

The Jordan and the Rhine : or, The East and the West being the result of five years' residence in Syria, and five years' residence in Germany / [William Graham].

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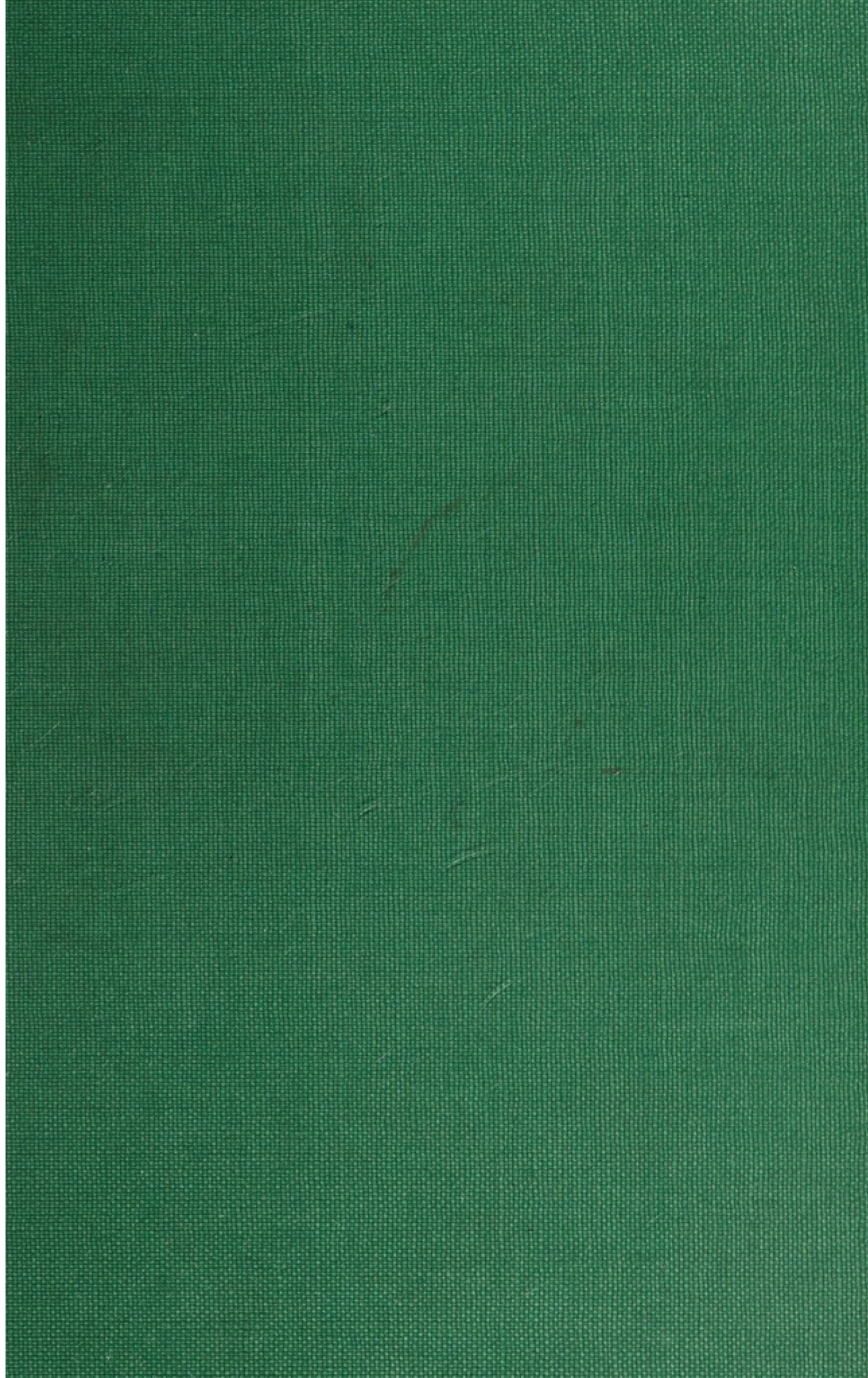
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THE
JORDAN AND THE RHINE;

OR,

The East and the West.

BEING THE RESULT OF

FIVE YEARS' RESIDENCE IN SYRIA,

AND

FIVE YEARS' RESIDENCE IN GERMANY.

BY THE

REV. WILLIAM GRAHAM,

MEMBER OF THE ROYAL IRISH ACADEMY; HONORARY MEMBER OF THE ARABIC
HISTORICAL SOCIETY OF SYRIA; MEMBER OF THE ARCHÆOLOGICAL
SOCIETY OF THE RHINE, ETC.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

“ER ALLEIN! ER ÜBERALL! ER IMMER!”

LONDON:
PARTRIDGE, OAKEY, AND CO., 34, PATERNOSTER ROW;
AND 70, EDGWARE ROAD.

1854.



O. Top.
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OXFORD PRINTING PRESS, PADDINGTON.

TO MY WIFE,

THE FAITHFUL PARTNER OF ALL MY JOYS AND SORROWS,

BOTH IN THE EAST AND THE WEST,

THIS BOOK

IS, WITH DEEP THANKFULNESS TO GOD FOR HIS GIFT,

INSCRIBED.



PREFACE.

I. The name of my book is intended to symbolise the two great divisions of the human race, whose customs, manners, and civilisation are so different from one another. The Jordan is associated with the deepest, holiest feelings of our nature, and is interwoven with the religion, the psalmody, and the devotion of the whole Christian world; it is the river of sacred story, on whose banks have been transacted the greatest events recorded in the history of our race—the redemption of mankind, and the wars of the Crusades. How instructive the voice of its waters! Judaism, Christianity, and Islam are at home on the Jordan. And oh, how various the events, how wonderful and glorious the chain of Divine Providence, ever one, though diverse and many-coloured as the rainbow which bespans the world. How numerous the sages and wise men, the kings, priests, and prophets, the saints, warriors, and heroes, who, from Melchisedec the King of Salem, to Gobat the Bishop of Jerusalem, have illustrated history and glorified or degraded humanity on the banks of the Jordan! But the Rhine! The Rhine is, without doubt, the noblest, most celebrated, and most historical river of the West. It lives in the thousand legends of the olden times of brave knights, fair ladies, and enchanted castles; it is named in the ten thousand patriotic songs of Fatherland; it is synonymous with many healthful and delicious wines; and, from the legions of Varus to those of Napoleon, it has been associated with the victories

and defeats of the Roman empire. It is, therefore, a suitable companion for the Jordan, and shall be associated with the fortunes of my book.

