Such a state of the sensibilities, of spiritual emotion, may come from devout meditation, or from serious self-examination, or from earnest prayer, in which the heart is truly lifted up in communion with God; but in any case, or however it comes, it is a mighty force, a kind of inspiration, and a certain sign of success in sermonizing. It is to the preacher what "the sound of a going in the tops of the mulberry trees" was to David, a signal for the onset, and a premonition of victory. "The soul's hours of strong excitement," says Beecher, "are its luminous hours, its mountains of vision, from which it looks over the landscape of life with unobstructed gaze; and the observations it then takes and the judgments it forms as far transcend the scope and truth of its ordinary reasoning, as the view from the seaward-looking mountain transcends the view from the pent-up valley." There are occasions, I freely admit, when such mental moods are not immediately attainable; occasions when we must prepare a sermon with little or no feeling of interest therein or inclination thereto, even as the good soldier obeys marching orders and fights with dogged resolution, though it may be without inclination and with no enthusiasm. But on such occasions there is even greater necessity that the preacher, in the fear of God and from a sense of duty, rouse into action his latent powers as much as possible, and gird himself for the successful accomplishment of the work that is set before him. Let him under all circumstances, with or without deep feeling, do his best—his *very best*.

2. Another special direction to be observed in the immediate preparation of a sermon is this: Compose the whole discourse, if possible, without intermission. Do not stop to correct, but as the ancient writers on rhetoric say, "*Write with fury and correct with phlegm.*" Many a sermon has been spoiled by not observing this rule, or by suffering interruption in the midst of sermonizing and when the soul was on

fire. "The king's business requireth haste," said David, and this is true of the preacher, who, in his study, in the immediate work of composition, with his best powers and in the loftiest mood of mind, is doing his best to serve "the King of all kingdoms." Would you, except for the most urgent or necessary cause, have the man of God interrupt his work when he is thus engaged and his soul is in this "fine frenzy?" "I should," says Beecher, "as soon say to the workman at the foundry, 'Why do you pour that liquid, cintillating iron into the mould? Why do you not wait till it is cold before you do it?'" The preacher whose sermonizing suffers from unnecessary stops and interruptions, might profit by giving earnest heed to the words of Schiller, the great German poet. "Divide up the thunder," says he, "into separate notes, and it becomes a mere lullaby for children; but pour it forth in one continuous peal, and its royal sound will shake the heavens."

3. The third and last rule which I shall mention as of special importance in the immediate preparation of a sermon is this: Avoid a tiresome length, or rather beware of excessive treatment of any subject in a sermon. This direction applies to the discourse as a whole, and to every part or point thereof, to every argument, and to the illustration and adornment. Luther, in enumerating nine good qualities of a preacher, gives as the sixth, that "he should know when to stop." William Jay, a great Baptist minister, modestly says of himself, "I saw *one* excellence was within my reach: it was brevity; and I determined to obtain it." And he adds, "I never exceed three-quarters of an hour at most." Boyle has an essay on "*Patience Under Long Preaching.*" But it is not generally the absolute length of a sermon that wearies people, but its prolixity or excessive treatment of the subject or of some part thereof. The preacher is very unwise who continues to develop a subject by turning it over and over, when the treatment has already been sufficient for all the purposes of popular oratory. He is almost sure to weary the people in an argument when he employs a philosophical or metaphysical demonstration instead of bold and direct appeals to the understanding, the experience, or consciousness of his

hearers, or to the direct testimony of the Word of God. *Illustration* is generally a potent and pleasing method of instruction, but this too will weary if it is unnecessary or excessive; that is, when the point under consideration has been sufficiently illustrated. The excessive treatment which I have referred to, and which is always tiresome, may arise either from ignorance, that is, from an imperfect mastery of the subject, when, as Prof. Shedd says, "instead of crowding the greatest possible amount of matter into the smallest possible form, the preacher spreads the least possible amount of truth over the widest possible surface;" or it may arise from too much information, or rather from attempting to cram into one discourse whatever can have any bearing upon the subject from all the diversified fields of knowledge. In either case the audience becomes wearied, if not positively disgusted, and thus the very object of the sermon is lost.

Of all men, the preacher should know just when he has said enough, and should stop when he is through. Yet we cannot lay down any iron rule for the absolute length of a sermon. We cannot say it must never exceed half an hour. The time must depend upon the theme and the occasion, and above all, upon the wisdom shown in the treatment of the subject. If the preacher has a gospel theme and a judicious arrangement, and says just enough and no more on each point, doubtless there are occasions—I think they are rare—when he may hold the attention and the unflagging interest of his people for an hour, or even longer.

Having, according to my ability and the best lights I could find, opened this grand theme—the art of sermonizing—I leave the discussion, unfinished as it is, to others. I have, indeed, but touched upon a part of the subject. I have not noticed at all the different kinds of sermons, whether *topical*, *textual*, or *expository*, and how the choice of these is to be determined. I leave to others all that is important to be said in regard to the *plan* of a sermon; that is, all about the *introduction*, the *proposition* or truth to be established and applied, the *proof* or that part of the discourse which establishes the truth and produces conviction, and the *conclusion*, which vigorously applies what has been made evident in the

body of the discourse. I have said nothing on the question how a text is to be chosen; nothing upon the style of sacred eloquence; nothing upon the very important subject of extemporaneous preaching; nothing upon the reciprocal relation of preacher and hearer; and little or nothing upon the matter, manner, and spirit of preaching, though all these subjects are closely connected with the art of sermonizing.

A. FREEMAN.

ART. V.—A FAMINE OF THE WORD OF GOD.

SHALL WE GIVE UP THE BIBLE OR FORFEIT THE PRIVILEGE OF ITS POSSESSION?

AMOS VIII. 11: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

In connection, see Matt. XXV. 28, 29: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

See also Mark IV. 24, 25; Luke VIII. 18.

HOW WILL these texts apply to us in our use and improvement of the Bible? And how would a famine of the Word of God affect us? Is there any danger or possibility of such a state of things? It might seem not to be expected or impossible in view of the present spread of the gospel and the multiplicity of Bibles, but things equally strange have transpired, as for instance, the famine in Egypt after the years of plenty. It may then be well to ponder the question, Shall we give up the Bible or *forfeit the privilege of its possession?* If it be true that advantages, blessings, privileges, and talents abused or not used and improved will be taken away, may not the same be true of the Bible and Bible privileges? And does not the prophecy of Amos respecting a famine of hearing the words of the Lord have in view *just such a state of things?* Just such a state of things is the case with the country where the gospel first began to be preached. The light has gone out there, and to them there is literally a famine of hearing the Word of the Lord. They are now under the desolating sway of the Turk and Mohammedanism, and the land whence we received the gospel is now missionary ground. Might not the same be true of us if we follow in their footsteps and neglect the teachings of the Word of the Lord? My conviction is that we hold the Bible too lightly; that we feel too slightly its claims upon us and its advantages to us, and I apprehend that there is danger here, and that in

view of this there is a possibility of a famine of hearing the words of the Lord, unless we take steps to avert it by clinging closer to the Bible.

What is the Bible to us? It claims to be our light in darkness, our guide in life's pilgrimage, and we have been wont to accede to those claims. It is too our comforter, our stay and support in weakness and trouble, sorrow, and bereavement. It makes known to us the way and the provisions of salvation. It sheds light on our path through the valley of the shadow of death, gives us knowledge of the bourne to which we are traveling, and from which we cannot return, and gives us directions as to how we may secure our well-being there. It opens to us the beyond, and gives us hope respecting that beyond, and comfort in view of our friends as they go from us into that invisible realm.

Is it reliable? It has at least strong claims to reliability in the character and elevation of its teachings and in the fulfilment of its prophecies. And we cannot disprove its reliability. The most that can be done in this direction is to *shake confidence* and *cast doubt* upon its credibility.

Philosophical skeptics would have us give up the Bible as unworthy our confidence as a guide and rule of life, and as to its claims and the hopes it presents to us. But what will they give us in its stead that is more reliable? Suppose we give up the Bible and remove everything that is drawn from the Bible or would remind us of Bible teaching, what would we give up? If the Bible be a curse to mankind, as some would have us believe, let us banish it and everything belonging to it. But where shall we begin? Demolish the churches and cease our gatherings to worship our Father in heaven? give up the God of the Bible and all the stay and support of resting on him and his fatherly care? give up the Sabbath, its rest and associations, the poor man's refuge and rest, and take instead the continued, unrelieved tread and burden of toil and care? give up the Sabbath-school and all the tender associations and gentle moral influences connected therewith? give up the hope of the resurrection and of meeting and recognizing in the beyond?—for the doctrine of the resurrection is peculiarly a matter of revelation; true some ancient

sages, as Socrates and Plato, have expressed some doubtful surmises and some hopeful longings respecting a resurrection, but only in the Bible is the resurrection distinctly set forth as an unequivocal reality—give up the beneficent influence of a sense of accountability to God? give up the hope of heaven and of a blissful immortality? give up the supporting influence of the conscious presence of Jesus while passing through the valley of the shadow of death as well as amid the sorrows of life? All these we must give up in giving up the Bible. And more: we must give up the Christian burial of our friends, and all the consolations drawn from the Bible in times of bereavement. Go to the graveyards and erase the records there that call to mind Bible teaching and Bible hopes. We find on a tombstone an inscription like this: "Blessed are the dead that die in the Lord." Break it in pieces; it is from the Bible. On another we find: "Asleep in Jesus;" on another: "Suffer little children to come unto me." Break them in pieces; they are from the Bible and associated with Bible teaching. When we have demolished every stone bearing inscriptions drawn from Bible teaching, how few will be left? and how unmeaning and cold are they? and what a wreck the place where our departed loved ones have been laid to rest!

Then those hymns so dear to memory and so intimately associated with Bible teaching and religious worship, as, "When I can read my title clear;" "Alas! and did my Saviour bleed;" "There is a fountain;" "How firm a foundation;" and a thousand others: these must be destroyed—erased from memory. Then when we bid adieu to our friends on the banks of the river it will be with the consciousness that it is *forever*. The hope of meeting again will be blotted out. The mother as she imprints the farewell kiss on the cold marble brow of her child that death has snatched away, can no more, by faith, look up and say, "Till we meet again," but the thought, *It must be forever*, falls with chilling blight upon her heart; and as the grave closes over her darling all is gloom and darkness—no light of hope comes from the beyond to cheer the heart of the bereaved one.

The conviction that there is a right and there is a wrong,

and of accountability to God, that makes us fear to do wrong, that makes a man firm in the right, though no human eye beholds him, is due to Bible teaching. But if it be a lie why believe it and be controlled by it? Are we ready to give up this and to cut loose from the restraints of Bible teaching? And do we prefer to trust ourselves and our interests where these restraints are unknown?

But we are going into the beyond. We will soon be there, and without the light and guidance of the Bible, all is dark and uncertain. Respecting that future to which we are tending, we are full of anxiety. We want to know what of it; what will be our condition there, and how we may secure our well-being in that mysterious, unending beyond. These anxieties, longings, and aspirations cannot be suppressed in the thoughtful, intelligent soul. They are instinctive in our nature. We naturally and wisely desire to know about what may involve so much of interest to us. If we give up as delusive the Bible that tells us just what we want and need to know, and satisfies our soul-longings; if we give up the Bible in obedience to the advice of philosophical skeptics, what will they give us in its stead? If we give up the Bible in deference to them, we have *a right* to expect and to *demand* something that will supply its place. They would take away our Bible, take away its light and its guidance, and all the hopes drawn therefrom: what will they give us in its stead that is more reliable, and that will meet the longings and instinctive cravings of our nature? Let them meet in council and bring to bear all their wisdom and research, but let them not delay too long, for the want of humanity is pressing. Every second some soul steps off the shores of time into that beyond never to return. Time is crowding us rapidly and we cannot stay; we are all approaching the verge of that fathomless beyond, and we need the light which they propose to give, since they have taken away (or *would take away*) the Bible, our only light and guide. What will they give us? We are waiting, anxiously waiting. Eternity is coming on and death with hasty strides, and what to us then? Let them not delay, though they take time to consider. What will they give us that will guide us *truly*, and light our pathway through life and out into the eternal beyond? What *have* they given us? Nothing; absolutely nothing. They have aimed to take away the Bible; tried to destroy this that has been so dear and precious to mankind, and have given us nothing in its stead. What *will* they give us? What *can* they give us that can be relied on? Nothing. They cannot go back into the fathomless depths of the past, before man began to be, and before the footprints of the Creator began to be seen in his creations, and tell us what was then; how the universe began to be, or who established the laws of nature, and made such wonderful adaptation of means for the accomplishment of ends. Without divine revelation all is but speculation that has its origin only in the brain of the speculatist. If the Bible be not true as a divine revelation, what can they claim for their speculations? How can we know from them how we came to be, who made us, and to whom we owe obedience and worship? They cannot penetrate into the future and reveal what lies hid in its bosom. They cannot tell us what will be to us beyond the dark river, nor how we can with certainty secure our welfare there, so that with cheerful confidence we can enter the dark valley and meet undaunted the king of terrors. They would take away the Bible, but they give us nothing, they can give us nothing in its stead. What they offer us is certainly and confessedly but the speculations of men that cannot know the certainty of either the past or the future, and hence of nothing worth, as supplying the place of Bible revelations. They assert that the Bible is but the speculations of men. Their teachings are certainly nothing more; while the Bible has far stronger claims to divine authorship in the elevation of its teachings, in the fulfilment of its prophecies, and even in its very mysteries, that answers our soul-longings, and tells us what we needed to know, but of ourselves could never discover.

Will we, then, give up the Bible and all the possibilities the Bible opens to us for what we know to be but the speculations of men? As for me, I will cling to the Bible. It has been my chart and compass thus far as I have tried to steer my bark over life's stormy sea. It has been my stay and solace in many an hour of trial and sorrow. It never

yet has deceived me; with it I will enter the dark valley; by it my hopes are anchored to that within the vail; and following its guidance, I hope one day to walk the streets of the New Jerusalem, and with the hundred and forty-four thousand, to stand before the throne and sing "the song of Moses and the Lamb."

If the Bible be so necessary and so precious to us, how ought we to use it? We certainly should *seek to know* its truths and *not disregard* its injunctions. He that knows its contents and follows its teachings is certainly in a safe way, and the character that is thus formed is grand, strong, and unimpeachable; and such an one can certainly with greater confidence face the future and launch out into the ocean of eternity. Certainly he has nothing to lose by such a course. But what of those who take the opposite course; who have the Bible with all the light it can give, but hide it under a bushel; who disbelieve or disregard its teachings, and suffer the dust of weeks to gather on its lids as it lies neglected on the shelf?

If our Heavenly Father, knowing our needs, has so graciously provided therefor, and given us an infallible guide, what to us if we neglect it and go contrary to its teachings? And how will he regard such treatment? His blessings are too precious to be thrown away or contemptuously trampled under foot. Might there not, then, be danger of its being withdrawn from us? Let us remember the land where the Bible and its truths first began to be disseminated, but from which the light has gone out, because the people corrupted their way and followed their own hearts' desire contrary to Bible injunctions, and who now groan beneath the iron heel of Turkish despotism. Shall we follow in their footsteps and provoke God by contemptuously treating or neglecting his Word? God did forsake his temple, his own temple, built by his direction, and where he had placed his honor and manifested his glory, because the people corrupted their way and disregarded the requirements of his Word and the purity of his temple. That temple, once so glorious, was destroyed; and the city in which it was built, that had been "beautiful for situation, the joy of the whole earth," was

laid waste and trodden under the feet of the Gentiles, and *her* people suffered as no people before or since ever suffered. And would not a like course in us bring about like results, *only* greater in proportion as we have enjoyed greater light and privilege? Let us think of the *possibility* of a famine of the Word of the Lord, and ponder what we would lose in *losing* the Bible: even the *charter* of our *civil* as well as *religious* liberties, all the hopes of the future drawn therefrom, and the *support of virtue*, in the sense of accountability to God. Let us ponder well these things, and take the steps to avert this calamity, by giving heed to Bible teaching, and "turning our feet unto the testimonies of the Lord," and endeavoring *to influence others* to take the same course. Patriotism as well as religion should prompt us to this.

JAS. LOGAN.

Art. VI.—CHRIST AND HIS KINGDOM.

I.

No name in human history has such potency as the name of Christ, and no institution has wrought such momentous changes among men as his kingdom. His life, his words, his works, his death, his kingdom, have been and are still the basis of all human progress. In them lie the germs of all reforms in life and morals. He has given to the race a sublime faith in the fatherhood of God and the brotherhood of man, in the possibility of good and the immortality of the soul. He is the realized ideal of humanity in purity of life, in fidelity to duty, in unselfishness of heart, and in charity for all. His life is the model by which all life is tested at the bar of the world's judgment. His law is the touch-stone by which all human law is tried. His character is the pattern by which all character is approved or condemned. To form a just and proper estimate of Christ and his work it is necessary to examine, first, his claims; second, his object; third, his plans; fourth, his influence.

I. His Claims.—These are embraced under two general clases: (*a*) those implied, (*b*) those advanced.

(*a*) The claims plainly implied in the conduct and teachings of Christ are many and startling. He begins his wonderful career, not by announcing his divinity or proclaiming his mission, but by walking in humble obscurity and poverty. At about thirty years of age he receives baptism at the hands of a great and zealous reformer. After a season of retirement in fasting, prayer, and temptation, he returns to the home of his youth and begins to teach and to preach in the synagogue, saying, "Repent, for the kingdom of heaven is at hand." Let us examine his teachings and draw from them the following:

1. *His claims to teach and to preach.*—Christ sets before us an absolute standard of morality. He calls upon all men to "repent." He opens a new era in men's lives. He is a teacher having authority, and not as the scribes and Pharasees. He exhorts men to perfection. He awakens a new sense of sin and creates a new ideal of holiness. The sermon on the mount is pervaded throughout by a conviction of his absolute right to teach and to usurp authority over the lives and consciences of men. There is not the most remote reference to any higher authority than his own to establish laws for man's observance. This remarkable fact is just as prominent in his first discourse as in his last. There is no evidence of a progressive recognition of his authority over human souls. There is the same imperialism in the beatitudes as in his final instructions before his crucifixion.

2. *He claims absolute moral perfection.*—No man can read the gospels without feeling that Christ puts a wide and impassible gulf between himself and all mankind. He is preeminently *sui generis*. Of this he is himself deeply conscious. Quietly, firmly, yet unostentatiously, he exalts himself above all humanity. We hear nothing of the Pharisaical cant, "I am holier than thou;" yet we can but feel that he is deeply conscious of his moral superiority. All his discourses are delivered from a plane far above us. Nowhere does he confess sin or ask pardon. Nowhere does he acknowledge weakness, ignorance, or error. He never makes the slightest allusion to his inability to understand any problem. He is never embarrassed with difficulties such as hamper and thwart us. Men are always confessing error, deploring weakness, and battling against ignorance. No egotism is great enough to claim exemption from human faults, foibles, and weaknesses. The man who directly or indirectly advances the claim of infallibility receives and deserves the contempt of mankind. The men who live most in common with God have the deepest sense of frailty and imperfection. It is one of the weaknesses of our feeble teachings that we fall so far below the standards which we ourselves uphold. So far is Christ from such hindrances that he never once hints at their existence. This tacit assumption of absolute moral perfection has given great offense to such anti-christian writers as Strauss and Bauer. Certainly such claims are nothing short of monstrous presumptions if Christ were nothing but a man, with like passions as ourselves.

3. *He claims not only moral perfection, but also superiority to other teachers.*—He sets himself above all his predecessors. He speaks as an original teacher with a message for all. Without apology or explanation he abrogates, annuls, expounds, or curtails the teachings of Moses and the prophets. He delivers his sublime messages as if he himself were the original fountain of truth. He never condescends to argue the truth of any statement he has made. Just as a master corrects the blunders of his servant, so he corrects the teachings "of them of old time." How often do we hear him setting aside the interpretation of the law or even the law itself! How different from the modesty and timidity of the old prophets! Moses is full of excuses and apologies; Isaiah, of humiliating confession; David, of penitence and grief; but Christ has not one word of self-condemnation, self-reproach, or self-abasement. He continually offers himself as a model, a guide, a pattern. These claims were not assumed, as some have thought and argued, in certain moments of enthusiasm, but they were the constant and uniform expression of his entire life.

4. *He claimed superhuman dignity by accepting worship from his followers.*—If he had been a mere man, with the modesty of a man, nothing could have been more shocking and revolting to his sense of right than the voluntary homage so often paid to him. He would have rebuked with the keenest words any such debasement of manhood. To a man of right instincts nothing can seem more degrading than hero-worship. Who can imagine the gentle, sweet spirit of Christ voluntarily accepting worship from a brother man? Such a thought would have been painful to his deep soul. Humility was the most conspicuous trait of his character, and it offends our sense of consistency to think of him as tolerating superstition merely to gratify his love of admiration. Indeed, the very thought of his possessing a vain spirit contradicts the whole tenor of his life. "The consciousness of an absolute sinlessness in such a soul as that of Jesus Christ points to an elevation unknown to our actual human experience. It is, at the very least, suggestive of a relation to the *Perfect Moral Being* altogether unique in human history."

It is not what a man says of himself, or what others may say of him, that most truly reveals his character, but it is his unconscious modes of speech and action. Through these the real man is seen and known, and his teachings are understood. Judged by this standard, Christ is always and everywhere a Prince and a Saviour. He never once lowers his claims, nor retracts his sayings, nor contradicts his teachings, nor doubts his wisdom, and never changes his plans nor conceals his purposes. Such indirect testimony is the strongest evidence that can be advanced in defense of the doctrines of the absolute divinity of our Lord, and forms the most satisfactory basis upon which to rest his own teachings upon this point. He who assumes himself as absolutely faultless, claims superiority to all mankind, and accepts worship from his fellows, should be adored as a God or despised as a man. There can be no alternative. We are forced to surrender our respect for one who exalts himself above his fellows, or we must seek another explanation of his character.

Resting upon the belief in the moral beauty of Christ's peerless character, let us proceed to examine in detail some of his more direct claims to divinity.

(*b*) It must be acknowledged that we are forced to rely upon the four gospels for our evidence of these claims. We are compelled to assume that the record we have of the life and teachings of Christ is a true one. It is the only history which we possess of this marvelous person. If the gospels be not a faithful and trustworthy record of his life, they are the most incomprehensible productions known to men. Mere fanatics, deluded, misguided men, have created an ideal character for the whole human race. It is utterly incredible that a set of deluded impostors could have created out of a disordered fancy the most perfect character known to mankind. Four ignorant and unlettered men, without collusion, have given to the world a biography unequaled in all the realm of letters. If they forged such a character they ought themselves to be worshiped and adored, for they must be greater than the ideal they invented. Taking the record, then, as we have it, let us see what Christ claimed for himself.

1. *He claimed the power to work miracles.*—If he did not ad-

vance this claim himself, he more than once suffered his followers to believe that he possessed this power. It matters but little whether he made the claim himself or suffered others to make it for him. He is equally guilty of imposition whichever position we take. So far as the record shows, he never once rebuked any of his enthusiastic followers because of their too great faith in him, but rather the contrary. It is not to be imagined that the miracles attributed to him were delusions or the result of any superstitious beliefs in him. If he had done no more than heal a few sick folk, we might very reasonably suppose that the cures were the result of natural causes aided by superstition. But the so-called "miracles of power" cannot be thus set aside. The stilling of a storm and the raising of the dead are not explained upon this hypothesis. It cannot be that Christ, standing at the grave of a beloved friend, surrounded by the dead man's weeping sisters and neighbors, could have played the part of an impostor. He certainly did make them believe that he had raised a man from the dead. If he made them believe a falsehood he deserves the world's unqualified execration. No humanitarian who believes in the beauty and perfection of Christ's moral character can rest content with such an explanation as that he was the victim of misunderstanding. He had too many opportunities to deny their false imputations and correct their misapprehensions. We cannot extricate the character of Christ from these difficulties. He is the Son of God or he is caught in the meshes of a net-work of such lies as to prove him the chief of knaves, a thought no Christian can entertain or even hear without a protest.

2. *He claimed the power to forgive sins.*—The truth is, the further we pursue our subject the more startling become the revelations of Christ's nature. He reaches higher and deeper into the mysteries of redemption. He more and more energetically preaches himself. If he was but a man, how inexplicable his language. "Thy sins be forgiven thee," could not have fallen from merely human lips. No blasphemy could equal such daring presumption. He makes an imperious demand, not upon our time, our money, or our influence, but upon our souls. He assumes to dictate to us the

terms of everlasting life. He gives or withholds life upon his own terms. "Follow me and thou shalt have rest," is always upon his lips. We cannot listen to such a claim as this from our fellow-man with patience. Every man feels that his soul is his own and that no fellow-creature can know its secrets or rule its motives. No natural tie or relationship might interpose between Christ and his followers. He could not tolerate any rival claim or affection. He demanded obedience, faith, and unfaltering fidelity. We often hear it said that the most offensive claims of Christ are in John's gospel, but it is not true. We flee to John's testimony for relief from such painful embarrassments as meet us everywhere in the synoptic gospels. Without John's emphatic and oft-repeated declaration of his absolute divinity, the character of Christ would be a monstrosity for which there could be no adequate explanation. It is a positive delight to hear Christ advancing his claims to equality with God. Here, and here only, we find a satisfactory explanation of his language on many different occasions. If he is the author of the sermon on the mount (a production much admired by skeptics), it will astonish no thinking man to find him talking about his Godhead.

3. *He claimed to be God.*—This completed his claims. This makes clear his attitude toward humanity. This leaves no mystery unsolved. Any explanation short of this simply contradicts itself and destroys the testimony of the witnesses and the integrity of his character. In many ways and on many occasions Christ distinctly declared himself one with the Father. He claimed equal honor, power, and dominion. He asked for himself all that he did for the Father. "I and my Father are one;" if any man serve me him will my Father honor; "he that hath seen me hath seen the Father also;" "all power in heaven and in earth is given unto me." Here we have the explanation of his death at the hands of his enemies: "Being man he hath made himself God." This completed his blasphemy and brought upon him the wrath of the scribes and Pharisees. Truly the Jews knew what the Arians do not know. If there is any one thing fully established in the gospels, it is that Christ was put to

death on the charge of blasphemy. We are thus driven to the conclusion that not only Christ but also his enemies understood the significance of his wonderful claims. We now draw the conclusion that if Christ was not God, as he claimed, he was not only deceived himself but that he also deceived others. He is not the ideal of mankind but the object of the derision and scorn of all the world. All the moral truisms of Christ's wonderful character are forever demolished if he fails to make good his claims to divinity. By this test he stands or falls; by this his own reputation for sincerity, honesty, and unselfishness must be decided. "Thus our Lord's human glory falls before our eyes when we attempt to conceive of it apart from the truth of his divinity. He is only perfect as man because he is truly God."

D. M. HARRIS.

ART. VII.—THE SOUL'S FOOD.

EVERY living thing must have that upon which it may feed or it becomes sickly and weak—is dwarfed and finally dies. The tiny spray of vegetation, the broad and branching oak, and the towering and kingly redwood alike find their means of subsistence in the bosom of the earth. All animal life is sustained by a constant feeding of the different individuals of that kingdom upon one another and the vegetable world. Man, in the sustenance of his animal body, brings into requisition all the products of the varied realms of nature. All that live must have food.

Man is a triplex character. After the wants of his body have been supplied, there yet remain his mind and his soul to be cared for and fed with proper and nourishing food. Nothing can quiet the mute but strong appeals of mind but *truth*. It is this alone that can satisfy its cravings and bring it to peaceful rest. The biographers of great and learned men who failed to rest their minds on the Rock of eternal truth show plainly the dissatisfaction, the unrest, the unsupplied want of their minds. But, though our mentality may be closely connected with our spirituality, when the wants of mind are fully met there remains yet other yearnings of our nature unsatisfied—the longings of the soul. What mental culture or bodily comfort and ease has ever alone been sufficient to satisfy the craving of our sentient nature for a boundless, unending, and perfect love? What of all that earth can give or our relations to it can demand, can quiet the ever-repeated call of the immortal principle within us for life, unending and freed from the fear of death? Ministrations to the wants of the body or the mind alone can never satisfy the soul. Have you never, in the midst of physical health and strength, from what you at one time deemed the acme of worldly success, viewing the multiplied comforts and pleasures of the world and sense which surrounded you, felt that nameless longing for something beyond and above? It is the soul, hunger-bitten and famishing,

crying out for relief. Its wants have been ignored; its cravings unappeased. What, then, is this food for the soul? What is that upon which we may feast and never hunger? What the wondrous stream from whose current we may drink and thirst no more forever? The Saviour said, "My meat is to do the will of him that sent me and to finish his work."—John iv. 34. It is evident that he does not here refer to the needs of his body. It is written of him, "Lo, I come to do thy will, O God;" and at the tender age of twelve we find him earnestly "about the Father's business." How assiduously, how constantly he kept about it during the remaining years of his life upon earth! When it led through sad Gethsemane, with its bitter cup of woe, he would not shrink to drink it to the dregs, saying with holy confidence, "Not my will but thine be done." When it led up Calvary's rugged steep, beneath the crushing load of the world's shame, to an expiatory death, he cheerfully went; and when nothing more could be added to his work and suffering, he cried out in accents of victory, "It is finished!" This was his meat—the satisfaction and joy of his soul. How truly is it written, "Man shall not live by bread alone." Jesus came to redeem us, and also to be our great exemplar. His call to every member of the human family is, "Follow me." If any, seeking to allay the cravings of the soul by acquisition of worldly wealth, honor, fame, or wisdom, still find the hungering and neglected soul rising and crying out for that meat which doth not perish, remember Jesus has shown us by his life and taught us by his word that that meat is to do the will of God. Follow him in this and you will no longer feel nor say with Solomon, "*All* is vanity and vexation of spirit." Wherefore longer "spend your money for that which is not meat, and your labor for that which satisfieth not?" Why longer fill yourselves with the food of swine when there is meat enough and to spare in your Father's house and service? "Come, for all things are now ready." The feast is spread, the guests are bidden, and you are one.

We hear of weak Christians, of their falling by the way, of their retreating before the enemy or effecting a compromise with him, which in the end amounts to an unconditional surrender. Why is this? Why is it that those who are assured in Christ's strength of overcoming the world should be themselves overcome by so small a fraction of the world? Simply because they have not been strengthened by wholesome feasting upon the soul-food of God's service. Does the young Christian, the "babe in Christ," desire to become strong, to attain to that development of Christian character, perfect in its symmetry and moral beauty, which in its influence shall be potent in leading associates and others to Christ, and so glorify our Father in heaven? Let them find something to *do* for the Master. Let them not search for some great and astonishing work, but with self-denial and condescension search out the humble walks where they can busy themselves with little duties which, as Gœthe says, lie nearest. Soon, when their strength will admit and their skill justify, the Master will bid them to come up higher, to take a more honored place at this feast. "He that is greatest shall be the servant of all." "He that humbleth himself shall be exalted." Does any feel the humiliation of a backslider and deplore the weakness which a fall has revealed? Look back to the neglected duty, search the unwritten records of your own heart and find the history of that stubbornness which refused to feed upon the meat of service. These things made you weak to the dishonoring of your God.

Does a congregation in looking over its work for a year or for a longer time, realize that but a tithe of its possible and rightful work has been accomplished? Does it see there has been no ingathering of precious souls as sheaves in the great harvest-work of the Church? And then does it ask, "Why should these things be?" The answer is found in fact that its meat has not been to do the will of God and to finish his work. The church which finds its delight, its highest satisfaction in the performance of the requirements of the gospel, will have conversions to gladden its members and cheer its pastor. *God has said it.*

Let us then find the remedy for all our spiritual dearth, and a relief from it as well, in feasting regularly and with delight upon the satisfying and strengthening manna of the Master's service. It matters not what that service may be, let it be

done, however adversely in a worldly point of view it may affect us. We serve Christ in addition to our daily duties of family worship, private devotion, and godly living, of attendance upon the prayer-meeting and the Sabbath services, whenever we can by an act or a word recommend the cause of Christ, the religion of the Bible, to an individual or the world. Then shall our souls possess that perfect satisfaction they yearn for, and prosperity and success will everywhere be the heritage of the Church. Naught can measure or fully describe the longings of the soul. They are stronger than death. Yet these are all satisfied with this food of service. The needs of the soul are commensurate with its everlasting duration, and are all supplied from this same store. The aspirations of the soul are of the highest and most worthy character and shall all be realized in this life of devoted service, for we shall be exalted to be kings and priests forever in the great position of honor at our Father's right hand. The soul's joys are the fullest we experience; so full are they, they are *unspeakable*. Joy is the result of pleasant and happy surroundings and bright prospects. These can only be had when we can say with Jesus, whom we follow, "My meat is to do the will of him that sent me." "As he (Christ) is, so are we in this world."—1 John iv. 17.

B. F. Whittemore.

Art. VIII.—LAW AND ATONEMENT.

In the January number of the Reveiw Judge Ewing raises several theological questions suggested to his mind by positions taken, expositions made, and phraseology used by "writers and preachers." With these he does not directly join issue, but thinks their positions exceptionable. Generally the points which he raises are legitimate and pertinent. The Judge, as a learned jurist, views these questions from the stand-point of a lawyer; and withal he is a man by no means unacquainted with the different phases of theological investigation. He desires those taking the positions called in question to rise and explain.

It is not mine specially to defend the craft, nor am I inclined to declare in favor of many of the positions his article calls in question. These essentially involve several of the old issues between Calvinism and Arminianism, namely, those of law, atonement, and redemption. These respective theories have long pressed their claims upon the attention of the world as leading competitors. These systems, in common, hold certain positions which are incompatible with our medium theology, and to some of the positions of which, as it seems to me, some of our writers have unwittingly committed themselves, and from whose conclusions they may not escape.

The two parties named above entertain similar views as to the nature of the atonement. The prime objection which Arminianism urges against the Calvinistic system is the limits it sets to the design and the capacity of the atonement to save. Calvinism, as is well known, holds that a definite elect number were chosen, exclusive of all the rest, whose sins were atoned for by Christ, who, as their substitute, assumed and discharged their legal liabilities to the offended justice of God; that this number and these persons will inevitably go free. The assertion, however, is often made by its advocates that there is merit in the atonement sufficient to save all if they will come, although it is not admitted by them that the provision was made for any but the elect.

Against this theory Arminianism holds that in the atonement Christ assumed and paid the debt of the race, redeeming all from the curse of the law, and that the world now stands in a justified condition before God. The universal justification of the world is one of the distinguishing features of this theory. Its advocates quote, "Ye are not under law, but under grace." The theory, however, does not hold to immunity from all obligation, but to a transfer of the obligation from one creditor to another; that the debt is now due, not to the law, but to Christ the substitute and redeemer; further, that condemnation comes only by disobedience to Christ. Some of this school declare not only that it is salvation from the curse of sin, but even from obligation to obedience to the law. Dr. Munsee quotes Dr. Clark as stating that "the moral law is now abrogated." The language of an article in the October (1882) number of this REVIEW, headed "One Aspect of the Atonement," more than inclines to this theory. Its author says, "The deliverance brought to all by the work of Christ was deliverance from the claims of the law. He delivered us all from its curse. We are, therefore, no longer under law but under grace. . . . . He (Christ) redeemed the race. . . . . We now have nothing to do with the law. It makes no requirements of us. It can only serve as a school-master to bring us to Christ." His reference to the law as being "our schoolmaster" is taken from Gal. III. Manifestly, in this place the apostle had no reference whatever to the moral, but ceremonial law. He continues: "But after that faith is come (Christ by metonymy) we are no longer under a schoolmaster." Was the moral law that "school-master?" Was it "added by reason of transgression till the seed should come to whom the provision was made?" Added to what? Evidently to something having preëxistence. You cannot add something to nothing. Added to the "covenant confirmed before of God in Christ?" Added to the covenant four hundred and thirty years after its confirmation with Abraham? Is this the history of the moral law? Paul asserts and establishes its existence "from Adam to Moses." Again, did the moral law end with the coming of the "seed?"

Was the chief object of the moral law to "bring (men) to Christ?" These statements contain the exact history of the origin, objects, and end of the ceremonial law. Did the moral and ceremonial law have simultaneous origin and termination? and were their natures and objects one and the same? This *no-law* theory seems to be dependent for its support on a perverted application of the palpable meaning of the Scriptures; in applying what is asserted of the ceremonial to the moral law. But the objects and the natures of the two were widely and essentially different. The ceremonial consisted in a system of object-lessons, in which is set forth Jesus Christ in his essential character and in his work of salvation by types, figures, and shadows, through its various oblations, ablutions, and intercessions. The moral law says nothing about Christ or salvation. Its first demand is for obedience, then for satisfaction for disobedience. In the language of Judge Ewing, "It knows no equity, no forgiveness, no mercy."

The idea of the "abrogation" of the moral law is simply monstrous in theology. Law is the great fundamental principle underlying the government of the moral universe, and in its nature must be as its Author, immutable and eternal. The theory of any mitigation or relaxatian of its claims for obedience is derogatory to its nature and subversive of all correct ideas of moral government. While men and angels shall exist they must exist as God's creatures, subject to government. This is true, regardless of the state in which they may exist, as to their guilt or innocence, and regardless of the worlds in which they may be found. As aptly expressed by Judge Ewing, "Nothing but annihilation can free from obligation to obey the moral law." The idea that the atonement changes man's relations to the moral government in the way of relaxing its claims on him for obedience, is not only unwarranted, but is a perverted conception both of the atonement and of the law. The great design of the atonement is to afford to man a method of relief from the legal and moral embarrassments occasioned by sin, that he may again exist in a state of purity and innocence under the divine government in happy harmony with law. Its design

is by no means to retire the law from its dominion over man nor to interrupt his allegiance to the law. The atonement when applied to the sinner affects his relations to law in the sense of canceling his guilt and justifying him with a perfect righteousness, and it serves as an adequate compensation to the offended justice of God for all the exactions on him for punishment. He is by it restored to a state of purity and innocence, and in every way brought into harmony and favor with the divine nature and government, prepared to exist in perfect purity and happiness under the dominion of law.

At this point of the investigation we are prepared to appreciate the striking unanimity that exists between Calvinists, Arminians, and Universalists in their views of the atonement, and also as to its results on all those for whom it was provided. They are all substantially agreed as to its ultimate results on all those for whom it was made. For example, Calvinism asserts that Christ died as a substitute in the room and stead of the elect, and the elect alone; that the atonement consists in his having assumed and paid their debt. The conclusion is that as their legal liabilities have been discharged they will go free. The ultimate deduction is the inevitable justification of the elect. The Universalist agrees with Calvinists and Arminians in their views of the nature of the atonement, and with Arminians in its extent; hence his conclusion: the universal justification and salvation of the entire race. The Arminian agrees with both Calvinists and Universalists as to the nature of the atonement; with both as to its results in the certain justification of all those for whom it was made; that it has already justified the race. But it agrees with the latter and differs from the former in the number redeemed. We have already considered the method by which Arminianism attempts to avoid the ultimate conclusions of the other two systems. While these several parties remain agreed in their views of the nature and the effects of the atonement, we presume that their discussion and difference will continue as to its extent and its limits.

At this point we think we find a place and a necessity for what is termed the medium theology; also, we think that it

contains the elements for harmonizing the differences which have long divided these old parties. The plan of salvation manifestly is of a remedial type, although this position has been strenuously opposed by Calvinists. The atonement evidently does not consist in a formal assumption and discharge of the debt of those for whom it was made. If so, those must go free whose debt has been discharged, for neither law nor equity requires a double payment of the same debt. According to the theory, if the debt of all be discharged all go free and Universalism is true; if only of the elect, they go free and the rest of the race remain unprovided for, and Calvinism is true.

But what is a remedial system of salvation? It is after the order of a remedial law, "affording a remedy intended for the removal of an evil." A remedial law is a provision for the removal of an evil, which may or may not be applied in a given case. If applied, it removes the evil; if not, the evil remains. Precisely such, in its provisions, is the plan of salvation. In the atonement a complete remedy is provided for every evil of sin, and it will ultimately remove all its evils in all cases where applied. It is competent to be applied in every case—to all cases. The fact, however, of the atonement's having been made saves no one. It is its application that saves. It leaves the legal standing and the moral estate of man unchanged; it only affords a remedy, and suspends the due punishment that the remedy may be applied. When applied the sinner is both regenerated and justified as the result. If not applied, he is neither. It offers a complete remedy to all, but may never be, will never be applied in many cases. This is not because of any defect in the remedy, but is simply the fault of the person to whom it is not applied. He rejected its provisions and perished. Others accept its proffers and it saves them. This theory is in harmony with the invitations, promises, and threatenings of the gospel. "Whosoever will, let him take the water of life freely." "Ye will not come to me that ye might have life."

Christ is declared to be "the Saviour of all men, especially of them that believe." He is the Saviour of all in the same

sense that the provisions of salvation are available alike to all, and competent alike to save all. He is "unwilling that any should perish." But he does not save all; some perish. Again, Christ is the Redeemer of all in the same sense that he is the Saviour of all. "In whom we have redemption, through his blood, the forgiveness of sins." Those in Christ have redemption and forgiveness; those out of Christ, while in that relation, are in possession neither of redemption nor forgiveness. Both redemption and forgiveness are attained in Christ, not out of him. Then Christ's being the Redeemer and Saviour of all in the same sense, redemption and salvation are possible to all, attainable by all, but not applied to all; in many cases will never be applied. According to the remedial theory, the race stand unjustified, unsanctified, and unsaved until, by the regenerating Spirit, its members become united to Jesus Christ, whose precious blood and ample righteousness at once cleanse and justify the soul. "There is no condemnation to them which are in Christ Jesus."

Our Arminian brethren stand almost horrified at hearing it questioned that "all the world stand justified before God," or to hear it announced that all are under condemnation up to the time they shall be regenerated. "Are we now condemned for Adam's sin?" they inquire. "Guilty of what?" they ask. I prefer reserving my answer until they shall have answered a few questions. Why not guilty? I ask. They answer that the world is not now under condemnation, because it has been redeemed by Christ and justified by the atonement. But what was its condition before redeemed and justified? Was it a state of innocence and righteousness? If so, why redeem and justify them? But if they were redeemed and justified by the atonement, on what ground were they originally condemned? Was it for "Adam's sin?" Was their condemnation just or unjust? If guilty, guilty of what? Will they take the position that they were never under condemnation, consequently were never redeemed and justified? There is a philosophy in connection with man's condemnation which space and time will not allow us here to give.

J. H. Houx.

ART. IX.—STUDIES IN CHRISTIAN EVIDENCE.

IV.

THE BEGINNING OF HUMAN HISTORY, IN THE BIBLE AND OUT IT.