II. The form? Answer: I choose the form of Chapters and Journals, because I wish free scope for my thoughts. I wish to use all things—what I have read, what I have seen, and what I have heard—reason, imagination, and reflection. I would use history, philosophy, and religion; the customs and laws of nations; criticism, poetry, and superstition; everything that comes in the way of a man who has travelled much and read more. I would use it all for the objects which I have in view in this book.

III. What are these objects? The *illustration* and *defence* of the Word of God. This is the main object of the author, and he would direct the attention of the reader to the Chapter on the Customs connected with the human body especially, to the Journals on the Rationalism of Germany, and to the general spirit of the whole, as confirming this assertion. Again, I seek to give the British nation a true and exact description of Orientalism. This is no book of travels; it is a book of life. It is not the record of what I passed through, but of what I lived in. How many books of travels have appeared since I went to Damascus! And most of them owe all that they contain about Damascus to the missionaries, or the scanty information of muleteers. It must be so. A traveller arrives in that city, he has no friend in it, knows not a word of the language, his interpreter, too, can neither translate nor put together correctly a single sentence; how can he know anything of the people? He is asked to spend a day with the missionaries; he accepts the invitation, pumps them thoroughly; and, in the forthcoming book of travels, Damascus occupies a conspicuous place! My aim is different, and I hope my qualifications also. I refer the reader to the

Chapter on "An Oriental City as it is," and beg him to compare it with what he may have read on the same subject. As to the Journals, my object is to give my fellow-countrymen an idea of Germany as it is—the black and the white—the faith and infidelity—the prodigious labours, and the still more prodigious imagination of that plodding philosophical race. The subjects are miscellaneous, and were suggested by the occurrences of the day, or the quiet meditations of the evening. Those who expect to find in Journals nothing but the simple records of mental experiences, will probably find little pleasure in mine, inasmuch as they take in a much wider range. They include glances at the hidden life of faith in the soul, and the outward hopes of the church and the creation—the obstinacy and the inveterate infidelity of the Jews, as well as God's purposes in them—the great apostacy, which is the Papacy, and the man of sin which is its head, as well as the coming of the Lord to destroy them—the state of Popery and Protestantism in Germany—the German theories of reasoning, rationalism, and inspiration—their philosophies, their poetry, and their history, as well as the peculiarities of their social and domestic life. There is, also, an occasional reference to the East, inasmuch as the impressions which it made on me remain indelible, and occupy no small portion of my heart. There is no lack of variety, and I can only lament my inability to do justice to such vast and varied materials.

IV. But it is asked, What do you think of Turkey and the present war? My dear friend, the question involves many others, and to answer them all fully would require a volume. We are willing, however, to consider a few of the most important of them, giving our opinion in the briefest manner possible.

1. What is meant by the Turkish Government? It means the Government of the House of Othman, in Constantinople,

over kingdoms and provinces acquired by plunder and conquest. The Turks are a small horde of warlike barbarians, who for centuries have subjected to their power Christians, Jews, and Moslems. Their dominion is not merely that of one religion over another, but also of one nation over many nations. The Egyptians, Syrians, and Greeks, be they Moslems, Christians, or Jews, detest the Turks as foreign conquerors and oppressors. The Turkish Government in Damascus is as foreign, and detested as the French Government in Berlin was. Everything shows the rule of a stranger. The Pasha, and his clique from Constantinople, speak Turkish, while Arabic is the language of the people; therefore, his commands, his edicts, his courts of justice, must be administrated by agents and interpreters. A few years ago, the Damascenes rose up and burned the palace of their Pasha, as a proof of their detestation of foreign tyranny.

2nd. Is there religious liberty in the Turkish empire? Among certain classes there is, and the principle is making progress. It is a fact that there is a great body of Protestants in the empire, and their numbers and influence are increasing rapidly, and to them we must look for the true principles of religious liberty. A Protestant missionary labouring among Jews and Christians has more liberty in the Turkish empire than in any other country, save England, America, and Belgium. You may labour in Damascus abundantly among Jews, Papists, and Greeks; they are all equally dogs and swine, though of a different aspect and colour, and whether a few of them change their colour or not, makes no difference in the mind of the Moslem ruler. But touch not the true believer at your peril! The Moslem who changes his religion must, by the law of the Koran, die the death, and he shall die to this day with infallible certainty, notwithstanding all the rumours and plaudits that have been raised

about the religious liberties of the East. In this respect the Moslems are as much persecutors by principle as the Papists themselves. The Pope, the Grand Duke of Tuscany, and the Commander of the Faithful, are of one mind in this matter. I now, therefore, put the question to the British nation and government, "Is it lawful for a Moslem to become a Christian in the Turkish empire? Is he sure of his life and property if he does?" I assert that to this hour both these questions must be answered in the negative; and now is the time, when our fleets and our armies are propping up the tottering throne of the Osmanlis, to secure in its fullest extent the great principle of religious liberty. We must do it, or it will never be done; Russia will not guarantee liberty of worship; she is tyrannical in church and in state—a fierce, a murderous persecutrix of the truth of God as well of as all dissentients from the established religions.

3rd. What is meant by maintaining the integrity of the Turkish empire? Nothing whatever. It is high-sounding verbiage. To keep the Russians out of Constantinople is another matter, and we know what it means. The integrity of the Turkish empire! Where is it? The French claim the right of protecting the Papists, the Emperor of Russia claims the right of protecting the members of the Greek church, and we have established a consul at Damascus to protect the Jews! Yet these are all subjects of the Porte! Has not every consul and consular agent (and their name is legion), even from the pettiest kingdoms of Europe, the right to protect all their servants and employees from all kinds of taxation and government control? Is not every European of whatever name, and all who can in any way claim to be *his servants*, were it only by sweeping his court once a year, exempted by positive treaties from the taxation and control of the Turkish government? This may be all right and neces-

sary, but it is not like *independence*, and without independence it will not long retain its integrity. The integrity of the Turkish empire! We, the English, have dismembered it, and should other circumstances arise we would, without compunction, dismember it more and more. Who gave Greece its independence? We did so, by dismembering the empire of the Osmanlis; Egypt is nearly independent, and we made it so. Are we not by a kind of quiet prescription establishing our right to the navigation of the Euphrates? Would it be any dismemberment of the empire were England on certain terms to become masters of Egypt? By no means. The Pasha pays the Porte a certain number of purses annually, &c.; now were we to provide for the Pasha as we do for the princes in India, would the Porte not as willingly receive the purses from us as from him? Undoubtedly; and his Highness would be more regularly paid. For more than a century the Turks have been receding before the civilisation and warlike power of the West; nor should it cause us many regrets if their empire was entirely broken. But

4th. Is it not possible to regenerate the Turkish nation by making them a great reforming, progressing, civilising kingdom? I think it nearly impossible. (1.) Their religion is opposed to progress, and must be overthrown in the first place. (2.) Then the vigour and force of the Turks lie in fanaticism alone; if this is inflamed and strengthened they are invincible. If you fanaticise them, civilisation is impossible; if you destroy their fanaticism, the foundation of their empire is destroyed. (3.) The Turks are a small minority of the population, and have been so long accustomed to domineer over all others, that they never will, in my opinion, voluntarily submit to civil equality with the other nations and religions. They will submit only to the conqueror, as they do in India. (4.) Besides, the Christians are still subjected to double taxa-

tion; all the offices of state are filled with Moslems; and the imperial armies, under the standard of the prophet, must be taken exclusively from the dominant religion. These are some of the impediments which stand in the way of Turkish progress and civilisation, and till I see other reasons than I have yet seen, I must believe them to be insurmountable.

5th. But what are to be the issues of the war? God alone knows, and we can commit our ways only to Him, as the Redeemer of His church and the Governor among the nations. It is possible that the threatened wars and commotions may be only the precursors of the King and the kingdom of righteousness and peace. The eye of the church has been opening of late to the glories of the millennial kingdom, and we cannot desire too earnestly that the fond aspirations of those students of prophecy may be true who look forward to the speedy coming of Christ in His glory. But apart from the prophetic hopes which sustain us in the season of adversity, it may be well to consider the human probabilities which seem to arise out of the present political combinations. It is probable, if in the decrees of God the hour of Turkey be not come, that the allies may prop up the government and postpone the overthrow of the empire for eighty or one hundred years; it bears, however, the death-wound in itself, and in due time it shall be overthrown or break up of its own accord. It is melancholy that in the present war the Turks are in the right and the Russians are in the wrong—the enemies of our Lord Jesus Christ are the defenders of treaties and the laws of nations, and the professors of Christianity the violators of both! But He was betrayed to the Jewish rulers by one of His friends! It is painful and very grievous that justice and the force of circumstances should have made it necessary for England to defend the Turks. But we are acting out our part in the great drama of history, and are no doubt, as a

nation, under the leading of Divine Providence. It seems strange, however, that the most Protestant nation in the world should be at the present moment so unequivocally favouring the pretensions of Popery, and that the most Christian nation on earth should be preventing the destruction of the mortal enemies of the gospel. France and England are now united ; and it seems likely, though contrary to our institutions, our character, and our history, that political combinations may make aristocratic England the patron of democracy and rebellion throughout the world. If the war becomes general, and the Continental courts league themselves against us, the conflagration will encompass the world, and it is impossible to anticipate what the end may be. In a bloody and prolonged struggle the principles of self-defence may compel us to side with nations against their princes, until, in the wars of classes—the many against the few, the deceived and trampled upon against their tyrannical deceivers—the demon of revolution shall have shaken every kingdom on the Continent. The spirit of revolt shall proceed from conservative England and inflame all the nations of the world. Our ships shall touch the shores of Italy, and a few proclamations about unity, liberty, and independence shall set the Peninsula in a blaze. A million of warriors and liberators shall in less than three months, under the protection of France and England, rise up against their tyrants in the Italian plains. The Pope, more detested than all other sovereigns, shall leave Rome to return no more ; the tyrant of Tuscany, dethroned and banished, shall find a refuge in the British isles ; the hated dominion of Austria in that classic country shall fall, and Italy, regenerated and united, shall take her place among the nations of the earth. Meanwhile our agents and our money have reached the ancient kingdom of Hungary—there is hope held out to the oppressed!—there are leaders

to guide the movement, and money to pay the troops ! It is enough. The repressed nationality springs into existence, and five millions of heroic men, long oppressed by the House of Hapsburg, proclaim their independence and war to the death against their oppressors. Austria shall have enough to do without sending armies against the Turks. It is not impossible that she may sink in the struggle, and it is impossible that a worse system of oppression should rise up in her stead. But Poland !—yes, Poland, partitioned by her neighbours, has heard that England and France are at war with her enemies and oppressors, and the spirit of that heroic nation, which more than once saved Europe from barbarism and Islam, shall burst forth into fearful conflagration. Two words, one from France and another from England, would reunite fifteen millions of men, who have a country, heroic valour, and a historic name ! There will be work for Russia at Warsaw as well as beyond the Danube. But would England, the friend of the oppressed and the bulwark of order, liberty, and justice, unchain the demon of democracy to overturn the stable foundations of the whole social edifice, and cover the civilised world with anarchy and blood ? Answer : England will shrink from nothing necessary to preserve her existence ; and there are many mighty spirits in her who would willingly do the work in the name of liberty and a righteous retributive Providence. It must and will come to this, if the Continental powers join Russia and the war becomes long and bloody. Such is the position of England, and the force of political circumstances will not allow her to shrink from it.