THE story of Adam and Eve told in Genesis is the Bible beginning of human history. There is not another record of the beginning that takes rank as history found anywhere else, and the historic character of the record of Genesis is largely questioned. By its own showing it must be taken as history. It so begins and proceeds as if it were history, and its denial must be predicated upon proof to the contrary or a showing of absurdity in its record. While there is no record that is accepted as historic anywhere that can be considered as proving or disproving the record of Genesis, there is much in sacred books, tradition, mythology, ancient art, and in what has been called prehistoric remains and inscriptions that is pertinent to the inquiry concerning the beginning of history. The kindredship of this record to what is popularly called myth and fable, has led men hastily to conclude that it was empty of historic value, and fit only to be classed with myth and fable. Since it has been so classified, the inquiry, What is a myth or fable? is pertinent to the question before us. The idea of myth or fable supposed to destroy the historic value of the record under consideration, is that it is a thing of the mind—subjective without any objective reality to which it corresponds. With such a definition of a myth, the fact that there is a resemblance in the Bible to much that is called myth, is taken as proof that it is not history. The definition above is not altogether a correct statement of many things called myth. There is in Western Arkansas a village called Scullyville. A traveler asked the origin of the name, and was told by a stage-driver that the name was given on account of numerous skulls found on the ground by the first settlers. The name in reality is a corruption of the Indian name of an Indian village which

means money-town. The village and its name are not myths; they are facts, and the Indian village from which the name was taken is also a fact. Both places were intensely wicked and on that account probably the name of the one was given to the other. The only mythical thing was the origin of the name given by the stage-driver. The myth was in the explanation, not in the fact. Apply this method of investigation to many of the legends of Scotland, as preserved by Hugh Miller, and it will be clearly seen that a myth or legend may be mind-creations upon a basis of facts that needs explanation.

It is possible for a myth or legend to have a fact to which it is allied. The elements in common in the record of the beginning of history in Genesis and in the prehistoric matters of other lands and peoples, does not warrant the conclusion that the Bible story is unhistoric; especially is this true if it can be shown that Genesis has only those elements common to the myths and legends of all lands. I think we shall see plainly that Genesis has none of the explanations or other mental creations that give the names myth and legend, but that it has in a plain, direct statement, those things that lie as the common basis of the things called fables, myths and legends of prehistoric times. The words myth, fable, and legend afford no solution of the difficulty that is supposed to hang around the beginning of history, and are used only to set aside an issue that must be met in a more manly, candid way before any satisfaction can be reached for all parties of students. If in the comparative study of the statements of Genesis, tradition, mythology, and ancient records, there shall be found one or more things common to all of them, coming from all races of people, then those things held in common have the concurrence of all testimony in favor of their being accepted as facts. A fancy sketch from Aryan, Turanian, and Semitic races, in which there were many things concurrent, would be an anomaly that cannot be hid by misleading names. In linguistic studies those words which are common in a number of languages are considered to be older than the words that are peculiar to each of the different languages. There are words that are found in all Aryan languages which

philologists place in the language of the ancestral people of the Aryan races. The same is true of Turanian and Semitic languages. These three great groups of languages have families of languages in each of them, in which there is still a larger number of common words which are not found in another group of kindred languages. There are a few words that are found in Aryan, Turanian, and Semitic languages. These words are held to be from an age in which the language of all races was one.

Comparative study of religion has not commanded the attention of the world until recently. It is following close upon the wake of comparative study of language. The principles that have drawn from the testimony of language the first forms of art and civilization, can be applied to the comparative study of religion, myth, fable, and legend, and made to well nigh reproduce the whole record of human history. From language, religion, myth, fable, and legend, can be culled almost all the mental operations of ancient peoples. A sketch of their mental activities will define the people. We have, therefore, before us the disjointed skeleton of human history. If we cannot reproduce it the fault must be accredited to our lack of skill in the use of material before us. If that history when reproduced is in accord with the record in the Bible and of that which is prehistoric elsewhere, then my proposition that the Bible is true in its record of the beginning of history, is proven true. There lies out before us a wide field that has been largely secreted by misleading names applied to the material with which we have to deal.

The question before us next is, Do we find that the things of Genesis concerning the beginning of human history have a place with Aryan, Turanian, and Semitic races in their definition of ages older than theirs? If we do, then we have no other alternative left us but to accept the fact that these common things of the beginning of history really are facts. A denial must be backed by proof; and the wants of a theory go for nothing if this theory must be proven by the things for which it is hungry.

We have seen the concurrence of Aryan, Turanian, and Semitic races in the descriptions of the place of the beginning

of human history, and that they agreed with the statement in Genesis concerning that place, and that modern research and travel have found just such a land where it was pointed out to be. The historic record of the place gives a presumption favorable to that part of the record following it. After the preparation of this garden and the placing of Adam in it, next comes the creation of Eve. We will take up human history as beginning in her advent to the earth. She is presented in Genesis as filling the place of a help for Adam which he could not find elsewhere. The first distinctive salient act of human history is the eating of the forbidden fruit under the temptation of the serpent. (See Genesis III. 1–7.) Is this a true history, confirmed as such from other sources? The serpent takes such a part in the transaction that it becomes necessary to define from the Bible what this serpent is. Every writer has the right to explain his use of words. When a writer has not defined his words then his usage of them is to furnish us the definition. We may find fault with his usage, but we cannot set it aside without doing violence to his thought or ideas. The Bible usage of the word serpent must be consulted so as to know just what we have in the record before us. Besides its usage in the passage before us, the Hebrew word occurs twenty-six times in which it is translated serpent. In eleven of these the context indicates that the writer spoke of the serpent simply as a reptile of earth. In one of these eleven he is spoken of as having power of enchantment Once the word is translated enchanter (Deut. XVIII. 10) and three times it is translated enchantment (Num. XXIII. 23, and XXIV. 1; 2 Kings XVII. 17). The verb from the same root is translated three times (Lev. XIX. 26; 2 Kings XXI. 6; 2 Chron. XXXIII. 6) to use enchantments, and once to learn by experience (Gen. XXX. 27); also twice to divine (Gen. XLIV. 5, 15). It is translated once to observe diligently. The Chaldean form of the word is used nine times, where it is translated "brass." *Nehosheth*, from the same root, is translated "brazen" twenty-eight times, "brass" one hundred times, "chains" three times, "copper" once, "fetter" three times, "fetter of brass" twice, "filthiness" once, and "steel" once. Another word from the same

root is transferred to English as *Nehustan*. The root of the word translated "serpent," in its various forms, occurs in the Bible one hundred and ninety-three times, and in only eleven of these does it denote serpent the reptile. Neither the root nor usage of the word are anywhere used to denote the form or movements of the serpent. Attributes of character, as enchanter, are inherently in the word. Five usages of the word are in the text before us which we are to determine from one hundred and eighty-two other uses of the word. The use of it as reptile has only eleven out of the one hundred and eighty-two to support it, and of these eleven none refer to the form of the serpent. They refer to other characteristics besides the form. The support of the idea that we have here only a mythical snake story is not from Bible usage of the word, and the right of self-interpretation is one that no candid man would wish to take away. That the serpent of the text transcends the operation of an ordinary serpent or snake no one will question, and that to construe it as such would be violence upon the text, especially when one hundred and eighty-two usages of the word oppose it while only eleven favor it. If the context was favorable we might class the words of the text with the eleven usages that mean snake, but against the import of the text, we cannot make eleven outweigh one hundred and eighty-two. The Hebrew language has no other word, except *nachash*, that expresses the elements of the character which is given to this tempter in the record before us. The Hebrew word which is translated "horn" is also translated "strength." The Greek word translated "spirit" is also translated "wind." Just so, the same word may mean both serpent and tempter. From the context we must determine which usage to adopt. The context before us excludes the idea that this serpent was only a reptile of earth. He is not so presented and we have not so to consider him. The statement of him is that he is "more subtile than *any* beast (living thing) of the field which the Lord God had made;" not any other living thing of the field, as if he were one of the living things of the field. He is distinguished from any and all of them by an excess of subtilty over them all.

The problem before us is only the possibility of the existence of a being more subtile than beasts of the field. The record affirms there is. Let him that denies the record show his proof. An empty denial can go for nothing, especially since it comes several thousand years after the affirmation that there was such a being. But this discussion must not diverge into the problem of spirit-existence, as opposed to materialism, which has its own place in the discussion proposed in these papers. Our text is consistent with the accepted teaching of the Bible as a whole to-day when it tells of a tempter more subtile than any beast of the field.

We have, then, Adam, Eve, a tree of forbidden fruit, a serpent-like tempter or enchanter, who deals with them as serpents do with birds and squirrels, enticed to walk into their mouths and become their victims. If this is a true record of the parties to the first distinctive act of human history, these four things ought to be placed in beginnings of history, as told by Aryan, Turanian, and Semitic races. I am apprised that this will be held as rather a startling way of putting the case, because men have spared neither pains nor labor to show that the Adam, Eve, serpent, and forbidden tree of Genesis are just like those of prehistoric ages reached through Aryan, Semitic, and Turanian sources. I believe they have made the proof that all records and antiquities that reach into the prehistoric age and tell of the beginning of human history, have the things which I have mentioned from Genesis. But while I believe this and see the accumulation of concurrent testimony in many a volume showing that the testimony from all sources supports this event given in the Bible as a part of the beginning of human history, I am surprised that the accumulation of confirming testimony should be used to prove the thing confirmed as untrue. That Sanscrit, Persian, Cuniform, Chinese, Peruvian, Mexican, and Greek antiquities should tell of Adam, Eve, the tempting one, and the fruit-tree, and that their testimony should be paraded as proof that the same things in Genesis were untrue, is a logical folly harder to explain when it comes from scholarly men than the myths of all ages. If such things were in the beginning of human history, then these

oldest records of mankind ought to show them. Shall we deny their truth simply because all of the oldest testimony of mankind affirmed them? Shall we hunt for their affirmations to make our denials stronger? Just so scholarly men have done. They felt that to Sanscrit, Persian, Cuniform, Chinese, Mexican, Peruvian, Central American, and Grecian stories of Adam, Eve, the serpent, and the forbidden fruit they could not give the names myth, fable, and legend with no protest from Bible friends, and if this was accepted without protest, then the Bible story must share the same fate. Legends, myths, and fables may grow upon facts. We have seen their growth upon the geography of Eden, drawing their statement of it somewhat apart from the record of Genesis concerning its geography; but notwithstanding all this, there is to-day known upon earth a land that answers to the Bible description of Eden. The land and the book coincide and only develop the fact that myths, fables, and legends may grow upon facts. If they can, then mythical element may be blended with facts. This is, indeed, the model form of a myth. With no facts to begin with, is it possible that Sanscrit, Persian, Babylonian, Grecian, and prehistoric American antiquities should concur in putting just these things in independent visions or mental creations which we find in our text of Genesis? Without copying or conference, did any two writers ever create a fiction of four characters just alike, making the same scenery, the same actors, and the same acts? What writer of original fiction ever fell upon the same sketches of character and place that another original writer had made? These logicians would have you believe that prehistoric men, without copying or collusion upon original facts from India, Persia, Babylon, Greece, Mexico, Peru, and Central America, in unknown ages ago, all by free myth-making talent, unbent or untrained by facts or conference, pictured the same place and the same manner for the beginning of human history. All men who from ages past have given us the fashion of the beginning of human history, have concurred in the Adam, Eve, tempter, and fruit of Eden, as given in Genesis. If this took place by some fixed law of mind, then why do

not our logicians, who are men of mind, follow this model of mind-work and save us the care of reasoning with them? This concurrence is not a necessity of mind, therefore, and must be held as a necessity of the facts out of which they give the beginnings of history. If facts cause this uniformity that underlies myth and legend, then the record of Genesis is with a strong concurrent testimony from every witness that testifies of the record it gives. Men antagonizing the historic accuracy of the Bible have done it great service in their gathering these concurrent testimonies from all lands to the truth of its record.

The concurrence of Aryan, Turanian, and Semitic antiquities so indicated the place and the features of Eden that it has been found and pointed out mainly by men rejecting orthodox views of inspiration and theology. Renan said as he looked upon Nazareth of Galilee and compared its geographical features with gospel record, "Verily I had a fifth gospel spread out before me." This land defined places before the student of the Bible record in Gen. III. 1–7. One more witness as to its truth. The Bible and prehistoric lore concerning Eden as a place, have the proof needed in physical geography. These records concerning Adam, Eve, the tempter, and the fruit of Eden are part and parcel of the description of the place. If the record of the place is verified, then that proof strongly supports the additional parts of the record. We come, then, in this paper to the proof of the last half of a story after we have found the first half true. The truth of the first half presumes the proof of the other, when the same witnesses speak in confirmation. The authors whose research has mainly led to the discovery of Eden are Lenormant, Renan, and Maspero. The first is a Catholic, the others are avowed disbelievers in the Bible as a revelation from God. Renan is the best of the three in antiquarian research probably. His and Maspero's construction of the traditions of Eden, as having value as truth sufficient to guide to the place of Eden, as they clearly do, commits them to the position that there is a truth-basis in prehistoric and sacred-book lore about Eden. This construction of Eden legends as having a fact and historic basis cannot be reputed as a necessity of some orthodox theory. Their construction that there was enough of fact in the Eden myths to use them in finding the land, justifies the further use of them in finding a beginning of history. The success of that use gives additional boldness to the hope of success in the further use of them. That the plan proposed is the correct method of studying and using ancient sacred books, traditions, and remains, seems so evident to me that but for the fact that most of the world have gone the other way, an apology would be necessary to justify so long a preliminary discussion. My plan of study is still further justified by the fact that it is precisely the plan of philologists in using language as a key to the past history of mankind.

The great misleading power in such studies is the idea that man began on earth as a savage. Under the influence of this idea the dullest savage that can be found in all the lands of earth is presented as the best model of primitive man. He who cannot tell his own age is empowered by the demands of a theory to give a *fac simile* of the oldest ages of human history. This savage fills the full requirement of all that is sought to be known, and it is proposed to use him to silence all research for a historic definition of the beginning of mankind. The plan which I propose is to take the oldest definition of mankind and oldest remains left by them and use them as the best material to search for a beginning of history. I will not deliver over the right to study man's record of his own beginning and all that I can find of prehistoric achievement and record, for all that can be picked out of a savage who knows less of everything than I do myself. He can show me the depths of human degradation. But this topic tempts me to break lines on my plan of study to go into another topic, the beginning of human art in the Bible and out of it. The savage theory is in want of proof that cannot be found by the study of man himself. The true method of access to the beginning of history is the use of the oldest materials in the record of human life. If we are to know mankind it is needful to study mankind free from vassalage to any theory projected concerning him before that study. If man must be defined before he is studied

by means of animal life below him, and his facts must be mended, cut shorter, or stretched longer to suit a definition of him foreign to him, our study can do but little else than show the excess of human folly. By this method of study the lowest grade of mankind found to-day has been substituted as a model for the first man. The savage who cannot tell his own age or make a record of his own doings for a single hour, is made to tell of the beginning age of mankind and sketch a hundred thousand years, more or less, of human history. We have a record of human history a few thousand years old and other older undated material, the product of human activity, which I propose to use instead of the savage who cannot tell his own age. A theory puts such a savage prominent as he ought not to be, and gives bad names to a multitude of facts that they may be made valueless in opposition to the theory. Believing that there is a justification of a search in the oldest things of human history for help to know its beginning, instead of dividing the honor of making a statement of that beginning between beasts and most beastly men, I shall take the liberty to break away from savage contemporaries to look into the records of antiquity for help.

I propose now to place the memorials of the first great salient event in the beginnings of human history out of the Bible by the side of that within it. If Aryan, Turanian, and Semitic lore sustains the record of Genesis in its statements of the beginning of history, my point will be sustained by all of the testimony in the case.

The following passage is from "Chaldean Account of Genesis," page 90: "One striking and important specimen of early type in the British Museum collection has two figures sitting one on each side of a tree holding out their hands to the fruit, while at the back of one is stretched a serpent. We know well that in these early sculptures none of these figures were chance devices, but all represented events or supposed events and figures in their legends. Thus it is evident that a form of the story of the fall, similar to that of Genesis, was known in early times at Babylonia." On page 91 is an engraving of the gem with the two human figures,

the tree, fruit, and serpent. Babylonian cuniform writing is a Turanian language. This is shown by the fact that the language that afforded the most help in understanding cuniform writing was an Abyssinian language. The Chaldean account did not hold to the idea that the tempter was only an earthly reptile. On page 91 the author continues: "The dragon which in the Chaldean account of creation leads man to sin is the creature of Tiamat, the living principle of the sea and of chaos, and he is the embodiment of chaos or disorder, which was opposed to the deities at the creation of the world. It is clear that the dragon is included in the curse for the fall." In this passage we have Babylonian concurrence as to the serpent and who he was and of the events at the forbidden tree. The Babylonian tablets define the curse for disobedience rather more from the experience of mankind of evil, and is fuller than it is in Genesis. The Chaldean Genesis has a parallel extending over many pages, showing the concurrence of Genesis and the Babylonian tablets as to man's innocence at first and his communion with God. (See Chaldean Account of Genesis, page 80, etc.)

Bishop Colenso, in Pentateuch Examined, vol. IV., reports the Persian story to the effect that the first couple were in purity and innocence, with a promise of perpetual happiness from their Creator if they so continued. "But an evil demon came in the form of a serpent, sent by Ahriman the prince of devils, that gave them fruit of a wonderful tree which imparted immortality. Evil inclinations then entered their hearts and all their moral excellence was destroyed."* Dr. Priestly reports of Persian sacred literature: "The evil being (Ahriman), they (the Persians) further say, got upon the earth in the form of a serpent, and seduced the first human pair from their allegiance to God."† Dr. Kalish, quoted by Bishop Colenso, says, "The paradise is no exclusive feature of the early history of the Hebrews. Most of ancient nations have similar narratives about a happy abode, which care does not approach and which reëchoes with the sounds of purest bliss."

*Quoted in Bible Myths, page 8. †Quoted in Bible Myths, page 8.

The author of Bible Myths says, page 10, "The idea that the fall of the human race is connected with agriculture is found to be also often represented in the legends of the East African negroes, especially in the Calabar legend of the creation, which presents many interesting points of comparison with the biblical story of the fall. The first human pair are called by a bell at meal-time to Abasi (the Calabar god) in heaven, and in place of the forbidden tree of Genesis are put *agriculture* and propagation, which Abasi strictly denies the first pair." The same author says on page 11, "The Persians supposed that a region of bliss and delight called Heden, more beautiful than all the rest of the world, *traversed by a mighty river*, was the original abode of the first men before they were tempted by the evil spirit in the form of a *serpent* to partake of the fruit of the forbidden tree, hom."

A Chinese author, quoted in Bible Myths, page 14, says, "A delicious garden, refreshed with zephyrs and planted with odoriferous trees, was situated in the middle of a mountain, which was the avenue of heaven. The waters that moistened it flowed from a source called the *Fountain of Immortality*. He who drinks of it never dies. Thence flowed four rivers, a golden river betwixt the South and East, a red river between the North and East, the river of the Lamb between the North and West."

In the Chinese sacred volume, Chi King, it is said, "All was subject to man at first, *but a woman threw* us into slavery. The wise husband raised up a bulwark of walls, *but the woman by an ambitious desire of knowledge demolished them.* Our misery did not come from heaven, *but from a woman; she lost the human race.*"

It is easy to recognize in these passages the facts recorded in Genesis, as transmitted through Chinese authorship.

In Bible Myths, page 15, the author makes the following quotation from Legends of the Patriarchs, page 31, concerning the beginning of history from Madagascar: "The first man was created of the dust of the earth and was placed in a *garden*, where he was subject to none of the ills which now affect mortality. He was also free from bodily appetites, and though surrounded by delicious *fruit* and limpid *streams*, yet

felt no desire to taste the fruit or quaff the water. The Creator had, moreover, *strictly forbidden him either to eat or to drink.* The great enemy, however, came to him and painted to him in glowing colors the sweetness of the apple," etc.

The following comes from Polynesian Researches: "After Taarao had formed the world he created man out of area, red earth, which was his food until bread was made. Taarao one day called for the man by name. When he came he caused him to fall asleep, and while he slept he took out one of his *ivi* (bones) and with it made a woman whom he gave to the man as his wife, and they became the progenitors of mankind. The woman's name is Ivi, which signifies a bone."

In the annals of Mexico the first woman is present always in association with a serpent. (See Baring-Gould's Legends of the Patriarchs, p. 41.)

The following is from Higgin's Anacalypsis, vol I., p. 403: "A striking incident is recorded by the very intelligent traveler (Wilson) regarding a representation of the fall of our first parents sculptured in the magnificent temple of Ipsambul in Nubia. He says that a very exact representation of Adam and Eve in the Garden of Eden is to be seen in that cave, and that the serpent climbing round the tree is especially delineated, and the whole subject of the tempting of our first parents most accurately exhibited."

Nearly the same thing is brought from South India in the drawing of a sculpture by Col. Coombs. The drawing is of a sculptural column in a cave temple in the south of India which "represents the first pair at the foot of the ambrosial tree and a *serpent* entwined among the heavy-laden boughs presenting to them some of the fruit from his mouth." (Quoted in Bible Myths, p. 16.)

I now desist from the presentation of passages showing the beginning of human history from all types of population. A volume of several hundred pages might be made by continuing the presentation of additional testimony. The passages given above are from Mexico, Polynesia, Madagascar, Africa, India, Persia, and China, and from the ruins of Babylon. The material from Grecian authors is so well known that I have not used them. The garden of Hesperides, Hercules, and the re-

ligious rites in which worshipers bearing serpents shout the name of Eva, and many other things may be easily sought and found. The testimony is from a large number of lands, from Aryan, Turanian, and Semitic authors and peoples. I fail to see how any candid man not terribly bent by the demands of opinions formed elsewhere can see any thing else but the strongest possible confirmation of the record of the Bible concerning the beginning of history. It is a fact that not one single race of people giving a statement of the beginning of history has failed in affirming some part of the record in Genesis. Can any man believe this concurrence of testimony was built out of no facts?

Most of the passages given above are quoted from Bible Myths. They are accurate quotations. Many of them with many more I have been placing by reference in *Index Rerum* from my boyhood solely to use them as proof that the Bible was true, yet the unnamed author of Bible Myths gives them as proof that the Bible is not true. His facts are as follows: All people with a record concerning the beginning of human history tell wholly or in part the same story which we have in the Bible. They have sculptured it, engraved it, written it, and told it. It is traced back as older than all history from all sources. They tell it from Armenia, from Nubia, Calabar, and the Bushman's land in Africa. It comes from Polynesia and Indies, West and East, from all over Asia and Europe, dug out of ruins of the past, brought out of retreats in caverns, and is in good, clear language on the oldest of written pages or tablets. The author of Bible Myths labors to show that the whole world concurs in agreement to Bible record, and he has the facts to support him. He quotes accurately and carefully, and has made a book that is a library in your land of antiquity, all concurring in the things of the Bible record.

Such his facts. Now then his logic. Since these things are so, namely, that every body who could tell any thing about the truth of the record shows that it is true, therefore it is not true but is only a myth. My reasoning upon the same facts is, since all the world tells the same story concerning the beginning of human history which we find in the Bible, therefore that record is true, and I think that any man who would reason so about the practical questions of life as does the author of Bible Myths would find himself any where, even in Arkansas, the Galilee land of America, committed to an insane asylum on account of a lack of mental soundness. But there are sensible, sane men, as no doubt the author of Bible Myths is, who in religious study reverse every element of common sense they ever showed in their lives about other matters. And all of this goes to make up originality and progress of thought. If Renan, Lenormant, and Maspero, Frenchmen, take a part of this same material and prove by it that there was a veritable Eden with its garden, and then track the pathway of travelers and explorers until they find the land with its geography unchanged as to its rivers and surrounding lands, why should the same testimony which proves to Frenchmen that there was an Eden prove to a Boston man that there was no Eden, Adam, God or tempter? Since this same testimony spoke of Eden, and of Adam, Eve, and the tempter, and is proven true concerning the land, common honesty demands that it be accepted as true concerning the other things or that it be proven false. Giving the bad names of myth, legend, and fable does not touch the question. Such thinkers must think again and better. The differences in these records are not more than the differences that come from different observers and different methods of transmission of the record of events occurring in historic periods.

One thing in the passages quoted above must have impressed the student of language. It is that Eden and Eve should hold their form in Aryan, Turanian, and Semitic languages. The same is true of Adam, though the passages quoted above do not show that as others do. A scholar in the science of languages would teach that these are words older than the division of language into the three great groups in which we find them, and that Adam, Eve, and Eden were the property of all races before division of language. So linguists teach, and this method with them is a fundamental one by which many of the most startling results of their science have been reached.

Must the whole science of language be repudiated because its methods of work confirm the truth of the Bible sketch of

Eden, Adam, and Eve? There is a sad tendency to depreciate all that tends to demand appreciation of the Bible, but this tendency must yield to more considerate thought. A science of religion is now being developed upon the same plan that science of language has grown up. The methods of the two sciences are and will be the same when applied to historic research. No gift of prophecy is needed to see that the inevitable result of that method will be the confirmation of the historic accuracy of the Bible concerning early eras of earth.

In the selection of the passages used in these pages it will be seen that a large number of them are from Turanian races; several of them from African races. My motive for the use of these passages instead of others is their bearing on the question of the unity of the race. If African tribes give the same beginning of human history as their beginning which we find elsewhere for other races of people, they contradict the idea of an older and separate beginning. I do not propose a formal consideration of this question, but will consider it incidentally in the progress of other matters. There are many more proofs that in linguistic as well as traditional lore and religious opinion, they are united to other races of people by a tie back in the ages past. That the Bible record of the beginning of human history is exact history, is supported by the unanimous testimony of all nations from which expressions have been found concerning the beginning of history, is an evident fact. However we may cavil over the value of this testimony it is certainly all one way. It is the testimony which a people have woven with their religious life, and has therefore been seriously given and preserved by them. The whole of prehistoric art and literature of national and religious organization is built upon the material of which this testimony forms a part. The older these records are the more fully do they show that they enter into the very life of the people, and the more fully do they coincide with the Bible sketch of early history, and cannot therefore be detached from the study of antiquity.

S. H. Buchanan.

Art. X.—WHERE REFORM IS NEEDED.

Has the jury system outlived its usefulness? This is a question that is seriously asked all over the country, and it is generally answered in the affirmative. In considering this question one fact is worth a volume of theory in enabling us to arrive at a correct estimate of the issue involved. There are very cogent reasons why intelligent, thinking people should arrive at the conclusion that the trial by jury is little better than a farce in many cases. Verdicts are rendered in various parts of the country every few days which shock the moral sense of this class of people and greatly impair, if not utterly destroy their confidence in that system which was once regarded as the inestimable right of every citizen. The distrust of juries has grown until the system has so fallen into disrepute that we find a very large number of the most intelligent men in every community ready to give it up and trust to judges to uphold justice and enforce the laws. Take, for illustration, the capital city of Tennessee. In the latter part of March of this year a correspondent of the Nashville *American* asked whether a man charged with murder, who had money or influential friends or both, had been found guilty by a jury of the Criminal Court at Nashville within the last fifteen years, no matter how strong the proof against him may have been. To this question there is but one answer: No such conviction has taken place, notwithstanding several parties have been tried who were held by the public generally, both before and after the trial, as murderers. Nashville has acquired an unenviable notoriety in this respect. "Nashville is fast becoming famous," says the Gallatin *Examiner*, "for its murders and attempts to murder, and just as famous for not punishing the murderers." "Our neighboring city of Nashville," says the Clarksville *Tobacco Leaf*, "seems to be afflicted with a perfect epidemic of crime, which exhibits itself in deadly assaults. . . . . What is the remedy?" A case brought to the Criminal Court at Nashville by change of venue from Robertson county resulting in an acquittal of

the accused, appears to have aroused the indignation of a very large portion of the people of that county, and on the 2nd of April a meeting was held at Springfield to give expression to the sentiments of an outraged people. "This was the largest mass meeting ever held in our county," says the Springfield *Record*, "and was made up, not of an ignoble few, but of the bone and sinew of Robertson county." These citizens declare in the resolutions they adopted that the acquittal of the parties tried was an "unprecedented and reckless usurpation of the laws of our country;" "therefore be it known to the world," they continue, "that we, as a law-abiding people, do feel inexpressible wrath and indignation at the liberation of these atrocious murderers against the law and facts in the case," and the trial is declared to be a "judicial farce." This is a strong indictment of the jury, and the Nashville *American* certainly so regards the proceedings, for in its issue of April 7 it says, "From all that has appeared in the public prints and from the fact that a Judge, patiently hearing the case upon the proof, decided that the case was not bailable, we do not hesitate to sustain the people of Robertson county in this extraordinary proceeding. People in this country always acquiesce in an acquittal, and without complaint, where there is even the shadow of a doubt. Where the facts are not clear or the guilt manifest the public mind makes no complaint about an acquittal. But the public, it seems to us, delicate as the question is, cannot afford to pass unnoticed an acquittal by a jury for homicide which with one voice was pronounced murder, and which after a long public trial still remains so fixed in the public mind. Indeed, since the trial, which was witnessed by hundreds of people, the public mind is only the more firmly fixed, especially when the public has had in the same court repeated cases of acquittal which could not be accounted for. . . . . Repeated acquittals of parties in the face and in defiance of a convicted public are calculated to irritate a sensitive and just people, and finally an acquittal by a jury in a case which was pronounced 'lying in wait' and not bailable, and when the facts showed the greatest premeditation and deliberation and without a shade of self-defense to rely on, is a matter in

which the public is deeply interested. The public cannot afford to have the criminal laws so executed as to compel sufferers by violence to take vengeance into their own hands." True, the public cannot afford to have such an execution of the criminal laws as will encourage sufferers by violence to become both jury and executioner, and yet this will be the result, as sure as the night follows the day, if public sentiment continues to be outraged by the verdicts of juries. An incident illustrating this fact occurred in a Western State about the time of the acquittal in Nashville. A Peoria (Ill.) dispatch of March 24 says, "Three weeks ago Enoch and Edward Noble, father and son respectively, were tried for the murder of Jonathan Wolgamat, near Glasford, this county, in September. The trial resulted in the acquittal of the accused. Much surprise and indignation were felt at the verdict, and an indignation meeting was held at Glasford, at which resolutions denouncing the jury were passed, and the defendants were hanged in effigy. Threats were freely made that if the Nobles returned to Glasford they would be lynched. The Nobles, after their release, rented a farm in Tazewell county. Yesterday Edward Noble, accompanied by a younger brother, returned to their former home after some cattle, which they gathered up and started for Tazewell county. After they had proceeded about five miles along the public highway a shot was fired from ambush, and Edward Noble fell from his horse dead."

A murder trial at Uniontown, Pa., which resulted in the acquittal of the murderer about the time of the Nashville affair, has excited a great deal of interest and comment throughout the country, from the high position held by the parties in Pennsylvania, the murderer being a member-elect to the Legislature of that State and the murdered man the State Treasurer, and the case is not without its moral. "The crime of the murderer is peculiarly black. Failing to keep a promise of marriage, he sought to excuse himself by accusing the young lady to whom he had been affianced of gross immoralities. As if to strengthen his case, he accused himself of a guilty knowledge of the sins which he laid to the charge of the young lady. And to deepen the

darkness of his offense against honor and decency, he quoted the names of other men by whom his various allegations could be proved. Then, with a callousness to every sentiment of manliness that is simply abnormal, he wrote to the father of the young lady several letters accusing her, and accusing and excusing himself, in terms unfit for publication. Then, when the matter had assumed the proportions of a public scandal, he met the heart-broken father and killed him almost 'upon sight.' His miserable life was afterward saved by a trick which was simply a travesty of the trial by jury. It should be said here that the shameful charges which he made against the fame of the young woman whom he had orphaned rested solely upon his unsupported word. It is more than likely that the murderer was also a liar. Each one of the men whom he cited as witnesses to fortify his allegations has made solemn affidavit that these are all baseless." It was a clear case of deliberate, premeditated murder, yet he was acquitted to the astonishment and indignation of his neighbors and of the whole State. The intimation that the jury was packed and tampered with was freely made, and as careful and considerate a newspaper as the New York *Evening Post* declares that "this is, indeed, the only theory on which the verdict of acquittal can be accounted for." The murderer had been elected a member of the Pennsylvania Legislature from Fayette county, in which the murder was afterwards committed, but he never attempted to take his seat, because it was evident he would not be permitted to do so. About the last of March he resigned his seat in the Legislature, thus cutting short the labors of a committee appointed to consider what should be done in his case. The people of Uniontown were indignant that their town should suddenly acquire an unenviable reputation as the dwelling place of a murderer and defamer of a young woman, and threats against his life were said to be heard on all sides, and he had been frequently warned of his danger in remaining in the town, but no attempt was made to carry out these threats. On the 13th of June the son of the murdered man, a youth under twenty years of age, shot and killed the slayer of his father, and offers of money to aid in defending the young

man immediately came from many people in many cities of the country, showing that the verdict of the public is, "Served him right," since the court and jury failed to do what the law and the facts clearly demanded. There is unmistakably a sentiment growing broad and deep all over the country justifying men in redressing their grievances, even to the taking of life, where the courts, upon proper application, have failed to do so. Where will this thing end if reform does not come speedily?

Two murder trials which attracted a great deal of attention throughout the country, resulted early in May in the acquittal of the guilty parties. "In neither case," says the New York *Times*, "was there any reasonable doubt of the guilt of the accused, and therefore the acquittal in each case must have been determined by something else than a regard for law and a desire to vindicate the safeguards of human life which society finds it necessary to set up. The cases were widely different, and yet each was typical in its way. A man in Kentucky held a high position in society and politics. He was endowed with more than average mental capacity, was well educated, and his friends credited him with noble traits of character, but he seems to have been unfortunate in his domestic relations. At all events he had reason to believe, and did believe, that his wife's honor had been violated, and he took the law into his own hands and shot down the man who had wronged him. This is the whole story. No doubt the conduct of the murdered man was base in the extreme, and it is a just inference that his character was bad.* But his character had nothing to do with the case in the eye of the law. The baseness of his conduct was no justification for the act of murder. It may be conceded that there was no adequate remedy for the wrong which he had committed, no sufficient penalty for his deed provided by

*Since the trial, the wife of the murdered man has published a statement and some letters for the purpose of relieving her husband "of the stigma now resting upon his name," including a note from him to his sleayer, found on the former after he was killed, in which he pronounces the charge against him "a falsehood." The widowed woman charges that "the partiality of the court organized for the purpose of acquitting" the murderer of her husband prevented the use of these letters at the trial.

human law, but there is no wrong which one man can do that will justify another man in slaying him. All the technical pleas of self-defense, emotional insanity, and justifiable homicide were rubbish. It was a clear case in which the verdict was, in effect, simply, 'It served him right.' It did not serve the law right, and there is but one clear line of safety for human life. No individual has the right in a civilized community to constitute himself the judge and executioner of his fellow-men, and every assumption of such a prerogative is deserving of the severest punishment. And yet the murderer is a more popular man in Kentucky to-day than ever before, though the blood of his fellow-man is upon his hands. His wife's honor and reputation are not vindicated; his wrong is not remedied, but he has simply punished one crime with another, which is neither divine or human justice. Jerry Dunn was not a man for whom high character can be claimed. He was a bruiser and a rough, an associate of gamblers and thieves. He had a quarrel with another of his own class, very likely a worse specimen than himself, and yet a former associate and friend. Their quarrel was one in which no decent man could have any sympathy with either party. It was generally recognized among their own class that there could be but one conclusion to their feud. They went about armed, and each threatened to kill the other. With the cowardice of their kind, each was in mortal fear of the other. According to any civilized view of the case it was their business to keep clear of each other and not outrage the community with their criminal purposes, and if they would not voluntarily do so they should have been compelled to do so. But if they persisted and one succeeded in slaughtering the other, the community should have made short work with the survivor, as a lesson to other criminals and in the interest of the general security. As it happened, Dunn 'got the drop' on his antagonist. If he did not deliberately seek him out for the purpose he was quick to use the opportunity of an accidental encounter. All the evidence showed that he discovered Elliott in the restaurant first and fired upon him before the latter could draw in his own defense. He shot him down in cold blood, and yet a Chicago jury acquitted him on the

theory, presumably, that he was acting in self-defense. The only basis for that theory was the fact that Elliott had threatened to take his life and he feared that this would happen on the first encounter and when he might be taken at a disadvantage. He had his enemy at a disadvantage then, and he made use of his opportunity, lest at some future time he might be caught unawares. The act was cowardly and brutal, and the law recognizes no such principle of self-defense. The verdict is a disgrace to the community in which it was rendered and a direct encouragement to murder among the ruffians with whom it is cursed. Chicago has placed itself even lower than the Kentucky village of Harrodsburg in its encouragement of bloodshed."

The jury that acquitted the Kentuckian may attempt to justify their verdict upon the ground that he acted in self-defense, since it was proved on the trial that his victim had a pistol, and that he attempted to draw it at the time the slayer shot him. But does not the history of the case show that he was the more probable one to have prepared to act in self-defense? There are so many technicalities which enable sympathetic juries to turn murderers loose upon the community "to ply their vocation," that it is becoming a very grave question whether the law itself is not radically defective. A loose law loosely administered may be responsible for much of the evil of which the better part of the community complains. Let us take counsel of a lawyer touching the matter. "There are two features of our criminal laws in relation to homicide," says the Nashville *American*, "that conspire to encourage the taking of human life. These are the facilities for securing a verdict of acquittal on the ground of insanity and on the ground of self-defense. Of course it would be inhuman and cruel to hang a lunatic, but a lunatic who endangers the lives of other people should be confined within an asylum for lunatics, and a *lunatico inquirendo* ought not to be necessary, where an acquittal of murder is secured upon the testimony of medical experts. It would seem, also, that it would not be right to hang a man who, in the defense of his own life, should be compelled to take the life of his assailant; but there should be closer scrutiny into the evidence on this point,

and if the slayer should be imprisoned for having on his person the deadly weapon with which the other man's life was taken, perhaps there would be less of the practice of arms-bearing. . . . How far the plea of self-defense should influence a verdict rests with the legal interpretation of the established law, but the question is becoming serious, whether a reformation of the statutes made and provided in such cases is not needed, to check the tendency of passionate men to take the law into their own hands. That a slayer should be permitted to go scot free after killing a human being upon any plea save that of undoubted insanity, does not seem altogether good for society. A man with murder in his heart, desiring to take the life of another, might succeed in so provoking and taunting an adversary of passionate nature as to 'get the law on him,' as it is vulgarly styled, and, having witnesses, take the life of another with impunity. If the laws in this respect were a little more rigid; if the construction and interpretation of the law regarding self-defense were required to be more specific, and imprisonment, if not capital punishment, should follow in all cases where the killing was not absolutely and beyond all peradventure necessary to defend life, then there might be fewer homicides. One thing is certain, the laws with regard to the bearing of concealed deadly weapons are not as severe as they should be. We may not in these remarks have offered the right solution of the trouble, but we will not be gainsaid in the declaration that killings are much too frequent on any plea, and the belief is pretty general that a great many acquittals are secured on the pleas of insanity and self-defense when the facts, as known, have not justified the verdict reached."

And now we have another illustration—this time from Kentucky, where unfortunately mob law is too frequently resorted to—of the extent to which communities will take the law into their own hands to protect themselves against lawless parties where the courts have failed to do it. A band of desperadoes, under the lead of John Barnett, have made themselves a terror to the peaceable citizens of Menifee county, Kentucky, for several years. On the night of May 12, these desperadoes murdered Vaughn Helton "in the midst of his family, even

while his wife was holding one of the masked murderer in her frantic and reckless attempt to protect him." Barnett and ten of his henchmen were arrested and lodged in jail at Mt. Sterling, awaiting the action of the grand jury on the charge of murder. An attempt was made to rescue these men on the night of May 24, with the intention of hanging them. The mob was led by A. J. Ringo, sheriff of Menifee county, and in the assault upon the jail he and another man of the party were badly wounded. Ringo defended his participation in the affair by saying the gang had for years been a terror to the county, had been acquitted by the courts, and after advising with the best men of the county, they decided to hang Barnett and others. "I have acted in this matter," said Ringo, "on the advice of the best men in Menifee county. I knew if they got out they would kill me." A dispatch from Mt. Sterling says, "The general sentiment of the public here is that it was very unfortunate that the mob did not succeed in hanging the Barnett gang, as they are considered desperadoes of the most dangerous type." The law had failed to punish these desperadoes who had made themselves a terror to the county; juries could not be had to convict them, notwithstanding their character for lawlessness was so bad, and in their desperation good citizens of the county determined to take the law in their own hands and execute it upon Barnett and his gang, and the sheriff, "on the advice of the best men in Menifee county," led the mob which attempted to wrest them from the custody of the jailer; became himself a law-breaker in the effort to punish by "Judge Lynch's code" a band of law-breakers. This is the outgrowth of the failure of juries and courts to enforce the laws for the protection of communities by the punishment of evil-doers. This is not a characteristic of Kentucky alone, but is found to crop out in every State in the Union; and the spirit will continue to grow until there is a general reform in the administration of the criminal laws; until there is a certainty that the men guilty of crime will be punished. As it is now the law either fails to provide adequate punishment for crimes of every description, or courts and juries fail to inflict the punishment. This fact was judicially recognized here

in Nashville a few months ago, when a man was brought before the Recorder upon a charge of an aggravated assault upon a woman upon one of the most frequented streets of the city in broad daylight. Recorder Duling said to the prisoner, "Whally (the husband of the woman) only made one mistake. He ought to have taken a double-barrel shot-gun and blowed the top of your head off."* We have certainly drifted upon "the dangerous edge of things" when an officer of the law thus publicly recognizes the inadequacy of the law or disinclination of juries to punish any class of criminals, and that the "shot-gun law" furnishes the only punishment for certain crimes. When an officer of the law thus expresses himself from the bench, it is time for the good men of the community to call a halt and consider the duty they owe to themselves, to their families, and to the State. The laws must be made to punish with certainty and proper severity every crime, or we will drift rapidly into the anarchy which afflicted many of the frontier settlements of the West in the early history of the country, and of which we still have an occasional episode, where whim and caprice were the arbiters that dispensed the justice of those semi-barbarous communities, and the pistol and the rope were "the be all and the end all" of law. It is said that "law is an iron rule; it knows no equity, no forgiveness, no mercy." This is a characteristic of the law of both the civilized and the savage man, and peculiarly so of the latter. In our day the law is not so much an iron rule as it once was. Legislatures have so modified it, and courts and juries administer it in so lax a manner, that it is now so flexible that conviction of the guilty has become the exception rather than the rule. To make it effective, an "iron rule," if you please, its administration must be entrusted to men, whether upon the bench or in the jury-box, endowed with a strong sense of right and a will that cannot be swerved from the path where duty points the way.