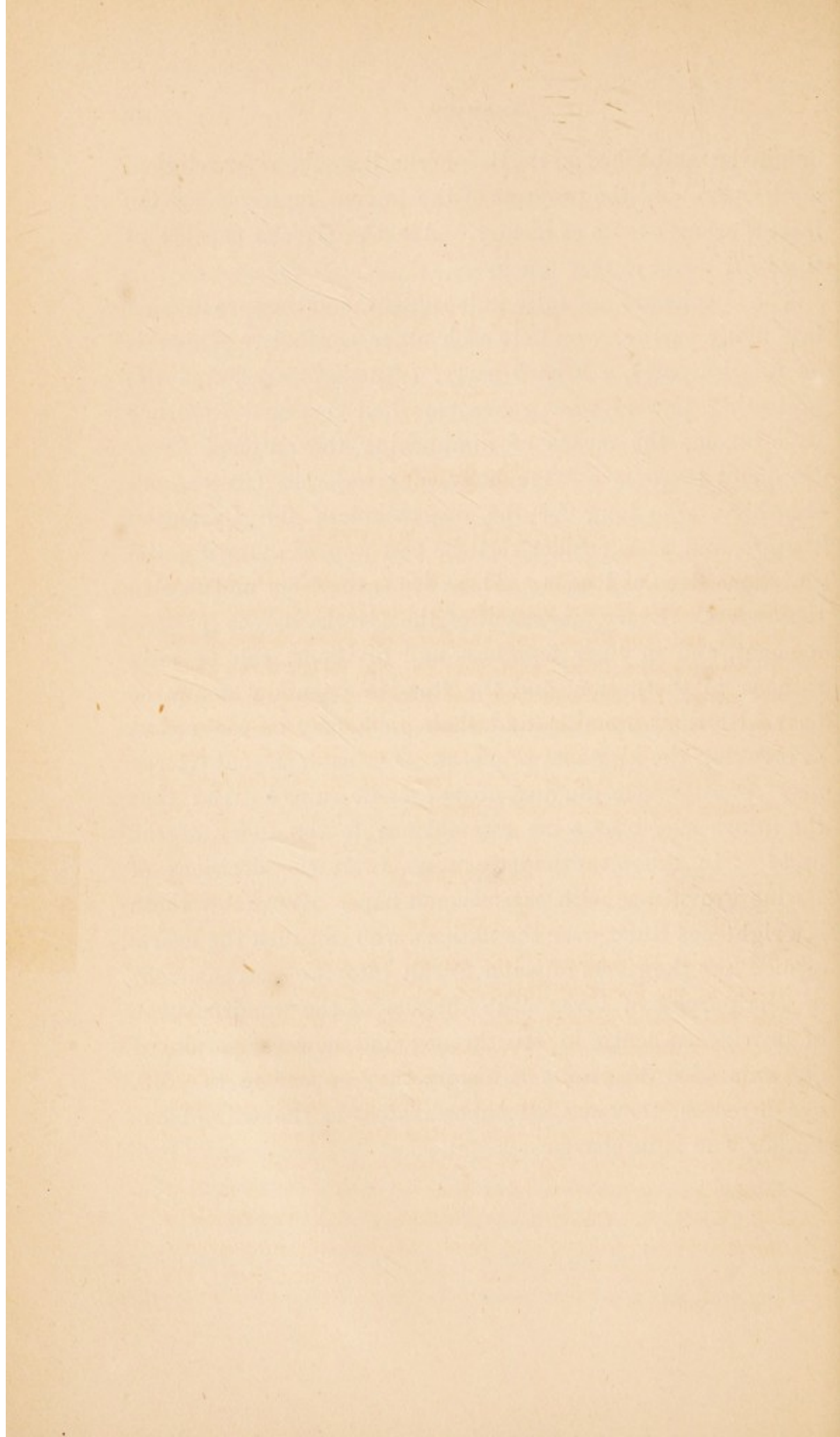
5th. But what if Russia should succeed in the war ? The consequences would be many, of which I may mention the following : (1.) All the movements of liberty and progress which are beginning to take place in the Orient would be arrested ; the Turks are, on the whole, as civilised as the

Russians, and latterly have become more tolerant to those who differ with them on the subject of religion. (2.) The taking of Constantinople would not advance Christianity so much as many think; the Turks would still remain, and the sword is no justifiable means of conversion. (3.) It would destroy the independence of Greece. (4.) It would seriously endanger our Indian possessions, and give the Russians the means of becoming the first maritime power in the world. (5.) It would deliver the Christians from cruel masters, who have long insulted and plundered them, but it would probably give them harder masters under the Christian name. Nevertheless, I have no doubt the Oriental Christians would wish the Russians to succeed in the present struggle. (6.) It would not augment the power of Russia so much as is imagined, inasmuch as she would have ten millions of enemies as a thorn in her side, and it seems impossible for any government to unite and harmonise so many different nations and languages. Besides, if the Turkish Empire were broken up, Russia could not appropriate all the spoil. England would make arrangements with the Imperial house of Ottoman for Syria and Egypt at least, while France and Austria would, in self-defence, seize their portions of the plunder.

6th. But what about the Greek nation? There are still five millions who speak the language of Homer and Herodotus, who also inherit the pride, subtlety, and valour of their fathers, and who might be supposed to act a conspicuous part in the bloody drama of Oriental history. This people, if united under one head, and resolute to re-assert their ancient glory, might turn the scale between the contending parties, and re-establish in the nineteenth century the throne of Constantine. They have also a better right to Constantinople than the Turks; and could a strong independent Christian

empire be established on the Bosphorus, it would be for religion, civilisation, and the progress of the human race, one of the most glorious events of history. Are the Greeks capable of this? I doubt it very much.

The Greeks are not fully independent, and they are divided into many parties, who hate each other cordially. There is an English party, a French party, a Russian party, and the protecting powers who guarantee their national existence have become the means of diminishing the national force. No doubt there is a large body of Greeks in Greece, and elsewhere, who long for the restoration of the Byzantine Empire, and who consider this the best way of arresting the ambitious steps of Russia. These are enthusiasts, and deceive themselves. Every movement of the Greeks at the present moment, and in their weakness and divisions, can be only ruinous to the nation, and the Russian agents who are so busy with their promises and their gold, may be the means of breaking the kingdom to pieces. Let us hope that Greece may yet arise from the dust of its present ruins! And that the future may bear some resemblance to the glory of the past! In the meantime we must await the decisions of Divine Providence with patience and hope. We know there is a righteous Ruler over the nations, who can turn the hearts of men like the rivers of water to run into the ocean-current of His purpose of love. The threads of the wondrous web of providence centre in His throne; and however perplexed and entangled the events of history may appear to the dim eye of reason, they are all subordinated to the will of our Father who is in heaven.