For the short-comings of juries and the failure of the system to accomplish what is rightfully expected of it by the public, the law is responsible to a large extent, while the lawyers themselves cannot be held blameless in the matter.

* Nashville *American*, March 24, 1883.

It is required that the twelve men composing the jury shall agree upon a verdict, or there can be no conviction or acquittal in a criminal case and no judgment in a civil suit. Many lawyers defending persons guilty of crime beyond a peradventure labor to get a hung jury, and thus often justice is defeated. "The present English jury has at least one conspicuous defect," says a late writer on law, "in the requirement of unanimity; yet so far as that is concerned, in practice it produces hardly any appreciable evil;" yet he confesses that "all that Bentham and others have urged against it—the application of a kind of torture to force conviction on the minds of jurors, the indifference to veracity which the concurrence of unconvinced minds must produce in the public mind, the probability that jurors will disagree and trials will be rendered abortive, and the absence of any reasonable security in the unanimous verdict that would not exist in the verdict of a majority—all this is undeniably true."* The requirement of unanimity gives one obstinate man a wonderful power to acquit or convict a fellow-man as his whim or inclination may lead—for such men are controlled more by caprice than conviction—or render a trial abortive. President Lincoln once gave a notable instance occurring in his practice of what obstinacy may accomplish in a jury trial. Speaking to a brother lawyer of their dependence upon one juror for a favorable verdict in a case they had in court, he said, "If he is like a juryman I had in a divorce case I had in Tazewell county we are all right. I was employed for the complainant, a woman of intelligence and good appearance. The defendant was an idle, shiftless, good-for-nothing fellow, with a bad temper and an abusive tongue. The proof of abusive language and general ill-treatment and failure to provide for the family was ample, but that of personal violence pretty weak. I made the best argument I could, but, as I feared, the jury were not entirely satisfied the evidence of cruelty would justify a verdict for the plaintiff, though their sympathies were strongly in her favor, and they proceeded to draw up and sign a verdict of not guilty. One juryman, however, had taken no part in the discussion, and when asked to sign

* In France the jury in a criminal case find their verdict by a majority.

the verdict emphatically refused, and taking off his overcoat, rolled it up and laid it on a bench, saying, 'I am going to take a sleep, and when you get ready to sign a verdict for that woman you can wake me up, for I'll stay here till I rot before I give a verdict against her.' The other jurors failing to move him, finally agreed to a verdict for my client." This anecdote shows that the verdict was against the law and the facts, yet one obstinate man secured it against eleven who were convinced the other way. A suit decided by this sort of unanimity is simply a travesty of justice. A case goes by appeal to the Supreme Court, and there a majority of the Judges confirm or reverse the decision of the court below. Why should not a majority of the jury be as competent in a legal sense to decide a case brought before them? A unanimous verdict is very desirable, but a man should be neither convicted nor acquitted by the concurrence of unconvinced minds. As the law now stands it is difficult to get an intelligent, thinking jury in a murder trial, because few men who read the particulars of a murder, or hear of the same, fail to express an opinion as to the guilt or innocence of the party charged with taking the life of a fellow-man, and this renders them incompetent to sit upon a jury to try the murderer, notwithstanding they would arrive at a correct decision after hearing the testimony and the law. Why are they less competent to do this than the Judge is to impartially expound the law as applicable to the case? The Judge is as likely to form an opinion from reading or hearing the particulars of a murder as to the guilt or innocence of the accused as a private citizen who may be summoned to take a place in the jury-box to try the prisoner, and yet if he should so form an opinion that fact does not render him incapable of presiding impartially at the trial. Honest, intelligent men, capable of analyzing testimony and getting what truth there is in it, are wanted on juries, and such men will decide cases according to the law and the testimony, whatever opinion they may have formed from hearsay or reports. This relic of a primitive age should be stricken from the jury system, for we have surely outgrown the estimate in which intelligence was held when veritable know-nothings were to decide

cases involving life or death. Lawyers are given to this day to selecting men of this class and rejecting those of intelligence and sound judgment in murder trials especially, because the more ignorant a man is the more superstitious he is likely to be and the more easily influenced by the arts which smart criminal lawyers know so well how to practice. The points here made were strikingly illustrated in the trial at Uniontown, Pa., of the murderer of the State Treasurer. It has been ascertained that at least two of the men on the jury that acquitted the murderer could not write their own names, while a third could not write an intelligible sentence. In printing *verbatim* a statement from this third man touching the verdict, the Uniontown *Standard* fully exonerates him "from any responsibility for the verdict or for any other act of his life." The murderer's lawyers did not object to these ignoramuses, because they knew their men. It is through the selection of such men that justice is so often defeated and red-handed murderers are turned loose upon the community to take life again upon the flimsiest pretexts. With such men, and with even men of more intelligence, certain lawyers can exert an influence that is sure to tell in the making up of a verdict. An incident in the career of Felix Grundy, one of the greatest criminal lawyers Tennessee has produced, will illustrate this point. In March, 1825, Palemon H. Winchester, a young lawyer of promise, the son of Gen. Winchester of Tennessee, was tried at Edwardsville, Ill., for the murder of Daniel H. Smith, and he was defended by Felix Grundy. "The master mind of Grundy," says a correspondent of the St. Louis *Republican*, "was manifested at every movement throughout the trial. In selecting the jury the first question propounded by Grundy in every instance was to ask the juror, who had been sworn to answer questions, what State he was from; where he had been born and raised; and if the juror answered that he was from Vermont, Massachusetts, or from any other State than Tennessee, the counsel would tell him to stand aside and reject him. One juror who had been sworn to answer questions, in reply to the usual inquiry whether he had formed and expressed an opinion in regard to the case, said that he had. Grundy asked

the juror where he was from, and he answered, 'Tennessee.' 'We'll take him,' said the able counsel, and he immediately took his seat as a juror to try the case. In this manner the counsel for the defense succeeded in getting a jury of original Tennesseeans." And through this jury of "original Tennesseeans" Grundy secured the acquittal of his client. The legal career of President Lincoln also furnishes an incident "to point a moral." In an address at Chicago, March 20, 1883, Judge Grant Goodrich stated that Mr. Lincoln and himself were employed in a patent case in a Chicago court in which the former took great interest. "The Judge had charged the jury pretty strongly against us, we thought," says Judge Goodrich, "and Mr. Lincoln expressed his fears as to the result. But there was one man on the jury whom I knew to be a great admirer of Mr. Lincoln, and of a mental structure and temperament that whatever position he took he would never recede from it. I made this known to Mr. Lincoln, and expressed great confidence there would be no verdict against us at any rate. The jury remained out some time. Mr. Lincoln went out to take a walk, and passing by the room where they were deliberating he saw the juryman of whom I had spoken at the window, who held up one finger. He came into the office quite excited and stated the fact, expressing his fear that this juryman was standing out against the other eleven. I assured him if such was the case I did not believe he would yield. His anxiety was soon happily relieved by the return of the jury with a verdict in our favor." Here was a case where the admiration of a juror for one of the lawyers and his stubbornness when he took a position were relied upon to secure a verdict, and did secure it against the charge of the Judge. Every man familiar with court proceedings can call to mind a number of instances in which one or more jurymen were relied upon in certain trials to secure a verdict for a lawyer employed on one side or the other of a case. It is palpable that this manner of securing verdicts has contributed largely to bring the trial by jury into disrepute.

Facts are wonderful factors in determining the utility of a system. Judged by this standard, by the facts of the cases

cited in preceding pages—and they might with little trouble be multiplied almost indefinitely—the trial by jury is not now what honest, justice-loving people want; is not what it was in its inception, when it was the innocent man's protection and the criminal's terror. Why it has degenerated, why in cases of murder especially it has become little better than a judicial farce, is to be found in the manner in which jurors are generally selected, as these cases amply demonstrate. "With us the notion of a prisoner being presumed to be innocent merely means that he is entitled to the benefit of any reasonable doubt," says a writer in *Blackwood's Magazine*, "and the trial practically is to see if such doubt really exists. He is at least three-fourths on the way to conviction before he pleads. Take, for instance, a man on trial for murder. A coroner's jury have investigated and found him guilty. A magistrate has investigated and decided to commit. A grand jury on their oaths have found a true bill. The presumption of innocence, in the face of these three decisions, in which at least twenty-five men, probably more, have concurred, is only another way of saying that the proof mast be beyond a reasonable doubt." Judged by this test, what other conclusion could the people arrive at in the cases referred to in Tennessee, Kentucky, Illinois, and Pennsylvania, than seems to be that of a majority of the commuities immediately interested, that the jury in each case, for some reason, failed in its duty? Men who are very ignorant, men who are opinionated, men who let prejudice override judgment, men who look to lawyers for a cue as to the verdicts they shall render, are unfit to sit in the jury-box, and to trust such men with the juror's responsibility is to trust to chance rather than to invoke unswerving justice—the iron rule of law. It is evident the jury system must be reformed or abandoned for something else that promises more certain and speedy justice. Which shall it be?

JNO. MILLER MCKEE.

ART. XI.—JAPAN.

NO SEEDS of the religion of Jesus are known to have been planted in Nihon until the arrival at Kagoshima, in Satsuma, of Francis Xavier, in 1549. The "black ships" of Europe visited Japan as early as 1542, when a lucrative commerce at once sprung up with Portugal. Anjiro, a Japanese refugee, assisted by Mendez Pinto, in 1545, reached Malacca on one of these ships, and there met Xavier, accompanying him to Goa, north of Calcutta, where he embraced Christianity, was baptized, and educated in the Jesuit College. In July, 1549, Xavier, with Cosmo Torrez his principal assistant, Joan Fernandez, a layman, and Brother Paul of the Holy Faith (Anjiro), sailed from Goa, reaching Ximo (Shima, the island, or Kishiu) and landing at Kagoshima, August 12. The first converts were the wife and relatives of Anjiro; and after a year's stay, one hundred believers were numbered. Obliged to leave on account of the irritation of the Daimio (feudal lord) of Satsuma at the conduct of the Portuguese merchants, the missionaries went to Hirado Island, making a hundred converts in a fortnight, and thence crossing over to Yamaguchi, in Nagato Province. Meeting with little success here, they set out to Kioto, the *miako* or capital. Owing to the chronic civil war, amounting almost to anarchy, which afflicted Japan during the middle of the sixteenth century, nothing could be done in Kioto. So returning to Yamaguchi, Xavier presented his gifts and credentials, and, in place of a return in kind, received permission to preach in public, and later, the gift of ground for a church and college. Within two months, five hundred converts were gathered, when Xavier (with his characteristic restlessness) went to Bungo Province, and shortly after left Japan, dying on an island on the coast of China.

In 1553 new missionaries arrived, and Bungo became the centre of Christianity in Japan. In 1566 there were two thousand converts at Yamaguchi, when a feudal revolution having broken out, the church was burned, Torrez fled, and

the church was for eighteen years without a pastor. In 1558 Villela visited Kioto and Sakai, securing two converts among the feudal nobility—the holder of the fief of Omura and one Arima-no-Kami. The violent excesses and ostentatious destruction of temples and idols practiced by the former aroused the hostility of the Buddhist priests, who henceforward became the relentless foe of the new faith.

Portugal sent new reinforcements of Jesuit priests in 1560, but the civil war and the bitter enmity of Mori (then lord of ten provinces) drove them from Kioto and Omura, and finally to Nagasaki. At this stage there were already many thousands of Christians. We may here glance at the condition of Japan and the methods of propagation employed. Politically, it was that period known in Japanese history as the epoch of civil war, when learning and the arts of peace were at a low ebb, and fighting was the chief pastime. The power of the Mikado, or Emperor, was a mere shadow. The family of the Ashikaga Shoguns, or military regents (1335-1573), had so decayed that their rule was nominal; so that the country was parcelled out among the feudal barons, or daimios, all jealous of and fighting with each other. Eager for the advantages of foreign trade, the daimios of Kiushiu especially favored the missionaries, and in several instances compelled their subjects to become Christians by proclamations; the alternative being banishment or confiscation of goods. Religiously, Japan was ripe for a new faith. Shinto, the indigenous cult, had been so overlaid by Buddhism, that it had fallen away into a mere matter of archæology for the scholar, and mythology for the people.

On the other hand, the peasantry, reduced to poverty and misery by centuries of war, found little comfort in the faith of India. The simple tenets of Shaka Muni had swollen to a sensuous system of worship and of commercial prayers and masses. Except the gorgeous magnificence of altars and temples, and the plethora of monasteries and *bonzes*, there was little to show of vitality in Buddhism. Further, the monks were really a clerical militia, capable of equipping and leading to battle whole armies of adherents, both in tonsure and topknot, and were thus an organized and dan-

gerous political power. At such a time, and among such an imaginative people as the Japanese, the Portuguese Jesuits landed. With crucifix and painting, medal and cross, vestment, incense, lights, altars, and abundant gold, they out-dazzled the scenic displays of the Buddhists. With eloquence, fervor, and devotion, with their new doctrines and morality, they won thousands of enthusiastic converts. In Nobunaga, the hater and crushing persecutor of the Buddhists, who had also deposed Ashikaga, and wished to unify all Japan for the Mikado, missionaries found a friend who needed a counterpoise to the *bonzes*. Organtin, under his protection, labored in Kioto from 1568 to 1578. In 1582 the three Christian nobles sent a mission to the Holy See. In company with Valignani, they reached Rome, making a lengthened stay in Europe; but in the year of their return, in 1585, Nobunaga, their friend, was assassinated. Hideyoshi (Faxiba), his successor, though from the first opposed to Christianity, masked his policy, since his prime necessity was to win the friendship of the Southern daimios, among whom were the Christian nobles and gentry, in order to bring them to his side and under his control. Colleges were planted at Ozaka and Sakai; churches were built in many provinces, and the illustrious converts, Kuroda ("Kondera") and Konishi ("Don Austin") professed their faith.

In 1587 Hideyohsi, unmasking his purpose, ordered all the foreign priests to proceed to Hirado and leave the country. The measure not being urged, they left Hirado, and under the protection of the Christian princes, pursued their work in private, Organtine and Rodriguez returned to Kioto, and in 1591 Mortizen, the first Bishop of Japan, arrived. Three thousand Japanese were baptized between 1587 and 1590, and the literary activity in the interest of the propaganda went on. Hitherto the only foreigners in Japan were Portuguese, and the only phase of Christianity Jesuitism. In 1590, in an embassy sent from the governor of the Philippine Islands, were four Franciscan friars, who trespassed on the Jesuits' ground on the plea that they came as *attaches* to the embassy. By the bull of Pope Gregory XIII, dated January 28, 1585, (confirmed by Clement III, in 1600), Japan had been assigned

exclusively to the Jesuits. The Franciscans, violating their promise made to the Japanese ruler, not to preach, began to do that very thing, thereby rousing the wrath of a man who was never trifled with.

Hideyoshi having reduced all Japan to unity, and been made Caumbaku, or regent, had now to face the double problem of finding employment for a host of warriors bred to arms from infancy, and of ridding Japan of a foreign priesthood whom he suspected of political designs. On a frivolous pretext he declared war against Corea, and in 1592 sent an army of one hundred and fifty thousand men, composed largely of converts, led by Christian generals, to invade that country, and the next year arrested six Franciscans and three Jesuits, who were publicly burned to death at Nagasaki. Nevertheless, more Spanish mendicant friars entered Japan, and the Jesuits explained Hideyoshi's act as an excess of zeal in his lieutenants. They also ably seconded the efforts of the Japanese ruler to break up the slave trade then cursing the country. The wretchedness and poverty brought on by the Corean war caused many of the Japanese poor people to sell themselves to the Portuguese slave traders, who also bought Corean captives and sold them in China and the Philippines. Even the Malay and negro servants speculated in human flesh. Hideyoshi died September 19, 1598. The Christian leaders came back from Corea, and in 1600 one hundred Jesuit priests arrived to stimulate the propagation of the faith. The hopes of the Christians now gathered around Hideyori, the son of Hideyoshi, but in the battle of Sikigahara (October, 1600) the Southern army, in which the Christian generals fought against Iyeyasu, was defeated. Iyeyasu became master of the country, and from Yedo issued a decree of expulsion against the foreign priests. In 1602 large numbers of new missionaries of various orders arrived, and, although Organtin, Curoda, and Konishi were dead, the Christians were said to number a million eight hundred thousand. In 1608 Japan was declared a missionary field, open to all missionaries of the Roman Catholic Church by the bull of Pope Paul V. while in 1611, Dutch, Spanish, and Portuguese embassies came to Japan, and in 1613 the English established

a factory at Hirado. To the intrigues of the English and Dutch traders, the Jesuit writers attribute the open hostility manifested by Iyeyasu. In 1614 Christianity was declared a religion dangerous to the State; and this time the decrees were rigidly enforced. The churches were destroyed, and a hundred and thirty-nine Franciscans, Dominicans, and Jesuits, with several hundred Japanese priests and helpers, were arrested, put on board three large Junks at Nagasaki, and sent out of the country. When many of these secretly returned, they were ferreted out and put to death. The Christians, mostly of the peasantry, were thus wholly deprived of teachers and leaders. In 1617 all foreign commerce was confined to Nagasaki; in 1621 Japanese were forbidden to leave the country, and in 1624 the empire was closed to all aliens except Dutch and Chinese. Fire and sword were now used to annihilate Christianity and to paganize the people. Trampling on the crucifix became a sign and proof of apostasy. Thousands of native Christians fled to China, Formosa, and the Philippines, and in 1637, thousands more rose in armed rebellion, and seizing an old castle at Shimabara, in Kiushiu, resisted for two months the assaults of the government troops. Once captured, the thirty-seven thousand Christians were given over to massacre and drowning in the sea. After this, persecution, inquisition, and torture went on so successfully that when the eighteenth century opened there were no known believers in "the Jesus doctrine" in Japan, except some gray-headed prisoners. In 1709 Jean Baptiste Sedotti, an Italian priest, reached Japan by way of Malina, but was at once seized, brought before the inquisition at Yedo, and imprisoned until his death. In 1829 several Christians were seized at Ozaka, and crucified on the suspicion of communicating with foreigners. In spite of the two centuries and a half of vigilant repression and supposed extirpation the roots of the faith still kept their vitality.

When, after long isolation from the rest of the world, Japan was opened to foreign trade and residence in 1859, the three great branches of the Christian Church at once sent their missionaries into the field at Nagasaki, Kanagawa, or Hakodate. The Roman Catholics had the advantage of historic continuity in their labors, for almost as soon as they landed they found in the villages near Nagasaka thousands of believers, descendants of the martyrs of the seventeenth century, still secretly practicing their faith. At interval, however, until 1872, when the government ceased persecution, many of these Christians were siezed, imprisoned, and exiled among the northern provinces. Statistics of Roman Catholicism in Japan are not easily accessible.

"The Holy Orthodox Catholic and Apostolic Church" of Russia has a mission whose imposing buildings are at Tokio, and its founder, the Archimandrite Nicolai, with his assistants, has trained up a large native ministry, whose following numbers several thousands. Protestant missionary operations were also begun in 1859 by the London Missionary Society and four American Churches—Reformed (Dutch), Episcopal, Presbyterian, and Baptist—at Nagasaki and Kanagawa. Owing to the jealous hostility of the government, no disciples, except those "who come by night," were made for ten years. Profession of the outlawed religion was at risk of life and limb. Meanwhile the mastery of the language and the work of healing, teaching, and translation went on. The first Protestant Christian Church was organized at Yokohama, on the Perry treaty-ground in 1872, by the Rev. James Ballagh, of the Reformed Church (Dutch) in America, and the fourth in Tokio, the capital, in 1873, in which year the anti-Christian edicts were removed. The Reformed Churches holding the Presbyterial order formed themselves into an alliance for mutual help; other native bodies of believers were organized on an independent basis. In Great Britain and the United States increasing interest was manifested in this most promising missionary field, and all the important evangelical bodies soon had representatives at one of the open ports, which since 1868 had been Nagasaki, Yokohama, Hiogo, Hokodate, Niigata, besides Tokio. Since 1874, Christians have organized Churches and worshiped unmolested in many places in the interior, and now every large island has flourishing Churches of the Protestant, Roman, and Greek communions.

The methods of propagation used by the brethren of the

Mission Apostolique of Paris are in the main those of Papal Christianity everywhere, and not differing greatly from those of the sixteenth century in Japan. They claim a following of many thousands. The Mission of the Holy Synod of Russia makes liberal use of Protestant versions of the Holy Bible, but is otherwise rigidly faithful to traditional mediævalism. All Christian bodies make use of the press, secular, and religious schools. The literary opposition is in general not very severe, nor of a character to inspire respect for the Japanese intellect. The vigorous native newspapers may be said to be as friendly as hostile. Buddhist priests and rabid patriots are the chief opponents, and the products of the infidel writers and lecturers of Christendom are diligently translated into Japanese. The Bible societies—American, National (Scotland), and British and Foreign—have agents, who, in 1881, disposed (by sale only) of eighteen million printed pages of the Bible (in whole or in parts) at sixteen thousand dollars; one society representing an increase of business, in one year of a hundred per cent. Two tract societies—the American and London Religious—disposed of a hundred and twenty thousand books and tracts, or two and a half million pages. The Japanese Christian Associations and native religious press help in diffusing Christian leaven.

A high moral standard of character is insisted upon by all the Protestant Churches; and in no other respect, except in the constant use of the Holy Scriptures in the vernacular, does the reformed Christianity of to-day differ more from that known during the sixteenth and seventeenth centuries in Japan. The influences of the religion of Jesus are penetrating deeply into the social life of the people, and rooting themselves in heart and intellect alike. Undoubtedly the way is prepared and made smooth for the rapid success of missionary operations by the wondrous assimilation of modern civilization by the Japanese. By a series of political movements, which began during the century preceding the arrival of Commodore Perry, and which culminated in the revolution of 1868 (which destroyed the duarchy of which Yedo with the "tycoon" and Kioto with the Mikado were foci), the nation was prepared to adopt the civilization to which Christendom has given birth and which she has nourished. The government of the Mikado, when restored to supreme authority in Tokio, in 1868, at first persecuted, but later, under pressure of diplomacy at home and of shame in Europe, abandoned coercion in religious matters, suffered Shinto to fall into abeyance, and nominally, at least, granted toleration. Now, in friendly rivalry, the national common school and the missionary educational systems flourish together, male and female in both having equal privileges. There also prevails increasingly among the people of Japan the belief that righteousness exalts a nation, and that pure religion and morals, such as Christianity offers and demands, furnish the surest ground of progress and national longevity. Licentiousness, intemperance, and lying are the moral cancers of the national character, but the ideals of Jesus, once grafted upon the affectionate, filial, loyal, courteous spirit of the Japanese, will heal the scars of sin, and produce one of the noblest types of redeemed humanity.

Not the least tokens of the zeal and consecration which characterize Protestant missionariess in Japan, are the fruits of their laborious scholarship. The various translations, grammar and phrase-book of the Rev. S. R. Brown, D.D., the superb dictionaries of J. C. Hepburn, M.D., the linguistic helps, scholarly and religious works of Imbrie, Amerman, Stout, Knox, Eby, N. Brown, and others, have not only shed lustre upon American scholarship, but have greatly enriched native and foreign Christian literature, especially the former. The medical, literary, and pedagogic work of others have borne fruit in a mighty harvest of good to the nation at large. Like some of the enormous blocks of stones that form the foundation walls of their fortresses, defying war, time, and earthquake-shock, are the works of Christian missionaries in the edifice of Japan's new civilization.

NOTE.—The foregoing article is by Prof. Wm. Elliot Griffis, and is taken from the second volume of the Schaff-Herzog Enclyclopædia, which is noticed in this number of the REVIEW. We give the article as many of our readers are particularly interested in Japan as a missionary field. We regret that we are not able to revise the table of statistics and bring it up to 1883. Much has been done in the last two years in missionary work for

that interesting people, which we would like to give as a part of this article. It is reliable in all other respects. The author was for some time connected with the Imperial University of Tokio, and has given more information to the English reader on Japan and Corea, perhaps, than any other writer. His history of Corea is a most excellent work.

We give the following literature upon the subject of Japan and its surrounding countries, referred to by Prof. Griffis: Charlevoix—Histoire du Japon; Crasset—Histoire de l'Eglise du Japon, De Rebus Indicis et Japonicis; Leon Page—Histoire de la Religion Chretienne au Japon, Paris, 1869; Dixon—Japan, Edinburgh. 1869; Griffis—The Mikado's Empire, New York, 1876, and Corea, the Hermit Nation, New York, 1882; E. Stock—Japan and the Japan Mission of the Church Missionary Society, London, 1880; the papers of Messrs. Satow, McClatchie, Stout, and Wright, in the Transactions of the Asiatic Society of Japan; and the recent works of travel by E. Warren Clark, Julia Carrothers, E. J. Reed, Isabella Bird, J. J. Rein, W. Gray Dixon, De Hubner, and others.—Eds.

TABLE OF STATISTICS FOR 1881.

DENOMINATIONS.	Date of Arrival.	Missionaries	Stations.	Baptized Adult Converts.
American Presbyterian Church	1859	18	11	
Reformed Church in America	1859	10	24	821
American Protestant Episcopal Church	1859	13	2	403
American Baptist Church	1860	8	11	79
American Board C. F. M. (Congregationalist.)	1869	27	38	182
Church Misssionary Society (English)	1869	9	13	669
American Methodist Episcopal Church	1873	20	17	201
Canada Methodist Church	1873	3	4	517
Society for the Propagation of the Gospel (Eng.)	1873	7	9	299
Edinburgh Medical Mission	1874	1	1	208
United Presbyterian Church of Scotland	1874	5	6	90
Cumberland Presbyterian Church	1877	2	3	120
English Baptist Church	1879	1	2	8
Reformed Church of the United States	1879	1	2	18
Protestant Methodist Church	1880	2	3	—
Independent Native Churches		—	3	—
Roman Catholic	1859	30?	—	148
Russo-Greek	1860	10?	—	15,000?
				10,000?

Total of all Protestant Societies and Churches, 3,811.

ART. XII.—LITERARY NOTICES.

LECTURES ON PHILIPPIANS.—We have received from the Lutheran Publication Society, of Philadelphia, an excellent little volume of 345 pages, by M. Rhodes, D.D., of Expository Lectures on Paul's Letter to the Philippians. Dr. Rhodes is the pastor of a church in St. Louis, and has for several winters past given evening lectures in his church for the benefit of his congregation, but especially for the benefit of young men. We called attention, some time ago, in noticing a volume of his lectures called "Life Thoughts for Young Men," to the importance of this character of work in our churches, especially in large cities. No doubt this pastor has found this part of his pastoral work if not the most fruitful, certainly the most pleasant of all his efforts. He says in the preface, "These discourses were written in the ordinary course of a busy ministry, and delivered on successive winter evenings during the past and present year to the people of the author's pastoral charge. They are neither specimens of brilliant exegesis, nor illustrations of extensive research and learning, but only an humble attempt at the simple and practical expositions of the sweetest and most familiar of all the Apostles' writings. This epistle, while containing vital truth, is neither labored nor profound; it is not, as Farrar observes, 'a trumpet-note of defiance to powerful and aggressive opponents, like the Epistle to the Galatians, nor a treatise of theology, like the Epistle to the Romans.' It is a grateful letter of acknowledgment, of wise counsel and affectionate admonition, such as a great-hearted man would address to friends beloved. This simplicity and personality of statement have been maintained in these expositions as far as possible. The design has been to present the truth in such a way as to respond to present need, and to help the people, rather than to challenge the taste of the cultured."

Dr. Rhodes is a pleasant and chaste writer, and we judge from his writings that he is a pleasant and popular speaker. He looks after the practical, rather than the theoretical, in

religion. He seems to carry this idea into all his pastoral work, as well as in the pulpit and lecture-room. This, no doubt, gives him a strong hold upon those with and for whom he labors. In these lectures on Paul's Epistle to the Philippians, he seeks to find and present the beauties which flow and over-flow from every sentence. The deep love and sympathy of this great Christian heart is breathed in every sentiment in this good letter.

The grand old Apostle is in prison at Rome, where he writes this epistle to his beloved brethren, the Church at Philippi. It is unlike any other epistle written by him. It is the only one, of which we have any knowledge, that appears to have arisen out of a personal matter. It is rather a letter of a friend to friends than of an Apostle to his spiritual children. The Church at Philippi sent a contribution to his support while in prison, by the hands of Epaphroditus. Epaphroditus had remained with him for a time as his companion and helper, and fell sick, nigh unto death. After his recovery he returned to Philippi with this letter from Paul. The Apostle's mind seems to have gone back over the past, and all his love for his dear friends and the Church at Philippi is stirred up to over-flowing. All of this wonderful history stood up before him in all its grandeur and mighty results. He saw how God had led him to Troas; and then that memorable first visit to Philippi, the first effort and the starting point in planting the Church in Europe. The divine hand, restraining or inviting, had shaped his course from Central Asia Minor to Troas, and then across to Neapolis and to Philippi, where the banner of Christ was first planted upon European soil. He remembers Lydia, the first convert, and the damsel, the second, and the jailor, the third convert on European soil.

K.

From the Lutheran Publication House we have two other books of the Fatherland Series. The one is "Pride; or a Haughty Spirit Before a Fall," translated from the German of Franz Hoffman, by Miss Emma Louise Parry; the other is "Basil and Adelbert; or Each in His Own Way," translated from the German of Franz Hoffman, by M. P. Butcher; the

one of 196, the other of 144 pages. These are both good books, attractive in appearance, pleasing in style, and well calculated to do good. We can cheerfully commend them to our readers. Address Lutheran Publication House, No. 42 North 9th Street, Philadelphia.

R.

History of Ancient Art, is the title of a highly erudite volume recently issued by Harper & Brothers. It contains a well written introduction by Prof. E. C. Norton, and a full, finely arranged table of contents, enabling the student to turn at once to any point he may wish to investigate. The *Literary World* says of it, "The manual before us supplies a timely need—is a student's help in this direction. Mr. J. T. Clarke, the translator and augmenter of Dr. Von Reber's treatise is, himself, well known in archæological circles as an intelligent enthusiast in ancient art. He has supplied a handy work, which in its succinct encyclopædic contents contains an excellent apercu of a very extensive subject: ancient art as a total. It is agreeable to see that recent discoveries at Olympia and Pergamaton have been taken into view, and that Prof. Norton has the courage to break a lance with the school of spurious æsthetics now rampant in Germany."

Landing with our author upon the delta of Egypt, he remarks the "curious chance that the most ancient monuments of human civilization should stand upon a land which is one of the youngest geological formations of our earth." This, however, he does not consider proof positive that the art remains of Egypt are older than any that may have existed in older countries, the peculiar dryness of the climate being favorable to their preservation. Accompanying him in his explorations amid the monuments of the past, delving into the dusky interior of the pyramids, standing before their sphinxes, tombs, and temples, tracing in their architecture, painting, and sculpture the history and domestic life of the long vanished people, we feel almost as if we had walked among them, and watched them develop from the rude, square pier of the pyramids to the beautiful lotus column so characteristic of their buildings. Turning thence to Chaldea, Babylonia, and Assyria, we find no substantial building ma-

terials such as are furnished by the cliffs inclosing the Nile valley, therefore, no enduring structures like those of Egypt. Sun dried brick being their chief material, they must so fashion their houses as to give them the necessary strength, hence we see walls of great thickness, and by way of ornament, revetments of enameled and highly colored tiles.

Says the writer, "It is plain from the ruins that the dwellings of the kings took the most prominent place among the creations of Assyrian architecture. The despotic element had in Mesopotamia the same superiority as the hierarchy in Egypt; in the former the palace was as much in the foreground as was the temple in the latter. In ancient Chaldea, the two elements, and consequently the two classes of monuments were more equally represented. Still in most points of view the relation of Chaldean and Assyrian architecture is very close, and the difference rose chiefly from the superior materials at the builder's disposal in Upper Mesopotamia. The terraces of Assyria, like those of Chaldea, were solidly constructed of sun dried bricks and stamped earth, but the neighboring mountains provided stone for the complete revetment of these massess with quarried stones. The facing of brightly glazed tiles and stucco-paintings universal in Chaldea, is restricted upon Assyrian masonry of the same brick materials, to the upper part of the wall, the lower half being sheathed and protected by sculptured slabs of Alabaster." In Persia, we trace the influence of Assyria: after conquering Mesopotamia, she borrowed her culture for the adorning of Persian cities. Nor did her influence stop here; "extending eastward, even to the Ganges, in a westerly direction, passing beyond the Adriatic, bounded north only by inhospitable Scythia, and on the south by the Indian Ocean, its roots, long after the Christian era, sent forth fresh roots into Western Asia, recognizable in the monuments of the Sassanidæ, and the works of the world conquering Arabian." "As might be expected from the position of Phoenicia, lying between Egypt and Chaldea," its architecture bears the impress of each. This was also the case with that of the Jews, who, in their architecture and sculpture, were as dependant upon the Phœnicians as were the primitive Romans upon the Etruscans. The influence of Egypt was felt to a greater degree in Palestine than in Phœnicia, because the Israelites had grown to a people upon the banks of the Nile, and without doubt transplanted many artistic conceptions, as well as methods and details, to the Promised Land. This is noticeable in the tabernacle and temple; the latter, as is well known, receiving its general disposition from its relation to their former encampment. The tabernacle is in its fundamental character a repetition in movable tents of the triple Egyptian system of court, hall, and cella." The author here seems to ignore the fact that both the tabernacle and the temple, even in their minutiæ, were constructed according to divine directions.

Cyprus, intermediate between Phoenicia and Greece, shows a style of architecture which is "a kind of compromise between Egyptian, Assyrian, and early Greek methods." "The most advanced outpost of the extended civilization of Phœnicia was Asia Minor. Under the dominion of the Seleucidae and of the Romans, the influence of Greek art was felt upon the Syrian coast; and even so far as the banks of the Tigris, that purely national works of architecture and sculpture are comparatively rare. But this influence was doubly great in the land of which, from the earliest times, the Ionians had possessed the seaboard, and when they had founded a number of flourishing cities which had attained to a degree of prosperity and culture not less than half that of their relations upon the peninsula of the Peloponesus. The Mediterranean Sea was the heart of the Old World; the important lands of the early history of civilization were grouped about its richly indented shores, generally decreasing in respect of civilization as they receded from it. Separating and uniting at once, like all the waters of the earth, the Ægean Sea formed the boundary between the two chief races of Greek intellectual life, the Dorians and the Ionians, while it was at the same time the favoring medium of exchange for the productions of their genius. But, as in the history of all civilization, the current of Greek intellectual and artistic culture moved directly from east to west. It was, as decided by nature, upon European soil, upon Attica—the

most advanced promontory of European Greece—that the two branches of the Greek race united and bore in Athens that double fruit at which we marvel. The Dorians, displaced in some measure by the rapid growth of Ionic Asia and Europe, turned still farther westward and settled upon the shores of Sicily and the Gulf of Tarention, where imposing monuments still attest the extent of their power."

It would be interesting to follow this line of the philosophy of art throughout the critical descriptions of the masterpieces of the Old World, but the quotations given are sufficient to show the plan and style of the work. The numerous cuts with which the volume is embellished, add much to the interest, and aid us greatly in appreciating the descriptions.

A.

HAND-BOOKS FOR BIBLE CLASSES.—We have heretofore noticed in the REVIEW, several numbers of this excellent series of books. They are published by T. & T. Clark, Edinburgh, Scotland, and are prepared by the best authors, and printed and bound in cheap but good style. The binding in cloth is unique and splendid. We have for notice now two books of this series: Romans and Presbyterianism.

The Hand-Book on Romans is by Rev. Principal Brown, D.D., and edited, as all of them are, by Marcus Dods, D.D., and Alexander Whyte, D.D. The discussion is as follows: Authenticity of the Epistle, the training of the writer, when and where this Epistle was written, origin of the Roman Church, was the Roman Church a Jewish or a Gentile Church, the place and character of the Epistle. Address and Salutation; theme of the Epistle, salvation needed alike by all, and first, by the whole Gentile world. The Jew under condemnation no less than the Gentile, Jewish objections answered, the doctrine of justification by faith illustrated from the old Testament. . . . . Christian service, political and social relations, Christian forbearance, conclusion. We give this partial list of *Heads* under which the epistle is reviewed by the learned author, that our readers may have some idea as to what is in the book, and nothing more need be said, except that in this admirable plan we have one of the best and most interesting

books upon this subject that it has ever been our privilege to read.

The Hand-Book on Presbyterianism, is by Rev. John Macpherson, M.A., and is, perhaps, the best treatise on the subject ever published. Every Presbyterian, and every body else, but especially every minister in any branch of the great Presbyterian family, ought to get this book and read it. That our readers may better understand what the book is, we give the whole table of contents. It is divided into three parts—Introduction, Part 1, and Part 2. In the Introduction we have the following topics: Various Forms of Church Polity, Distinctive Principles of Presbyterianism, Divine Right of Presbytery, Literature of Presbyterianism. Part 1, Idea of the Church, General Principles Concerning Office, The Presbyter as a Ruling Elder, The Presbyter as Teacher, The Deacon. Part 2, Idea of Church Courts, Composition of Church Courts, Gradation of Church Courts, Function of the Several Church Courts. The book contains 154 pages of closely printed matter, well bound in cloth, and sold by the Publishers at the remarkably low price of 1s. 6d. Messrs. Scribner & Welford, New York, have it, and all the series published, on sale.

K.

THE THEORIES OF DARWIN and their Relation to Philosophy, Religion, and Morality, by Rudolph Schmid, President of the Theological Seminary at Schönthal, Würtemberg. Translated from the German by G. A. Zimmerman, Ph. D., with an introduction by the Duke of Argyll. Chicago: Jansen, McClung & Co., 1883.

The Darwinian theory found nowhere so ready an acceptance as in Germany. It is there too that extreme deductions from it have been most freely made. It was found at first view to accord so well with the widely prevailing materialism that the German scientists almost *en masse* accepted it as the final explanation of nature. More deliberate thinkers soon perceived that evolution was only a method, and afforded no explanation of the underlying cause of natural phenomena. Hasty conclusions must now be revised and the monist and the materialist find the ground gradually slipping from under them. We know of no more important a contribution to the literature of the subject from the standpoint of religion than is found in the book before us.

The author gives a historical sketch of the rise and development of the theories of descent, evolution, and selection. He then proceeds to show that while we might concede the greater part of what these theories claim, there are many phenomena the explanation of which they are entirely incapable of giving. Such are the origin of self-consciousness, self-determination and sensation, the origin of life, and the original elements. The ideas of design, which certain evolutionists have tried to eliminate, is next considered. Then follows a discussion of the relation of the Darwinian theories to religion, morality, theism, and positive Christianity. We call attention to the following extracts from the author's concluding remarks: "The gain which *religion* and morality get from these investigations, consists in the new and comprehensive confirmation of the conviction which, indeed, was established before, that Christian religion and Christian morality rest on foundations which can no longer be shaken by any result of exact investigation." And further, "Religion and morality not only remain at peace with all imaginable possibilities of *scientific* theories, but can also in the realm of the *philosophy of the doctrines of nature* be passive spectators of all investigations, even of all possible excursions into the realm of fancy, without being obliged to interfere. It is in the realm of *mere metaphysics* that we first perceive an antagonist whose victory would indeed be fatal to the religious and ethical acquisitions of mankind: this antagonist is called elimination from nature of the idea of design. Fortunately, this metaphysical idea is in such striking opposition not only to the whole world of facts, but also to all logical reasoning, it has everywhere, where man perceives organization and a difference between lower and higher, especially in the contemplation of the world, of this *cosmos* of wonderful order and beauty, so decidedly all philosophical as well as all exact sciences as its adversaries; it lays its hands so rudely and destructively, not only upon the religious and ethical acquisitions, but also upon all ideal remaining acquisitions of mankind, that religion and morality know, when fighting this adversary, they are in firm accord with all the spiritual interests of mankind."

If one wants a complete idea of the rise, history, extent, and bearing of the doctrines of descent, development, and evolution, together with an able exposition of their weak and strong points, and their relation to theism, religion, and Christianity, let him buy this book. He will not be disappointed.

H.

From the American Tract Society, we have Captive yet Conquerer, a Tale of the First Christian Century. It is rather a remarkable book in its way, and reads like a legend coming down from a people long lost among the ages past, and yet living and moving about us now. The author says in the preface, "In presenting this volume for perusal, there are some things which the author would have borne in mind by the reader. These are, that though the story does not claim to be the exact record of actual transactions, yet great care has been taken in all things to convey a correct impression of the times; and much history has been introduced. Also, that in all those places where the names are historic, no undue liberty has been taken with facts; and that where the marvelous is introduced, it has in all cases been done on the authority of ancient writers of repute, in whose days the things stated were most surely believed." The book cannot but prove interesting and instructive to our readers, as it has certainly been to us.

R.

Schaff-Herzog Enclyclopædia, Vol. 2.—The second volume of this very excellent encyclopædia is published and on sale and ready for delivery by the publishers, Messrs. Funk & Wagnalls, New York. This volume is equal to the first in every particular, and in some respects, perhaps, its superior. The list of subjects discussed, running from the letters G to O inclusive, are, many of them, peculiarly interesting, and the writers generally are of the first-class. The following are some of the subjects upon which articles of much interest are written: German translation of the Bible, Gnosticism, Hussites, Infidelity, Inspiration, Ireland, Japan, Jesuits, John Knox, John Locke, Luther, Marriage, Methodism, Miracles, Missions, Mormons, Old-Catholics, Optimism, and Pessimism. Every subject of importance of a religious, ecclesiastical, and theological character is presented, and

notice of many of the leading men in the religious work of the past is faithfully given. This work will supply a want long felt in this country—a full encyclopædia of religious knowledge, well up with the times, at a cost within the reach of all. It is published in three volumes at $6 per volume. It is sold by subscription, and the publishers are anxious to secure good agents in every section. We unhesitatingly recommend the work as good and worthy a place in every library. Every preacher, of course, needs such a work. Really he can hardly do without something of the kind. We therefore advise all who can, and perhaps there are none who cannot, to make some arrangement to secure it, especially those who may not have a work of similar character. Where there is no local agent, information can be given as to how to procure it by writing to the publishers. K.

ON THE DESERT, with a brief review of recent events in Egypt, by Henry M. Field, D.D. (Chas. Scribner's Sons, New York), is a delightful book of travels in the Peninsula of Sinai. Dr. Field knows well how to travel, what to see and what to describe, and best of all, he knows just how to describe what he sees in a most interesting way. The reader's interest is kept alive from first to last, and as he is being carried forward from land to land, the way is enlivened with such a spirit of good humor that there is no sense of weariness whatever experienced, but rather one of refreshing, so that the reader feels on finishing the book that he has himself made the journey through the wonderful desert and over the mountains, pleasantly along with such an experienced traveler and guide.

"The Peninsula is as uniqe in its scenery as in its history, combining the three great features of the desert, the mountain, and the sea, the sands, the cliffs, and the rolling waters, all of which have a peculiar fascination when seen in a pure, transparent atmosphere with its lights and shadows of sunrisings and sun-settings."

Our author's pen-pictures of this remarkable country are delightfully romantic and cannot fail to prove interesting and instructive to his readers. Besides the account given of his travels, he devotes several chapters to a defense of Hebrew law, which to the student of, and believer in the Bible, is worth more than the price of the book. The question of whether the Hebrew law is composed of arbitrary decrees of the capricious will of an Oriental monarch, or is founded in principles of justice, and fit, not for one age only, but for all ages, is considered in a most scholarly manner. Address Charles Scribner's Sons, New York, or any bookseller. R.

THE STANDARD LIBRARY.—Messrs. Funk & Wagnalls, New York, are publishing a serial set of books called the Standard Library, which they issue fortnightly, at the low price of $5 per year to subscribers. Most of these books, which we have seen, are good and by good writers. We notice in this number: Science in Short Chapters, by W. M. Williams; The Essays of George Eliot, collected by Nathan Sheppard; Charlotte Bronte, by Laura C. Holloway; Sam Hobart, by Justin D. Fulton, D.D.

All of these are good except the essays of George Eliot, which we are surprised found a place in so good a series and from so good a house. We call special attention to Science in Short Chapters and Sam Hobart as being excellent. The first is a good book for any reader, but especially for the young, and we wish all could read it. Sam Hobart is the biography of a mechanic—a locomotive engineer—whose life was given to God and to his service. It is an illustration of what a man can do, though occupying an humble position, whose life is consecrated to God, and whose heart is filled with his Spirit. Would that every young man in this great country of ours could read this book and learn the lessons there taught. K.

ON THE THRESHOLD, by Theodore T. Munger (tenth edition), is a book of solid worth to all young men. The author in his preface says: "The object of this little book is to put into clear form some of the main principles that enter into life as it is now opening before young men in this country. Its suggestions are more specific and direct than if they had been addressed to older persons; still, I have aimed to support every point by sound reasons, and to join the authority and inspiration of the greater minds with my own views. I

think I may assure my readers that they will not encounter a simple mass of advice, nor the generalities of an essay, but rather a series of hints suitable to the times, and pointing out paths that are just now somewhat obscured. . . . . To point out the way of reaping a double harvest of prosperity and a noble manhood, is the motive that underlies these pages." It is a most valuable book, and should be in the hands of every young man in the country. Its contents consists of nine essays as follows: I. Purpose, II. Friends and Companions, III. Manners, IV. Thrift, V. Self Reliance and Courage, VI. Health, VII. Reading, VIII. Amusements, IX. Faith. It may be had for one dollar from the publishers, Messrs. Mifflin, Houghton & Co., Boston. R.

ENGLISH CONCORDANCE.—We have received from the enterprising house of Charles Scribner's Sons, New York, A Complete Concordance of the Revised Version of the New Testament, embracing the Marginal Readings of the English Revisers as well as those of the American Committee, by John Alexander Thoms, and published under the authorization of the Oxford and Cambridge Universities. We have examined this work with a great deal of pleasure and profit. A complete concordance of the Bible is necessary to every Bible student, and all who study the New Testament critically will find this work almost indispensable as a help. The preface is, of itself, worth the price of the book, especially to those who have not the information contained in it in larger works. It gives the history of the late revision and other transactions, and particularly notices the manuscripts from which the text was prepared that was used by the revisers. All this is interesting to the general reader as well as to the scholar. We commend the work, and cordially recommend it as a valuable companion to the revised New Testament. K.

GOOD NIGHT, by J. M. Orrock, is a tribute to the memory of Mrs. J. M. Orrock. This new book has already been made a blessing to many, and into whatever household sorrow, affliction, and death hath entered, there it will be a real solace to the bereaved and suffering ones. The book is made up of a life-sketch, selected writings, daily readings for one

month, comfort for the bereaved, and a consideration of the intermediate state and final glory. It is a book of 146 pages, on fine, heavy paper, well printed and bound, making altogether a beautiful little volume. We have been delighted, comforted, and greatly strengthened in reading over its bright pages, and wishing all our readers the same enjoyment and help amid life's sorrows and troubles, we most heartily recommend this little book, and hope they will get and read it. Address Rev. J. M. Orrock, 74 Kneeland street, Boston, Mass. Price, 75 cents and one dollar. R.

BOOKS FOR THE TIMES.—We have received five little books, bound in cheap style, but very attractive, published by the American Tract Society, New York. They are a part of a *set* or *series* which are being brought out, and are so cheap that they come within the reach of all. The character of these little books and their literary standard are excellent. Thus, while this old and honored institution is furnishing the people with a cheap literature, it also furnishes the very best quality. The books of this set before us are as follows:

No. 1. Christianity and Miracles at the Present Day, by Principal Cairns. The subject and the author, with the indorsement of the house from which it is issued, insures a book worth the reading of all, and we wish every Christian could read it.

No. 2. Historical Evidence of the Resurrection of Jesus Christ, by Rev. C. A. Row, M.A., Prebendary of St. Paul's Cathedral. Our author makes a fine argument, and this little book ought, and we have no doubt will do a good work for Christianity. God does not require man to believe without evidence, and so he gives evidence of all he requires us to believe. The resurrection of Christ is not a mere theory of Christianity, but is given in the Scriptures as a fact, the evidence of which is abundant. These our author has collected and presented in a plain and forcible manner.

No. 3. Christ the Central Evidence of Christianity, by Principal Cairns. This is a valuable little work, and does credit to the learned author and to the cause for which he labors. The argument, in brief, is about as follows: 1. The Christ of the gospels is a real person, because of his character, admitted

even by the enemies of Christianity, and because of the failure of recent attempts to invalidate the historical truth of the gospels. 2. Christ is shown to be the center and strength of every argument for the truth of Christianity. Prophecy derives all its coherence and significance from him, etc.

No. 4. Antiquity of Man Historically Considered, by Rev. George Rawlinson, M.A., author of "The Origin of Nations," etc. To announce the title of this book and the name of the author is sufficient to guarantee to our readers an interesting and valuable discussion of the subject. The student in history and archæology will not be disappointed.

No. 5. Love for Souls, by Rev. Willliam Scribner, author of "The Saviour's Converts," etc. This book we have noticed in a former number, and here only call attention to it. K.

FROM the American Millennial Association Publication House, Boston, we have two most excellent books. The one is Christ Yet to Come, being a Review of Dr. J. P. Warren's "Parousia of Christ," by Rev. Josiah Litch, with an introduction by Rev. A. J. Gordon, D.D. The other is Discussion on the Millennium; the Pre-Millennnial Advent Vindicated, being a Review of Rev. Dr. David Brown's Post-Millennial Advent of Christ, by Rev. J. Litch.

The great question of the second coming of Christ is now being given an unusual prominence before the Church. It is not the part of wisdom to ignore a Bible doctrine of such vital importance, and, therefore, all Christian people should give the matter thoughtful attention. While in our studies of this subject we should go directly to the Bible to learn what is therein revealed concerning it, yet it may and doubtless will be of great help to us to get the assistance of those who have made the subject a life-long study. In these books are brought out the views of both *pre* and *post* millennialists in fair contrast; and by a careful reading and comparing with Scripture, one may easily decide which is the more scriptural. Is our dear Lord and Saviour to come again upon earth personally and reign? or is he reigning now in heaven and in the hearts of God's children? What, when, and where is to be the millennium? What is the Church and what the kingdom? These and many other like questions press themselves upon us and demand solution. They are not questions which we may give over to the theological professor, but they have to do with the life, character, and walk of every individual Christian. The Bible is open before us—*study the Word*. We commend these books to our readers, not as books of controversy, but books in which the important events of Christ's second coming, his reign upon earth, the millennium, etc., are discussed in the light of Scripture and with true Christian spirit. Get the books. Address American Millennial Association, Boston, Mass. R.

PURGATORY, Doctrinally, Practically, and Historically Opened, by William Barrows, D.D., with an Introduction by Alexander McKenzie, D.D. New York: American Tract Society.

Our author has herein given a thorough and authoritative statement of the doctrine of purgatory from the most popular and accredited text-books and treatises of the Church on that subject, and our readers will get from this book not only the best formulated statement of the doctrine extant, but at the same time learn much of the history of Romanism and Paganism, running as far back as the times of Moses. It is a book of value to the student of the religions of the world, for while reading that which he cannot accept as true, his mind and heart will be led to prize more sacredly than ever the Christian religion and the pure Word of God. R.

DORNER ON THE FUTURE STATE, Being a Translation of the Section of His System of Christian Doctrine Comprising the Doctrine of the Last Things, with an Introduction by Newman Smyth. New York: Charles Scribner's Sons.

Mr. Smyth in his introduction says, "I should be doing Dr. Dorner an injustice should I publish as a tract for the times his chapter upon eschatology without seeking through an introduction to put it in its own proper perspective, and to indicate the general principles of Dorner's reasoning, through which we should approach this portion of his system. . . . Dorner's reasonings are living outgrowths from his principles of faith, and his conclusions need to be apprehended and discussed not merely as so many logical quantities of thought, but they should be understood and estimated in the light of the principles in which they have grown to be what they are." At the conclusion of the introduction,

which is a lengthy one, follows the translation, with notes interspersed. The subject of a future or intermediate state is one that should probably receive greater attention than has heretofore been given to it, for if the resurrection of the body and the general judgment must intervene before the eternal blessedness of the righteous and the final doom of the wicked are fully reached and enjoyed or endured by the world of mankind, then there must be an intermediate state. The book is worthy a perusal.

R.

FINAL CAUSES, by Paul Janet, Member of the Institute, Professor at the Faculté Des Lettres of Paris. Translated from the second edition of the French, by William Affleck, B.D., with Preface by Robert Flint, D.D., LL.D., Professor of Divinity, University of Edinburgh. Second Edition. New York: Charles Scribner's Sons.

This work we pronounce the best of the kind we have ever read. It is a book which supplies a need in our literature at this particular time. In the prefatory note, the translator says, "This translation has been undertaken on the recommendation of Prof. Flint and others, who regard M. Janet's work as by far the ablest on the subject of final causes, and as well fitted to supply a lack in our literature. By an interesting coincidence, while our version was passing through the press, the following statement appeared in an influential newspaper in a letter from its French correspondent, the writer being, in all probability, unaware that an English edition was in progress: 'Will there not be found in British science a man of eminence to fight the battle of good sense and of the facts against the monstrous imaginations of Darwin? If such a man comes out he will find powerful assistants in our *Quartrefages*, our *Blanshard*, and our *Janet*. The book of this last one, on the *Causes Finales*, is really an event in science, and ought to have a large circulation among educated classes abroad.'"

Prof. Flint gives a good preface to this edition, in which he recommends the book very highly. He says, "The publishers of this work having requested me to preface it with a few words of recommendation, I willingly comply with their desire, although convinced that scarcely any book has recently appeared which less needs extrinsic testimony in its favor. The French original, which was published only in

1876, has already attracted to itself much attention, and all candid judges, whether accepting or not its conclusions, have warmly acknowledged its great ability and value. Although not an absolutely exhaustive treatise on final causes, seeing that it does not attempt to trace their presence in the regions of intellect or emotion, morality and history, it is the most comprehensive work which has been written on the subject; while the omission indicated, whether intentional or not, is perhaps one which could be amply justified. It is also a truly philosophical treatise, alike in conception, spirit, and execution. Truth alone is sought, reason alone is appealed to, and difficulties are neither evaded nor represented as less formidable than they really are, but on the contrary, every serious objection, either to the existence of final causes in nature, or to the interpretation which the author would assign them, is stated in its full force. Certainly no disposition is shown to exaggerate the weight or worth of the answers which are given to these objections."

We quote at length from Dr. Flint's preface that our readers may get a clearer idea of the work. Certainly it is a high compliment, coming as it does from such a source. The plan of the work is simple, the argument clear and natural, and the reader, as Dr. Flint says, "is never left in uncertainty as to where he is or whither he is going."

The work is divided into two parts—Book First and Book Second. The first part is, Are there ends in nature? and the second, What is the ultimate cause or explanation of the ends in nature? and closes with an *appendix* of ten short chapters on the different systems of philosophy of final causes. The appendix begins with *The Problem of Induction*, as stated by M. Lachelier, M. Ch. Waddington, and others, and winds up with *The Physico-Theological Proof*. The work is valuable to the student of philosophy in general, but especially to those interested in biological and metaphysical sciences.

Because Darwin and others of like schools have taught some truth and found new facts in science, it is becoming fashionable to give them a pretty full endorsement. It is scarcely considered scholarly with some to reject Darwin's

theories or deny what he has taught. Much that he has taught is perhaps truth, but much more no doubt is false. Most of what he has written we know but little about, and much of it he knew but little about himself when he wrote it. Speculative science is generally dangerous, it matters not what its character is. It is dangerous to endorse Darwin, Huxley, or any of our modern scientists, so called, without a great deal of modification. The signs are that we are to have a revolution in these questions, and that the day is not distant when *these modern lights* will be extinguished by the blaze of a purer knowledge.

K.

FINDING HER PLACE, by Howe Benning, author of "Quiet Corners," "Opening Plain Paths," etc., and The Full Nest, by Cousin Ella, author of "Little Twigs," "Mattie's Rule for Happiness," etc., are two beautiful stories. The publishers of these books have done ample justice to the authors in the general make-up, so that they are real gems in the family library. The authors have maintained their well-earned reputation as popular writers, and their readers will doubtless be fully repaid for time and money spent in their purchase and perusal. We are thankful that in this reading age we are having so many good books to read. The American Tract Society, realizing the necessity for good books, are bending their energies to supply that great want, and thus to counteract as far as may be the trashy and worthless literature of the day. Therefore we can very heartily recommend these books to our readers, feeling assured that they will rise from their perusal filled with new and better thoughts and desires, and encouraged to greater efforts in newer and better ways for the promotion of good among mankind. Address American Tract Society, 150 Nassau street, New York

R.

STUDIES OF NEGLECTED TEXTS, by Chas. S. Robinson, D.D., Pastor of the Memorial Church, New York City. New York: American Tract Society.

This is a volume of twenty-nine sermons preached by Dr. Robinson, and as he says in a prefatory note, "selected from those delivered in the course of ordinary pastoral work, *and* is peculiar in that the discourses are founded upon passages

of Scripture seldom chosen for the pulpit." Most of them are *new* as texts for sermons, while some of them are frequently used, but of the class that never grow old. In the sense of being used, however, they are not of the neglected class. This, though, is not the question. It is, Are they good sermons? and will it pay to buy the book and take the time to read them? We answer, Yes. They are short, practical, and so far as we have had time to read them, we think they are good. The language and style are pleasant and easy and the spirit good. We do not believe everything the author says, but as nearly so, perhaps, as we could in any book of sermons. The spirituality is genuine, and the author aims to present the Scriptures in as practical and attractive way as possible. It will do any one good to read these sermons, and if he will study them in the same spirit in which they were prepared, he will grow in grace and in the knowledge and power of God. We cannot recommend too highly the house from which this book is issued, the American Tract Society.

K.

THE PROOFS OF CHRIST'S RESURRECTION, from a Lawyer's Standpoint, by Charles R. Morrison, of Manchester, N. H.

We have received this very excellent little book from the publisher, Warren F. Draper, Andover, Mass., for which we return our sincere thanks. It ought to be in every Christian family, but especially ought every preacher to have it. The author takes up the subject, as is stated in the caption, and argues it as a lawyer would any other question, upon the testimony as to the facts. This is an important question. If it can be settled by the testimony, as a fact in history, that Christ did rise from the dead on the third day after his crucifixion, as the New Testament teaches, then the question is settled. If that can be proven by incontestible evidence, then the truth of the Messiahship is proven. If that is proven, the truth of the Bible, the whole plan of redemption, and the Christian religion is proven. This our author proposes to do and does do, and that too by the same rules of evidence that are relied on in establishing any other fact. Any case in the courts of our country which can be proven as clearly and by as many and as trustworthy witnesses as

this case, would be settled without hesitation and without hope from appeal.

We would like to give some of his arguments and an array of his witnesses, but our space and time forbid; but we cordially commend the work and bespeak for it a large and rapid circulation.

K.

THE REVIEW.

OCTOBER, 1883.

ART. I.—EXPOSITORY PREACHING.

THE demand of the times in spiritual matters is for a fuller presentation of the teachings of the Bible and less of what is evolved from the preacher's own mind. The popularity of the "Bible reading" and the hearty interest which the people manifest in hearing one who is learned in the Scriptures, give evidence that "the pulpit of the day" is one from which is promulgated the doctrines of God rather than the teachings of men. Not what genius may be able to present, but the principles of Scripture, undivorced from their scriptural connection, and yet applied to present conditions and timely needs: that is what the proper execution of the preaching function requires. The sermon of the true servant of God has been wrought from the material of divine truth, is pungent with divine warning, persuasive with divine appeal, and alluring with divine promise.

Sermons, with respect to their structural plan, are of three kinds: Topical, Textual, and Expository. A discourse built according to either of these plans may be pregnant with divine truth. There is no reason why a topic evolved from a text or passage of Scripture should not receive biblical illustration and enforcement, for the topic should always be drawn from the text. It is sometimes customary to select a subject and then *adapt* a text, often merely as a motto. It is questionable if this is an expedient thing to do. If a definite subject requires discussion, it will not be difficult for one who is familiar with his Bible to find a text bearing in word or in principle upon it. Such a practice will suggest no suspicion of slighting the Word.

In a textual sermon, the main divisions of the discourse should be found in the text itself. A single subject may be drawn from the chosen text, and then treated according to such divisions as the text itself will allow; or there may be no definite and comprehensive subject, but several topics presented by the text and successively treated. The aim ought to be always to have back of every principal division of the sermon an authoritative statement of scriptures. This will give emphasis and point to the discourse. It will commend it to the hearer as God's teaching.

But we wish in this article to give special attention to the third species of sermon. There is a manifest desire on the part of many leaders in the Church of to-day to revive the expository discourse—to have a "*renaissance*" in this direction. This would be a return to the primitive and ancient style of preaching, for in the early days of Christianity, even before the time of Christ, every religious discourse, almost without exception, was based on some text or distinctly related to some passage of Scripture. In those times the preacher aimed at nothing more than to explain and enforce such passage. In the Latin Church there are instances in which sermons occur without a text, but always in such cases the discourse had reference to the lesson of the day, and was a paraphrase or explanation of the passage named. "A sermon, according to the idea of the ancient Church, may be defined to be *a rhetorical discourse upon some passage of Scripture, having for its object the spiritual edification of the hearers. It is an exposition and application of scripture*, not merely a religious discourse designed for the instruction of the audience." A variety of names were used by which to designate these sermons. They were called a λογος (oration), ὁμιλια (homily), κηρυγμα, διδασκαλια, εξηγησις, or εκθεσις, very much as the fancy of the speaker required. In the Latin Church a sermon was styled *tractatus*, *disputatio*, *allocutio*. The sermons of the early preachers were in imitation of the discourses in the synagogues, which were an essential part of the Jewish worship. The first mention made in ecclesiastical history of a Christian sermon is by Justin Martyr, who says that "certain selections from the prophets and memoirs of the apostles

are not only read, but explained and enforced. After the reading is ended, the minister of the assembly makes an address in which he admonishes and exhorts the people to imitate the virtues which it enjoins." Tertullian also gives testimony to a similar custom in the second century. "We come together," he says, "to acquaint ourselves with the sacred Scriptures, and to hear what, according to the circumstances of the present time, may be applicable to us. . . . . We give ourselves up to the teachings of the divine Word. And this word of God has the greater weight because each regards himself as standing in the presence of God." "To the word and the testimony," says Augustine, "for I perform the office not merely as a preacher, but of a reader also; so that this my discourse may be supported by the authority of the sacred Word."

I.

We do not mean to presume upon the readers of this QUARTERLY, but it will not suit our purpose in this article not to define more fully what we understand by an expository sermon. It is the exposition and practical application of the truths contained in a definite passage from the Word of God. To express it a little more amply, three things are necessary to a model sermon of this species.

1. It must be built of the material in a single passage of Scripture of greater or lesser length. Such passage should be selected, not haphazard, but with the greatest care and with special reference to its context. It should never be divorced from its proper connection, though what is *in* the selected scripture, and not what is *out* of it, is to furnish the substantial ideas of the sermon. If one or more complete paragraphs be embraced in the text, it will be better, because this plan will generally give a central theme around which all the ideas of the passage may be grouped.

In order to the success of an expository discourse, it is not necessary that it be one of a series, but that it be well selected, closely studied, wisely analyzed, and practically applied. A series of sermons on a particular book of the Bible has many advantages, though a long series should rarely be

attempted. Ordinarily a dozen sermons on a single book will exhaust the interest of many auditors and make a change desirable. The minister who would attempt to carry one series of discourses through several months, or years as in some cases, will have to be clothed with more than usual attractiveness. A young preacher would better begin with expository sermons on isolated passages, at least until he becomes somewhat of a master of this kind of preaching—a kind most profitable to the congregation, but most difficult for the preacher to attain. Hard study, however, and frequent attempts will insure success.

2. An expository sermon must be a unit, a compact presentation of the thoughts of one passage upon one theme. It is not a mere "*comment*" upon the terms of the text, such as some preachers give to their meager audiences on rainy nights, in order that they may hold back their carefully prepared sermons for a more convenient season. "Comment" has its proper place among the methods of religious instruction, but a commentary upon a selection of scripture is *not* an expository sermon. There must be unity, method, close analysis in every sermon of this species. The passage being selected, by close study the theme of the whole should be seized, then around this by careful analysis should be grouped the subordinate thoughts of the passage in such order as they will admit. Every idea cannot be illustrated and enforced. Frederick W. Robertson, while not to be followed in many of his expositions, was a master of this kind of preaching, and his expository sermons on the Epistles to the Corinthians will be very suggestive as to method. Take his sermon on 1 Cor. III. 1–10. After his introduction, in which he shows the source of schism in the Corinthian church, he announces his subject in the following words: "I shall speak of St. Paul's spiritual treatment of the Corinthian church in a state of faction. 1. His economic management of truth. 2. His depreciation of the human in the march of progress by his manifestation of God in it." These are the main divisions of his sermon, under which other ideas are grouped and discussed. A similar method is pursued throughout the series of fifty-six sermons.

Dr. R. W. Dale, the famous English preacher, pursues a method of his own, by which he is able to get more rapidly over a book in a series of sermons, and at the same time preserve the unity and completeness of his general plan and of each discourse. The danger of his method, however, would be that it might degenerate into topical preaching. His method is, first to read the selected passage for the morning lesson, giving changes of translation, if thought best, explaining obscure phrases, calling attention to allusions which ordinary people would otherwise miss, and then, after the whole passage is made clear and intelligible, he reads the whole through a second time without note or comment. Then the theme of the passage is the theme of the sermon, which is delivered in a systematic and methodical way. Now, whether the discourse be historical-expository, biographical-expository, doctrinal-expository, ethical-expository, or practical-expository, it should be unitary and methodical.

3. It should be prepared with a definite aim for the purpose of immediate moral effect. Prof. Stowe writes, "A cold and formal delineation of the course of thought in a portion of the sacred writings, a heartless dissection of the words and phrases without the glow, and feeling, and high religious sensibility of the inspired penman, without ardent love for the souls of men and an earnest desire to bring them to a knowledge of the truth, can answer none of the purposes of expository preaching. It is holding up a cold and mangled corpse instead of the warm and living body. Expository preaching should be regulated by a knowledge of the depths of human nature, and should touch the secret springs of the human soul." This is well said. In addition, we would urge that expository preaching must be regulated by the wants of the particular congregation for which the sermon is prepared. This rule will determine often the length of the passage chosen for exposition, and the amount of time given to the illustration and application of the various subordinate ideas. This rule, too, will "rule out" any reference to the methods by which we reach our conclusions in the preparation of the sermon and admit only the results of our investigations. We very often make mistakes in carrying to the

pulpit statements of the manner in which we have conducted the exegesis of a passage, and which has been interesting and profitable to us as students of commentaries and grammars, but which can be of no possible interest or profit to the congregation. To introduce the controversies of a past age upon the deeper questions of theology into the pulpit of to-day is ordinarily preposterous. No genius or eloquence can induce the majority of people to care a fig for them. They are always interested, however, in hearing what is timely, practical, living.

II.

We now consider the advantages of expository preaching. We do not propose to give an exhaustive statement of these, but only a few in order to commend this method of religious instruction to those who may have hitherto given the subject little attention. There are doubtless thousands of preachers who do not appreciate this method of teaching the people, or they would practice it more generally.

1. One great advantage of this kind of sermon is that it has biblical authorization for the whole substance of the discourse. Of course the text which is quoted at the beginning of a topical or textual sermon gives some scriptural backing to what the minister says, and yet after the topic is announced there may be no further reference to the Bible, but only a discussion of the preacher's own opinions, which may be of uncertain value, or matters of "doubtful disputation." In the case of truly expository preaching, however, he evolves each point from the sacred writings, and all his argument and illustration are intended to enforce and apply what is evidently the mind of the Spirit. There is an authority in this kind of preaching, therefore, which no other kind can claim. The more apparent it is that what the preacher says is just what God would have him say, the more effective will be his preaching, the more certainly will his audience realize that they are in the presence of God.

Says Dr. William M. Taylor, whose expository sermons are a feature of the services at the Broadway Tabernacle, "Other men have genius and can produce wonderful results by the

flashes of its erratic lightning. Other men have stores of information on which they can draw at will, and with which they can enrich their utterances. Other men have force of logic and power of invective by which they can bear down all opposition. But so long as the preacher is wielding these alone he has not risen to his distinctive office and is not clothing himself with his own peculiar power. That which gives him the might over men which every true preacher ought to wield, is that he can show that he has the word of God behind him." Unless he can make men feel that they are face to face with God and that they must deal with him, his mental, and literary, and oratorical endowments will be for naught. "By manifestation of the truth to commend ourselves to every man's conscience in the sight of God," that is the minister's work. Unless he can do that he is like Samson shorn of his locks—a man helpless and exposed to the mockery of the Philistine unbelievers.

2. Expository preaching is the most efficient method of indoctrinating the people in the word of God. There is no method by which the preacher himself can learn more of divine truth, and none more successful for the pulpit in the religious instruction of the pew. We are very apt to mistake the amount of biblical knowledge that the majority of people have. As a rule—notwithstanding education, Bibles, churches, preachers, and Sabbath-schools—we shall find that many know little of the real teachings of the Word of God. They can tell more about theology than the Bible, as did a young minister who was being examined not long since. His examination in theology was creditable, but he was thoroughly disconcerted when catechised about the incidents of Old Testament history. He could not give the names of five men who lived before the flood, did not know how many books were in the Bible, etc. It is feared that not a few of the young preachers who have not attended our Theological School are after the above pattern. Preachers and people should know more of the Bible than of any other book. And yet they do not. A few years ago John Bright, the great English statesman, in a public address made reference to the cave of Adullam. After the address one member of

the House of Commons said to another, "Where did Bright get his illustration about the cave?" "Oh, I see what you are up to," was the reply; "do you suppose I haven't read the Arabian Nights!" It seems that our own statesmen are not better indoctrinated in divine things than are the British, for it is currently reported that when one of our congressmen challenged his comrades to repeat the Lord's Prayer, one began in all seriousness, "Now I lay me down to sleep," etc., and when he was done the others agreed that he knew it! It is easy for a preacher to overrate the knowledge of his people because of his own familiarity with the matters in question. Yet as a matter of fact the masses are lamentably ill-informed as to divine truth. When we consider how important and intimate is the relation between truth and life, between a man's doctrinal soundness and the uprightness of his daily walk, we should be given to a more thorough and complete method of storing their minds with "healthy teaching." This assumes a new and greater importance, too, when we recall the fact that under our system of government, the purity of the legislation and the faithfulness of its execution is exactly conditioned upon the moral stamina of the people.

3. Expository preaching has this advantage also, that it gives the minister an opportunity to preach on many subjects from which he might otherwise shrink. He ought not shun to declare the whole counsel of God, but to cry aloud and spare not. Yet a preacher is a sinner, a man of like passions with other men, hence through procrastination, timidity, and distrust, he may fail to perform his duty. Then there are many topics which if he were to touch outside of an expository series, he would be accused of personalities and deliberate intention to wound. Thus he would do harm instead of good. But in an expository series such subjects may come up naturally in the connection and require treatment. This gives the ambassador of Christ an opportunity for his message and relieves him from all embarrassment. It at the same time, through absence of constraint, becomes more impressive to those who most need it and for whose sake it is applied. Moreover, except for this method, most preachers will ignore a great many topics which ought to be treated, but which are neglected because their tastes run in other directions. Some men are fond of doctrinal discussions, and hence the disposition to neglect practical teaching; other men are the reverse of this. Some men are sympathetic and philanthropic, and fond of dwelling on the love of God to the neglect of the terrors of the law, while others reverse the disposition and the order of subjects. Some men are fond of concrete presentations of truth, hence their preaching is almost entirely confined to the historical portions of Scripture to the neglect of the doctrinal parts; and so on. An occasional series of expository sermons will be an effectual remedy for this one-sided preaching. It will act also as an antidote to all "rut" preaching and to the constant riding of "hobbies," which will be a blessing to people and preacher alike. "Half truths are always the most insidious forms of error, and it is to be feared that many of the half truths which are so popular to-day, have had their origin in the neglect of a thorough and systematic expository treatment of the Word of God as a whole. By following this plan of expository preaching, however, we would, in course of time, go round the whole globe of revealed truth, and learn to preach each doctrine in its own proportion, or as Paul has phrased it, 'To prophesy according to the proportion of faith.'"

There are other considerations which would commend expository preaching: such as bringing the Bible into greater prominence in the ministrations of the pulpit, insuring greater variety in the subjects treated, and constantly laying up in store a class of suggested topics which may not be a part of the expository sermon, but may demand treatment at another time.

But we have said sufficient, we hope, to encourage the kind of preaching for which we plead. If any one should suggest that this kind of preaching has its *disadvantages*, we would answer that there are none which are insurmountable, none which will outweigh the advantages.

W. H. Black.

Art. II.—SALVATION IN CHRIST.

The question is constantly recurring, How is man saved? To this many answers have been given. The true answer is, In Christ. "There is no condemnation to them which are in Christ Jesus." "Being justified freely by his grace through the redemption that is in Christ Jesus." "In whom we have redemption through his blood, the forgiveness of sins, according to the richness of his grace." "But of him, are ye in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." "In whom we have obtained an inheritance." "In whom ye are builded together as an habitation of God, through the Spirit." God "hath blessed us with all spiritual blessings in Christ Jesus." "Ye are complete in him." "Neither is there salvation in any other." Everything that pertains to salvation is found in Christ and comes to us through him—is found nowhere else. What, then, is the meaning of this phraseology, so extensively used, and to which attach so great importance? The term, "In Christ," is expressive of a relation. We advance to the following inquiries:

1. What is the nature of this relation?
2. How and where is it formed?

Its nature is presented in various illustrations. And, first, we give that of the vine and its branches. The branch sustains a connection with the vine in which it receives its life and fruitfulness from the vine. Also, it is an union amounting to an actual identity, such as that subsisting between the husband and his wife. "The Church is the bride, the Lamb's wife." "For we are members of his body; of his flesh and of his bones. This is a great mystery, but I speak concerning Christ and his Church." Again, this relation is as that of the several members of the body and their head, "from which (the head) all the members of the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God." But the most instructive and the most impressive presentation made, showing the

relation borne by the members of Christ's body to himself, their head, is found in those several parallels drawn between Adam and Christ, and also between the operations of the two systems of which they are the respective heads. From the similarity existing between these two personages, they are termed "the first" and "the last Adam." Wherein the Scriptures declare the two to be analogous, we know that what is true with the one is true with the other also. Moreover, this is so in the operations of the two systems as well. Were this not so they would fail of being analogous. Wherein the two are dissimilar, the points of difference are distinctly set out in contrast, otherwise the analogy would be presumed to exist beyond its real limits, which would lead to erroneous conclusions. In regard to the membership connected with these respective heads, it is said, "As is the earthy, such are they also that are earthy. And as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

In further comparison, we will find that each of these great personages, in his human nature, is a direct and original creation of God, holy in its essence and not derived from any other human creature as its progenitor. Each of these personages stands as a separate head of a great system or covenant, which embodies a multitude of other human beings, identified with their respective heads in the one or the other system, falling under his representation and sharing with him the results of his conduct, and inheriting in him the destinies of the system to which they belong. No human being exists, or can exist, independently of one or the other of these systems; nor can he sustain an identity at the same time with but one of these separate heads. In support of the above statements, we notice that Adam is declared to be "the figure (*tupos*) of him (Christ) that was to come." They stand related to each other as *type* and *antitype*. The apostle proceeds: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Observe that the many who were made sinners did not exist as subsistences separate from and independent

of this "one man." Nor was it by their own separate act that they became sinners; but they became such by the disobedience of this one man, with whom they were identified and by whom they were represented. To additionally strengthen and fortify this very important position, we quote: "Wherefore by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;" or literally, "in whom all have sinned." This passage not only offers an adequate reason why all die, but especially is a potent proof that in this one man all have sinned.

Wherever individuals exist only as such, apart from all federative or other relation in compact, or independently of any sort of identity with others in association, it is not considered right, it is not right, that one individual should in any sense be made responsible for the conduct of another individual, or become a sharer in his sin or punishment; but where they are in compact associated their individuality thereby becomes merged into the association. They are a party in fact, and consequently are so treated in law in connection with the transactions of their head. The entire association become sharers in the advantages or disadvantages which follow. Numerous examples might be given illustrative of this principle as connected with governments, families, and other associations. It is proper just here to state that it is on this ground, and this only, that any one of Adam's race can predicate any rational hope of salvation. It is simply and alone by union with Christ *de facto*, and they are so treated as one with him *de lege*. Consequently they share with him in his merit and righteousness. This principle is declared to apply in the case of the sin of this one man as well, "in whom all have sinned." In further proof, the statement is made that "through the offense of one many be dead," that "the judgment was by one to condemnation," and that "by the offense of one, judgment came upon all men to condemnation."

The establishment of this principle prepares us to advance a step further. In the outset we saw that salvation with all its blessings is obtained "in Christ," and only through him. We have just considered that sin, condemnation, judgment,

and death came upon the race in the one man, Adam. Running the analogy already given: "As by one man's disobedience many were made sinners, so (in like manner) shall many be made righteous by the obedience of one." Keeping before us the exact point in the analogy, we may not be misguided. Jesus Christ, the last Adam, is the head of a system or covenant of grace which in its structure and in many of its operations is exactly analogous to the one of which Adam is the head. The two systems are fashioned after the same model. Each, be it remembered, has its head and its members in association. The present condition of the members of each system is as that of their head, and the ultimate destiny of the membership is the destiny of their head. This is certain from the above quotation. And just as it was by the sin and wicked rebellion of one man that condemnation came upon him and those identified with him, even the entire race, exactly so the apostle teaches: "By the obedience of one shall many be made righteous." It is simply by their union in association with Christ that they are made righteous, as it was by union in association with Adam that "many were made sinners." The character and whole life of Jesus Christ is that of purity and of obedience, consequently of perfect righteousness. His human nature is not an evolution from Adam, nor is he federally, seminally, or in any other sense identified with Adam. Consequently he shares neither the guilt nor the depravity which Adam's race inherit. Hence he, in a preëminent sense, is the righteous one. Then, as the relation borne by those involved in sin to the one man sinning brought to them the results that befell their head, so by union in association with "one," the righteous one, "shall many be made righteous." They share with him all the destinies of the system which he heads, and with whom they become identified. They inherit in him all the blessings of his obedience and righteousness. In this way, and in this only, can sinful, guilty man be made righteous. It is by union with Christ. Such have "the righteousness which is of God by faith, being found in him."

But at this point of the investigation the Universalist will set up the claim that the positions here stated and established,

necessarily admit all that he claims in his theory, which hypothecates that all those once in Adam are now in Christ; that all those in association in the one case and in the other are the same numbers and persons. But it will be observed that no position I have taken nor argument used in this discussion involves any such admission, and I now disclaim holding any such sentiments as that all those once in Adam are now in Christ.

Further, by strict attention to this analogy given by the apostle, the fact will be manifest that his object here is not to determine the numbers in the one or in the other compact, but distinctly this: the method of the sinner's justification "through our Lord Jesus Christ." The analogy does not determine the number either of those who were made sinners nor of those who shall be made righteous, but simply this, the manner in which we are to be made righteous. As we were made sinners by the disobedience of Adam, so we are to be made righteous by the obedience of Christ. The manner of the one is as the manner of the other. As we were made sinful by union with Adam, so we are to be made righteous by union with Christ. But the apostle, to estop the false conclusions which men are prone to reach, by a perverted use of this analogy in this connection, disjunctively interposes several contrasts, thereby setting out distinctly some points of difference. He says, "But not as the offense, so also is the free gift." "Not as it was by one that sinned, so is the gift." In what does the difference consist? In the case of Adam, by the one offense of the one man, sin, condemnation, and death came upon all the race. It is not so, says the apostle, in the case of the "free gift." "The free gift is of many offenses;" of many individuals, not of all individuals, or then the offense would be "as the gift." He adds, "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." All those in Christ shall be made righteous and shall reign in life by Christ, but all are not in Christ. Some are "without Christ . . . . and without God in the world." Hence the Universalist rests his cause on a basis without proof and against the facts in proof.

But the Calvinist will confidently infer that in our position, that all the race are not in compact with Christ, we involve the admission of his theory; that it admits an elect and a reprobate party, as held by himself. But against this assumption on his part, we deny that all those in Christ have always been in this relation. Nor do we admit that all of those now out of Christ can never be brought into association with him. The Scriptures do not teach the idea of an unchanged and unchangeable compact as to numbers and individuals, but distinctly this: that from time to time those not members of the association are being added thereto, thus multiplying its constituency and swelling its numbers. The apostle, in addressing the Ephesians, referring them to their former condition, says, "At that time ye were without Christ, ... having no hope, and without God in the world. But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ, ... in whom ye are builded together as an habitation of God through the Spirit." See the difference in their conditions in "that time" and the "now." Once "without Christ;" "now in Christ Jesus." Again, he speaks of "Andronicus and Junia," who, he asserts, "were in Christ before me." Those holding the idea of an eternal relation certainly would not stultify themselves by making distinctions in the dates of eternal duration, by asserting that Paul was in Christ from all eternity, but that those others were in Christ from before all eternity!

In our progress we have reached this certain conclusion, that some are in Christ before others, and that some are now in Christ who were once "without Christ." Therefore the only reasonable deduction is that the "body of Christ," at any given period, consists of all those, and those only, who at the time are incorporated, and not of all those who may in all time become identified with the association. This involves the further conclusion that there must be some process by which additional numbers may become incorporated. In other words, some bond in which its members are bound in union; some law of association by which other accessions are made. The idea of accession is incompatible with the theory of eternal association, as shown above. Calvinism

holds to the theory of a completed body from eternity—a body unchanged and unchangeable in its numbers and in its constituency; that the number is "so fixed and definite that it can neither be increased nor diminished."

We now inquire after this law of accession or bond of union. Are we told that the eternal purpose of God incorporates the members? But a purpose to form an union and the formation of that union are very different things. "But the purpose is consummated in time by a process of grace," we would be answered. But it is not an union until the process shall make it such. Then it is the process and not the purpose that forms the union. If the purpose forms it, the process does not. If the process, then the purpose does not. If both, then it is not an union until, in time, the process is had.

Again, we are told that the atonement has brought the race into association with Christ, in which the whole world stands justified before God. But evidently all are not now in Christ—all are not now in a justified condition. But are we told that "they were once in a justified state in Christ, but that that condition has been forfeited by transgression and unbelief?" Then would not another atonement have to be made before they can be reassociated? "No;" we are told that "faith and obedience will restore them." Then as faith may be strong or weak, so the bond may be so also. Again, if a human act now perform a work similar and equal to that of the atonement, should it not have equal honor and merit with the atonement? There seem to be, according to the theory, two distinct laws of accession; first, that of the atonement, then that of faith and obedience. The question still remains, What is the law? and What the process by which accessions are made to the "body of Christ?" The apostle answers, "But now hath God set the members, every one of them in the body." If God does this work, faith does not. But again, as to the agency and the process. "For by one Spirit are we all baptized into one body." "In whom (Christ) also, after that ye believed ye were sealed with that Holy Spirit of promise." Then, contrary to all these theories, the union is formed by the operations of the Divine

Spirit—not by an eternal decree, not by the atonement. This sealing of the Spirit, in the case of a responsible agent, takes place after, not before believing. Hence the union is not an eternal one, for faith is an exercise in time, not in eternity. The atonement is the basis on which the union is formed, but the Holy Spirit is the only efficient agent in its formation. The atonement is not an agent; a divine decree is not an agent; faith is not an agent, only an act of an agent. Faith is the condition of the sinner's regeneration, and it precedes the sealing of the Spirit, as above. But it is the Spirit that seals the soul in Christ, not faith.

Then as the numbers of the system of which Adam is the head are swelled by natural generation, so by regeneration the members of the body of Christ are multiplied. Here we find another point of analogy in the methods of the extension of the two systems. Then as Adam's race may be indefinitely extended by natural generation, and each individual accession thereto stand morally and legally just as the head and the system, so by its process of extension, the "body of Christ" may be increased to an indefinite extent also, even to the incorporation of the entire race of Adam, and its entire membership share in Christ, by inheritance, all the destinies of the system he heads. But the race, however, stand in all their depravity and unrighteousness up to the date of their union with Christ. Neither their legal standing nor their moral nature is changed by the atonement, nor by any other cause, until they shall have been regenerated by the Spirit, and justified by the blood and righteousness of Christ.

ART. III.—THE UNPARDONABLE SIN.

"There is a sin unto death: I do not say ye shall pray for it."—1 John v. 16.

THIS subject, so fraught with peculiar interest to many, has of late years received but little attention from the pulpit. That there is a sin that is absolutely unpardonable is plainly taught in the Bible. It is a part of the counsel of God, the whole of which, as his servant and messenger, I must not shun to declare. If there is, or ever was a possibility of a sin being committed for which the sinner must forever remain unforgiven, the necessity rests upon the ministry of to-day of showing that it cannot be committed in this time, or then of pointing out the present possibility and danger of committing it, and of presenting a way of safety—a way of avoiding it.

I.