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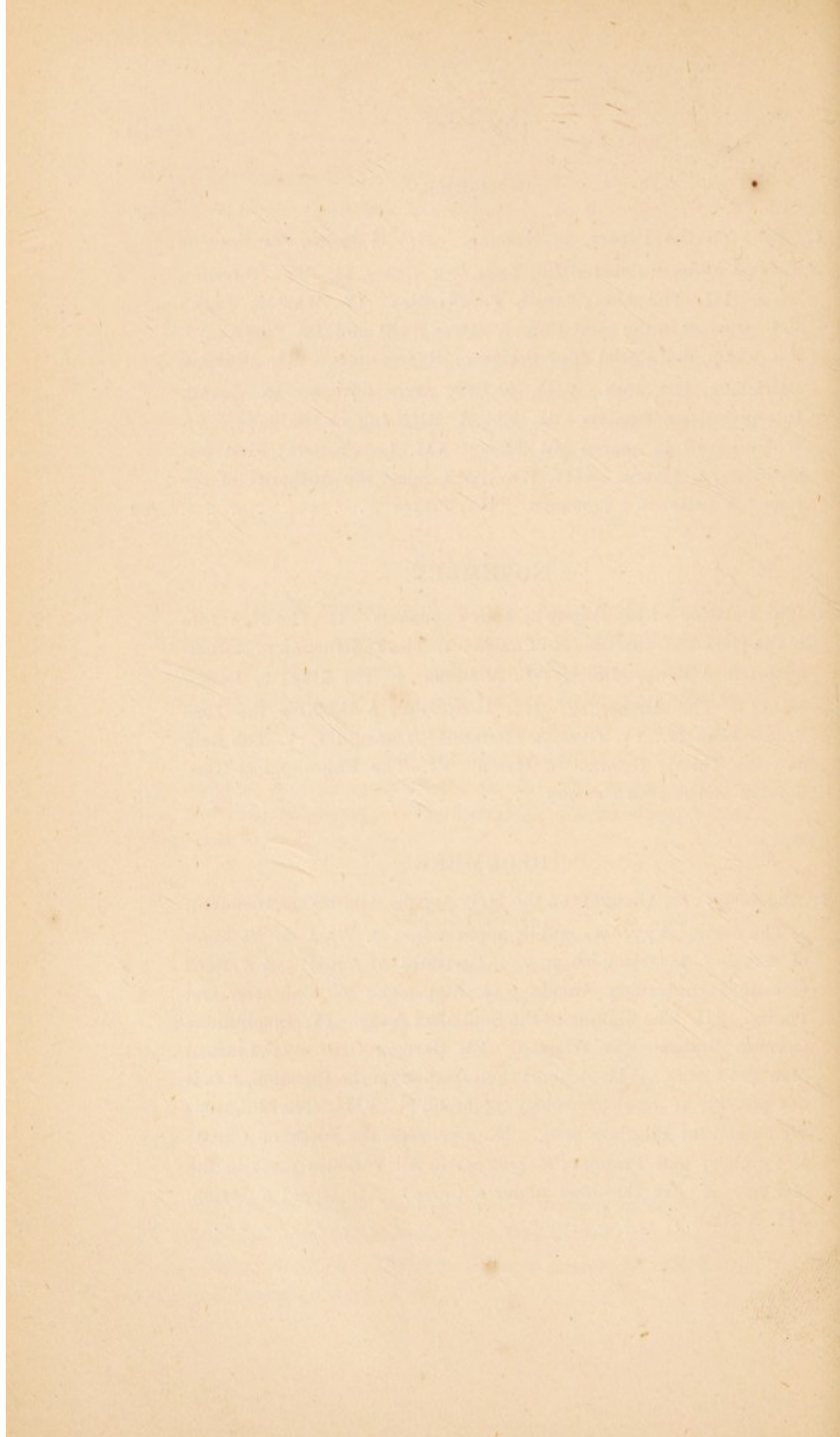
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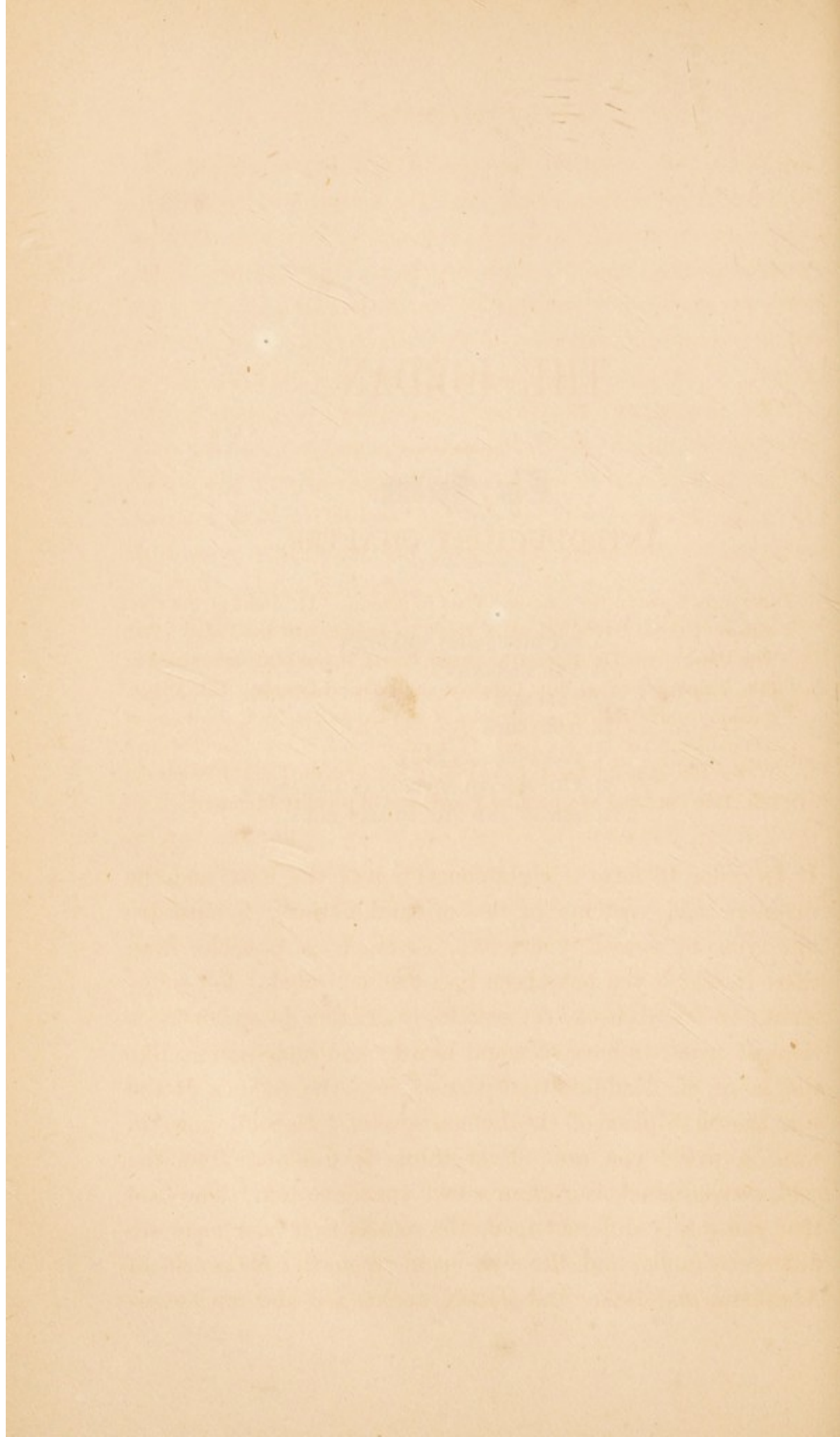
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The Jordan.