The first question to be considered is, "What is this unpardonable sin?" In answering this question our only safety is in clinging to the teachings of the Scriptures. No speculative theory, however ably wrought it may be, can satisfy the mind upon a question of so great importance as this. The "sin unto death," of which John speaks in the text, is the same as the "blasphemy against the Holy Ghost," which the Saviour, according to three of the evangelists, declared should never be forgiven, "neither in this world nor in the world to come." (Matt. XII. 31, 32; Mark III. 28, 29; Luke XII. 10.) Inasmuch as there is no possibility of this sin being forgiven, we are not to pray for it. Long ago the same state of things existed. The word of the Lord to Jeremiah upon one occasion was, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee."—Jer. VII. 16. Substantially the same declaration is made in Jer. XI. 14. The "sin unto death" and the sin of the Israelites have the same effects; therefore they must be the same in

character. The contexts to the passages in Jeremiah referred to above, show to us the character of the sin of the Israelites. "Behold ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? And now because ye have done all these works, . . . I will cast you out of my sight," etc.—Jer. VII. Then, as it were, the Lord turns to the prophet and tells him not to pray for them. From the declaration here made, viz., that they walked after other gods that they knew not, the inference is plain that they did know the true God. Their sin, then, whatever else they may have done, consisted in doing "all these works," when they knew God, his law, and his promises. It was a presumptuous sin; a wilful turning away from God; a sin against light and knowledge.

In the context of the other passage (Jer. XI. 14), we have these words: "And the Lord said unto me, A conspiracy is found among the people of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them." From this we get another idea as to the character of their sin. It was a turning back, an apostasy wilfully and deliberately made in opposition to all knowledge from their position and privileges as citizens of theocratic Jewry. They were perfectly cognizant of all the previous acts of God in dealing with their nation. They knew how with a mighty arm he had led them out of Egypt; how they had proved him forty years in the wilderness. They had always known him as the one who hated and punished sin without respect of persons, and who always abundantly rewarded faithful obedience. Yet in the face of all this, they despised the position and privileges to which God had exalted them, and stepped down to the shameful service of Baal and of other gods which they knew not. This was their sin for the forgiveness of which the prophet was commanded not to pray, and if such prayer should be made the Lord had positively declared that he

would not hear it. Thus their sin was "a sin unto death." Its penalty was the same as that to which John refers, and the language of the text cannot be understood as teaching that there is more than one sin of this character. Therefore we conclude that these Israelites had committed *the* unpardonable sin.

But in giving a definition of this sin we must not base our opinions upon any particular external act. We must through such actions look to the heart. It is of the abundance of the heart that the mouth speaketh, and it is from the heart that proceed those things that defile the man. It is the heart that God searcheth. We must endeavor to understand the *spirit* in which these actions are done. From the consideration of this sin of Israel, which was unto death, we arrive at this statement of a definition of the unpardonable sin, viz.: *It is a wilful and deliberate choosing of evil when the good is known and consciously acknowledged.* Men may impulsively or under the pressure of strong temptation or trial yield to evil, and to a greater or less extent follow it and be forgiven, but when they coolly and understandingly barter away their birthright of Heaven-bestowed privileges for any morsel of worldly pleasures and sin, they, when they would receive the blessing, will find, as Esau did, no place for repentance though they seek it carefully with tears. (Heb. XII. 16.) "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. x. 26. To make the definition still more plain, and to bring it directly to gospel times and to Christendom in its application, we may add; *It is the rejection of Christ and his gospel when, in the light of all evidence, his true character and the truth and excellence of his word are known, and when the Holy Spirit pleads for his acceptance.* It is, as before stated, a sin against light and knowledge, and a doing despite (in spite of) to the Spirit of grace.

It now devolves upon us to show that those Jews who committed the blasphemy against the Holy Ghost (Matt. XII. 31, 32), sinned after this sort. The Pharisees and Herodians, when they went to entrap the Saviour in his words, said to him, "We know that thou art true and teachest the way of

God in truth."—Matt. XXII. 16. Although they tried to believe they were lying when they said this, they were undoubtedly giving expression to their honest convictions, yet in such a way that the convictions were concealed. Nicodemus, a ruler and teacher of the Jews, said to the Saviour, "We know that thou art a teacher come from God."—John III. 2. This we are bound to accept as a confession of the true convictions of the Jewish people. They were convinced as a nation that Jesus was the Messiah, but they had so long and fondly entertained the idea of a temporal king in the Messiah that they would not give it up. So while they were saying in their hearts, "Of a truth this is the Christ," they were saying with their lips, "Can any good thing come out of Nazareth?" "He hath an unclean spirit." This was their unpardonable blasphemy. Ascribing to Satan the miraculous works of Christ, *when they knew that these works could only be performed by the power of God*, was the blasphemy against the Spirit. It was a sin against knowledge, as in the case of Israel in Jeremiah's time.

It has been supposed by some that Paul does not in any of his epistles refer to this sin, but he very evidently does. He certainly mentions a sin for which there can be no forgiveness, and we have seen that there is but one character of sin unpardonable. If there were more John would have said, "There are sins unto death," instead of using the singular form of expression. We may notice two passages from Paul. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. x. 26–29. This passage certainly teaches an unpardonable sin. It has been supposed by some to teach the doctrine of apostasy from a state of holiness and grace. The supposition is mainly based upon

the declaration that the individual here hypothetically considered was sanctified. We are asked, If the person was sanctified was he not converted? We answer, No; not necessarily. To maintain this answer, we must consider the meanings of the term *to sanctify*, of which there are at least two. (1) To make holy. (2) To set apart for holy use. The term as used in this passage is very evidently to be interpreted by the second meaning. Then, "Wherewith he was sanctified," may be read, "Wherewith he was set apart to the service of God." As all the congregation of Israel were sanctified by the blood of sprinkling, so all the world hath been sanctified by the blood of Christ. "Wherefore Jesus also, that he might sanctify the people"—all the people—"with his own blood, suffered without the gate."—Heb. XIII. 12. All men are thus sanctified, but all men are not saved. They may withhold the service to which they are set apart, live and die in sin, and be forever lost. Further, it is very obvious that there is a difference between receiving a knowledge of the truth and receiving the truth. Yet all of us acknowledge that in conversion there is the reception of the truth. It is the truth that makes us free. I may know that a certain piece of ground will produce a valuable crop, but if I withhold the effort necessary to secure that crop, my knowledge profits me nothing. I do know that the United States proposes to give me a homestead. I have received the knowledge but not the home. So men may receive a knowledge of the divine truth and not be benefited. They may be enlightened by the gospel and be instructed in the principles which it teaches. They may be so far advanced in this instruction that they are certain the Bible is true, and that Jesus is the only Saviour of sinners. They may realize their sinfulness and need of a Saviour, and the Holy Spirit may move them to receive the truth. If after this they turn away from the truth wilfully, deliberately, knowingly, and with fixed intention, there remaineth for them no more sacrifice for sins. They can have no hope for they have, with forethought and not by impulse nor in ignorance, turned away from him who they knew was the only Saviour. They thus sin against light and knowledge, and it shall be "unto death."

This, we claim, is a true interpretation of this passage. And *we think* the most zealous followers of Arminius will agree *with us;* for if it be used to establish the doctrine of apostasy *from* holiness and grace, it proves entirely too much, in that *this sin* is absolutely fatal. Used in this way, the passage *teaches* that the apostate can never be reclaimed, while Ar*minius* and his followers teach that he can. The apostasy, *if any,* that is taught is not from a state of holiness, but from *a state* whose privilege is admission into the kingdom of God. *The* apostate despises that privilege and it is taken from him *forever.*

Another passage: "For it is impossible for those who were *once* enlightened, and have tasted of the heavenly gift, and were 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; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. VI. 4–6. This passage is like the preceding, in that it teaches an apostasy, and yet proves too much to be accepted as a proof-text to sustain the doctrine of apostasy as taught by Arminian theologians. The apostasy here taught is a sin unpardonable. It is unlike it in that it specifies the peculiar characteristics of the state from which the supposed persons fall away. These we may briefly consider.

1. *Enlightenment.*—They were "once enlightened." Can a person be enlightened in a gospel sense and yet be unconverted? The Scriptures so teach. "This was the true light that lighteth every man that cometh into the world."—John I. 9. The same Greek word is used in this text as in the text above quoted. This teaches us that "every man" is enlightened in a gospel sense. That there are different degrees of this enlightenment, the different conditions of Paganism and Christendom testify. Whatever may have been the enlightenment of these supposed persons, the text does not teach that they had received a *saving illumination.* They had received the general enlightenment of the gospel, and were instructed in the principles of the doctrine of Christ. They were evidently not converted.

2. They had received of the heavenly gift. This does not imply conversion. There is not a shade of evidence to support the idea that the heavenly gift and the new birth are identical. By this heavenly gift we are to understand the gospel in its offers and influences. They had been impressed by these and knew they were of God, and if they should smother these impressions, and contrary to their convictions of truth and right, turn again to their former sins and prejudices, Paul teaches that their case would be utterly hopeless, their sin unpardonable.

3. They had partaken of the Holy Ghost. We read of the Spirit's coming with power upon the people as the apostles preached to them, but we are in no case led to believe that all were converted. Men to-day partake of the Holy Ghost in his operations and influences, and even in his spiritual gifts, but not in his saving and sanctifying graces.

4. They had tasted the good word of God. They had experienced something of the effects of the gracious Word, especially in its promises to the penitent. There are many in the world to-day who have "tasted" thus far—far enough so that they really ought to have desired more—but they are unsaved. They at least knew that it was good. For them to turn away after these impressions and experiences would be an unpardonable affront to the Spirit.

5. They had tasted of the powers of the world to come. Some have supposed "the world to come" to mean heaven, and, therefore, that these persons were converted. This is a mistake, as the word here translated never signifies heaven, but the gospel dispensation. Of the powers and influences of this dispensation, of the great and miraculous operations of the Holy Ghost they had tasted. By this tasting we are to understand that they had witnessed the workings of the Holy Spirit, and felt his power within themselves so that the truths of the gospel were fully confirmed.

To sum up this explanation, we would say, these supposed persons were not converted, but they had witnessed those special miracles whereby the divinity of the gospel was fully shown; they had the positive evidence of history and revelation upon the same point; they were informed as to the character of the Christian religion and had received the convincing witness of the Spirit. Thus we see they had the most complete evidence, external and internal, that Christianity was a religion from God. To turn away from it in the face of all this evidence, Paul teaches, would be upardonable. Hence we say, *The unpardonable sin is a sin against light and knowledge. It is knowing that the gospel is true, and then with deliberation and forethought turning away from it.*

II.

Who may commit this sin? The reader has doubtless concluded that the writer disagrees with those who teach that only those who lived while Christ lived upon the earth could commit it. Some reasons may be given for this disagreement.

1. We know that God, in all the triune excellence of the Godhead, is unchangeable; the same yesterday, to-day, and forever. We know that humanity is the same in all its impulses of heart and movements of mind and soul as in the Saviour's time. Hence, we say, if the sin could be committed then it can be now.

2. We have seen that it was committed in Jeremiah's time, and,

3. The text was written about sixty years after the crucifixion, and positively states that "there *is* a sin unto death." It does not state that there was such a sin sixty years before, but that it existed *then*. If it could be committed then, it can be now. *The danger still remains.*

The moral and spiritual condition of those who may commit this sin is obvious from what has preceded. In order to the possibility of its commission an individual must possess certain characteristics. (1) He must be "enlightened" in the sense of being instructed in the essentials of the Christian religion. He must know objectively what it is. (2) He must "have tasted of the heavenly gift" and "the good word of God." He must know the privileges of the Christian religion. (3) He must have "been made partaker of the Holy Ghost" and "have tasted the powers of the world to come." He must know how those blessings and privileges are to be made his own. These characteristics, enumerated

by Paul, and which may be expressed by the items of knowledge which accompany this statement of them, must be possessed. Reason and Scripture agree in so teaching. It may be committed by those having this knowledge by sudden presumptuousness. There was once a young man at camp-meeting very evidently under the influence and power of the Holy Spirit. When approached and urged to seek his soul's salvation, he replied with curling lip that he had too much sense for any thing of that kind. A few months after he testified on his deathbed that he had long been under the influence of the Spirit, but that with the utterance of his sneering reply on the camp-ground those influences had been withdrawn. He would not permit prayer to be offered for him, for he realized that God would not hear. He had vainly tried to bring himself to entertain some hope of heaven. There remained for him only a fearful looking for of judgment, the certainty of death, the certainty of hell. A young lady who had been under conviction for some time, listened to a discourse on this unpardonable sin, in which a particular act was presented as the thing unpardonable. She resolved she would not commit that sin and that by and by she would seek the Saviour. The forming of that resolution was for her the unpardonable sin. Another young lady had been making preparations to attend a grand ball. Before the time of the ball she was powerfully convicted of sin. She was in great trouble of mind. She would weep at church and at home and give way to sudden outbursts of tears as she walked along the street. Finally, in her room, with her ball-dress before her, she resolved she would attend this one ball and then be a Christian. The first part of the resolution she kept; the last part she never was enabled to keep. The assisting influences and graces of the Holy Spirit had been despised and were forever withheld. After years of unhappy life she died, leaving this exhortation to all who knew or should hear of her case: "Do not despise or fail to improve the influence of the Spirit and every grace given. Do not, as I did, barter your soul and everlasting joy for a single pleasure of this world, and then die, as I die, without hope." Instances like these might be multiplied, but these are

deemed sufficient to show the real danger and those whom it specially threatens. "Sinning away the day of grace" is but the same unpardonable sin. A person is brought under conviction. By some means he passes through that season of grace without yielding to those convictions or without resolutely driving them away. In time he is again brought under the influence and power of the Spirit, but this experience is like the former one, more than the convictions are less pungently felt. The same is repeated again and again, yet with constantly decreasing power, until finally, almost without effort, the person makes the fatal choice and God says to his Spirit, "Let him alone." Awful words! God forbid that any who read this shall experience how awful!

III.

We may now consider very briefly the evidences whereby a person may know whether or not he has committed this sin.

1. "May I know that I have sinned unto death?" This question was asked of the writer not long ago. It has doubtless been asked of many other ministers. No doubt it has been and is now the unexpressed query of many of the unconverted. We answer, Yes. Because (1) God has given his Spirit to every man, and although they may be loth to acknowledge his presence and power, they will certainly be conscious of his final departure. (2) God has endowed man with certain high aspirations, noble desires, and hopes of heaven and immortality, of which all men are conscious, but he is too good to trifle with man by continuing these endowments when they would be useless and only lead to disappointment. (3) God has said to such persons, "There remaineth no more sacrifice for sins," and they will certainly have a conscious realization of that truth, "but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries;" a fearful condition in which life has no joys and from which death affords no escape. But knowing the utter hopelessness of this condition, we should all be more concerned in considering the question.

2. How may we know that we have not sinned unto death

We may know this (1) by our consciousness of a well-defined desire for salvation, immortal life, and glory. Through desire, men sin; through desire, they become righteous. So long as the unconverted sinner is in a salvable condition there will be a conflict between these desires. For those who have unpardonably sinned and those who have been truly converted, this conflict, if not absolutely ended, has so far changed in character that we may consider it ended. Hence it is said in Scripture, "The desire of the wicked shall perish;" that is, their desire for God, heaven, and good shall perish, and "the desire of the righteous is only good." (2) By our entertaining with this desire a hope that sometime, somehow, this desire shall be fulfilled. (3) By impressions of mind and impulses of heart moving us to accept the Saviour, profess him before men, and seek to honor his name and cause by humbly walking in his footsteps. These are the workings of the Holy Spirit and are given to every man. It would be inconsistent with the character of God to suppose that he would permit them to remain when there was no possible hope of their being of benefit. He could not thus deceive his creatures and still be God. "It is impossible for God to lie." Other evidences might be given, but this one is never-failing; it is perfectly applicable to every case. It is enough.

IV.

To conclude this discourse without pointing out the only safe plan would be inappropriate and unwise. That plan is to act *now*. Now you have sufficient knowledge; now the truth of the gospel is sufficiently confirmed; now you have the Holy Spirit with all his illuminating powers to dispel your spiritual darkness, with all his assisting graces to help in every difficulty that besets your way, and with all his love and goodness taking the things that are Christ's to bestow them upon you. Will you receive them? He may not extend the offer nor grant the opportunity of accepting it tomorrow. Will you accept of him an interest in that blood which shall cleanse you from all sin? Will you accept of him of that fund of righteousness which Jesus hath wrougth,

which shall be your comfort in this life, your joy in death, your confidence in the judgment, and your surety of heaven? Will you? It is offered you to-day. "To-day, if ye will hear his voice, harden not your hearts." "Behold now is the accepted time; behold now is the day of salvation." "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

B. F. Whittemore.

ART. IV.—SPIRITS IN PRISON.

THE *new theology* is evidently seeking to settle important questions concerning man's probation. All Hadeistic, purgatorial, and future probational theories have claimed 1 Pet. 3, 19, as the golden text. In view of the general interest and extensive discussion of the subject, is it not highly proper to investigate a passage so firmly relied on? In examining every available commentary, ancient and modern, on this subject, I am reminded of the historic word Tartar. Anciently there was a tribe of people bearing the name Tatar. In their introduction upon the historic stage some one, in ignorance, gave the name as Tartar, which has been handed down for long ages as unquestionably correct. Modern Philology has discovered to us the true name. With no small degree of modesty I propose a new interpretation of this passage, which is supposed to throw so much light on the future state of men. I challenge the old interpretation as radically erroneous.

1. In assuming that ἐν φυλακῇ expresses, necessarily, the idea of a place of confinement, a "durance vile."

2. In assuming that τοῖς ἐν φυλακῇ πνεύμασι refers necessarily to disembodied spirits.

3. In so thoroughly disregarding the contest as to make itself contradictory.

No one having the slightest acquaintance with classic usage will question that the radical idea of φυλαχη and its cognates is that of watching, guarding, preserving, safe-keeping. In this sense they are applied to persons, places, and things, to animate and inanimate objects, with no primary reference to place or means. The state of safe safe-keeping is the primary idea expressed; the place and the means being implied from the nature of the case or to be determined from the general fact. This I have fully verified by actual examination of numerous passages. I need not consume space in presenting them here. Bishop Horsly (in a sermon on this text) admits that the phrase does not necessarily mean a place of punishment, a prison. He translates, "He went and preached to the spirits in safe keeping," though he argues stoutly that the place meant, is the *hell* of the Apostles' Creed. But why assume that the *safe keeping* is in the place of the dead? Why assume anything in the face of or in lieu of historic fact. What beings were ever in more safe keeping than were the ante-diluvians, after the Lord said, "My Spirit shall not always strive with man; yet his days shall be an hundred and twenty years." This put them under the egis of the Almighty in perfectly safe keeping, while in his Spirit, through Noah, he preached unto them during the appointed time, the very time referred to by the Apostle. In 2 Pet. 3: 5–7, the Apostle applies this very interpretation to the ante-diluvian heavens and earth, declaring that they were constituted, established by the *word* of the Lord, and that since the flood the same heavens and earth are, by his Word, *treasured up*, *reserved* for fire unto the day of judgment and perdition of ungodly men. Not in any common safe keeping, they are *treasured* up under special guardianship "by his Word."

By the *usus loquendi*, by historic fact, by the author's own interpretation of the fact, ἐν φυλακῇ expresses a state of safe keeping. Again, *spirits*, as used in this context, does not necessarily mean disembodied souls. According to the trichotomy of human nature, man consists of material substance, body, of animal life, soul, and of an intelligent, moral, and spiritual nature, spirit. When the action or state expressed was limited to a particular sphere, attributed to any one of these natures, that nature was made the subject, and the corresponding term was synonymous with person. Preaching is for the salvation of souls, πνευματα, the ark was for the salvation of lives, ψυχαε. It is remarkable how the apostle observed the usage in this very passage, as every one who reads the original can but observe. Many illustrations of this *usus loquendi* can be found in Hebrew, Greek, English, and other languages.

Now as to the context. This passage is subordinate to the main proposition laid down in verse 17, "It is better, doing good, to suffer, if it be the will of God, than doing evil."

Christ is an example, the ante-diluvians are an example, the new birth, the spiritual baptism, of which the deluge is the type, is the living example, the climax of the apostles' exhortation, and that to which he designed to lead. Now by the common interpretation, those spirits, "unpardonable," all the time while Noah was preaching and preparing the ark, were the most highly favored of all evil doers, and even much more favored than all well-doers, to have the gracious visitation of the Crucified Redeemer before his resurrection. I shall not dwell upon such nonsense, however sanctified by creeds or rendered venerable by age. One has only to read the original (not translate it) to see that the going, the preaching, the unpersuadableness, the building of the ark, and the preservation of the few, are all parts of the same historic scene, presented in the glow of fervent exhortation to enforce a great moral and spiritual truth. The apostle was speaking as with a tongue of fire. There was neither need nor place for firstly, secondly, therefore, and because, but a long, unbroken chain of events is drawn out, the very *significatio pregnans* of which makes it impossible to translate the continuous sentence. It has seemed strange to me for twenty years that all the commentators, ancient and modern, follow on in the false assumptions started away back in the dark ages. Whatever be the truth about a future probation, it is not even hinted at in this passage of Holy Writ.

S. RICHARDS.

ART. V.—STUDIES IN CHRISTIAN EVIDENCE.

V.

THE FLAMING SWORD, CHERUBIM, AND TREE OF LIFE, IN THE BIBLE AND OUT OF IT.

WE have seen the concurrent testimony of antiquity to the record of Genesis concerning the temptation and disobedience of Adam and Eve. We might place the Bible teaching of the result of this fall by the side of the definitions of human character, and thereby bring another test as to the truthfulness of its record, but just now it is not expedient to take up a question separately which comes up conjointly with other questions later in this discussion.

The promise of a victor over the tempter, the cherubim, and the flaming sword are next before us. The promise, if God made it, becomes a factor in the life of the race more than of their art. While the cherubim, flaming sword, and tree of life may become a part of the factors of life and character, they will more readily leave their impress upon the art of the world if it is true that they were placed East of Eden in the beginning of human history. We have to note the fact that we have here no definition of what the cherubim were. In the construction of the Hebrew tabernacle, Moses is reported as instructed to make cherubim, but the model of them is not given. They are placed in the tabernacle and temple without a definition as to what they were and what their import in religion as given in the Bible. The references to the cherubim in all the history of the Hebrew nation is as to things too well known to need description. If they were so well known as to have fallen under the observation of the Hebrews in their sojourns before Moses prepared for them the tabernacle with its cherubim, they ought to be found in prehistoric remains everywhere as the property of the world. The cherubim are first described in the Bible by the prophet Ezekiel. From his description we learn that they were a compound of the eagle, ox, lion, and human

forms, and that these were blended into one form and stood in pairs. If there stood East of Eden two such forms, with a flaming sword between them, making the sanctuary where worship was made, as shown by the pages of the history of Adam's family, while the tree of life, kept by these symbols, was visible in Eden beyond them, these things have the opportunity to become the property of the descendants of Adam and Eve, and will be found in their remains. They may reasonably be expected to be a factor in the prehistoric art of the world, and in the discovery of them there will be the best proof that could be given that they made a part of the beginning of human events. The next question is, Shall we find them in the remains of human history all the way back in the earliest dates? Whoever has looked even upon the cover of Nineveh and its Remains by Layard, published years ago by the Appletons, must have been impressed with the publishers' device to attract attention to the cherubim of early days. Layard, in vol. II., p. 351, says, "The resemblance between the symbolical figures I have described and those seen by Ezekiel in his vision can scarcely fail to strike the reader. As the prophet had beheld the Assyrian palaces with their mysterious images and gorgeous decorations, it is highly probable that when seeking to typify certain divine attributes and to describe the divine glory, he chose forms that were not only familiar to him but to the people whom he addressed, captives like himself in the land of Assyria. Those who were uncorrupted by even the outward forms of idolatry sought for images to convey the idea of the supreme God. Ezekiel saw in his vision the likeness of four living creatures which had four faces, four wings, and the hands of a man under their wings on their four sides. Their faces were those of a man, a lion, an ox, and an eagle. By them was a wheel, the appearance of which 'was as it were a wheel in the middle of a wheel.'* It will be observed that the four forms chosen by Ezekiel to illustrate his description—the man, the lion, the bull, and the eagle—are precisely those which are constantly found on Assyrian monuments as religious types. The 'wheel within wheel,' mentioned in connec-

* Ezek. I. 16.

tion with the emblematical figures, may refer to the winged circle or wheel representing at Mimroud the Supreme Deity. These coincidences are too marked not to deserve notice; and do certainly lead to the inference that the symbols chosen by the prophet were derived from the Assyrian sculptures." In this passage we have Layard's affirmation that the cherubim of the remains of Nineveh were like those of the vision of Ezekiel. I do not accept the opinion given by him that the vision of Ezekiel was from the Assyrian palaces. It is his conclusion upon a fact. That fact is that there was a resemblance between the cherubim of the palace and the cherubim of the vision. The symbols East of Eden, the flaming sword and the cherubim, designated a place called "the presence of the Lord." The place between the cherubim in the Hebrew tabernacle and temple was called the mercy seat. The idea that the cherubim had a connection with the throne of God is not, therefore, a peculiarity of Nineveh, that Layard should have concluded that the imagery of Ezekiel was from the palace of the divine kings of Nineveh. Layard notes a fact and proposes an explanation, but in his explanation he fails to note two more facts: 1. That Ezekiel was familiar with the same relation of cherubim to the throne among his own people. 2. That their sacred books traced that relation back to the beginning of history. The cherubim of Nineveh were not of uniform fashion. They varied as to the prominence given to the different parts of the cherubim in different construction. "In the temple of Belus, according to Berosus, there were sculptured representations of men with two wings and others with four, some having two faces, others the legs and horns of goats or the hoofs of horses. There were bulls also with the heads of men and horses with the heads of dogs."* This passage shows the impress of the cherubim upon sculpture. May I now ask the reader, if he has access to an encyclopedia, that he read through the discussion of the word sphynx, as defined from Egypt,† and he will have occasion to question the idea that the cherubim was peculiarly Assyrian, that Ezekiel

* Nineveh, vol. II. p. 352, and Ezek. VIII. 7–18.
† See Museum of Antiquity, p. 607.

had need to borrow from Nineveh. Almost anywhere can be found a copy of Tooke's Pantheon. I ask the reader to take a copy of it and look at the illustrations found in it. There are twenty-seven, and in this number of drawings of sculptures from Grecian and Roman art, there are twenty-one which show traces of cherubic influence on sculpture. The monumental history of Egypt will afford proof that cherubic influence had been felt there also. The wonders of Nineveh are to be found everywhere among all prehistoric people, and Ezekiel could scarcely go anywhere without finding resemblances to what he saw in Nineveh. But I do not wish to depreciate the value of what is found in the remains of Nineveh. They certainly show that the symbols of Eden were the controling powers of prehistoric art in sculpture. This was true to a less extent in Greek and Roman art.

Baldwin's Ancient America abounds in illustrations of the ruins of ancient American civilization. On pages 133, 233, 239, 249, are decided impressions of the influence of cherubic sculpture. There are seventy illustrations in the book, and four in such a number seems to indicate that cherubic influence was quite small in ancient American art. But these two things must be noted. 1. That the cherubim belong to the work inside of the buildings as found elsewhere. 2. There is not in all the prehistoric remains of ancient America one single building with its internal finish and furniture remaining. The secret of this fact is the Spanish conquest was made sure by the obliteration of an old religion and the establishment of a new. The ancient temples suffered the greatest violence in the destruction of the work of art in them. There is one ground-plan of the internal structure of a temple on page 108 that has quite a resemblance to the Hebrew temple and to the temple-thrones of the ancient Persians. Ancient America is full of the walls of temples, but there is but little trace of their interior left, which fact is fairly to be attributed to the destructiveness of the Spanish conquest of every vestige of religious art. The remnants of ancient American art, while designedly divested of the religious symbol by Spanish destructiveness, bear many traces of

similarity of ideal to that prevailing where cherubic influence is most manifest. This fact, with the destruction of the interior of ancient ruins in America, makes the walls of ancient temples in America seem as books whose backs and covers and titles remain, while the printed pages have been torn out.

There is a pithy, spirited discussion of the resemblance in ancient art work to the Hebrew cherubim in the Beginnings of History by Lenormant. The word cherub has been under discussion a long time as to its origin. Our author says, "It is at least absolutely certain at this moment that the word kerûb is of pure Semitic origin, and has been used as a substitute to signify 'bull,' in the sense of a creature, 'strong and powerful' beyond others, from a root kârab. This can be clearly proved by comparing two parallel passages from the prophet Yehezquel (Ezekiel) I. 10, X. 14, where kerûb is used interchangeably with *shor*, 'bull.' The 'face of a cherub' and 'the face of a bull' are two synonymous expressions. And besides, since we have come to know those colossal images of winged bulls with human faces, crowned with the lofty cidaris, decorated with several pairs of horns, which flanked the gateways of the Assyrian palaces, a number of scholars among those who have the most intimate acquaintance with antique sculpture have been zealous in associating them with the kerubim of the Bible."—Pp. 119, 120. Botta and Layard are the authors referred to above, with Ravenshaw and Roediger. Concerning the position in which these sculptured figures are found, Lenormant says (pp. 121, 122), "The bulls whose images are placed at the gateways of palaces and temples, and who are never otherwise designated in the historic texts than by the ideographic group already mentioned, are the guardian genii who watch over the dwelling. They are looked upon as . . . living things. As the result of a veritable magical operation, the supernatural creature which they represent is supposed to reside within their bodies of stone. This explains the saying of Asshur-ah-edin at the end of the terra cotta prism deposited in the foundations of his palace at Nineveh, 'In this palace may the propitious genius, the propitious colossus

guardian of the footsteps of my royalty, who rejoices my majesty, perpetuate his presence always, and its arms (the arms of the king's majesty) will never lose their strength.' And a little before that, in speaking of the workmanship of the palace, 'The gates of fir with solid panels, I have bound them with bands of silver and of brass, and I have furnished the gateways with genii, with stone colossi which, like the beings they represent, overwhelm (with fear) the breast of the wicked, protecting the footsteps, and conducting to their accomplishment the steps of the king who made them; to right and to left I have caused their bolts to be made.'" Passages of the import of the above, declaring that the cherubic figures stood as guards at the gates of palaces and of thrones, could be increased so as to seem cumbersome from their great number. One matter to which I wish to call especial attention is that these cherubic figures are alike at thrones and temlpes. We shall have need of this fact further on, and to make it more evident as a fact, I reproduce a few quotations of Lenormant. "Two bulls of the gate of the temple Eshakil;" "two door-keepers;" "two bulls of the gate of the goddess Damkini;" "'six bulls' of the three gates 'of the sun.'" These with other passages show the cherubic bulls in pairs are guards at the gates of kings, temples, gods, goddesses, and of the sun. They guarded the way to the tree of life in Eden, and their place designated the presence place, audience room of the God of the Bible, both in Eden and the Hebrew sanctuary. Parts of the above quotations are from the very oldest events in the record of the plains of the Mesopotamia country. They are at the very beginning of history as given in the Bible. The Egyptian sphinxes are in position as pairs, just as those found at Nineveh and in Hebrew history, and must be of the same source and model of art that produced the others. The illustrations of Rawlinson's Ancient Egypt fairly open the question as to whether Nineveh and the cities of the Euphrates have any claim in cherubic art over Egypt. In size of sculptures Egypt certainly has the preëminence. A common origin of this fashion of art in building and sculpture seems to be plainly indicated by all these illustrations and descriptions, and whatever other theory may be advanced by different authors, they place this opinion before us as one upon which they are agreed. Baldwin, author of Pre-Historic Nations and Ancient America, says on this subject, in Pre-Historic Nations (p. 55), "Meanwhile it is distinctly apparent in the religions, mythologies, institutions, and customs of these ancient nations, that they all had the beginnings of their civilization from the same source. The foundations of their culture were laid by the same hand whose traces are still visible in its ruins—in the remains of its most ancient religious forms, its most primitive architecture, and its most Archaic styles of writing." Baldwin is honored with membership in the American Oriental Society, and has made two very readable and valuable books. In the passage above he concurs with others mentioned as to the unity of the origin of the art developed in connection with cherubic sculpture. His pet theory is that the origin of this culture was in Arabia, presuming that man began a savage, and that this civilization was the growth of his development. He recognizes on page 55 a very important fact in the following passage: "In our researches into the beginnings of culture in the oldest nations mentioned in history, we perceive that they did not originate civilization. It preceded their existence and came from an older people. They gave it new forms, each developing an individuality of its own; but it came originally from abroad. On this point tradition is uniform and explicit." A very important fact is in this passage, viz., that civilization is older than all known possessors of it. Our author says it comes from another and older people, unknown. The fact that it is older than the nations possessing it, and is from the same origin, and is so thoroughly saturated with religious ideas, and these ideas are blended with the beginnings of religion in the Eden of Genesis, is an exceedingly significant combination of facts. It is a religious civilization. If it were of human origin it would have no source for its predominating religious phases. It is older than the nations, and its chief glory is displayed in temples of God, thrones of divine kings, and the worshiped sun. Whatever is held to be God, this art shows by his relation to it that it is all godward

as held in the minds of the people. Of just such a beginning we have a statement in the book of Genesis—a civilization older than mankind, in which they found a garden planted and just those things fit to give paternity to the oldest civilizations of the world.

It is further noted that the thrones with cherubic forms at their entrances all had gardens in their rear. The name given to these gardens among the Greeks was paradise. The reader of Xenophon's Anabasis, in school-boy life or later years remembers that there was a paradisios in the rear of the throne of the father of Cyrus and his successor; also that when Cyrus came to the palace of Abrockomas he found a throne with a paradisios in the rear of it, which he cut down and destroyed. The garden of Eden was held in the valley of the Euphrates to have been in a high mountain, and at the point so high as to form the connecting link between earth and heaven. Imitation of this ideal of the exalted Eden led to the great gardens of Babylon, standing high upon strong masonry, popularly called swinging gardens. The garden was what the Greeks would call a paradisios, and even the tower of Babel was an effort to fix faith and attention upon the tower of Babylon as a better paradise than the one left in the highlands of Central Asia.

Nimrod, the mighty hunter before the Lord, has been counted as the great slayer of wild beasts in popular opinion. The word hunter means in its Hebrew original the maker of conquests, and the record of his conquests giving him four cities as the beginning of his kingdom, is given us in the Bible and abundantly confirmed by the Accadian cuniform writings from Accad, one of his four cities. He was the maker of conquests before the Lord, in which he asserted for himself an Eden, a cherubic throne lifted high above the plains of Shinar by immense masonry, the ruins of which still busy the antiquarian. These kings of Nimrod's line claimed to have in themselves the fulfilment of the promise made to Eve. Therefore the cherubim that kept the way of the tree of life must keep his throne who claimed way, the truth, and the life." The declaration of his making to be "the conquests before the Lord was predicated upon

the assumption of his being the promised seed, and, therefore, taking the place of the Lord between the cherubim, as shown by the thrones and palaces and paradises of Babylon. The assumption of this claim was not by him alone. He was the first to make it, and it was made by his successors continually at every new conquest, until the mighty defeat on the plains of Dura of his successor Nebuchadnezzar.

I am not to enter just yet upon the influence of the first promise upon the world as proof that there was such a promise, for at present I only seek to make a statement in explanation of the fact that cherubim guarded palaces as well temples, because the palace was the civil seat of him who sat divinely in the temple. The king was divine and the claims of his divine right are not yet dead in the world.

Let us before reaching our conclusion upon the symbols of Eden and their influence upon the world, attesting their existence, consider the flaming sword from sources in tradition and ancient art and sculpture. At the gate of Eden between the cherubim there was reported to be a flaming sword, which turned every way to keep the way of the tree of life. Critical Bible students have had some difficulty in forming a definition of the flaming sword so as to describe it. Lenormant, in Beginnings of History, pp. 140–145, contends with Obry, who asserts that the story of the flaming sword is of Aryan origin, because he found in the *tchakra* of India a weapon that suits the idea of the flaming sword of Genesis. The *tchakra* of the Hindoos was a disk with sharp edges, hollow at the center, which is flung horizontally, after having been whirled around the fingers in order to impart to it a rapid revolving motion. Upon this description, Obry identified it with the flaming sword of Genesis and claimed its origin in India. Against this claim Lenormant quotes a fragment of lyric poetry originally set forth in Accadian writing, the text of which, with an Assyrian interlined translation, is now on a cylinder of cuniform writing in the British Museum. The Accadian writing was from the city of Accad, which made one of the four cities of the beginning of Nimrod's kingdom. The warrior who speaks the poetry has his grapling hooks,

lance, lasso, bow, club, and shield, and holds a disk in each hand, concerning which he speaks as follows:

"In my right hand I hold my disk of fire; in my left hand I hold my disk
of carnage;
The sun, with fifty faces, the high weapon of my divinity, I hold it;
The weapon which devours entirely, like the ogre, I hold it;
That which breaks the mountains, the powerful weapon of the god Anu,
I hold it;
That which bends the mountains, the fish with the seven fins, I hold it;
The littu of the battle, which devastates and desolates the rebellious land,
I hold it.
. . . . . .
The whirlpool of the battle, the weapon of fifty heads, I hold it.
Like unto the enormous serpent with seven heads—unto a wave which
divides itself into seven branches;
Like unto the serpent which lashes the waves of the sea, (attacking) the
enemy in front,
Devastating, in the violence of battle, dominatrix of heaven and of earth,
the weapon of seven heads, I hold it.
. . . . . .
The weapon which fills the land with the terror of its vast strength,
In my right hand, powerfully, the projectile of gold and of onyx, I hold it."

Thus we have described in this passage from one of the most ancient texts of Chaldean poetry something that is like the *tchakra* of India. Following the method of the science of language, after finding this disk of Chaldea and the *tchakra* of India one and the same kind of weapon, our conclusion would more naturally be that it belonged to the stock of things which the Turanians of Accad, the Aryans of India, and the Semites of Assyria and Palestine had from their ancestors. This same disk is the hieroglyphic character of Egypt that stands for their sun-god kings. Egypt comes in as a possessor of the same testimonial which Obry identifies with the flaming sword of Genesis, and we place the record of the flaming sword in Genesis as having the concurrent testimony of the remains of Accad, and Assyria, and Egypt, while Indian art and literature claim it as theirs. A thing so universally claimed makes good its own right to be held as being older than the claimants, and we place it by the side of the other symbols of the East of Eden, as having ample concurrent testimony to show that it was East

of Eden and had, therefore, the opportunity to become the property of the world.

The construction of Babylonian, Egyptian, and Persian thrones, fashioned with the seat of the king between the cherubim, and the park or garden, with its tree of life in the center of it, just back of the throne, are things so well known that I shall only mention them.

The most ancient name of Babylon in the idiom of the anti-Semitic people was Timtirki, meaning "the place of the tree of life." "The figure of the second plate which we connect with the tree of the Edenic traditions, appears as a symbol of eternal life upon the curious sarcophagi of enameled pottery belonging to the last epoch of Chaldean civilization, posterior to Alexander the Great, *which have been discovered* at Warka, the ancient Urak,"* or Erick of the Bible, makes good its claim to a place with the other symbols. It is the Soma of India and the Haoma of Persia. In the land of Canaan the high places had their sacred cattle and tree of life. Israel fell in with the custom, and we have the story of Gideon killing the white-backed, wing-sided cattle of his father for sacrifice, and cutting down his tree of life for wood for the altar of sacrifice to Jehovah. We have, therefore, in the art of the world ample testimony to the truth of the record of the symbols East of Eden. It may not be amiss to trace these symbols this side of the remnants of former civilizations. We shall find their impress plainly in the live issues of to-day. The habit of using cherubic figures in the construction of thrones of kings is one well defined in the remains of old civilizations. The coat-of-arms was developed from the fashion of the throne. The cherubic elements of the throne would, therefore, pass into the coat-of-arms. The cherubims were variable combinations of the form of man, the lion, the ox, and the eagle. Sometimes one of these forms prevailed even to the exclusion of some of the others. By transition from the throne, these forms of variation passed into the fashion of the coat-of-arms. Let the reader take up the illustrations of coats-of-arms and see how many of them are with the forms of life that make up the cherubim. In

* Lenormant's Beginnings of History, p. 85.

the Accadian passage above, the flaming sword or disk is associated with the sun. The sun seems to be counted as God's flaming sword. Stars and scepters became closely allied, and stars have grown in the poetic fashion like that given to the disk or flaming sword of the Accadian poet quoted above. This element of poetical conception of stars as allied to our destiny, as the Accadian poet places his disk unto himself, is so familiar to English readers that I only call attention to the fact and ask the reader to call upon his own recollection of poetical allusions to stars, keeping in mind the relation of sun and stars to the flaming sword in the myth-making of the world, and also the cherubic elements. Continuing the investigation of the coat-of-arms of different lands, we shall find almost every one of them to show traces of the symbols East of Eden. Our own national emblem has the eagle and the stars. The coat-of-arms often gives fashion to medals and coins. The tradesmen, busy with their coins for their wares, stop not to see the cherubic and flaming-sword stamp that they bear. The forms on the coats-of-arms in many instances are in position in pairs, as they were ages ago, and there still lingers in the patriotic oratory and poetry of the country much of the same mythical elements concerning the forms of the coats-of-arms that abounded thousands of years ago along the banks of the Euphrates. The cherubic form, then, still bears a high place in the world, being used yet in the heraldry of the world. We shall have occasion to refer to this again in the discussion of the first promise as a factor in the world's history.

Sabianism, the worship of the sun, moon, and stars, is, perhaps, the oldest idolatrous form of worship known to the world. I think we shall have but little difficulty in tracing its connection with Edenic symbols. The sun is freely presented in cuniform remains as having cherubic forms at his gates. The sun, the king, and the form of divine glory in the fashion of the Ormuzd of the Persian monuments all have the place between the cherubim. Layard gives wood cuts of this form, and describes it in the following words, in which he presents the king in adoration before it: "It will be observed that in the earliest sculptures of Nimroud

the king is only seen in adoration before one symbol of the Deity—the figure with the wings and tail of a bird inclosed in a circle, resembling the Ormuzd of the Persian monuments. Although there are eagle-headed figures and other mythic forms, yet in no case do they appear to be objects of worship. The king is generally standing or kneeling beneath this figure in the circle, his hand raised in sign of prayer or adoration. The sacred tree is before him, but only, it may be presumed, as a type. The same symbol is also seen above him when in battle and during his triumphal return. It is never represented above any person of inferior rank, but appears to watch especially over the monarch who was probably typical of the nation. When over the king in battle it shoots against the enemies of the Assyrians an arrow, which has a head in the shape of a trident. If it presides over a triumph, its action resembles that of the king, the right hand being elevated and the left holding the unbent bow. If over a religious ceremony, it carries a ring or raises the extended right hand. This emblem does not always preserve the form of the winged figure in the circle, but sometimes assumes that of a winged globe, wheel, or disk, either plain or ornamented with leaves like a flower. In this shape its resemblance to the winged globe of Egypt cannot be overlooked. This well known symbol constantly occurs on the walls of Persepolis and on Persian monuments of the Achæmenian dynasty as that of the Supreme Divinity. It is also seen in the bas-reliefs of Ptereum, and furnishes additional evidence in support of the Assyrian or Persian origin of those rock-sculptures and of the Assyrian influence in Asia Minor." * This same symbol, with its modification of forms, is frequently found in the ornaments of masonry about doorways in ancient American remains. "In Egypt it was the sun with the wings of a scarab; a red solar disk and two pendent uræi. . . . . Whether the winged figure in the circle, or the winged globe, or simply the sun was the original form, I will not attempt to conjecture." † The relation of the sun to this figure, which is so intimately associated with the cherubic figures, expressed in the last passage, seems

* Layard's Nineveh, vol. II., pp. 339–341. † Ibid, p. 340; foot-note.

rather to throw some light upon the question of its origin. This figure, especially in Egypt, was between the cherubim, just as the shechinah of the Hebrew tabernacle and temple was. In the passage quoted above the king bows before the winged circle or disk, and in that attitude the tree of life is before him. This symbol then is in position to the tree of life as the flaming sword was. Being placed in Egypt in the position of the flaming sword in relationship to the cherubim, and filling the place called the mercy-seat in the Hebrew sanctuary, there seems to be a reasonable presumption that this figure, which is called that of the Supreme Deity, became the exponent of those views of the symbols of Eden that made them designate the presence of God. Its relation to them is that of the shechinah of the Hebrew sanctuary. The original model of it, then, was from the symbols East of Eden, since it has connections in Persia, Assyria, Asia Minor, and Egypt, as found in Eden. Yet in all of them it has the same connection with the sun. The Hebrews did not adopt Sabianism, but they held the same symbolism which was used in the sun-worship, in the worship of Jehovah. The issue is fairly then between the Jehovah-worship and the sun-worship as to which has the priority of right in the use of these symbols. This question, so far as I know, has not been directly considered as it now seems to force itself upon us. Christian men have presumed for Jehovah's side, and anti-Christian have presumed for the Sabian side, each without a close study of the claims of the other side. The fact that the same symbols are in both worships, and that these symbols are those given in Genesis as at the very beginning of the Jehovah-worship, and are held by it all the way up to its development at the Bible "fullness of the times," gives the Jehovah-worship some advantage in the claim. Sabianism, or sun-worship, seems to have used them as far back as we can trace its history, but it gives no definition of their origin, as does the Jehovah-worship, in which the source of them is given to God, and they came by record of title to the Jehovah-worship. Sun-worship makes no record of origin for them, and is first found in connection with them, while they bear the record of being from a civilization older

than sun-worship, because older than the sun-worshipers. The claimants are parallel in their claim to claimants of the same property, one with and the other without a title, yet both holding possession. The Jehovah worship in having the older book-record has a decided advantage in this claim. But this question may be dismissed for the present, until we have considered the effect of the first promise of Genesis as a factor of the history of mankind, using the effect to prove the existence of its cause. In that discussion we shall know better what the Jehovah-worship is, and can define its claims by more accurate knowledge. Whether sun-worship or Jehovah-worship is older, does not now affect the issue directly before us in this paper, viz., were the symbols of Eden really a part of the beginning of human history as shown by the record of Genesis? Sun-worship and Jehovah-worship both are in possession of them, as far back as we can trace either of them, and they make good their claim to being as old in human history as either of them. The sun-worship is held to be the oldest idolatry of the world. It passes back as we retrace the pages of human history until it is found in rivalry, as to age, with a pure monotheism, in which both have possession of the same symbols. There is, then, no religious history to dispute the record of Genesis that mankind began in an Eden now known, and with the symbols which the record of Genesis places in the beginning of the Jehovah-religion. The strongest testimony to the truth of the record of Genesis concerning the flaming sword and the cherubim is from Babylon, Nineveh, Asia Minor, and Egypt, and is mostly in their sculptured remains and records upon burned clay and stone. It has not, therefore, been tampered with, and will still withstand ages of usage unhurt. So far, then, we have the whole of antiquity in support of Genesis, declaring its statements true. We have that record woven with national and religious life, and the chief factor in the oldest art and literature of the world. All the converging lines of the most remote antiquity meet in the story of Eden as told in Genesis. Added to the testimony found in that which is called myth and fable, comes the sculptor's art and the oldest copies of written words on our

globe, without one word or fact of dissent, confirming the record of Eden.

This discussion must be divided into two papers on account of its length. The first promise attested as a fact by its impress upon mankind will be, of necessity, deferred until the next paper. Our investigations of these questions so far have been greatly facilitated by the fact that students of all manner of religious opinions have labored to find the material needful for this discussion. Each man, with his own aim and object in his work, has furnished ready-made material for my use. Being sought for other purposes than that to which I have placed them, their adaptation to the wants of this discussion, when not originally planned for it, makes the conclusions based upon them all the stronger.

S. H. BUCHANAN.

ART. VI.—WHITHER ARE WE DRIFTING?

I.

"THERE are tricks in all trades but ours;" so runs the old adage. John Ruhm, Esq., of Nashville, read "a paper without a title" at a meeting of the Bar Association of Tennessee early in July of this year, in which, we are told by the Nashville *American*, he "drew the attention of his professional brothers to the strange and yet well-known inconsistencies of inter-State legal proceedings in this country. He referred, for illustration, to the strange feelings experienced by a lawyer whom business, accident, or curiosity leads to the court-house of a neighboring State. The court-house in Franklin, Ky., for instance, is within twenty minutes' journey from the court-house in Gallatin, Tenn., and yet the Tennesse lawyer called to appear in a law case in Kentucky would feel as odd and ill at ease as if called to a case in London or Paris, thousands of miles away. The same differences exist between any other two States of the Union. The ways and measures in no two of the States to arrive at right and justice between man and man, or between State and citizen, are the same; and the courts of each one of the thirty-eight States dissent in their turn from the course and rulings of the Federal judiciary in each of the States respectively. As the rules of practice and pleadings differ, so are found the most diversified statutes on all kinds of subjects in each State, and diversified decisions by various courts of last resort. On almost every subject touching rights of property and person in a limited territorial sense, which ought to be subject to similar rules and regulations the world over, there are new legislative enactments and different statutes, and these hardly subjected to judicial construction before another Legislature comes along and arbitrarily changes them again. The subject discussed is one of vital importance to litigants as well as to the legal profession," continues the *American*, "and might well engage a month's consideration by an asso-

ciation of lawyers." And then seeming not to recollect the adage with which this paper starts off, the *American*, which is edited by a lawyer, adds: "It is strange that such disjointed condition of the machinery of justice should prevail in a country where the Legislatures are so largely made up of lawyers. May not the legal profession be responsible for it? Too many lawyers, we fear, seek positions in the Legislature for no other purpose than to secure enactments which are to affect exclusively their own clientage, with studied or ignorant disregard as to the effect upon the general laws of the country. Reformation is badly needed here, and it would seem to rest with the legal fraternity as to whether or not the reform shall ever be accomplished. Indeed we know of no department of government where reformation is so necessary as in our administration of law. The popular interests are quite as much involved as the professional, and lawyer and client are alike to be benefited by a simplification of inter-State legal machinery." These are strong statements but the history of legal proceedings shows that they are unfortunately too true. A few cases will illustrate this fact. The procuring of "enactments which are to affect exclusively their own clientage" by lawyers is "a crying evil." Even Tennessee furnishes a notable instance where the Legislature was invoked to enact a law, and did enact it, to affect a suit already instituted. It was then a case where Greek met Greek, for parties to the suit on both sides were lawyers, and it was fought with great energy before the courts, but the new law did not stand the legal tests to which it was subjected, for the Supreme Court declared it unconstitutional. But all such laws are not thus contested. Pennsylvania boasts a citizen who is said not to consider legislation of much value unless he paid for it. "He bought a boom bill through the Legislature," we are told, "allowing him to impose a tax of one dollar per thousand feet upon two hundred million feet of lumber per annum passing Williamsport, Pa. Behind him stood respectable men indifferent about the methods he used so they were not exposed and could make money." The profits of this affair became enormous, which bred differences between the principal and his confederates,

and finally exposure came. The procuring of legislation to meet special cases is no new thing under the sun. During the fifty years of his editorial life in Albany, N. Y., it was Mr. Thurlow Weed's lot to be defendant in a multitude of libel suits, among which were quite a number instituted by Mr. James Fenimore Cooper, the novelist. Every one of these suits went against Mr. Weed, and although the damages given in each case were inconsiderable, the expenses incident to the whole litigation were quite onerous. Mr. Weed always insisted, and reiterates the opinion in his autobiography published since his death, that he was beaten because the court refused to allow him to prove that the alleged libels were well founded. The sharp handling which he and other editors experienced from the novelist led them, Mr. Weed explains, "to seek relief by legislative and constitutional modifications of the law of libel, modifications which deprived judges of the power to oppress obnoxious defendants, and permitted defendants on trial for libel to prove the truth of their accusations, and show that their motives were justifiable. In an effort so manifestly just and wise," Mr. Weed continues, "we were successful, both by wholesome legislative enactment and by a constitutional amendment. It is scarcely necessary to add that after these modifications of the law of libel, Mr. Cooper's libel suits then pending were never brought to trial." In this recital we have an explanation of how a belligerent editor made it easy for him to "lampoon" an opponent without fear of the law of libel, and he was not slow to avail himself of this immunity, for he shows that he deliberately provoked a libel suit by a gentleman for whom he seems not to have entertained very high regard, and whose character he thought would suffer deeply by a judicial investigation. "There had been," he says, "for several years growing ill-will between Mr. George Opdyke and myself. Feeling that that gentleman on several occasions had done me great injustice, I prepared with much care an article so direct and severe in accusation and comment as to induce Mr. Opdyke, under the advice of his counsel, to commence a suit for libel. The cause came on for trial in New York, and attracted for nineteen days a crowded

and attentive auditory. The jury disagreed." The gratification of provoking this libel suit cost him, or rather his friends, who "footed the bill," over $17,000.

Another instance of legislation to meet a particular case is furnished by Massachusetts. "An intelligent gentleman, an author of repute, a few years since sought to contract a marriage with his step-daughter. A law of the State standing in the way, he procured—so facile is the compliance of many of our law-givers under the pressure of personal pertinacity—a permissive law for his own particular case. This, happily, as some thought, received an Executive veto, agreeable doubtless, to the general sense of decency, if not to the moral instincts of the people." The couple on marriage intent crossed the line into another State where no legal barrier to such an unnatural alliance existed, and they were married. Made husband and wife under the law of another State, the authorities of Massachusetts could not do otherwise than recognize them as such when they returned, and they are probably living in that State in that relation to this day. Parties divorced in New York may, one or both, be prohibited from marrying again by decree of the court granting the divorce, but they can cross the river, get married in New Jersey, scarcely a mile away from the spot where the legal interdict was fulminated, and then return to snap their fingers derisively at the officers charged with executing the laws and the decress of courts in New York, because a legal marriage under New Jersey law must be so regarded and treated by the courts of the former State. A man who fled from Brooklyn, N. Y., a few months ago, when it was discovered, as was alleged, that he had two wives, was traced to Philadelphia and arrested. The young woman whom he met in a Sunday-school and induced to marry him, while he had already a wife and four children in New York, went to Philadelphia for the purpose of having him prosecuted, but she found she could not do so under Pennsylvania law. She returned to Brooklyn and applied for a warrant with a view to having him brought back for trial. Gov. Pattison, of Pennsylvania, had meanwhile notified the police that he could not issue a requisition except on the application of the first wife, and she refused to make such application on the ground that she did not want to have her husband punished. Thus this injured woman is at "the end of her row" in her efforts to have the man who so cruelly wronged her punished because of the interposition of inter-State legal obstacles. This man committed a grave crime against the laws of New York as well as deeply wronging two women, but he will escape punishment because his first wife will not prosecute him.

These are specimens of the inconsistencies of inter-State legal proceedings that may well puzzle the lawyer, for they are something more than a puzzle to the non-professional man, since they cripple justice and render decrees of courts nugatory. "Reform is badly needed here," and it rests with the legal fraternity to inaugurate and accomplish this reform.

II.

The Memphis *Avalanche* asserts that "every case of lynching brings the regular courts more and more into contempt," to which the Nashville *American* adds: "Perhaps if there was a little more stern but even-handed justice and less 'law' in the court-house the institution would, in some instances, be less contemptible." It cannot be said to be strictly true that every case of lynching brings the courts into contempt, unless they fail to take cognizance of these acts and to punish those engaged in such lawless demonstrations. This has been a year somewhat famous for lynching persons charged with murder and other crimes, and yet half a dozen cases will cover the instances in which courts have taken any action looking to the punishment of the men who set at defiance the laws and hang or shoot criminals, thus becoming criminals themselves, but not a man so far has been punished. Is it any wonder that with such immunity from punishment mob law flourishes? Still there is a good deal of truth in what these journals say, and it is the fault of the courts themselves that these arraignments are true. The law's delays, negligence of officials in criminal prosecutions, the failure of juries to convict when the guilt of the accused is unmistakable, and when the sense of justice of communities has been outraged by decisions purely technical and seem-

ingly, if not so intended, to benefit a prisoner on trial, have given to mob law a semi-respectability, so to speak, which it could never have obtained in a law-executing country. Thus at Waverly, Iowa, a few months ago, two brothers named Barber, who were confined in jail on a charge of murder, were rescued by a mob and hanged. What excuse was there for interfering with the regular course of justice? One of the leaders of the mob said, "We know that the chances are that the laws of Iowa won't hang them, and so we take the law into our own hands." There is the secret—distrust of the courts. And then we are told, "A large majority of the people indorse the action of the mob." In Miller county, Georgia, a few weeks ago a farmer, with the aid of a negro man, murdered his wife, who at the time was unable to turn herself in bed. They were subsequently arrested, together with a second negro who had aided in concealing the body of the murdered woman. They were held at a preliminary trial for murder. There was talk of burning the trio at a stake in the court-house yard, but wiser counsels prevailed. Subsequently the wife-murderer and his negro accomplice were taken from the jail by a mob and hanged and their bodies perforated with bullets. And now it is stated by way of justification, "The general sentiment of the county will approve the act of 'Judge Lynch,' since within two years two innocent women have been murdered in the same vicinity. In one case two of the guilty parties escaped punishment by breaking jail and fleeing the country." In this case the justification of the hanging by the mob appears to be based upon a fear that in the law's delay these murderers might also break jail and escape punishment. These are only typical cases which occur almost every week in various parts of the country. The frequency with which mobs take prisoners from the custody of the officers of the law, and the immunity those engaged in such lawlessness enjoy under the "served-him-right" acquiescence of the law-abiding portion of the community when a guilty wretch is thus disposed of portend no good. The drift is certainly in a direction which every good citizen must deplore, since mob law is no law, but simply license to murder whomsoever

a lot of hot-headed fellows may select or the whim or malice *of a leader* may point out.

A case in New York illustrates what the *American* would *call* too much law in the court-house. Onofrio Mangano, who killed a fellow-convict in Sing Sing prison, and for the past two years has been confined in the jail at White Plains, New York, was on July 21 remanded to Sing Sing by order of the Supreme Court. This was done on motion of the District Attorney for the following reasons: "On the 27th of December, 1881, Mangano was convicted of murder in the first degree," says the New York *Times*, "and on Jan. 21, 1882, at a Court of Oyer and Terminer of Westchester county, sentenced to be executed on the 10th day of March, 1882. An appeal was taken by his counsel to the General Term of the Supreme Court, which gave him a new trial on the ground that the evidence did not warrant a conviction of murder in the first degree. An appeal was taken by the District Attorney to the Court of Appeals, which decided in June last, that it would not review a decision of the General Term except upon questions of law. Therefore the case could not be made any stronger on the question of deliberation and premeditation at a new trial, for the reason that the former witnesses are out of the reach of a subpœna, some are dead, and the whereabouts of others are unknown to the prosecution. As he is serving a life-sentence now, nothing would be gained by a new trial. Thus the man goes back to prison, having received no punishment for killing Williams (his fellow-convict), but on the contrary, has had an easy life in White Plains jail ever since the deed was committed." That was certainly a case where there was too much law in the court-house, and it is characteristic of cases occurring frequently in criminal practice. Only a few weeks since a man died in St. Louis who murdered a married woman with whom he was "infatuated" more than eight years ago. He was arrested, tried, and sentenced to be hanged. The case was appealed and a new trial ordered. A second time he was sentenced to be hanged, and an appeal resulted in another new trial. A third conviction was appealed to the Supreme Court of the United States, which tribunal sent the case back

for another trial upon some technical ground. Then after lying in jail eight years, broken down in health and energy, he was released on bond, only to die a few weeks thereafter. The St. Louis *Republican* declares that if his bitterest enemy could have seen him as he left the cell in which eight years of his life had been wasted—one of his lungs gone and daily hemorrhages from the other—he would have had nothing for him but compassion; and that the murderer had suffered tenfold more than if he had been legally executed. Very likely that is true, but it was the lawyers that saved the miserable man from the gallows, to suffer as he did, through technical pleas and quibbles, aided also by the lack of "a little more stern but even-handed justice" in the courts. It was in this way that this convicted murderer was saved to "die in his bed." His bitterest enemy should have taken no delight in his sufferings. It is not the purpose of the law to torture criminals. The death-penalty is inflicted in a way to do its work as speedily and as humanely as possible, consistent with the nature of the punishment, and this meets with universal approval, as is evidenced in the fact that the bungling of an executioner excites for him the scorn of the community for the needless pain he causes the culprit. It is the certainty and promptness with which criminals are punished that renders such punishment a safeguard to the community in the prevention of crime. "Under the English system," says a writer on criminal law, "it is universally acknowledged that crime of the worst sort is not only more surely, but much more promptly punished than the same kind of crime is in the United States. The main purpose of laws inflicting the penalty of death is the protection of the community, and it is obvious that the purpose is far better served when the penalty is both certain and swift than when it is uncertain and delayed. The history of the various attempts in the several States to dispose of capital crimes is a complex one, and there have been such important differences at different times and in our different communities that it can hardly be dismissed with a general characterization. But it is not too much to say that where the alleged rights of the accused have been most elaborately guarded the undoubted rights of

society have been seriously compromised. A condition of the public mind has been brought about which robs the death penalty of nearly all its effectiveness and reduces it to a sort of judicial murder, for it is plain that the only ground on which society is justified in taking life is the assumption that life in general will be made more secure. Capital punishment could hardly be even contemplated in a civilized and Christian community except as a preventive. When it ceases to be that it becomes either a piece of worse than brutal revenge or a blunder so terrible that if it could be brought home to any single conscience it would be intolerable. Yet capital punishment delayed for months or even years, until the public has half forgotten the crime, and is moved more by pity for the condemned criminal than by pity for his victim or indignation at his act, is in no sense a preventive. It deters no one otherwise inclined to murder from the commission of it. It turns the feeling of the public away from its just and proper object, and by placing the criminal in a false light, it actually encourages violations of the law. This certainly has become the general course of events in those States where legal methods have lent themselves to delay. There are scores of cases to prove this conclusion. Those whose duty brings them in closest contact with the criminal classes are united in their testimony that the law does little or nothing to deter violent men from taking life, and that it often encourages them. Every candid observer will admit that in the majority of cases the general feeling toward a condemned murderer is very far removed from detestation for his act or satisfaction with his fate, though both would have been felt had the penalty followed the offense surely and quickly. While this is true regarding those cases in which the penalty is finally inflicted, the want of the sense of responsibility with juries, with courts, and with prosecuting officers, arising from the fact that no trial is likely to be final, is often a fatal obstacle to justice being done. All concerned have a half-conscious feeling that their action is only a step in a complicated proceeding, which may not, and probably will not stop with what they do, and this feeling prevents them from performing their full duty."

III.

The Government is regarded by a large class as a legitimate subject to "pluck," and the bold and audacious manner in which some operators do this thing is marvelous, while the ease with which they escape punishment when detected is simply wonderful in a land where the law is held to be supreme. Washington is a hot-bed in which not only the "plucking" of the Government but of individuals flourishes, because it embraces a larger number of persons who congregate there to live by their wits than any other city in the country. The loose and shambling manner in which the criminal laws are executed is well calculated to encourage rather than repress crime, and Washington presents a terrible illustration of the fact. Take, for instance, what are known as the star route trials. The Government had been swindled out of millions of dollars through a conspiracy between certain mail contractors and an officer in the Post-office Department, and notwithstanding two trials of some of the parties implicated have been had, not a man has been found guilty and punished. Men who are known, as absolutely as circumstances and proof can establish a fact, to have swindled the Government out of hundreds of thousands of dollars have been declared by two juries to be "not guilty." "One serious question connected with the star route prosecution remains unanswered," says the New York *Sun*, "though it has been asked several times. How did it happen that all the great contractors who received the largest extra commissions from Brady escaped indictment? Why at the very door of the grand jury room were cases of admitted extortion referred to arbitration? Justice makes no distinction of persons. Those who act in its name and are its ministers are faithless to their trusts when they exhibit partiality of any kind. All these contractors stood on the same footing, so far as increased service and expedition were concerned. Some of the favored ones had temporary service of half a million or more a year. This exceptional course toward certain contractors has invited suspicion of its motives, especially since it is known that hundreds of thousands of dollars are involved in any compromise that may be made.

Public opinion revolts at the name of compromise, after the close of the Ottman case a few days ago, when the extraordinary spectacle was presented of the Government turning over to him $10,000 of the money stolen from the treasury eight years ago, and which Ottman received directly as the confederate of the thief who stole it, and deposited in a bank in Alexandria to his own personal credit."

The raid on the treasury through the Post-office Department is not the only evidence of the corruption that has grown up under the lenient or rather non-enforcement of the criminal laws. The story of a large stealage by an army officer is told by a Washington letter-writer. "The Secret Service Bureau," says this writer, "is a part of the machinery of the Government for apprehending counterfeiters, swindlers of the Government, mail robbers, and thieves in general of Government money and property. One hundred thousand dollars is annually appropriated by Congress for this service. One of the things which neither time nor eternity will ever disclose is for what the money is spent or what is accomplished with it. It is nearly two years since Howgate's operations were accidentally discovered. It is a year and better since Howgate disappeared from among men—that is, men who will tell. Many people believe he is in Washington, having never been far away. Since his disappearance, though it is specially a case for the detective force, it is not known that any thing has been done or attempted to bring Howgate to light, or even to find out by whose complicity his prison doors were swung wide open and he allowed to disappear from the most populous part of the city, where he was best known, in broad day. Apparently it is the easiest description of a case to work up. It is a curious mystery that where so much is known by a great number of people, the detective force of the Government should know nothing and seemingly care less. The riotous and extravagant life of Howgate was known all over Washington. He had no private property when appointed to the Signal Office. He was dependent on his pay for the support of his family. He became the purchaser of valuable real estate, he maintained a costly yacht, and he indulged in pleasures requiring

a large expenditure of money. All these facts may be said to have been daily advertised in the newspapers of Washington, and yet the accounting officers of the treasury passed without challenge Howgate's fraudulent vouchers, which were manufactured to meet his own necessities or to serve the wants of friends. In one sense it is a mystery how this robbery could have been carried on successfully for several years. It was not possible without collusion on a large scale." Yet no one but Howgate has been indicted for this wholesale robbery of the Government, and he has escaped and no effort appears to be made to capture him, for the reason probably if brought back he might tell unpleasant tales. While this case "hangs fire," it has been made public that a number of army officers, including one chaplain, have been detected in duplicating their pay accounts—that is, selling an account for a month's pay before due to one banker or broker and then a duplicate to another. Some of the officers have been tried by court-martial and dismissed from the army, and others are still on trial. These were cases for the criminal courts, but the civil authorities having failed to act in the matter, the Secretary of War has taken the offenders in hand. It is stated that the duplication of pay accounts is no new offense in the army, and that its apparent outbreak at this time as a kind of mania is largely due to the publicity given to each case by Secretary Lincoln, who has pledged himself to break up this dishonorable practice in the army. But all army officers guilty of criminal practices have not escaped with dismissal alone. A Washington letter-writer details how leniently a large peculator was dealt with after he had been convicted of his crime by a court-martial and not a jury. "Paymaster Hodge," he says, "was on duty in Washington, where he had been during the war. He had been repeatedly ordered away, but in some way he managed to get the order rescinded and he stayed, having millions of dollars at his disposal. Brice was Paymaster-General and gave Hodge a loose rein. Result, Hodge stole over $400,000 and lost it, it is said, in Wall street, which is no better than losing it at the gambling table. He confessed his crime when he could conceal it no longer, and was tried by court-

martial. He was dismissed from the service and sent to the penitentiary. Did he become a common convict? No. Did he make restitution of the stolen money? No, not one dollar. Did he put on the striped clothes of the convict? No. Did he live on convict fare? No, for friends supplied him with every delicacy that money could buy. Then what became of him? Oh, he was simply placed in the library of the prison and wore the clothes of a gentleman. Did he serve out his sentence? Oh, no; he served about a year. Then he was pardoned by President Grant."

With all this "foraging" upon the Government and so little done by the courts to punish the guilty, is it a matter for wonder that parties banded together to plunder the citizens? "Prominent citizens of the District of Columbia," we are told by the New York *Times*, "have undertaken to expose, overthrow, and prosecute a band of detectives who are as intelligent and crafty as they are corrupt. Thirty-four indictments against them have been found, but no one of the accused has yet been brought to trial. The Attorney-General of the United States regards these cases of sufficient importance to demand his personal supervision. He has resolved to secure the conviction of the guilty men, 'who,' he says, 'have been a terror to this community, and whose very freedom from punishment thus far has been a reproach to the administration of the criminal law by the authorities of this District.' A large mass of evidence has been published, showing that these official detectives have been for years in league with thieves of a low grade; that they protected local thieves and shared the proceeds of their robberies, and that they even planned burglaries, brought expert criminals to the city to do the work, and then sold the stolen property. Burglary, larceny, and kindred crimes were so frequently committed that they caused no surprise. Very rarely was a thief caught and punished. The thief stole the goods and received a small sum for them from a receiver or middleman who was in the conspiracy. The detectives negotiated with the owners for the return of the property, and restored it if the ransom were sufficient for a profitable division; if it were not, they sold the property and divided the

proceeds. 'We held our wearing apparel, our household effects, our bonds, money, jewels, and ornaments subject to the will of thieves and burglars,' said the chairman of the citizens' committee in a public report, 'with only the privilege of buying them back as often as stolen at a reasonably moderate price.' If the detectives had been known only in connection with this very successful conspiracy to exact tribute from citizens, their exposure and prosecution would excite but little interest outside of the city where they plied their infamous trade; but some of them were politicians and the friends or favorites of public men, and their influence was exerted to obstruct the administration of justice in the courts of the capital. Relying upon a band of subservient or frightened thieves for a large part of their annual incomes, they formed by their power over these scoundrels and by their affiliation with other criminals, a combination which extended its influence into the courts and served to aid and protect great criminals as well as small ones. Every successful crime and every discovery of hidden iniquity strengthened these men and increased the number of persons whom they could control. Many honest men came to the conclusion that criminals could not be successfully prosecuted in Washington if the influence of these men and their allies were exerted against the Government. They shielded great public robbers. They infested the court-house and the people lost faith in the trial by jury. They became so bold that one of them defiantly declared upon the witness stand that while employed and paid by the Government he had continually labored for the star route defendants. Thieves of high degree could boast of 'a corner on the grand jury,' or could, like Howgate, escape from custody with mysterious ease. The courts were undermined, citizens were deceived and plundered, and justice was disarmed."

These are sad revelations. What must be the condition of society, what the respect for law, where these things (and only a tithe has been related) are done with impunity? It is evident that a more rigid enforcement of the criminal laws is badly needed. The result of the star route trials has gone a long way to impair the little respect left for the trial by

jury. Men who read the evidence in these trials cannot understand how an intelligent and honest jury could bring in a verdict of "Not guilty." It has been a serious objection to the jury system that it excludes every man who has formed an opinion about a case to be tried, while it is a special effort of lawyers to get ignorant, pliant men that they can win to their clients, right or wrong. The former may be remedied but it is difficult to see how the latter can be, unless a certain amount of intelligence be required in a man summoned to serve on a jury. New York has remedied the former, and the Code of Criminal Procedure of that State contains the following, which has been substantially the law since 1872: "But the previous expression or formation of an opinion or impression in reference to the guilt or innocence of the defendant, or a present opinion or impression in reference thereto, is not a sufficient ground of challenge for actual bias, to any person otherwise legally qualified, if he declare on oath that he believes that such opinion or impression will not influence his verdict, and that he can render an impartial verdict according to the evidence, and the court is satisfied that he does not entertain such a present opinion or impression as would influence his verdict." California has had the following provision in force for about ten years: "But no person shall be disqualified as a juror by reason of having formed or expressed an opinion upon the matter or cause to be submitted to such jury, founded upon public rumor, statements in public journals, or common notoriety; provided it appear to the court, upon his declaration, under oath or otherwise, that he can and will, notwithstanding such an opinion, act impartially and fairly upon the matters to be submitted to him." The design of these statutes is to secure jurymen who shall be both intelligent and impartial, and the New York *Sun* understands that "they have worked very well in practice." The New York *Evening Post*, edited with equal intelligence and impartiality, declares that "no institution can possibly long stand the strain which we are putting upon the jury." "From various causes," continues that journal, "it has already so sunk not only in popular estimation, but in that of lawyers and judges, that the panegyrics

of it that were seriously put forth a hundred years ago now read like a burlesque, and as a rule no one, even in civil cases, resorts to it if he wishes a perfectly fair judicial inquiry." The New York and California provisions are an improvement on the old mode of selecting jurors, but is it not singular if the reform works well in New York that the *Evening Post* should denounce the system so strongly without exception? It is evident that the system must be hedged around with something more than a permission to place upon the jury intelligent men who have formed and expressed an opinion as to the guilt or innocence of the accused.

The inefficiency displayed by officials in the enforcement of the laws is one of the great evils of the day, and its consequences are simply frightful. A dispatch from Boston states that an alderman has been telling of "the corruption, debauchery, and demoralization of the sewer department, the spoils of which he has been denied his share as a member of the aldermanic committee." From Chicago comes the statement that a number of prominent citizens have signed a document addressed to the Governor of Illinois declaring that the mayor is trampling the State law known as the high license law under foot, and that "thousands of saloon-keepers are doing business under the authority of license illegally issued;" and what makes the matter worse is that in the long war which has been waged between the Citizens' League and the city authorities the latter have secured a temporary triumph "owing to the dilatory policy" of the former. "The victory gives the liquor-sellers that much more leeway and defrauds the city of about $1,000,000 of revenue." In New York there is equally bad management. "Mayor Edson is right in his view," says the New York *Tribune*, "that it is more desirable to suppress the evil of intemperance than to increase the revenue of the excise department. The excise laws were framed with that end in view, but the excise board has not made any satisfactory effort to comply with the law. It is a requisite condition to the granting of a license that the applicant shall be a person of good moral character and shall give a bond for good behaviour. But licenses have been and are granted to

persons of notoriously bad character, while the commissioners of accounts showed some time ago that one lager beer dealer was surety on one hundred and twenty bonds. If a book with the names of bondsmen were kept, as the commissioners of accounts suggest, it would be easy to detect such an abuse as that. How signally the excise board fails either to increase the revenue or suppress the evils of intemperance is evident from the fact that the department revenue was less last year than it was several years ago, while, according to the commissioners' own showing, the consumption of liquor has increased fifty per cent." A San Francisco dispatch of Aug. 18 says, "Although there was evidence of bribery in many city officers, the grand jury which reported this week passed over the chief officers and indicted half a dozen beggarly deputies. . . . Nearly every week presents a curiosity in criminal law or court procedure. Gray, the former clerk of the harbor commissioner, who stole State funds and falsified his books, is not yet brought to trial, although the case against him is as plain as noonday. He was released on $2,200 bail, although the expert who has just entered into the examination of his books shows he stole four times the amount of the bail. Gray says that he has proof that prominent officials were in league with him, and that his thefts were only a small part of the stealings of a huge ring. The constant delays in his case and the smallness of the bond required lend color to these charges. Another polite embezzler is James Dodds, late county clerk of Oakland. He now enters a plea of insanity, saying he was crazed by speculation in mining stocks and did not know his own money from the public funds. There seems to be little chance of reaching these rogues while the officials are in the power of corrupt rings run by 'bosses' who have gained their influence in groggeries." These reports, coming from four widely-separated cities, added to what has been already given in regard to Washington, show how wide-spread are the corrupting influences which are undermining not only public virtue but "the majesty of the law," rendering efforts to punish rascals little better than a farce. There is a looseness, a lack of vigor in the administration of the criminal laws

in every portion of the country that is well calculated to excite the gravest apprehensions for the future, because it begets a feeling of disrespect for all law—a spirit that is inimical to the peace and good order of society, the growth of religion, and the stability of the state. It is a lack of reverence for law that blunts the conscience and leads men to treat almost with levity the obligations of an oath. An incident is related by Rev. Dr. Darby, of Evansville, Ind., that illustrates the general demoralization resulting from an inefficient enforcement of the laws. "The antidote for the demoralization so prevalent," says Dr. Darby, "lies in a due regard for the majesty of the law and the sanctity of an oath. Certainly we need no stronger evidence of this than the statement made by our city assessor in his report just presented to the board of equalization. Mr. Rerz says, 'In fact nearly every body tries to hide their wealth from the assessor. Among the latter class quite a number swear to their schedules with what they call mental reservation. I call it mental perjury. These abuses above alluded to will not be corrected until some individuals are successfully prosecuted for perjury.' So strong a statement as that made by our assessor in so public a manner must have some reliable foundation in fact, therefore we have just cause for alarm. If there is false swearing in one place there may be in another. Such corruption is ruinous to public morals and it must not go unrebuked. It is no excuse to say, 'Every body does it and so may I.' If men fear not the law nor regard their oath society has no hope. Let the voice of every honest man be raised to prevent the spread of this contagion. Perjury in its mildest form is high treason to civil society, is hateful to God, and should be despised by men. What I have said on this subject applies equally elsewhere, and the bold utterance of our honored assessor furnishes the key-note for a reform all along the line. Prudent men, cautious in what they say, and well informed as to the facts, tell us that 'mental perjury' prevails to an alarming extent on the witness-stand and in the jury-box, where men do not personally approve of the execution of the law. If witnesses and jurors can thus take the law in their own hands, who of us, even in things

most sacred, are safe from the effects of their crime? If men, from personal motives, are false to their solemn oath in regard to one law they may be in regard to others, and the harmful effects upon society will know no limit. Officers, witnesses, and jurors are not held responsible for the existence of any law, but in the matter of its enforcement they should be held to a solemn account under their oath. The highest interests of society are involved in this question, and the only safe standard is, 'the whole truth and nothing but the truth;' one's whole duty and nothing but his duty."

IV.

A letter from a respected minister of Tennessee, referring to the extensive pardoning of criminals by the Governors of some of the States, asks, "Is this not an unwarranted exercise of the pardoning power in many instances, and does it not account in some measure for the increasing disrespect for the verdicts of juries? Does it not tend to undermine respect for the majesty of the law in the minds of many, to the detriment of the best interests of society at large? May not the irresponsible, lawless, mob-loving populace plead that although men are convicted of crime it is useless, since executive clemency steps to the front and turns loose upon the community horse-thieves and house-breakers after a few months of confinement, to have the farce repeated of another conviction and sentence at the expense of the law-abiding community?" These points are well taken, for as reformatory institutions penitentiaries have never been a success. Occasionally a prisoner after serving out his term or being pardoned manifests a disposition to live a better life than before his conviction, and does live such a life, but these cases form the exception to the rule. It must be admitted that in many instances the complaints as to the too free exercise of the pardoning power by the Governors of many of the States seem not to be without reason. The Governor of Kentucky whose term of office expired a few weeks ago, for instance, pardoned so many prisoners out of the penitentiary during the closing months of his administration as to earn for himself the title of "pardon broker." The communities

immediately interested complained that these pardons were generally uncalled for by any consideration for right and justice. One of his latest pardons was that of a man who committed a murder a few years ago in Hardin county, for which he was convicted of manslaughter and sentenced to twenty-one years' imprisonment in the penitentiary, from which he appealed, but the Court of Appeals refused to disturb the decision of the court below. "He has escaped well," says the Court of Appeals, "as we think the testimony shows him to be guilty of murder, and we can see no reason why he should have a new trial, as his punishment is more lenient than it should have been." This is a strong record, and it is no wonder the people of Hardin county are indignant that such a murderer should be turned loose upon them almost unpunished. There is little doubt that the pardoning power is injudiciously exercised in many instances by executive officers, and that the leniency thus shown is rather a license to criminals to "ply their vocation" than a benefit to the pardoned or to society. It is a difficult thing to exercise this power just in the right way and at the right time. It is a hard matter to turn a deaf ear to pathetic appeals of friends of condemned criminals, but the executive owes a duty to the community, to protect it in its peace and safety, and should not permit his judgment to be carried away by a sentimental commiseration for a man who has wilfully become a felon. The only safe rule is to pardon none except where justice clearly and unmistakably requires such clemency; such, for instance, as in the case of a man wrongfully convicted, or where the punishment fixed by a jury is excessive, or for meritorious conduct which unquestionably entitles a prisoner to this mark of consideration. But the Governor must be careful not to let his action be influenced by what appears to be popular clamor for the release of a prisoner, for that indication of public sentiment is at best only cheap clap-trap, as was demonstrated on a memorable occasion when the populace vehemently clamored for the release of Barabbas and in the case of many a prisoner since. And still more unsubstantial, if possible, is the petition as an indication of what is really desired by the substantial citizens of a community in regard to the release of a prisoner. An "organized effort" was made several months ago to get the President to pardon Sergt. Mason, who shot at Guiteau while guarding him in the jail at Washington, for which he is serving a term in the penitentiary at Albany. A petition asking the pardon was circulated in various States, and thousands probably signed it who knew nothing, and cared less, as to the nature of the crime they were seeking to have pardoned, for it is reported that nearly nine hundred thousand persons did sign it. The New York *Times* presents some of the salient features of this movement in a way that tells the story admirably of the thoughtless manner in which men of even more than ordinary intelligence sign petitions asking the pardon of those who exhibit an utter disregard of law and of life. "The petitioners allege that Mason ought to be pardoned because of the 'great and general indignation' felt by the American people against the assassin of Garfield. It is painful to be compelled to admit," says the *Times*, "that not only has the President remained unmoved by this powerful argument, but Secretary Lincoln has openly justified the imprisonment of Mason and declared that he ought not to be pardoned. Evidently Mr. Lincoln is as stony-hearted and implacable as was his venerated father. There is no doubt—in the minds of the nine hundred thousand petitioners—that Mason is unjustifiably punished. His fault, if fault it can be called, was of a two-fold nature. He tried to kill Guiteau and he violated military discipline. It is a reproach to the nineteenth century that a man should be sent to prison for such petty offenses. It was Mason's opinion that Guiteau deserved to die, and that opinion was generally shared by the American people. Why, then, should not Mason have killed him? In many places in the far West the people are in the habit of hanging any man who is arrested for the commission of an unpopular crime. They argue that the man deserves to die; that to place him on trial before a regular judge and a legitimate jury would be a mere formality, and that much trouble and expense can be saved by taking him into the woods and hanging him. Sergt. Mason reasoned in precisely the same way, and there is no

denying the fact that had he killed Guiteau, the trouble and expense of trying the wretch would have been saved. In fact, a vast amount of trouble and expense would be saved were this theory to be adopted all over the country and were criminals to be treated in accordance with it. Whenever great and general indignation is felt against any prisoner awaiting trial any one should have the right to kill him. At least this is clearly the opinion of the petitioners who ask for Mason's pardon. It is true that objections could be brought against this system of summary administration of justice. If great and general indignation is to authorize a man to shoot the person against whom this great and general indignation exists, occasional mistakes would be made. So far as can be learned, the apologists for Mason would make any man the sole judge as to the exact amount of indignation which would justify him in shooting alleged criminals, and this privilege might conceivably be abused. Even were it exercised with reasonable discretion, the country would in a short time be reduced to the level of Ireland, where great and general indignation against a landlord or a government officer authorizes any Irishman to take up the trade of an assassin. To substitute private assassination for trial by jury—which is what the Mason petitioners evidently advocate—would, perhaps, in the end fail to give complete and general satisfaction. Still, the fact remains that Mason is sent to jail for trying to kill an unpopular person, and nine hundred thousand people—some of them men of more or less intelligence—are convinced that he is severely and unjustly punished for a very trifling breach of etiquette. The other charge against Mason is that as a soldier he was set to guard Guiteau for the express purpose of preventing indignant citizens from murdering the wretch, and that in trying to kill him he not only disobeyed his orders but committed a breach of trust. What, we are asked, would become of army discipline were every soldier placed on guard over a prisoner to be allowed to kill him on the plea that the prisoner was an unpopular person? Those who justify the persecution of Mason by this pettifogging plea know very well that an American soldier is not a machine, but a reasoning

man. He has a right to have his own opinions, and if these opinions conflict with those of his superior officer nine hundred thousand men are convinced that he is justified in acting according to the dictates of his own judgment. What if it be true, as claimed by Mason's persecutors, that the army would become a mere mob and discipline would be entirely at an end if soldiers were allowed to shoot persons obnoxious to them and to treat the orders of their superiors with contempt? What is the value of the discipline of the army in comparison with the priceless treasure of individual manhood? Better that a thousand armies should perish than that one sergeant should be deprived of the pleasure of exercising his own judgment as to whether he will protect or shoot a prisoner. The pardon of Sergt. Mason would, of course, be the triumph of the two great principles that assassination is justifiable where the victim is viewed with "great and general indignation" by the people and that the American soldier has the right to shoot prisoners whom he is ordered to protect. If granted, the pardon of Mason should at once be followed by the release of all murderers now in jail who can prove the existence of more or less indignation against their victims, and of all soldiers who have been imprisoned for breaches of discipline. There is, however, little prospect that this result will be reached. The President shows no signs of pardoning Mason and the Secretary of War is strenuously in favor of keeping the prisoner in jail. It looks as if the nine hundred thousand petitioners had lost their labor, and had merely succeeded in advertising their own peculiar views."

V.