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THE JORDAN.

INTRODUCTORY CHAPTER.

- I. Differences between the East and West in general. II. Some of the chief causes of these diversities, viz.: 1st. The Influence of the Pulpit; 2nd. The Press; 3rd. The Bar; 4th. Steam, Roads, Means of Communication; 5th. Union, Societies; 6th. Religious and Political Liberty. III. Distinguishing and attractive peculiarities of the Land: 1st. It is the Land of Antiquities; 2nd. It is the Land of Literature; 3rd. It is the Land of great Wars; 4th. It is the Land of the Bible; 5th. It is the Land of Prophecy; 6th. It is the Land of a peculiar People and of peculiar Promises.

I. IN order to form a right conception of the East, and the manners and customs of the oriental nations, I must invite you to detach yourselves, as much as possible, from those in which you have been born and educated. Let judgment and fancy check, yet sustain, each other in our delineations of what we have seen and heard; and imagination, like the lamp of Aladdin, transport us into the regions of the sun, the birth-place of the human species. Behold, now, in what a world you are. Everything is different from the cold, conventional, European world you have left. The food that you eat is different food, the sounds that you hear are different sounds, and the eye opens upon the old world of Abraham, and Isaac, and Jacob, unchanged and unchange-

able, to you novel and altogether strange. Yet we have some things in common with them ; we must all eat, both in the East and in the West, and with the mouth too. We both see with the eyes and hear with the ears ; the necessary and fundamental actions of the body are, indeed, the same, as they must be everywhere, else man would cease to be man ; but the nonessential, far more numerous, and highly important particulars, of which the sum total of our existence is mainly made up—modes, customs, usages, all that you can set down to the score of the national, the social, or the conventional, are precisely as different from yours as the East is different from the West. They sit when you stand ; they lie when you sit ; they do to the head what you do to the feet ; they use fire when you use water ; you shave the beard, they shave the head ; you move the hat, they touch the breast ; you use the lips in salutations, they touch the forehead and the cheek ; your house looks outwards, their house looks inwards ; you go *out* to take a walk, they go *up* to enjoy the fresh air ; you drain your land, they sigh for water ; you bring your daughters out, they keep their wives and daughters in ; your ladies go barefaced through the streets, their ladies are always covered ; you know and recognise your family when you see them in public, they cannot distinguish wife, sister, or daughter from strangers. The veil covers and equalises all. Here woman is a companion, there she is a slave ; here monogamy prevails, there polygamy ; here the birth of a daughter is a blessing, there it is deemed a curse ; here in the family, in society, and in the state, the ideas of *right* and *equality* and *freedom* prevail, there those of deference, submission, and servitude. The son, the subject, the slave, the wife obeys ; submission—unhesitating, unqualified submission—is the stereotyped dogma of the whole eastern world. Here you are on the move, you are making progress ; the thousand influences

with which society here is interpenetrated and impelled onward, are unknown in the East. There all is still. The sea of life is unruffled, save where four wives dwell in the same house, and their lord and master is from home.

II. Seeing, then, that society in the East and society in the West are so different, the question occurs to every traveller and observer—"What causes this diversity?" Let us attend to this question for a little. The social edifice, as you see it in the British isles, or among the continental nations, is not the result of a few simple, natural principles, moving right onward in clear and uninterrupted development; no, it is the effect of the mightiest and most contradictory forces known to man working for ages in the bosom of society, each limiting and controlling its fellows, and each seeking for the mastery itself. In the East now, as in former ages, everywhere we behold single principles guiding the destinies, and moulding the character, of states and nations; with us, on the contrary, new and unheard of forces have been added to those of antiquity, and the social body urged by all manner of violent impulses, and interpenetrated with fresh and invigorating life. Consider these all removed from among us for a long series of ages, or you cannot even approximate, in your thoughts, to the true condition of the East.

1st. *The influence of the Pulpit* in the British isles is immense. The weekly and daily preaching of the gospel, the sanctification of the sabbath, the habits of church-going, and pastoral visitation, bring the body of the population into contact with the gospel. Thousands of sacred and sanctifying influences flow from this fountain. Multitudes of hard and stony hearts are softened and subdued by divine grace; and when this is not the case, the individually unap-

preciated influences of truth are manifested, in a general and external way, by elevating the public morality of the land. Christianity is, in fact, a living principle with you. It enters into the life of the nation, working its way through the mass; correcting, ameliorating, consecrating everything it touches, and shedding its heavenly radiance over every estate of man, from the deep foundations of the multitude up to the gilded pinnacles of royalty itself. In the East we have none of this. The overwhelming majority are not Christian, are decidedly and mortally opposed to Christianity, and deem no conduct too scornful, and no treatment too vile and ignominious, for the Christian dogs. Among the Christians themselves, the gospel is not preached. I mean not merely our old gospel of free grace, and justifying faith, and redeeming love; I mean, there is no preaching at all. The priests are ignorant of everything save to baptise the children and bury the dead. Only one Greek priest in Damascus attempts to preach; only three sermons are preached annually in the cathedral church of that city, and even these are bad ones. The teaching the people is no part of the gospel; the renewal of the nature of man, the offices of the great Quickener, are neither known, believed, nor preached. What would London, Edinburgh, and Dublin become, in the course of ages, if only three wretched sermons were delivered annually in their cathedral churches?

2nd. *You have also the Press.* This is a mighty power. The daily and weekly papers pervade the whole land. The monthlies, quarterlies, and annuals, that in thousands and tens of thousands flow from that teeming fountain, stir up the dormant faculties to thought, and augment, while they guide, the restless activities of the nation. This is unknown in the East. The Arabic language is spoken by sixty millions of the human race, and there is at this time of the day

neither a daily, weekly, monthly, nor quarterly journal in that rich and noble dialect. What a field there is here for the benevolence of British Christians. Let a number of generous and Christian men unite to establish a weekly journal in this language for the eastern world; let it embrace the whole circle of Chambers', with the addition of a fervid Christianity, and from Malta, as the centre, let it circulate, free of expense, to the utmost bounds of the East. Thus would you open a channel for faith and civilisation into the heart and life of the Orient, and, at the same time, confer the blessings of knowledge upon ignorant millions of your fellow-creatures.