A great deal of complaint is made in various parts of the country over recent attempts to enforce the Sunday laws, as though these laws were something new under the sun; and in New York the Penal Code of the last Legislature is, we are told, denounced as despotic, Puritanical, un-American; as more rigorous than that of Russia; more tyrannical than that of Turkey; and all this because it requires a better observance of Sunday than has heretofore characterized the

people of that State, and especially of the city of New York; and this, too, notwithstanding the rules of the Code in regard to the observance of Sunday are the same as contained in the laws previously enacted by the Legislature, but unenforced. These denunciations have induced a New York journal to look into the decisions of courts in other States in the matter of Sunday observance, and the inquiry reveals the fact that there are pretty severe laws in force in many of the States, and when the courts have been appealed to they have generally given full effect to these laws. "Smokers think it oppressive," says the New York paper, "that cigar-shops should be closed on Sunday, but cigar-selling on that day is not lawful throughout the country generally. Three or four years ago the keeper of a cigar-stand in an Indiana hotel was prosecuted for Sunday sales, and the court sustained his defense; but last year, in another case, the court overruled its former decision and pronounced cigar-selling on Sunday unlawful because unnecessary. A like decision has just been published in Pennsylvania. What of interference with telegraph offices? The Indiana Supreme Court, in a case only a year ago, declared that while a single message, under circumstances of emergency, might be deemed 'necessary,' yet the business of telegraphy could not be deemed a work of necessity, but if prosecuted was unlawful and merely tolerated. The buying or selling of goods is not generally allowed, nor is there any principle of law or American liberty which recognizes or sustains it. Every year's law reports bring several decisions pronouncing such dealings unlawful and void, not only when keeping shops and establishments open is concerned, but also when nothing is involved but quiet conversation between buyer and seller. Thus Iowa and Michigan have recent decisions on the unlawfulness of 'swapping horses' on Sunday. In Minnesota two men met on Sunday to form a partnership in business, and the court pronounced their agreement void for their violation of the Sunday law. This was less than two years ago. In Wisconsin, more recently, in an action by a farm laborer for his wages, the court pronounced the contract hiring him void because made on Sunday. In 1841 a suit was brought in the

the Supreme Court of New York by an attorney's clerk, who was employed by the defendant at a weekly salary to work in his office copying papers and doing other things such as are usually done by a clerk in an attorney's office. He sought to recover extra compensation for work done in the office on Sunday, after the general employment was at an end, but the same in character as the services rendered in the ordinary calling of the parties. The court held that the plaintiff could not recover for these Sunday services, as they were within the prohibition of the statute against working on Sunday." There are cases, however, where the courts do not enforce the Sunday laws as in the instances here recited. But after all, it is more the fault of the people than of the courts that Sunday laws are not more rigidly enforced. Men do not like to be made witnesses if not prosecutors by reporting violations of the law, and so these are left to police and other civil officers to look after, and the result is the observance of the day in many of the towns and cities is not at all creditable to the enlightenment of the age.

The Sunday reform movement has reached St. Louis, where reform in the observance of the Sabbath seems to be urgently needed. "Probably no city in the United States," says the *Central Christian Advocate*, "has so little reverence for Sunday as a religious institution as St. Louis. We have on our statute books about the same 'Sunday laws' that other States and cities have, but no person appears to pay the least attention to them as a restraint on any one from doing just as he pleases; and the police authorities evidently consider themselves relieved from all obligation to enforce them. Visitors to the city freely express their astonishment at this condition of things, and count it a disgraceful surrender of American traditions and of moral culture to the exactions of foreigners and the low class of politicians who bid for the support of the people who do not believe in religion. This is not an unfair statement of the situation." This condition of affairs in the commercial metropolis of the State finally aroused the better classes to an appreciation of the situation, and in response to their demands the Legislature of Missouri enacted a stringent Sunday law, but it has been defiantly set

at naught by a large portion of the saloon-keepers and many shop-keepers and others. The police made some effort to enforce the law, but accomplished very little, as was to be expected where the sentiment of the people was so decidedly in favor of making the day one of pleasure and riot, instead of its orderly observance as the law requires. In the case of running the cars by the street railroad companies on Sunday, the court decided that the State must prove that street cars are not a necessity in order to convict the officers of the company for violating the law. The State having failed to prove this, the court instructed the jury to acquit, which was done. Subsequently the court held that the Sunday law does not repeal a special act of 1857, which was submitted to a vote of the people and carried, and which permits beverages other than distilled liquors and refreshments to be sold on any day in the week. Under this decision every indictment against the keepers of beer-saloons and beer-gardens was quashed. Of course this decision was a great victory for those who have no regard for Sunday other than to make it a day of business and of pleasure and indulgence. This decision is limited to St. Louis, to which city the special act is confined, while the Sunday law is being enforced in the other cities and towns in the State. Gov. Crittenden is reported as being quite indignant at the course of the saloon-keepers in St. Louis, and as "considering the question of calling an extra session of the Legislature to amend the Sunday law so as to make it apply to St. Louis or to prepare and submit a prohibitory amendment to the constitution at the next general election. The Governor, in an interview, is reported as follows: 'I am an anti-prohibitionist from the soles of my feet to the crown of my head, but I feel, with the people of the State, that if the law is to be defied in St. Louis, and I have to choose between lawlessness and prohibition, I am a prohibitionist. Under such provocation the proposition will carry by fifty thousand majority in the State." There is a fair prospect for an exciting contest in St. Louis especially, if not throughout the State, between those who believe that Sunday should be observed in a respectable way and those who believe and act otherwise; and it may be well that the

battle is to be fought there, where the moral effect of victory for Sunday as our fathers observed the day will be of inestimable value in securing a proper acquiescence in the laws and customs of the country. Gov. Crittenden displays a proper spirit in behalf of the right. It was clearly the intention of the Legislature in enacting the Sunday law that it should affect equally every part of the State, and the common-sense view is that it should have that effect. But a special law, enacted a quarter of a century ago, intended to affect only the city of St. Louis, and of that class of legislation which is enacted in response to the persistent appeals of interested parties, where not communities but a comparatively small number of persons are to be benefited, has been dug up from among the dead-letter laws, and forsooth because this piece of class legislation has not been repealed by special enactment it is held by a facile judge to override a general law—that this ancient bit of class legislation excepts St. Louis out of the operations of a general law of a later date. It is by this method of interpreting laws, a sort legal legerdemain, that the well-meant efforts of legislators are so often defeated and the best interests of society imperiled. We have in Tennessee, for instance, what is known as the four-mile law, that is, a law prohibiting the sale of intoxicating liquors within four miles of an institution of learning, except in incorporated towns. A number of towns where schools are located have surrendered their charters in order to get rid of drinking-saloons, which are regarded as detrimental to the welfare of young men attending these schools as well as of the citizens generally. Imagine the feelings of the good people who have been laboring to promote the best interests of their respective communities at seeing how the work they are accomplishing in behalf of good order and morals may be circumvented when they read this paragraph in the Nashville *American* of Aug. 28: "Comptroller Pickard has had a consultation with Attorney General Lea in reference to the sale of whisky by druggists on prescription. Judge Lea holds that druggists may sell liquor on the prescription of a regular practicing physician, but that they are liable for the same tax as other tipplers. He further holds,

however, that the druggist who has paid his tippling license as prescribed by law may sell liquors on the prescription of regular practicing physicians regardless of the four-mile law." If that opinion does not make the four-mile law a good specimen of legal "now you see it, and now you don't," it would be difficult to find one.

Some Hebrew citizens of New York, who keep Saturday as "holy time," regarding the Sunday law as an infringement of their civil as well as their religious rights, procured an injunction restraining the police from interfering with them in carrying on their business on Sunday. The matter came up in the Supreme Court and Judge Arnoux dissolved the injunction. "In the argument before the court," said the Judge, "the learned counsel for the plaintiffs admit that the law which has been incorporated in the new Penal Code, and which for brevity's sake will be termed the 'Sunday law,' is constitutional and within the police regulations which the State may lawfully enact. The only question, then, is, Can it apply to those whose religious faith requires them to refrain from labor on the seventh day of the week? Whatever may be the views of any individual, favorable or adverse, to Sunday laws in general, or to this law in particular, the duty of the court is simple and plain, and that is to declare the law as it exists, leaving its wisdom with the Legislature that framed it. The letter of the preliminary section is very lucid: 'The first day of the week being by general consent set apart for rest and religious uses, the law prohibits the doing on that day certain acts which are serious interruptions of the repose and religious liberty of the community.' This section declares that the acts subsequently specified are serious interruptions to the rights of others, and, therefore, they are prohibited in general. Is it not obvious that by reason of keeping a store open for business on Sunday a temptation is presented to those who have no regard for Sunday as a holy time to violate the law? If a Hebrew merchant hired only Hebrew clerks and sold only to Hebrew customers, there probably would be but little inducement for him to keep open on Sunday. . . . . But the counsel say, Cannot these devout Hebrews engage in their usual work on Sunday?

Cannot the tailor cut and sew his cloth and the shoe-maker his leather? The law prohibits it, although his doors are shut and his labor disturbs no one. This is what the law says. On the first day of the week all trades, manufacturing, and mechanical employments are prohibited, and all manner of servile labor is prohibited excepting in works of necessity and charity. There is no exception that can avail the Hebrew citizen. A violation of these prohibitions is Sabbath-breaking, and Sabbath-breaking is a misdemeanor for which the offender may be fined and imprisoned; and all commodities exposed for sale on the first day of the week in violation of this chapter shall be forfeited. The punishment is explicit and severe, but this court, dealing with the question as it relates to all goods, wares, and merchandise, and to all manufacturing and selling, must declare the law as it exists, and must hold that no sufficient ground has been shown for the exemption claimed by the Hebrew citizens." That is the spirit which should characterize every court. It may be a hardship to the Hebrew citizen who observes Saturday as "holy time," but he has cast his lot with a people who in their customs and laws set apart the first day of the week for rest and religious uses, and it is his duty to conform to these customs and laws, as it is that of every man, whether foreign or native, whatever his opinion or inclination may be. The law demands this of all citizens, and it is the duty of courts to declare the law as it exists, and to enforce it, too. The importance of this is illustrated by an incident that comes from Evansville, Ind. A meeting of citizens was held there at which resolutions strongly denouncing violations of the Sunday law were adopted, and the saloon-keepers were petitioned to close their establishments on Sunday. They replied, "If you will stop twenty or thirty other business operations from work on Sundays we will cheerfully and gladly close our saloons." While one man's violating the law does not justify another in doing the same thing, there is a show of justice in this reply which carries with it a rebuke to men who profess to uphold the laws, yet pass lightly over or do not notice at all certain violations. All who violate the law must be treated alike. Why make war

upon the saloon-keeper for violating the Sunday law, and only for that, and not upon the merchant, the trader, the mechanic, and every other man who sets at naught the law setting apart the first day of the week for rest and religious uses, and who, by engaging in some worldly employment or amusement, "seriously interrupts the repose and religious liberty of the community?" It is only in the rigid enforcement of the laws that communities can protect themselves in the enjoyment of peace and security, and it is only by such enforcement of the Sunday laws everywhere that the day with its hallowed associations is to be preserved to us and our children.

JNO. MILLER MCKEE.

NOTE.

Reference was made in a former article (see the REVIEW for January) to the efforts being put forth in various parts of the country to secure a stoppage of the running of trains and other work on railroads on Sunday. So far but little has been accomplished, but there is hope that these efforts will yet result in good, since a beginning in that direction has been made. Mr. Bennett H. Young, President of the Louisville, New Albany and Chicago Railroad has made the experiment so far as to discontinue the running of trains on his road on Sunday except one to carry the mails. Mr. Young gives in a letter to the *Railway Age* his reasons for the inauguration of this policy. He believes in the religious obligation to observe the Sabbath, and that "every railroad manager operating a road on that day violates human and divine commands, and by forcing his employes to do the same sets before them a continual example of the disregard of the highest obligations." This, it is argued, involves an indifference of the employes to the corporate interests of the companies, as they see these companies breaking the laws of God and man with indifference and impunity. "The most defenseless property," says Mr. Young, "is that of railways. Stretched out along lines reaching thousands of miles, it is simply impossible to defend it from sudden or organized aggression. . . . . If every man in America were made a policeman, it would be impossible to defend all the railway property in this country; and as a consequence railroad corporations are more dependent upon the protection of the law-abiding, moral, and Christian sentiment than any other class of property-owners. Are railway men, therefore, wise in doing what they can to teach and train their employes to violate the Sabbath and with impunity to break the laws of the State for their protection? Would it not be wiser to encourage a respect for those laws?" Touching the argument that the public will have Sunday trains, Mr. Young says that in the matter of running trains the interest of the roads is consulted first; that they are run to suit themselves, with little regard for what the public may want; that they put on and discontinue trains as they find it pays, and do not hesitate to disoblige the

public when they have any strong motive for so doing. Mr. Young expresses the opinion that railways would gain much by sending their men back to the bosom of their families for a whole day in each week, and that no mere question of receipts should be allowed to weigh against the moral considerations involved. "It is rumored," he says, "that this order of mine will be rescinded. I have only to say that so far as tried the results have been more than satisfactory; no injury or loss has been sustained; the employes have in many ways expressed their gratitude and thanks for this privilege (of Sunday rest); and that so long as I remain in the management of the road no change will be made." If, as a Philadelphia paper says, railway profits and public convenience can be secured by running only mail trains on Sunday, then Mr. Young has taken a step which must be followed by every railroad in the country. "No nation ever needed the Sunday rest more than does America for the preservation of social sanity, and whatever makes the national Sunday more real will be welcomed by all who are wise to discern the signs of the times."

Art. VII.—PHYSICAL DEATH IN MAN IS A RESULT OF HIS HAVING SINNED.

It may be claimed that this admits of doubt at least, as it is held that death reigned in the animal kingdom for long ages before man had an existence, and therefore before sin could have been in this world. This paper is a discussion of death in man, and not of the history of mere animal life, whether the latter is written in the rocks or elsewhere; hence whatever conclusions may be drawn from these records of the lower animals may not be affirmed of man, as it will be seen that he is much more than an animal. It is well to remember, too, that man's remains are not found below where the history of sin is found. If no more could be said in the line of thought here presented it is significant, and will not be controverted by those accepting the Mosaic record that the history of man's sin and of his becoming a dying creature are coincident. While coincidence may not be held as proof in itself, yet its value as evidence, associated as it here is, cannot be called in question.

It has been asserted that as man's body is a mere animal organism, and that as in bone and muscle, in blood and nerve, in internal and external tissues, it is not widely different from what is found in the lower animals, and as the latter die because of their physical organization therefore man's death is a result simply of his physical constitution. Here are two faults: 1. Want of proof that the lower animals die simply because of their organism. This has not been demonstrated. 2. Even if that were demonstrated of the brute creation, it yet remains that man, though possessing a physical nature, is, as has been indicated, much more than an animal; and therefore what might be affirmed of mere animal organism may not be held as necessarily true of man.

The history of creation marks a clear distinction of nature in man from the lower animals. Of him, and of him only, it is said: "So God created man in his own image, in the image

of God created he him." This peculiarity in man gave him in the mind of the Creator, rightfully, "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth." Surely here is too marked a distinction to justify us in holding that what is true of the bodily destiny of the mere animals is therefore true of man in the death of his body.

It is worthy of note that we have here the history, not only of man's having the whole lower creation placed under his dominion, but, as has been intimated, the reason of that dominion is here definitely stated. "And God said, Let us make men in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air," etc. His dominion over them was evidently because he, unlike them, was made in the image of God the Creator, and possessor of all things.

Is it argued that of man it is said, "Till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return"? It is enough to reply that this was not said of man until after he became a sinner, and that the statement is widely different from that originally made concerning the source of man's bodily formation. There the reading is marked: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." No decay or death indicated here. Life alone is voiced. It cannot be claimed that more than the mere *possibility* of death is here suggested, certainly not as necessity.

It has been asserted that death was not the result of man's physical constitution then, in the event of his having continued in the sinless state in which he was created, the multiplying of the race indicated in Gen. i. 28 would have overstocked the earth with inhabitants. It is very easy to raise objections to the ways of God, but it is very foolish to do so, as he declares, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord"; and this is as true here as in the matter of personal salvation to the sinner in connection with which this divine utterance occurs. It may be answered further, and probably

more satisfactorily to the objector, that in the history of the translation of Enoch and Elijah to heaven without their being subjected to physical death we have a most reasonable solution of any such difficulty.

But not to detain with indirect argument longer, it will be remembered that God forewarned man that if he sinned he should die. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."—Gen. II. 16, 17. It cannot be said that the meaning here is that in the event of man's eating of the forbidden fruit he should the *sooner* die, for it is a historic fact that while the sentence of death was pronounced upon him as soon as he sinned, yet that sentence was not executed for about nine hundred and thirty years thereafter. As indicated in the marginal reading, the import of the sentence is, "dying thou shalt die"—that death is no longer a mere possibility to man; it has become a certainty.

Before the act of transgression our foreparents evidently understood this warning to have reference to their becoming subject to physical death in the event of their disobedience; hence the reply of Eve to the serpent, "And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden God hath said, ye shall not eat of it lest ye die."—Gen. III. 2, 3. This language under the light of the nineteenth verse makes it clear that physical death is meant, and there is no reasonable room to doubt that Eve so understood it. Not a word from our foreparents suggests any doubt that when God said to them, "For in the day thou eatest thereof thou shalt surely die," they as certainly understood that he referred to the death of their body as when he, after their transgression, in pronouncing sentence, said, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it was thou taken; for dust thou art and unto dust shalt thou return." Toil and physical death as a fact in them was certainly brought home to them by this last language, and their liability to physical death was as certainly

understood in the warning before given. What righteous judge will put a construction on law when pronouncing sentence upon a criminal which he did not hold forth when that man, in civil innocence, was but the bearer of the judge's interpretation of the law? And will not the Judge of the whole earth do right? The fact that he will ever and certainly do right assures us that we are forbidden to call in question that when the interdiction was announced from the lips of God man understood that physical death would be a result of his disobedience.

It is not necessary that we stop here to distinguish spiritual and eternal death from physical, and show the relation of sin to them, further than to state as a fact that whenever the cause of death—spiritual, eternal, or physical—is mentioned in the Bible sin is presented as that cause. (See Deut. XXIV. 16; Jer. XXXI. 30; Ezek. XVIII. 20; John VIII. 24.) Death is born of sin (James I. 15); Death is led by sin (1 John V. 16); Death is under the reign of sin (Rom. V. 17); Death's sting is sin (1 Cor. XV. 55, 56); Death is the wages of sin (Rom. VI. 23); The second death is because of sin (Rev. XX. 12–15; John III. 36).

The Scriptures say, "Forasmuch, then, as the children are partakers of flesh and blood, he (Jesus) also himself took part of the same; that through death he might destroy him that had the power of death, that is the devil."—Heb. II. 14. Or, as elsewhere submitted, "That he might destroy the works of the devil."—1 John III. 8.

It will not be controverted that the reference in the former of these passages is a physical death, as Jesus did pass through it, but certainly was not subject to either spiritual or eternal death. This being true, the devil is here said to have the power of physical death—that is, Satan, by reducing man into sin, thereby brought him under the sentence of death.

From the final force of this sentence Jesus came to redeem us; therefore sin must be the root or cause of physical death. Hence he who came to save us from sin will, as a part of that work, abolish or destroy physical death. It is said of him, "Who hath abolished death, and brought life and immortality to light in the gospel."—2 Tim. I. 10. And again, "For

he (Christ) must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. xv. 25, 26.

Whose enemies will Christ put under his feet? Certainly the believer's as well as his Father's. Now, it will be conceded that the work of Christ has to do with sin and its results upon man, and that only (1 Tim. i. 15). Hence the conclusion is inevitable that physical death is a result of sin, and therefore not simply a result of man's animal organism.

In the Scriptures physical death is said to be as really connected with man as a sinner as the resurrection from death is connected with Christ as our Redeemer. "But now is Christ risen from the dead and become the first fruits of them that slept. 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."—1 Cor. xv. 20–22.

The antitheses here are clear and convincingly forcible—man and Christ. Death of the body and the resurrection of the body. Man the author of death, Christ the author of the resurrection from death. Man as a sinner involved in physical death, Christ as a Saviour redeeming man from physical death. As death came by man it could not be merely the result of his physical constitution.

It will be seen in the foregoing that the Scriptures put death in the category of curses to man. Sin is the only cause of curse to our race. "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life."—Gen. iii. 17.

It is said of Christ that he has the keys of hell and death. Does he save from exposure to hell? He saves us from the triumph of death as well. Hence when John saw the holy city, the home of the redeemed of the Lord, and heard a voice describing its blessedness, this element among others was announced, "And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow," etc.—Rev. xxi. 4. Then as sin is the only cause of curse to man, and death is declared to be a curse to him, it is because

of sin in man that death now reigns in his physical nature. As the final scripture to be brought forward in this discussion, attention is now asked to Rom. v. 12, where physical death is, with striking emphasis, declared to be the result of man's sin: "Wherefore as by one man sin entered into the world, and death by sin; and so death hath passed upon all men for that all have sinned." God here describes the entrance of death into the world. One emphasis is on the expression "by one man." Adam is here characterized not merely as the first sinner of the human family, but as the one who laid human life open to the power of sin and its results, physical death being the one here mentioned. The other emphatic expression here is "death by sin." Not death by natural organism, but *death by sin*. Then, as true as by the disobedience of our first parents sin became a fact of human nature, so true is it that because of that sin physical death became a fact of human nature. And as it is true that this first act of disobedience involved the race in sinfulness, so that it is practically true of all who arrive to years of accountability that "all have sinned," alike true is it that all die as certainly as Adam died, because sin has affected all. These things being beyond successful contradiction it follows as certainly true that physical death in man is a result of his having sinned.

J. B. Mitchell.

ART. VIII.—"THE BORDER LAND."

THIS is the expression used by Dr. Crookes in a paper read before the British Scientific Association at Sheffield August, 1879, to indicate the line between the known and unknown, well expressed. Dr. Crookes is one of the most indefatigable, pains-taking, and successful experimentors in physical and chemical science the world ever produced. He has pushed his experiments into the deep and hidden mysteries of nature, in search of the "unknown" beyond, where other scientists have gone; and has found what he calls "*the border land*" in the fourth state or condition of matter, which he calls the "*ultra-gaseous* condition;" adding to the three states of matter already known and recognized, the *solid*, *liquid*, and *gaseous*.

In his last paragraph of the address he says, "We have in these researches actually touched the border land where matter and force seem—note the word *seem*—to merge into one another; the shadowy realm between known and unknown, which, for me, has always had a peculiar temptation. I venture to think that the greatest scientific problems of the future will find their solutions in this border land." Ah! "That shadowy realm"—that *vasty* deep between "known and unknown." For whom has it not had "peculiar temptations" and attractions? Especially those who have loved ones gone out into that "shadowy realm." Who, that has ever been seriously thoughtful, has not thrown out his longest tape-line of thought, to try to measure the breadths of this "shadowy realm," and unreeled and let down the utmost length of the sounding line of reason to try to fathom the depths of this vasty deep? But all in vain.

The Christian philosopher turns from these baffled attempts to discover and grasp the "unknown" in the "shadowy realms" of matter to find consolation in the revealed fact that there is a great, intelligent, and all-pervading spirit, the ultimate reason, cause, and solution of all the

problems of nature, force, and life; and thrills his soul with the beautiful lyric stanza of the Christian poet:

"Burst ye emerald gates and bring
To my raptured vision
All the extatic joys that spring
Round the bright Elysian.

It seems to us that the Doctor has broken over the legitimate limits of science, and is trying to solve, by the shallow plumb-line of reason, the Bible question, "Who, by searching, can find out God?" None can do this, however subtle and searching his methods may be. Dr. Crookes is no nearer the goal in this direction, in his fourth state of matter—"*ultra*-gaseous condition"—than are Professors Huxley and Darwin in their "Infusoria," "Survival of the Fittest," "Protoplasm," "Molecular Force," etc. Further, the doctor seems to us to be unphilosophical and illogical in the expression, "Where matter and force merge into one another." That is, they lose their respective identities, conditions, or categories—each losing itself in the other—so both are lost, like the traditional "Kilkenny cats," which respectively neutralized each other. We submit that matter never merges into force, nor force into matter. The *will force* of an all pervading and intelligent *Spirit* created all matter, acts on all matter, permeates all matter, and causes it to take all its shapes, forms, conditions, states, categories, in its almost endless varieties of concretions and chemical combinations, up through all the series, until it reaches its ultimatum in crystallization—fixed carbons, quartz, the pious metals, rubies, diamonds, and other precious stones, which is the highest aim and ultimate tendency of all inorganic matter. Potentiality, force, and activity do not inhere in matter, nor can they be ascribed to it in any of its possible forms, states, or conditions—solid, liquid, gaseous, *ultra*-gaseous, *hyper*-*ultra*-gaseous, or any of the possible phases of matter in the magazines of God. Inertia—passivity, is the natural state of matter in all its phases and conditions, and can only be logically ascribed to and predicated of it.

The learned Doctor, in his elaborate investigations into the subtle and hidden mysteries of nature, in pursuit of the "un-

known," might have pushed his investigations into further and higher fields of matter's wide domain, and there have found matter existing in a higher and more interesting state than his "*ultra*-gaseous condition." He might have contemplated matter with the deepest interest, passing from and out of its dead state by the fiatic will force of God into the inorganic life state. He might have traced this life state of matter with profit and delight. First, in the *flora* series—insentient organic life—from the simplest form to the stately cypress—the hyssop fern springing out of the wall to the goodly cedar of Lebanon—from the crocus to the lily and rose—and on through all the series of esculents, cereals, and fruits, to the delicious peach. Secondly.—And passing still higher, from *flora* series of insentient life to the *fana* series of sentient or animal life, passing up from the infusoria—the protoplasm, the connecting link between the two series, through all the evolutions and gradations of the life period of the world to man, the key of the arch of nature's temple—the cap-stone—the finishing touch. And if observant, he might have seen the manifold wisdom of God exhibited in all the varieties of both series. God made, upholds, and supports them all. He gives them life—they live. He withholds that life—they die.

He further says, "I venture to think that the greatest scientific problems will find their solution in this, and even beyond." "In this." In what? In "the border land." In what border land? Why, "the *ultra*-gaseous condition of matter." "The greatest scientific problems" are to find their solution in this "*ultra*-gaseous state of matter," according to the thoughts of Dr. Crookes. Now, what is there, may we ask, in this "*ultra*-gaseous condition" of matter more than any other state of matter suggestive of the solution of great scientific problems in the future? We fail to see. All matter, in all forms and states, organic or inorganic, out on the border land or on the hither side thereof, is suggestive of a great first cause—a living, active, creative, personal God. "*And even beyond*," he continues. Beyond what? Why, the so-called "border land"—the "*ultra*-gaseous condition of matter." Oh! that *great beyond*. The unmeasured, unsurveyed, and

by mortal eye unseen, and by mortal footsteps untrod realm, and the unfathomed depths of the vasty deep. Who shall venture out with Jacob-staff, and with what compass, chart, and chain, to survey and measure that unknown realm—the hitherto untrodden land? Or who and with what measuring-line shall fathom the depths of that mighty deep, and come back and tell us what lie out there in the realms beyond the "border land," and what pearls in the profound deep? If any can, we will hail him with reverence and awe, and worship at his feet. He continues, "Here, it seems to me, lie ultimate realities, *subtle, far-reaching, wonderful.*" Where lie these "ultimate realities, subtle, far-reaching, wonderful?" Why, beyond the "border land"—the "*ultra*-gaseous condition of matter." Yes, *yes*, YES! There are ultimate realities, wonderful, subtle, deep, and far-reaching in the great beyond. All of which we long to see and know. But we shall not be able to discern, fathom, grasp, and know them until we shall have passed over the river, to "rest under the shade of the trees," only as they are revealed to us in the Bible, and seen through the telescope of faith. Until then, we shall have to wait, and hope, and trust, as the patriarch of the land of Uz did, "All the days of my appointed time will I wait until my change comes; thou shalt call, and I will answer thee." When we shuffle off this mortal coil, break this casket of clay, and burst through this earthly chrysalis, leaving all their clogs, lets, and hindrances behind, and pass out into the *great beyond*, then and there, without a dimming veil between, with new and improved media, and better methods, we shall be able to grasp and more fully apprehend and comprehend those "*ultimate realities, subtle, far-reaching, wonderful.*" There, in that realm, where

> "Floods of everlasting light
> Freely flash before him"

in the kingdom above—the Church triumphant—we shall see as we are seen, and know as we are known; and comprehend with all saints what is the length, and the breadth, and the height, and the depth of redeeming love, which now surpasses all human understanding. But until then, we shall

find all our visions earth-bound, and our perceptions, cognitions, and comprehensions of the mysteries of both nature and godliness quite limited, as the Christian poet, when he sang:

"I'm fettered and chained up in clay;
I struggle and pant to be free;
I long to be soaring away,
My God and my Saviour to see."

Or,

"Oh! would he more of heaven bestow,
And let these vessels break,
And let the ransomed spirit go
To grasp the God it seeks."

II.

Dr. Nichols, of the Boston *Journal of Chemistry*, comes to the aid of Dr. Crookes, and attempts to help him out in his efforts to search out the mysteries of nature, and the "ultimate realities, subtle, far-reaching, wonderful," in the great *overthere*. He says, referring to the paragraph we quoted in the beginning, "This eloquent passage is very suggestive, and opens up to view scientific possibilities well calculated to arrest attention. The researches of Dr. Crookes have led him into a field hitherto entirely unexplored, and a *fourth* condition of matter has been discovered. We have for centuries known of matter in three conditions, solid, liquid, and gaseous, but the *ultra*-gaseous could not be discovered. The inference is reasonable that there are more than *four* conditions, that there is a point where matter merges into what? *Spirit*, perhaps, and this is the true "*border land.*" Research cannot well be pushed further in the direction in which Crookes has gone, without losing the trail, or reaching the impossible. Physical science, so far as demonstration goes, has a positive limit, and when this is reached we must stop, or seek out a new path outside of known methods of investigations. The new path possibly may be found in the dark domain of psychology, and into this land physicists hesitate to enter. All the accustomed methods of research must be thrown aside; instruments of precision, delicate regents, cease to act here; and study reveals that which is "subtle, far-

reaching, wonderful." If Crookes' researches show that matter is still matter in the *ultra*-gaseous condition, they do not bring to light what is behind the molecules. There must be a condition in which what is known as matter ceases to exist; or, if it does exist, it is under such modified forms that it cannot be recognized or known as such. The human mind is capable of acting on matter, and for all we know, it may itself be matter, an aggregate of molecules of a form and kind, which no known method of investigation can count or weigh. The term border land just now discernable does not lie, it seems to us, between matter and force, but between matter and the principle of life, as it influences organic structures. This most august principle is not, as some suppose, entirely outside of all known methods of research, but in the ages to come a flood of light will be let in upon the mysteries of mind, its relations to matter, and its relations to the life that now is, and that which is to come." It occurs to us that Dr. Nichols, in this beautiful, well written, and sublime section, attempting to throw light upon and clear up, at least prospectively, the deep and hidden mysteries of matter and spirit, their relations to each other, out on the "border land," and on the hither and yonder side thereof, rather cumulates darkness, and renders the mysteries of all these subjects more mysterious. At least, he has not had any better success in this direction than Dr. Crookes, and all other scientists and physicists. We only propose in this paper a very limited and cursory review of the salient points of this quotation.

1. In speaking of Dr. Crookes' "*ultra*-gaseous condition" of matter, he says, "The inference is reasonable that there are more than *four* conditions of matter—that there is a point where matter merges into—what? *Spirit*, perhaps, and this is the true border land." "*Matter merges into Spirit.*" What an idea! Is it logical? Is it scientific? Is it philosophical? We think not. Matter "*merges into Sptrit.*" That is, it loses its identity and characteristics as matter, and assumes the identity, characteristics, and categories of spirit; or in other words, the creature becomes the creator, and *vice versa* the creator becomes the creature. That is, dead inert matter

assumes the potentiality, living force, and will power of spirit, and spirit metamorphoses itself into the inertia, passivity, and all the characteristics of dead matter. This is the same as to say that matter is spirit, and spirit is matter, which is materialism with a vim. This idea does for the biology of the universe, which is generally admitted by all philosophers. All things in the universe are either matter or spirit, or the two mysteriously blended, but not to the destruction of the identity and individuality of either. The logic of the idea of matter merging into spirit, or *vice versa*, is this: That if two entities, having distinctive characteristics, categories, and identities, merge the one into the other, either way, that either the one or the other loses its respective characteristics and identity in the other, or more scientifically, both will lose their respective identity, and become something else than either; or still more logical, in this case, the matter and spirit would respectively neutralize each other, and become *nothing*. This is nihilism. We respectively submit, that whilst spirit acts by will force on matter, first creating it, and secondly, by causing it to assume and take all its possible shapes, forms, states, and conditions; and further causing the two, in some instances, to enter into as component parts of one concreation and individuality, as in the make up of man, who is wonderfully and curiously composed of matter and spirit mysteriously united in one identity—man is all this. He will never be more, nor less than this. Yet matter never merges into spirit, nor spirit into matter. We submit the above as logical, scientific, and philosophic.

2. "Research cannot well be pushed further in the direction in which Crookes has gone, without losing the *trail*, or reaching the *impossible*." (1) We simply suggest that Dr. Crookes, and all others starting this way, have already lost the *trail*, and have plunged into the mists, fogs, and labyrinthic mazes of abstrusities and darkness, but have not found the unknown or reached the impossible. (2) "*Reaching the impossible*." What absurdity! That which is impossible is not reachable—not attainable. It is as great an absurdity to talk about reaching the impossible as to talk about matter and force merging into each other, or matter merging into spirit, or to predicate force of dead matter. It is mono-fanaticism to talk in any such way.

3. "Physical science, so far as demonstration goes, has a positive limit, and when this is reached we must stop or seek out a new path outside of known methods of investigations." This is certainly true. There is a limit to all demonstration by physical science. Here all physicists must stop. Hitherto shalt thou go and no further. This limit, too, is on the hither side of the so-called "border land," and comes infinitely short of fathoming the "unknown" or grasping the "impossible"—"the realm beyond." Here all scientists have stopped; all physical surveys, researches, and investigations have terminated—put down their last stake. Here the great master of them all, Prof. Huxley, checked up, stood, and still stands, after the most patient, careful, subtle, searching, and perfect analysis and synthesis of protoplasm, the initial point of sentient organic life, gazing out into the "realm beyond"—the vasty deep—with vacant stare, after those "*ultimate realities, subtle, far-reaching, wonderful.*" And after that he found he could not make his artificial protoplasm live by the most subtle scientific appliances, he exclaimed, All must be ascribed to the "*inextricable unknown and unknowable!*" portraying as much ignorance of what lies out beyond the "border land," in the domain of "ultimate realities," as did the Athenians of the true God, to whom they had erected an altar amidst the multitudes of other altars, and inscribed on it, "To the unknown God." Paul, seeing this strange inscription, exclaimed to them, "Whom ye ignorantly worship him declare I unto you." So we are wont to say to all scientists and physicists who worship at the shrine of the "inextricable unknown and unknowable"—the "ultimate realities."

4. "The new path possibly may be found in the dark domain of psychology, and here physicists hesitate to enter," because "all their accustomed methods of research must be thrown aside; instruments of precision, delicate reagents cease to act here." True, O king. All methods and reagents, however precise and delicate they may be, used in the in-

vestigation of the subtilties and mysteries of matter must be laid aside in the investigations of spirit, or the phenomena of life, or the mysteries beyond the domain of matter, and new methods must be introduced and applied. But the "dark domain of psychology," unaided, will not suffice. The study of this science—though it is not a dark science, as the Doctor calls it—being the source of all our knowledge, both of the *ego* and *non-ego*, as every true philosopher must know, will not reveal that which is "subtle, far-reaching, wonderful," in the depths beyond the "border land," so-called. Light on this subject must come from another source, as we shall presently see. It seems to us that all the haze, mist, and confusion of scientists and physicists, in their subtle and elaborate investigations, through their precise methods and delicate reagents, arise from their misconception and nonrecognition of the biological constitution of the universe, and the respective attitude of each factor in the make up of the whole, and especially of the biological nature of man; that he, in his concrete make up, possesses two distinct natures—matter and spirit, body and soul—wonderfully and mysteriously united, so as to make one personality, one identity; that the mind is the result of this mysterious combination of matter and spirit into one organism, one individuality, but yet a factor or integral part of the concrete whole, so that man becomes a tripartite being—a trinity in unity. And still further, their confusion arises from their illogical, unphilosophical and unscientific confounding of the distinct qualities and attributes of matter and spirit. The body, or matter-factor in man, is nothing different in its elementary principles from other matter. The only difference is in the definite chemical combination of these elements to make the flesh of man to be other than the flesh of beasts, birds, and fishes, of the fibers of trees and grasses, and the rocks, earths, and matter. Here we digress, and assert that man is not an animal, as is usually affirmed of him in respect to his body. This usual affirmation of man's material nature is not according to the teaching of the Bible, nor is it scientific or philosophic. Man is a subsequent and higher creation than the animal kingdom, and very distinct from it, only, as we

have already affirmed, that his body is composed of earthly elements. We return. It (the body) only has life and functional action by reason of its connection with the spirit, which it serves as a medium of communication with the *non-ego*, the outer world in this sphere of existence. And when it grows old, wears out by the attrition of time, or spoils through disease, superinduced by the violation of its organic laws, and is dropped off and returns to the dust whence it came, it is just like all other carbon, oxygen, nitrogen, and hydrogen; phosphates, carbonates, nitrates, oilicates, oxides, hydrates, etc. But when this outer-duster is laid off, man does not lose his individuality as a concrete being of matter and spirit and a resultant mind; he is still man, having spirit, body, and mind, the celestial or spiritual body serving as a medium of communication in another mode of existence. But we are drifting from the subject. Let us return. Dr. Nichols continues: "If Crookes' researches show that matter is still matter when in the *ultra* gaseous-condition, they do not bring to light what is behind the molecules." This is certainly true. Nor can all the physicists in the world, by their most delicate reagents and searching rules and tests, throw light in and upon that region. "There is," he continues, "a condition in which what is known as matter ceases, or if it does exist, it is under such modified forms that it cannot be recognized or known as such." Yes, there is a point where matter terminates or ceases to exist, and just there spirit begins or sets up. "The human mind acts on matter, and for all we know it may itself be matter, an aggregate of molecules of a form and kind which no known methods of investigatian can count or weigh." It is true that mind or will-force can act on matter. But mind is not matter. Matter is inert. It has no inherent actuation, will, or force. It can only act or move and stop to move as it is acted upon. All matter is inert, whether in molecular aggregation, gaseous, *ultra*-gaseous, *hyper-ultra*-gaseous condition, and will in all its states and conditions remain passive, unless acted upon by something outside of itself. This we submit as scientific and philosophic. If it is not, who will criticise and correct it?

Dr. Nichols closes in this manner: "The true border land just now discernible does not lie, it seems to us, between matter and force, but between matter and the principle of life as it influences organic structures. This most august principle is not, as many suppose, entirely outside of all known methods of research, but in the ages to come a flood of light will be let in upon the mysteries of mind, its relation to matter, and its relations to the life that now is and that which is to come." This is a grand, sublime, and eloquent paragraph—a beautiful pen-picture, fit for the peroration of the august and awfully sublime subject he has had under review. We submit that the Doctor in this last paragraph has reasoned, or rather suggested, in a circle, and has come out at the same end of the horn he went in at.

If the reader will take the pains to turn back and look over the excerpts we have made from these Doctors, he will find that they have found three "border lands" instead of one, Dr. Crookes one and Dr. Nichols two. Dr. Crookes found it in the "ultra-gaseous condition of matter," or mere matter and force merged into each other. Dr. Nichols finds it first where matter merges into spirit, and secondly, between matter and the principle of life as it influences organic structures. They cannot all be true border lands, such as they are looking for. There can be but one border land in that direction. "The true border land, ... it seems to us, does not lie between matter and force, but between matter and the principle of life as it influences organic structures"—that is, living things. "*The principle of life.*" That is the question; the mystery, the august problem of the ages, the unknown and unknowable. "This august principle," he says, "is not, as many suppose, entirely outside of all known methods of research." Now, if he will be so good as to point out, define, and give the formula of these, to him but to no one else, known methods by which this august problem of organic life can and is to be solved, he will surely add to scientific investigation the long looked-for, but hitherto unknown reagent, and thus become the greatest known benefactor of the race. We shall most heartily thank him for those methods, formulas, and reagents, and suppose Dr. Crookes, Professors Tyndall, Huxley, and all others will do as much.

Lastly, he says, "But in the ages to come a flood of light will be let in on the mysteries of the mind, its relations to matter, and its relations to the life that now is and that which is to come." Oh! when will that "flood of light" flash in upon the benighted mind of man, which shall dispel all the darkness therefrom and clear up all the mysteries shrouding all these great topics; the subtleties of metaphysics; the dark science of psychology, so called; the great problem of organic life; the mysterious connection between the life-principle and matter, how the former gives life to the latter in this connection, and when the union is severed it is dead matter again; the mystery of godliness, of the theanthropy of Christ, of the theodicy of God, and the modes, conditions, properties, and the means of the sustentation of the life that now is, and how to secure and sustain the life which is to come; if, indeed there is a life to come, which, however, the strict logic of Drs. Crookes' and Nichols' reasoning precludes, for if, as their logic portends, matter and mind—using mind as a synonyme of soul or spirit—be of one and the same nature, as Dr. Nichols hypothetically predicates—"for all we know, it (the mind) may itself be matter, an aggregate of molecules of a form and kind which no known method can count or weigh;" or, as Dr. Crookes puts it, "where matter and force" (that is, matter and mind) "seem to merge into one another;" or, as Dr. Nichols further states, "that there is a point where matter merges into"—what? *spirit*, perhaps, and this is the "true border land." Now, if the mind, or soul, or spirit—using them all to express one and the same thing, as these Doctors manifestly do—is itself matter, and if matter can merge into force or spirit, and *vice versa*, then we submit, there is no life to come—there is no future living in the great beyond. And this is the logical sequiter of the reasoning and philosophy of both these Doctors.

We close this paper with the following thoughts. We suggest that the day-star has already appeared and the great sun has already risen which is to let in this "flood of light"

on the benighted mind of man, and which is divinely adapted and eminently qualified, if properly studied, to flash floods of light into the understanding of many who do not love darkness rather than light on all these great subjects, retrospective, present, and prospective, and to clear up all the mysteries which hang over them all, so far as it can be done in this sphere of life, and to give unto us all the light and information on all these complex and intricate subjects that we are capable of receiving and appreciating on the hither side of the "border land." This day-star, this great sun is the Bible, the inspired word of God. It has long since appeared above the horizon in our moral heavens, and mounted up in its chariot of fire, shedding a flood of soft, mellow, and hallowed light on man, both retrospective and prospective, on all the subjects of interest to him; and now well nigh culminates to the zenith. "With the entrance of thy Word is light."—DAVID. It has brought life and immortality to light. Its truths upon the nations rise; they rise but never set. It shines with a light all its own. It has cleared away the mist and haze which hung around our being, and solved all the problems of life that can be solved in this mode of existence, as to our origin, our nature, the design of our being, and our destiny; as to the origin of matter, the world, its design, make-up, means of perpetuity, its whole history and final end. Without this sun of light, this great torch from God to man, to be a light to his path and a lamp unto his feet, then not one ray of light would come corruscating across our darkened hemisphere on any and all the subjects to which we have alluded in this paper. Nothing but vague speculation, doubt, and uncertainty shrouded them all. With this torch in our hands we may go down on the "border land" with hope and expectation, and by its light, with the improved methods, rules of precision, and delicate reagents, we may investigate, without any fear, too, of "losing the trail," the mysteries of the origin of the world, of man, of matter and mind; the nature of spirit, the august problem of organic life, the relation that matter, spirit, and mind have to each other in this organic life of man, and the relations that man sustains to this life and the life to come; and

by the "dark science of psychology," so called by Dr. Nichols, but which is, after all, the source of all our rational and conscious knowledge, both of the *ego* and the *non-ego*, until we shall have, in our investigations along the "border land," aided by the improved methods, rules of precision, and delicate reagents of science, enlightened by the Bible, reached the ulimata of what may be known here. And standing on this "border land," between the known and the unknown, we may by the aid of this great *head-light* (the Bible), discover and see by the telescope of faith, in the great beyond, "ultimate realities—subtle, far-reaching, wonderful;" the glorious things which belong to the life to come.

S. R. CHADICK.

ART. IX.—EDUCATION IN THE SOUTH.

This article is taken from the April number of the *Lutheran Quarterly*, and we reproduce it as matter of interest and information to our own readers.—EDS.

IN a recent issue of *Education*, Dr. Curry,* an authority in this connection, presents the favorable side of the school-work in the South. He says, moreover, that there is much misapprehension on this general subject of "Education in the South," and adds that before the war, "in proportion to population, taking man for man, negroes excluded from the calculation, the South sustained a larger number of colleges, with more professors and more students, at a greater annual cost, than was done in any other section of the Union." Let me reproduce some of the figures: "According to the census of 1860, Massachusetts had a population of 1,221,464 and Virginia 1,047,411; Massachusetts had 8 colleges, with 96 teachers and 1,733 students at a cost of $195,110; Virginia had 23 colleges, 183 teachers and 2,824 students at a cost of $243,940; Massachusetts had 319 academies, 633 teachers, 14,001 students, at a cost of $490,047; Virginia had 398 academies, 720 teachers, 13,204 students, at a cost of $544,241." The comparison between New Hampshire and South Carolina was much more striking and greatly in favor of the latter State. "The white population of the North in 1860 was about 19,000,000; of the Southern States about 8,000,000. The North had 205 colleges, 1,407 teachers, 20,044 students, at a cost of $1,514,298; the South had 262 colleges, 1,488 teachers, 27,055 students, at a cost $1,662,419." In the face of such facts no one should ask, "Why was the South so backward in educational enterprise?" The facts repel the insinuation. The once slave States have not been "backward" in educational enterprises. The school-work of the South, however, was of a different spirit from the school-work of the North. The South began with the few. The

* Rev. J. L. M. Curry, D.D., LL.D., General Agent of the Peabody Educational Fund, Richmond, Va.

scholars of the South, especially of Virginia and the Carolinas, have spoken before the world of the superior culture of the fortunate white population. There was a high standard of scholarship maintained by the few—the leading and representative men of the South—but no rhetorical turn can conceal the fact that the average intelligence of the actual population even before the war was low. There were no public schools which the whole people of all classes, from the "rich man's dunce" to the "poor man's genius," attended in common. And now with a new generation on the stage who were deprived very generally of college training, on account of the circumstances of war, the census does indeed make an invidious comparison between the South and the other three great geographical sections of the Union. Census figures make few distinctions, and count man for man.

Let us look at the comparison in 1880, taking Pennsylvania as a fair average for the North. In the Keystone State, where we find four millions of population, we find hardly $5\frac{1}{2}$ per cent. unable to read; whereas in the South (taking the percentage upon the same basis) we find a state of things which is far from being so satisfactory. Starting in alphabetical order, we find that this percentage of illiteracy for Alabama is $34\frac{33}{100}$; for Florida the figures are substantially the same; for Georgia the same; for Kentucky, and Louisiana, and Mississippi, and North Carolina, and South Carolina, and Tennessee, and Virginia, the same. Only two-thirds of the total population are able to write their own names. In no one instance does the percentage rise as high as three-fourths. "Oh," they tell us, "but you must exclude the negroes from the calculation?" I have often heard this plausible exception offered in palliation of the ignorance which the census makes so apparent. More of this anon.

Let us look at the figures even with the six millions of negroes excluded. The average still shows that about 16 per cent. of the total population in the South cannot write. In Pennsylvania, on the other hand, only $3\frac{41}{100}$ of the present four millions of population are not able to read, and only $5\frac{32}{100}$ are not able to write. [I quote from official documents

kindly furnished me by Mr. Eaton, United States Commissioner of Education.]

In regard to the negro race in the South (and there is a race to speak of), it may suffice to give the facts for a single State—a leading and central State in the new South. The degree of illiteracy reached upon this basis of percentage is such as should cause educators to act as well as to speak. Out of the total colored population in Georgia of 725,274 souls, there are 391,482 over the age of ten years who cannot write their own names. The percentage for Alabama and Louisiana and most of the other Southern States is substantially the same. Dare we stop and turn aside at this point to discuss delicate distinctions which might possibly reflect a few chance rays to the temporary credit of the white people, saving them from some degree of reproach? Or must we move on counting man for man and soul for soul, without regard to race or color questions? What have we as educators, as Christian teachers and citizens to do with ethnic differences, save as they may enable us to wisely meet the demands of the situation? For one, I do not intend to *exclude* the negro, but rather to *include* him in all my educational calculations. His need is the greatest and the call to speak and labor in his behalf comes with corresponding emphasis. Why should we as educators make any invidious distinction between colored and white, between white sons and daughters and the children of the freedman? If slavery was wrong and the negro was degraded by the wrong done him by his white brother, then is there not a ten-fold responsibility upon us and those who shall follow us? I speak as a white man. I speak as a Southron. Nor do I claim that the white people of the South—the intelligent, Christian men and women who control the public sentiment of the South—harbor a fixed prejudice against the negro. The white people do not, in fact or purpose, exclude him from equal educational privileges with their own children. Dr. Curry does not "exclude" the negro, save as it is necessary to explain the past and present condition of the educational work in the South. Apart from some mere verbal explanations, the negro is not excluded from the Southern school-

room. To be sure, he is practically excluded from the separate schools established for the white children, but he is in turn equally supplied with schools from which white children are excluded. Allow me to quote in this connection from Supt. Ruffner. In his report for 1881, p. 124, he says, "The education of the negro I took up earnestly in my first report (1871), and gave offense by my decided advocacy to many persons, some of whom are now favorable to this object. I showed from the history of emancipation in all ages how important it was for the State to enter upon this work. I showed the public value of our colored population, and contended that they were fully capable of receiving an education, and that every reason for educating whites applied equally to educating blacks; and that whilst it was necessary to educate the races in separate schools, there should be no discrimination in respect to their schools as to 'management, usefulness, or efficiency.' This requirement, in the words just quoted, I embodied in the school law (of which I am the author) at a time when many influential persons would have had it otherwise. These sentiments I have never ceased to repeat and have always acted upon them in my administration. The facts presented in this and last year's reports fully attest the correctness of the views expressed in 1871 and many times since." Such is the utterance of the State Superintendent of Virginia. The importance of the subject demands that we should dwell upon it. Allow me as a Lutheran to appeal to the men and women of the Lutheran Church. Are we doing what we can for the freedman? I address myself to our 739,413 communicants individually. Can we in the presence of our Lord say that we are doing what we can to educate the colored people of our own country? The Lutheran Church, from the days of the Reformers to this present, has been an avowed friend of sound culture and a patron of letters. But what are we as a Church doing? Two years ago I was present at the meeting of our General Synod (South) in Richmond, Va. The subject of education among the colored people of the South was taken up and passed upon in a series of resolutions, which, as was my duty, I reported for the city papers. We *resolved* to estab-

lish a colored school immediately. The subject was ably discussed. Drs. Baum and Conrad, of Philadelphia; Dr. Butler, of Washington, and Dr. Strobel, of Rhinebeck, N. Y., engaged in the discussion, much to the delight of the more Southern friends. But what came of these resolutions? Apart from their publication in the Richmond papers and our church papers and a faint after-revival in the *Observer*, there has been nothing done worth speaking of. Not a single man or woman, boy or girl, has been educated by the Church in its organic capacity. Happily the present public school system provides for the elementary school training of the colored children, but this training has no specific Christian bearing.* It still remains that the Church must provide for the higher and religious, Christian education of the colored people. I have given the percentage of illiteracy simply to suggest this educational need of the negro race in the South. Young men and women of much promise are appearing here and there. What shall we do for these few who are to influence the many that shall come after them? At Yale and at Harvard the colored student and the white student sit side by side, just as the Indians and white boys at my Virginia *alma mater* (Roanoke College) have sat side by side for the past ten years. Yet no one seems to think it possible for the white man's son and the freedman's son to sit together in the Christian schools of the South. For myself I realize that under the existing circumstances at the South a double system is more expedient for the masses; but if our Christian people cannot afford to endow and support separate colleges and universities to meet the growing religious needs of the colored people, the rule of expediency will require that the negro be educated with his white brother in the same colleges and universities. Some tell me that there are certain advantages in continuing a double system from the public schools up, that thus there will be less prejudice cultivated. I cannot think so. Prejudice will rather grow as long as it is allowed to rule. But though there is some prejudice existing, which is the main reason why no colored

*See "Our Brother in Black," by President Haygood, of Emory College, Ga., for a fair view of the religious character of the negroes in the South.

students are encouraged to enter the established (white) schools of the South—thus depriving the negro of the great advantage of association with white students—still there is less prejudice than Christian people at the North are apt to suppose. There are to-day very few intelligent, Christian men and women at the South who would, if interviewed personally, confess that they harbor a prejudice against the negro (as contrasted with the Indian, the Chinese, or any race other than their own). Very few, if fairly dealt with, would withdraw their patronage from a school just because it was favorable to the higher education of the negro, and which, moreover, might favor, under convictions of duty, the admission of students without distinction of race. For instance, if the Lutheran Church in the South should deem it more expedient to educate colored young men (for the ministry) at some existing institution, rather than to incur additional and necessary expense for the establishment and endowment of a separate school, I do not see how Roanoke College in Virginia, or Newberry in South Carolina, or North Carolina College, or Beth Eden College in Mississippi, or any other one of our classical institutions in the South could consistently offer objections to the admission of colored students under such circumstances. The fact is simply this: Certain ones in their ignorance think that certain others in their wisdom would be awfully stirred up if it was known that negroes were admitted to these Christian colleges. And thus the matter stands. Nobody says any thing. Nobody does any thing. And as a natural consequence, so far as the work of the Lutheran Church is concerned, the six millions of more or less unfortunate negroes are sadly neglected. This ought not so to be. I do not, however, find fault; nor do I propose to offer either opinions or suggestions which may at this juncture seem offensive or officious. I rather put the practical and important subject frankly and fairly before the Church. Here I must leave it for the present. Let every man be persuaded in his own mind. To our own Master we each stand or fall.

As I am writing from New England, allow me to call attention to the work which is being carried on by the Con-

gregational Church, whose great strength centers in the East. This Church, numbering only 382,920 members as compared with the 739,413 Lutherans in this country, contributed during the past year (I use a report of 1880) $627,861.98 for foreign missions and $326,720 for home missions, and in addition to this, through the American Missionary Association, which has special charge of the work among the negroes and Indians, $334,450.67 was spent *for the one fiscal year*. This association has upwards of forty-three schools in the South alone. Compare these figures with the figures of our own Church. Is it not time for us to move in these matters?

I cannot conclude without adding a few words which shall speak for the South with no uncertain sound. I quote from an address read before the American Missionary Association at its last annual meeting, Worcester, Mass., by Rev. C. T. Collins, chairman of the educational committee. After speaking of the comparative present condition of South and North on the score of school property, showing that New York alone has four times as much school property as Alabama, Arkansas, Mississippi, Louisiana, Florida, Georgia, and the Carolinas combined, the speaker goes on to show that we hear a great deal about what the North has done, but very little of what the South has done since the war. "O yes! we Northerners gave," says the speaker, "$500,000 last year to educate the negro; *Southern* (*white*) *tax-payers gave* $4,000,000 *to educate him*. I am not comparing the spirit in giving, but the amounts actually given. In our 129 schools we have 14,000 scholars. In the 14,000 colored public schools of the South there are nearly 700,000 scholars." And this is not all, as Rev. Collins has shown. There are to-day hundreds of thousands of white property owners in the South who, regarding the negro as a man and a brother, desire to have him equally educated with the white children. The Church and State conventions are outspoken in this behalf.

Apart from this general educational work among the colored people, there are large and influential schools being built up by the white people for their own sons (and daughters) who, by the right of actual superiority, will mainly

control public sentiment and conduct the business enterprises of the States. Phœnix-like, the South has risen from its own ashes. At the close of the war this whole section was poor and nearly bankrupt. But "a new era soon dawned, and a new South has been built upon the ruins of a perished civilization." As is well said in the paper to which I have already referred, "to look to the surrender at Appomatox and contemplate what has since been accomplished awakens wonder and gratitude, and is the highest tribute to the energy and capacity of the people and to the creative power of free institutions."

If time and space permitted, I might tell of noble men who gave not only their labors but their lives for the cause of education in the South. Within the last two decades a few, who deserve to be called *great*, have gone

> "To be at rest
> With kindred spirits—spirits who have blessed
> The human brotherhood
> By labors, cares, and counsels for their good."

Among such I class Gersner Harrison, of the University of Virginia. Though dead, he yet speaketh, saying,* "Sirs, brothers, FEAR GOD AND WORK." So likewise is our beloved Bittle saying,† "Carry on my work. Aim at great things. Cast self behind you and go forward."

JOHN E. BUSHNELL.

* "Memorial of Gersner Harrison," by John A. Broadus, D.D., LL.D.

† "Dr. Bittle and Roanoke College," an address by William R. Ruffner, LL.D., State Superintendent of Public Instruction.

ART. X.—LITERARY NOTICES.

OLD OCEAN, by Ernest Ingersoll. Illustrated. Published by D. Lothrop & Co., 32 Franklin street, Boston.

This is a good little book of 220 pages on this wonderfully interesting subject. The aim of the author is to present it in an attractive style, and to induce the reader to the investigation of this rich store-house of nature. Nowhere can the student of nature find greater treasures for thought than in the study of the great deep. "The heavens declare the glory of God, and the firmament sheweth his handiwork;" and "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep." All young persons especially should get this little book and read it. It is as interesting and fascinating as a *tale*, and the valuable information will never be forgotten. To show something of the scope of the discussion we give the following from the table of contents: 146,000,000 square miles of water; Waves and Currents; Early Voyages and the South Pole; The Polar Regions; Ships and their Rigging; War-ships and Naval Battles; Robbers of the Sea; The Merchants of the Sea; The Dangers of the Deep; Life under the Waves; Sea Animals—the lesser half; Sea Animals—the greater half. The chapter on almost any one of these subjects is worth sending to the publishers and buying the book.

K.

OLD TESTAMENT REVISION: A Hand-book for English Readers, by Alexander Roberts, D.D., Member of New Testament Company of Revision, etc.: New York, Charles Scribner's Sons, 1883.

This is an attempt to furnish in popular form information on interesting and important points connected with the Old Testament Scriptures. It is timely, in view of the approaching Old Testament Revision. The book discusses the language and contents of the Old Testament, the Apochryphal books, the text, the Pentateuch, its authorship, date, and different versions, and the Talmud and Tarquens. The author embodies in chapters III., IV., V., a considerable number of

improved translations, or, at least, what appear to him to be improved translations of Old Testament passages, without, however, "having the least idea whether these have been adopted by the Revision Company." The author holds that our Saviour spoke the Greek language, and that the Greek version of the Old Testament called the Septuagent was in constant use by him and his apostles. The book is a handy little volume of 272 well-printed pages, and is well worth a reading by those who wish to post themselves somewhat in view of the revision of the Old Testament, soon to be issued.

F.

THE LIFE OF JAMES BUCHANAN, fifteenth President of the United States, by George Ticknor Curtis, in two large volumes of six hundred pages each, will prove a valuable addition to the history of this country. No one acquainted with the author will for a moment question this assertion. The reason assigned for its being written, as stated by the author himself, will be interesting to our readers, and therefore we copy from the preface as follows: "In the summer of 1880 the executors and nearest surviving relatives of Mr. Buchanan asked me to allow them to place in my hands the whole collection of his private papers with a view to the preparation of a biographical and historical work concerning his public and private life. This duty could not have been undertaken by me without an explicit understanding that I was to treat the subject in an entirely independent and impartial spirit. To be of much value the work, as I conceived, must necessarily be to some extent a history of the times in which Mr. Buchanan acted an important part as a public man. Moreover, although I had been for far the greater part of this period an attentive observer of public affairs, I had no special interest in Mr. Buchanan's favor, and was never personally known to him. I could have no object, therefore, of any kind to subserve, save the truth of history; nor did the representatives of Mr. Buchanan desire me, in assuming the office of his biographer, to undertake that of an official eulogist. No one has exercised, or endeavored to exercise, the slightest influence over what I have said of Mr. Buchanan, and I acknowledge and have felt no loyalty to his rep-

utation beyond the loyalty that every man owes to justice and the truth." It will be seen, therefore, that this is a history of the stirring and trying times of 1860 and 1861 from, we may suppose, Mr. Buchanan's stand-point, and is valuable in so far as it shall set forth the truth of history. The style is easy and pleasant. Published by Harper Brothers, New York. R.

OLD TESTAMENT ETHICS VINDICATED, by Rev. W. A. Jarrel. Second Edition. Greenville, Texas. Pp. 275. Published by the author. Price $1 50.

This book is, as it purports to be, an exposition of Old Testament morals; a comparison of Old Testament morals with the morals of heathen, so-called sacred books, religious philosophers and infidel writers; and a vindication of Old Testament morals against infidelity. It indicates on the part of the author a large amount of study and research, and is made up largely of quotations from heathen and Christian authors. We should not arrange the material quite as the author has arranged it, nor do we esteem very highly or regard as very pertinent some of his quotations; but it is, nevertheless, a valuable contribution to the theology of the Old Testament. The author has fought a good fight, and we hope his book will fall into the hands of at least some with respect to whom the ethics of the Old Testament needs to be vindicated. The trouble about such books too often is, nobody reads them except those who are already convinced. F.

GOD OUT AND MAN IN is the title of a work before us in reply to Robert G. Ingersoll, by W. H. Platt, D.D., LL.D., Rector of St. Paul's Church, Rochester, N. Y. Dr. Platt begins by noticing an attack on the Christian made by Mr. Ingersoll at Rochester, N. Y., on the evening of Jan. 16, 1880, and reviews the monstrous opinions and theories usually presented in his lectures. The subject is thoroughly studied and ably presented; but, from the hasty examination we have been able to give it, it is too scientific and metaphysical for a reply to the assertions of Mr. Ingersoll. Its range is higher than is fit in replying to such blasphemous heresies. The work is a dignified, chaste, thoughtful, and scholarly effort to defend the Bible and the religion of Him who gave himself for us. We wish it was in the hands of all who are led away by every breeze of infidelity, and it will do all good who follow the meek and lowly Jesus. K.

WE have Nos. 1 and 3 of the "Philosophic Series." No. 1 is a "Criteria of Diverse Kinds of Truth as Opposed to Agnosticism," being a treatise on applied logic; and No. 3, "Development: What it can do, and what it cannot do," both by James McCosh, DD., LL.D., President of Princeton College. Dr. McCosh is dealing with the most interesting and momentous questions which are now agitating the metaphysical mind of the world, and is rendering the cause of right thinking and a correct philosophy of life a real service in the publication of this series of pamphlets. He still retains all the freshness and vigor of mind that he possessed in his youth, and brings to the study of these profound questions a thoroughly-trained and well-informed mind in the history of speculation. In this age of unsettled and unsettling opinions, especially among the young, we are thankful for this series of pamphlets, and hope that many of our readers will procure all the numbers and circulate them among the people. Whilst profound, they are yet written in that easy style which cannot fail to attract the attention and impress the heart of even the superficial reader and thinker. Orders and subscriptions for the entire series will be received by Charles Scribner's Sons, New York. R.

THE GOSPEL OF THE SECULAR LIFE, by Hon. W. H. Freemantle, Rector of St. Mary's and Canon of Canterbury, consists of a preparatory essay and a series of sermons preached at Oxford, England, and intended to direct Christian thought into what he deems its great concern, the general, common, or secular life of mankind. Each discourse treats of some one topic pertaining to the carrying of religion into daily life. This, he argues, should be the paramount care of the Church, and not to concern itself so much with its forms of public worship and pulpit instruction. Church work and Church influence should not be spoken of as if they were something outside of, and lying apart from, the life of science, art, or politics; but men should form their opinions

of these with due reference to Christianity. The subject is one of the highest importance, and the sermons are bold in exposing the errors and defects of the Church, and fruitful of suggestions as to how a better state of things may be reached. He says this is an age of much movement of opinion, and the dogmatic and sacerdotal systems with which Christianity has been bound up in past ages have lost much of their hold on mankind. There is a demand on all sides for a religion which shall be a life rather than a system. It is true, no doubt, that all serious life involves principles which can be stated in a dogmatic form, and also that it must have some system or polity in which to move. But what is demanded is that the life should be paramount, and dogma and system secondary; that is, that the free life of the spirit should not be cramped either by statements or by rules; that, so far as statements are made, they should be made with the recognition that they are attempts to express a divine life which is beyond all expression, and that they should be constantly tested by the living experience of souls in contact with the divine; and that Church systems should be sufficiently elastic to give free play to the diverse action of the Spirit which blows where it lists. This may serve to give our readers an idea of the book. Published by Charles Scribners Sons, New York. R.

ROYAL GRACE AND LOYAL GIFTS, by Frances Ridley Havergal, is a handsome volume comprising the following books: 1. Royal Commandments; 2. Royal Bounty; 3. Kept for the Master's Use; 4. My King; 5. The Royal Invitation; and 6. Loyal Responses. The many readers of Miss Havergal's writings will doubtless be delighted to have gathered for them such a cluster of riches in one handy volume. It is impossible in this brief notice to give any thing like an adequate idea of the fullness of blessing there is for the spiritually-minded Christian in this little volume. In order to growth it is quite as necessary for the Christian to feed upon "the Word" as for the natural man to feed upon bread. In this volume are the outflowings of a soul nourished by the word, and containing thoughts for every day that burn and inspire. We most heartily recommend this precious little

volume to all our Christian friends, and would express the hope that they will get the book and read it, both carefully and prayerfully, knowing that it will be comforting and nourishing to all those who are desirous of a higher and better Christian experience and of being a more trustful child of God. It is published by Anson D. F. Randolph & Co., New York, on good paper, and neatly bound. Price $1. R.

MOSAICS OF BIBLE HISTORY. The Bible Record with Illustrative Poetic and Prose Selections from Standard Literature, by Marcius Willson and Robert Pierpont Willson. In two volumes. New York: Harper & Brothers.

The first volume is devoted to the Old Testament. The book is made up in this way: The authors state the Mosaic account of creation, as given in the first chapter of Genesis; then follow poetical and prose extracts from the writings of Ovid, Kames, Mitchel, Whytehead, Addison, Pope, and Bryant, illustrating this account. The geological view of the creation is given and illustrated by extracts from the writings of various authors. The disobedience and punishment of Adam and Eve are treated in the same manner; then the history of Cain and Abel, followed by illustrative passages from Macaulay, Geikie, Dryden, Marvell, and several others; and so on through Genesis and all the books of the Old Testament. The work shows, as the authors truly say, that a vast amount of the world's best literature clusters around the scenes and incidents of sacred history. The second volume is devoted to the New Testament, and is made up in the same way as the first. Both are well adapted to Bible-students and families, being by no means the least valuable contribution to historical literature of the Old and New Testaments. F.

HALF-HOURS WITH THE LESSONS OF 1883.—This book consists of a series of sermons or articles upon the Sunday-school Lessons of the present year by eminent ministers throughout our own country. They will not only be found of great value to teachers in their preparation of the Lessons for the year, but also valuable for the future study of the Word after the year has passed, and the preservation of the best thoughts upon the texts of the Lessons. We have greatly enjoyed them thus far in the year, and have been

largely benefited by the instruction they have given. The short preface which we give below will indicate the reasons for the publication of the work: "The study of the Scriptures in connection with the selections made for the 'International Series of Lessons for Sunday-schools,' is not only wide-spread, but also, on the part of an increasing number of teachers and superintendents, eager and comprehensive. Very many are seeking for light upon these Lessons from every available source. Whilst desiring to understand the text critically, they wish also to catch the purport of the Lessons, the very spirit of the divine Word. It is to aid these earnest students that this volume of 'Half-hours with the Lessons' has been prepared and is now sent forth. In it, men eminent for power in the pulpit, gather around the sacred narrative, comment and application, instructing the understanding and warning the heart, and thus guiding the Bible-teacher to trains of thought and feeling that will fit him for his high calling. May it be blessed to many, both teachers and taught." Published by the Presbyterian Board of Publication, Philadelphia. R.

The Life and Letters of Elizabeth Prentiss. New York: Anson D. F. Randolph & Co.

This memoir of Mrs. Prentiss was prepared by her husband, Dr. G. L. Prentiss, of Union Theological Seminary, New York. It is a beautiful presentation to the public of the story of a beautiful life. It is largely autobiography; a simple narrative made up of extracts from her letters and journals, interspersed with personal reminiscences. Mrs. Prentiss was the daughter of the well-known and saintly Edward Payson, D.D., of Portland, Maine; she was the sister-in-law of the famous Mississippi orator, S. S. Prentiss, whose untimely death she and her husband greatly lamented. Mrs. Prentiss was the author of twenty-five books, some of which had an immense sale. About fifty thousand copies of her Little Susy books have been sold in this country. Several of her works were translated into French and German, in which languages they also had a wide circulation. The best-known of her books is "Stepping Heavenward." There were many chapters of suffering in the life of Mrs. Prentiss. As she

herself said, "My experience of life has cost me a great price, and I wish to use it for strengthening and comforting other souls." She was a beautiful, saintly character, and the publication of this memoir of her will doubtless prove a blessing to many hearts. Such a book should be read by every wife and mother.

Studies in English Literature, by William Swinton, is a beautiful volume just issued by Harper & Brothers. An extract from the preface will give in a few words a good idea of the work: "This volume of master-pieces is designed to occupy a place at the meeting-point of literature and rhetoric—to restore the twain to their natural and fruitful relationship. On the side of literature, it is intended as the accompaniment of any class-book on that subject, furnishing a body of texts to be carefully read in connection with the biographical and critical study of particular authors as pursued in the class-book. On the side of rhetoric, it supplies a working outfit of definitions and principles, thus teaching the pupil to 'name his tools;' and further, and more important, it applies the canons of the literary art to the texts here presented. . . . . We have the merits of Shakespeare and Pope set forth by Dr. Johnson; of Bunyan and Byron by Taine; of Addison and Johnson by Macaulay; of Goldsmith and Irving by Thackeray; of Thackeray by Dickens; of Lamb by DeQuincy; of Burns by Carlyle; of Wordsworth by Lowell; of Bryant by Curtis; of Holmes by Whittier." F.

Ad Fidem; or Parish Evidences of the Bible, by Rev. E. F. Burr, D.D. New York: American Tract Society.

A well-printed book of 380 pages. It is a fresh and valuable contribution to Christian evidences. The sentences are short; the reasoning is clear and cogent. The book is made up of the substance of seventeen lectures delivered by the author to his own parish. We object to the somewhat enigmatical titles of the several chapters, such as, Various Opinions, General Assent to Fundamentals, A Sad Exception, A Great Offer, etc. It seems at first as if the author were trying to be eccentric, but the chapters themselves are full of good, digestible meat. We commend it to our readers. F.

English Style in Public Discourse, with Special Reference to the Usages of the Pulpit, by Austin Phelps, late Professor in Andover Seminary. New York: Charles Scribner's Sons.

Like all of Prof. Phelps' books, this is a good one and exceedingly readable. The titles of the chapters, after the introduction, are, Purity of Style, Precision of Style, Perspicuity of Style, Energy of Style, Variety of Style, Elegance of Style, and Naturalness of Style, closing with a long catalogue of words and phrases often incorrectly used. But, then, this gives but a faint idea of the practical character and rich contents of the book. It abounds in good things. Every young preacher especially ought to read it. F.

Twelve Americans: Their Lives and Their Times, by Howard Carroll, is an interesting and instructive book recently published by Harper & Brothers. It contains sketches of Seymour, Charles Francis Adams, Peter Cooper, Hamlin, Schenck, John Gilbert, Fred. Douglass, Wm. Allen, Thurman, Joe Jefferson, Washburne, and Alexander Stephens, with portraits of each. The style is good and the information sufficiently full for the reader who does not care to give much time to elaborate biographies. A.

Funk & Wagnalls are doing a good work in sending out books from some of the leading writers in a cheap form, which places them within the reach of all classes. We have recently received Successful Men of To-day by Wilbur P. Crafts; Nature-Studies by Richard A. Proctor; India: What Can it Teach Us? by Max Müller; Winter in India by Rt. Hon. W. E. Baxter, M.P.; Scottish Characteristics by Paxton Hood; Historical and Other Sketches by James Anthony Froude; Jewish Artisan Life by Frank Delitzsch, D.D. These are all in the "Standard Library Series," and are sent to subscribers for a very low annual subscription price. A.

We have received from J. B. Lippincott & Co. the Primer of Politeness, a small volume intended for use in the schools. It is from the pen of Alex. M. Gow, A.M., who, in this as in other works in the same line, teaches the true politeness which is the outgoing of a cultured heart and head. A.

Art. XI.—AMONG OUR EXCHANGES.

The Lutheran Quarterly for July contains: 1. Christ's Testimony of Moses; 2. The Lutheran Church in France; 3. What Constitutes the Confession of Christ; 4. Christian Education; 5. Infant Salvation; 6. The Waiting of the Isles; 7. Biographical Sketch of Prof. J. A. Brown, D.D., LL.D.; 8. Literary Intelligence. From an excellent article in this number we are constrained to take an extract for our readers. In the article entitled "Christian Education," by J. E. Bushnell, of South Carolina, and following an argument for a Cristian system of education and the rejection of an infidel system, the writer says, "So long as the world and Christ are at war, so long must the Church of Christ provide a Christian education for the people. The state cannot secure the rising generation against the dangers of science, falsely so called. The Church can provide a religious culture for the state, but the state cannot provide a religious culture for the Church. The Christian laymen and ministers of the future must be educated in the Christian schools which are being established and built up to-day. In view of the felt-want of the times, Roanoke College, in Virginia, and Newberry College, in South Carolina, are appealing to the Lutheran churches for a liberal support. The necessity and importance of the endowment of our Christian colleges is hardly a matter of question now. Our colleges have a great work before them. Harvard and Yale were founded for Christ and the Church, but they are not providing the country with Christian ministers as they once did. Quite a number of the late graduates of a New England college, says Rev. Thayer, announced to the world that they were followers of Ingersoll. It is well known that the great university at Cambridge, Mass., is not in active alliance with evangelical orthodoxy to-day as it was in former times. A graduate of Yale College, an earnest Christian evangelist, says, 'Of the class of 1875, fifty out of the eighty-nine surviving members are lawyers, thirteen are in business, eight are doctors,

six are teachers, *ten only are ministers*, and Yale was founded by ministers, not lawyers, *for the primary purpose of educating men to become teachers of divine truth.*' The Church of the Reformation in this country must look to her own colleges for a supply of men to preach the gospel of Christ. The State schools will not supply the people with a Christian philosophy and a Christian literature. But the people need more than science and philosophy. They need Christ in his living power as a personal Saviour. We all know that the tendency of secular education is not towards Christ, but away from Christ. Hence we must have a distinctively Christian education, and the Church from necessity, if not from choice, must maintain her own schools." The writer then proceeds to discuss the great question of the education of the colorod people of the South, all of which our own Church should properly consider. The *Lutheran* is an excellent quarterly and a most welcome visitor to our table. Address Prof. P. M. Bikle, Gettysburg, Pa. Price, $3.

The Southern Presbyterian Review has the following table of contents for July: 1. The Council of Apostles and Presbyters at Jerusalem; 2. The Nature of Physical Causes and their Induction; 3. God's Covenant with Man; 4. The Vital Connection Between Revelation and Sound Learning; 5. The Royal Character of Christ; 6. The Mysteries of the Book of Esther; 7. Recent Publications, which presents a feast that for variety and richness of thought and language ought to satisfy the most fastidious. It is a faithful exponent of Calvinisic theology, as may be noticed in all its writers. As an illustration, take the following two sentences from the article on the royal character of Christ: "In eternity, God the Father and God the Son entered into a covenant of grace for the redemption of a lost world. The conditions of the covenant were that God the Son should become incarnate, satisfy the immutable demands of the law and the inflexible justice of God, and atone for the sins of the *elect* by his vicarious sacrifice on the cross." We think a better statement of the facts may be found in John III. 16, 17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." And in 1 John II. 2: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Address James Woodrow & Co., Columbia, S. C.

The North American Review, edited by Allen Thorndike Rice, New York, continues to hold its high place in the esteem of the reading public. In the August number are several most excellent articles, such as Moral Instruction in the Public Schools, Making Bread Dear, Woman in Politics, etc.; but we are sorry to say there are others whose tendency is bad, and only bad. We regret to see so good a *Review* in many respects, lend its vast power and sympathy to the Ingersolism of the day. One such article as that of Wakeman on Science and Prayer in each number will overbalance all the other good ones. This may be called "free thought and a free press," but it may well be considered whether it would not be more dignified for the *Review* to espouse the one side or the other—at least it would not be blowing hot and cold with the same breath. The September number is an unusually good one, and has several articles of great practical value to us all as American citizens. State Regulation of Corporate Profits, Municipal Reform, Class Distinctions in the United States, Shooting at Sight, and Facts about the Caucus and the Primary, are each worthy careful perusal and thought. These are important questions for us as citizens to consider, as they have directly to do with the vital interests of the country. The Limitations of Free-thinking is a forcible and pointed article, full of truths well stated.

The Atlantic Monthly, devoted to literature, science, art, and politics, is published by Houghton, Mifflin & Co., Boston, Mass. Price $4. This monthly comes to our table regularly and always well laden with the freshest and best articles on the live questions of the day. It holds a high place in the popular mind, and ranks well among the monthlies of our time. The September number contains, among others, the following excellent articles: Our Nominating Machines; Poets and Birds; A Criticism; and the Civil War in Amer-

ica; which, together with its continued and other fresh articles, make an unusually bright number. The *Atlantic* is well settled in the affections of an appreciative public. Address as above.

Lippincott's Magazine has with its many other excellencies that of promptness in appearing before its readers. No waiting and wondering why it does not come. The September number has, besides its continued pieces, several articles of special interest. An Italian Watering-place, Viareggio, is an illustrated paper giving a view of sea-side life, which to Americans will appear novel and amusing as well. An episode of John Brown's raid brings out many interesting particulars of that daring incursion into Virginia in 1859 which will be new to most readers. "Five Graves in Montana" tells the story of a notorious band of "Road Agents" with their daring depredations, and also shows the bold and strict measures it sometimes requires to render life and property secure in the wilds of our unorganized territory. "In Suspense" is a sort of purgatorial colloquy, with point enough in it to be enjoyed by the average Englishman, and many Americans as well. Besides these, there are many other very interesting articles, altogether making a number of rare excellence. Published by J. B. Lippincott & Co., Philadelphia, Pa. Price $3 per annum.

The Century Magazine for September is unusually attractive from its frontispiece, Robert Burns, all the way through to Bric-a-Brac. It is a large, well-filled, and popular magazine, published by the Century Company. A Woman's Reason and Bread-winners are the continued articles; and besides these are Cape Cod, A Musk Ox Hunt, The Tragedies of the Nests, Will New York be the Final World Metropolis? Indian War in the Colonies, Ornamental Forms in Nature, Prof. Agassiz' Library, A Burns Pilgrimage, Love's Power, Death's First Lessons, and Nights with Uncle Remus, making up a variety which is rarely equaled, and which will be highly appreciated by its many readers. Following these are topics of the times and open letters, with spice enough to render all palatable. The *Century* is crowded with most excellent original essays and stories, fresh and forcible.

It is highly illustrated, and its wood-engraving is a peculiar and pleasant feature of the magazine. It is wonderful to what perfection this work of wood-engraving has already been brought; and the *Century* is doing a noble work in elevating and dignifying it. Published by the Century Company, New York. Price $4 per annum.

The Catholic Presbyterian is an international journal of ecclesiastical and religious news, occupies a wide field, and holds a prominent place among the Presbyterians of the world. From both sides of the Atlantic it has news from the varied Churches of this great family of Christians, and to be posted in Presbyterianism universal is to be a subscriber to this great monthly. Address Anson D. F. Randolph & Co., New York. Price $3 per annum.

Dio Lewis' Monthly.—And now comes another claimant for the attention of the reading public in the sprightly and sparkling monthly of Dr. Dio Lewis. *Dio Lewis' Monthly* is published by Clark Brothers, New York. Price $2.50 per annum. Dr. Lewis has written quite a number of excellent books, and those who have read them will most certainly be delighted with the idea of having a monthly conducted by his flowing pen, knowing as they do the wholesome character of the food that will be served for the intellectual appetite. To make the simple, familiar rules of health interesting to everybody the Doctor promises to bend all his energies. But hygiene alone will not fill up the measure of this monthly, for, as with the initial number, so each subsequent one will contain lively stories and serious discussions of popular subjects. The first number has articles on Insane Asylums, Parental Impressions, Woman's Figure, etc., so that those who may not be attracted by the health topics will find many other dishes doubtless to their liking. We gladly welcome this new monthly among our exchanges, and feel assured there is not only an open field for it, but that it will grandly succeed to a useful career in the world of literature. It is probably true that in this rushing, busy age, our American people are drifting away from those simple rules of health that formerly guided us, and therefore we are becoming more and more effeminate as the years go by. To restore

the system, broken down by unnatural strains upon it in our excesses of both business and pleasure, we resort to the thousand and one patent nostrums and nerve excitants, which are paralyzing our digestive organs and destroying the natural forces of healthy life. This journal is timely, in that it will attempt to correct this state of things, or at least to utter an earnest protest against it.

The Homiletic Monthly still holds its high place in the estimation of its many readers, and the late numbers are fully up with its usual excellence. The careful studying of other peoples' sermons may be, and doubtless is, productive of much benefit to both young and old preachers; but, after all, the effective preacher in winning souls is the diligent student of the Word of God; and the Holy Ghost is the great and only teacher whose teachings cannot be wrong, for "He will guide you into *all truth.*" I. K. Funk, D.D., Editor, New York. Price $3 per year.

The St. Nicholas for September comes teeming with the latest and best reading matter and pictures for the young folks, and the October number promises to be "an exceptionally interesting issue, abounding in fine stories, poems, and pictures." We have no hesitation in recommending this popular monthly as among the very best of publications for the young folks, and we feel quite sure that happy will be every family group wherein the *St. Nicholas* is found. Parents should see to it that their children have some such literature provided for them. Address the Century Company, New York. Price, $3 per year.

The New Englander is a bi-monthly, devoted to the discussion of all questions of the day in every department of theology, literature, and politics, and intended as an exponent of New England views. It is sustained by some of the ablest writers among the sons of New England in all parts of the country. It is usually filled with the best of reading matter. The last number has the following excellent table of contents: 1. The Salvation Army; 2. The Study of Elementary Geometry; 3. Some Neglected Factors in Congregational Fellowship; 4. Bancroft and Doyle on Colonial Maryland; 5. The Decline of the Congregational Church; 6. The Present Claims of the Clerical Profession on Christian Young Men; 7. The Revised Version and the Future State; 8. Herbert Spencer's Ultimatum; Book Notices, etc. Address W. L. Kingsley, New Haven, Conn.

Our Church Papers.—The *Cumberland Presbyterian* is published by the Board of Publication of the Cumberland Presbyterian Church. Dr. D. M. Harris, formerly of Lincoln University, is now associated with Dr. Brown in the editorial department, and having made some necessary changes in the "make-up," they are issuing a paper which has few superiors, and which ought to be found in every household all over the Church. The St. Louis *Observer*, St. Louis, Mo.; *Texas Observer*, Dallas, Texas; *Our Messenger*, San Jose, Cal.; and *Missionary Record*, St. Louis, Mo., are papers published in the interest of the Cumberland Presbyterian Church, and all bear evidence of thrift and enterprise. We again insist that every family in our whole Church should have in it one or more of these church papers. The church member who never reads his church paper is not in the best condition to be approached upon the subject of the wants of the Church.

The Christian Advocate, Nashville, Tenn., is one of our favorite church weekly papers. Its is a 20-page paper, the pages 11 by 15 inches, and only four pages of advertisements. We like the form of the paper and greatly enjoy its weekly visits. Under its various heads of Miscellany, Natural History, Varieties, News and Notes, Christian Life, All Nations, and the editorial notes and clippings, may be found not all, but some of the sayings and doings of the world for the week. It is a good paper. Address J. B. McFerrin, D.D., agent, or O. P. Fitzgerald, D.D., editor.

The Christian Evangelist of St. Louis, Mo., is the leading Western organ of the Christian denomination, and one of our best religious weeklies. Its editor and editorial contributors, of whom there are nine, are men of recognized ability, and are quite a sufficient guarantee of the paper being ably conducted. Its current events, original contributions, notes from the field, and budget, afford a rich variety of reading,

not to speak of the family circle, the farm, church news, and Sunday-school, all of which make a paper well worthy a place in any and every household in the land.

The Illustrated Christian Weekly, published by the American Tract Society, New York, is a splendid paper for the family. "Our Contributors" furnish many good, solid articles, while the "Home Circle" cannot fail to please the younger members of the household. "Echoes from Press and Platform" is a column of valuable clippings, and "Home and Abroad" will give you the items of interest from far and near. Its illustrations are splendid, and form one of its many attractions. It is a good paper. Price, $2.50. *The American Messenger* is a monthly paper published by the same society, and is a valuable paper, filled with substantial reading, and is emphatically a messenger of good tidings of great joy to all people. Five copies to one address $1.10.

The Methodist Recorder is the leading organ of the Methodist Protestant Church in this country, and is a most excellent paper. It is ably edited by John Scott, D.D., and is published at Pittsburgh, Pa., by the Board of Publication of the Methodist Protestant Church.

R.