3rd. *The Bar* in England contributes, not a little, to the formation of the national character. The debates in the great council of the nation, when the laws are made or altered, are watched with intense anxiety, by the public. In the making of the laws, and in the courts of justice, where they are executed, the greatest minds of the nation encounter each other in keen, but ennobling, controversy. This man is praised, that man is detested; the public are interested, and an impulse is communicated to the popular feeling. There is no such thing in the East. The law is the will of the Sultan; the execution of law is according to the good sense of the judge. The *cadi* sits, like a tailor, in the corner of the court of justice; the *mufti*, with the Koran in his hand, sits by his side; the plaintiff kneels, and states his case; the witnesses are sworn, and give their evidence; the judge, or *cadi*, delivers the sentence; and the executioner stands in court, ready to carry it out on the spot. There is no jury, there is no arguing of the case; no impertinent questions are permitted on the part of inquisitive advocates to disturb the tranquillity of the judge. If he be a good and upright man, he decides according to the principles of common sense and natural equity;

and the administration of justice has the advantages of being cheap, speedy, and irresistible: if, on the other hand, as is generally the case, the judge be corrupt, then the decision will depend on the value of the presents. Among the Bedaween of the desert the process may be still speedier. "Jacob, is that your donkey?" "Yes, O judge, it is mine." "Joseph, is that your donkey?" "Yes, O sheich, it is indeed mine." "Executioner, come quickly, and give each of them fifty on the bare back, for bringing an animal here without knowing to whom it belongs, and in the meantime keep the donkey for me."

4th. In England your *Means of Communication* with one another, and with the whole world, are easy and rapid. The land is intersected with roads. In the East, roads for wheeled vehicles are unknown; the footman, the donkey, or the mule, must carry your letters. The camel is your ship through the desert sands, and everything proceeds in slow, solemn, oriental style. You wish to cross the Lebanon, from Beyrout to Damascus, the distance is about fifty miles, as the crow flies; you send for the muleteers, with whom you must smoke a few pipes; then spend a few hours in concluding the bargain; then spend a day or two in preparation; then be detained a day longer, by some unforeseen circumstance on the part of the muleteers, which never fails to take place; then spend three days on the journey, and at last find yourself safe in the city of Eliezer. In England you step into a train, and your journey is over in five or six hours. Japheth, the *Enlarger*, true to his character and the divine promise (Gen. ix. 27), obtains the supremacy over his brethren. *God has enlarged the enlarger*, יפת אלהים ליפת, the tents of the long-favoured Shem are his possession, and Ham is his servant. Even the heathen version is instructive—

“ Audax omnia perpeti
Gens humana ruit per vetitum nefas;
Audax Iapeti genus
Ignem fraude mala gentibus intulit !”

5th. In England, you act upon the principle that *Union is strength*. Your land is filled with societies, clubs, corporations of every name, and for every conceivable object. The principles of benevolence and Christian charity express themselves in manifold societies and institutions in behalf of the poor and the unemployed at home and abroad; one society meets, and a road is made or a bridge is built; another company meets, and a railway is undertaken; a literary society treats you to a disquisition on taste, in which both Alison and Longinus are controverted; the venerable antiquarians meet monthly to discuss old coins and Egyptian hieroglyphics; the arts and sciences have their institutions and assemblies. See, there is a geological meeting, convened to discuss the antiquity, if not the eternity, of the earth; yonder the agricultural chemists are analysing soils and manures in order to diminish human labour, and find a royal road to the eatables of the earth. The various trades have their meetings; the merchants, the mechanics, and the farmers, have their meetings; the lawyers, the parliamentarians, and the clergy, have their meetings. There was a meeting the other day of the *thieves* of London, in which the young thief of twenty, who had been nineteen times in prison, was cheered and applauded to the echo! In the Orient you have none of this activity; all is quiet and tranquil; no friendly meetings, no hot debates about religion, law, or politics; no searching into nature to explore her hidden recesses; no rising up into the condition of reflecting, self-acting, responsible men. As the government is the great plunderer, so must it be the great improver; if the pasha

mends not the roads, they remain impassable ; if the pasha builds not the bridge, we can go round by the fords ; no man pays the least attention to anything but his own immediate wants. Conceive, then, that all these meetings, societies, and institutions were suppressed throughout the British empire, and kept in total suppression for a thousand years, what would be the state of England ?

6th. In England you enjoy *religious and political Liberty*, and the exercise of these sacred and hereditary rights, throws over the human character a bright and ennobling lustre. I do not attribute much to the forms of government, knowing well that the breath of liberty and self-confidence in the people can, and does, mitigate the ferocity, and all but humanise the actings, of the beasts which the prophet saw rising one after another out of the sea (Dan. vii. 1, &c.); while on the other hand, the spirit of tyranny and oppression clothing itself, like Satan, in the forms of liberty and popular attractiveness, can degrade and bestialise both the human and the divine. The religious and the political went hand in hand in the former great struggles in which your fathers, planting in blood and tears the oak of liberty, under which you find shelter from the storm, conquered in their dying, and slew by being slain. In Germany, religious is far ahead of political freedom ; and in the East, as in the days of the false prophet, so in this nineteenth century, the Mohammedan that changes his religion must surely be put to death. The late limitations of this fundamental law of Islam, I shall explain in the proper place ; in the meantime, be assured that the Mohammedan in Aleppo, Damascus, or Constantinople, who changes his religion, will lose his head. Now, consider the state of things in a country like Syria, where the government stands clothed in its attributes of prescriptive and undefined terrors ; and where the subjects,

without means of union, without hope of successful opposition, stand each in his single personality, to hear and obey the will of their master. Despotism is not tyranny. I admit it. Many oriental emperors have been tyrants, they have been all despots ; but consider, I beseech you, how easily the one merges into the other, and you will come to the conclusion that terror is the only principle of government, and fear the only principle of obedience in the people. The two parties are the governing and the governed. There are no hereditary nobles to intermediate between the sovereign and the subject ; no popular institutions around which the discomfited people could rally ; no provincial or national parliaments to guard the rights of nations, and make their voice be heard before emperors and kings. When Dr. Wilson and I called upon the governor of Sychem, on behalf of the plundered and persecuted Jews, he said, stroking his beard and swearing by it, that the religious liberty which we had described was the very principle of the Turkish empire. When I lived in Damascus, some wits or wags stuck up upon the wall of the city a few puns reflecting on the government. They were banished from the country. Banish, then, from your thoughts, the ideas of liberty ; suppress throughout the empire every word and syllable of free opinion, and keep it so for a thousand years, and you have in Britain the type of Turkey. These, then, are important differences. The *pulpit*, the *press*, the *bar*, *steam*, *societies*, and civil and religious *liberty*, have exercised, and do exercise, a powerful influence in the formation of our national manners. You must try, therefore, in your contemplation of the East, to leave aside all thoughts of England and its glories, and enter with me at once into a new world.

III. We are entering upon the description of a country which presents, both to the Christian and the man, more

points of attraction, more objects of national contemplation, more events of universal history, than any other in the world. We admire what is *ancient*. Here we find temples the attractions of all travellers, the wonders of the world, whose origin is known only to God, whose very ruins fill the beholder with astonishment and delight; see, yonder is the ancient rock stretching out into the sea, on which the greatest of all maritime cities stood; the birth-place of Queen Dido; the anointing cherub of Ezekiel, the conquest of the mad Macedonian,

“ Before whose broad footsteps the Ganges was dry,
And the mountains recoiled from the flash of his eye.”

Look northward, and behold a city described by Moses, Homer, and all historians, up to the late work of Dr. Wilson; one of the most ancient, if not the most ancient in existence, leading us in an unbroken line to the waters of the deluge, and testifying, in its present dilapidated condition, to the verity of God's unchangeable word. Jerusalem unites, in a continuous history, the immense period from Melchisedec, the priest of the most high God, to Gobat, the priest and bishop of the church of England. Damascus reminds you of Abraham and Eliezer, while the cedars of Lebanon, the twelve patriarchs of the forest riven by many a thunderbolt, and shaken by the tempests of these Alpine regions, lift up their giant arms to heaven in undecaying vigour, and awaken in you ideas of remote and hoary antiquity. But

2nd. We are formed to love and admire *Literature*. Come with me, then, to the beautiful and beautifully situated city Sychar, where the Saviour preached the gospel to the woman of Samaria; where the Christian philosopher, Justin Martyr, was born; and see the pentateuch of the only Samaritan colony that exists on the earth. There you see the

divine origin of human literature ; these are the old Hebrew letters, used before the captivity, in which the ten commandments were written by the finger of God himself. Or if you cannot believe that during the seventy years the letters were changed, then open your bibles, and in the beautiful square characters of the Hebrew, you behold at once the first letters and the noblest literature in the world. The most venerable of historians is Moses ; for sacred lyrics, the world has never seen, and is not likely soon to see, another David ; for sublimity of style, and mastery of eloquence, we may fairly set up Paul and Isaiah and Job, against all the nations of the earth ; the Songs of Sappho, when compared with those of Miriam, Deborah, Elisabeth and Mary, are as earth to heaven ; while tenderness and divine love have never breathed so much of heaven as in the descriptions of the Apostle John. There are only three historical nations—the Jews, the Greeks, and the Romans. The Romans are to the Greeks, what matter is to spirit. The Roman history is the development of materialism, the progress of all-subduing force, the subjugation of mankind to the dominion of the sword ; Greece is a great spiritualism, an opening out of mental activity, a history of the movement, ardour, subtlety, sublimity, depravity of the human mind—a wonderful unfolding of the universal and all-pervading dominion of thought. Judaism leads us at once to the fountain-head of being—the glorious and ineffable source of the created universe. In the Roman nation you have the operations of power ; in the Grecian, developments of genius ; in the Jewish, the manifestations of God. Rome, Athens, and Jerusalem, are the three centres upon the earth of the material, the mental, and the divine ; and from these teeming fountains have flowed almost all the impulsive movements by which the stagnant waters of human life have been agitated or purified since

the beginning of the world. In every sense of the word, Syria is the most literary land in existence. The Greeks owe their letters to that strip of land between Lebanon and the sea, the ancient centre of civilisation, Phœnicia, as the poet indignantly reminds their degenerate sons—

“Ye have the letters Cadmus gave,
They were not meant to teach a slave.”

This is the country illustrated by the immortal work of Josephus, which, if you believe Scaliger, is worthy of more credit, even in Roman affairs, than all the Greek and Roman writers put together: here lived and laboured a great part of his life the sublime but erratic genius, the illustrious Origen Adamantius, whose influence upon the church, for good or for evil, was greater than that of any other man, before or after him, save Paul and Augustine. Here lived and laboured, fasted and argued, the great church-father Jerome, the most crabbed and the most learned of men, whose commentaries and translations of the Scriptures called the Vulgate, have built up for him a stable and enduring fame. But time would fail me to enumerate the heroes who fought, the martyrs who bled, the writers who illustrated, the pilgrims who visited, the conquerors who plundered, this land of literary and religious celebrity. This is the land and Jerusalem is the spot, the only land and the only spot on the earth, where you hear in a morning twenty-five or thirty languages spoken in the streets. This is the land, and the only land in the world, sacred to the three great religions, the Jewish, the Mohammedan, and the Christian, by which the three noblest languages known to mankind have been consecrated to the service of the Deity. But

3rd. Consider the *Wars* of Palestine. I hope you admire

neither warfare nor the principles of our nature from which it springs (Jas. iv. 1): I am persuaded that you see a greater glory in the civic crown for a citizen preserved, than in the blood-stained diadem, attained through armies' victories, and all the pomp of war. Still, we must follow with interest, if not with approbation, the footsteps of the conqueror or destroyer, as he passes in blood and fire through the land. Tell me then, if you can, what battles have been fought in this region, during the interval between Joshua of old, and Ibrahim Pasha in our own times, who both took up the same military position on the Jordan. The Pharaohs and the Nebuchadnezzars, the Emperors and the Caliphs, the Ommiades and the Abassades, have played the game of empire through long centuries of bloody controversy on this devoted land. Here Alexander and Napoleon fought for the dominion of the East. "Acca being conquered," said Napoleon, "Damascus presents me its keys. I shall march upon the Euphrates, reach Constantinople with large masses of soldiery, found a new empire in the East, and fix my name in the records of posterity." Here the war of opinion, according to Edmund Burke the most awful kind of warfare—the war of contending religions—raged in all bygone ages, and rages still in the fullest, deadliest hate! Heathenism and Judaism fought for life and death around Jerusalem; Mohammedanism and Christianity encountered each other in the long wars of the Crusades; Soliman the Magnificent and our Richard of England measured swords at the sea of Galilee for the tomb of Christ; and the Druses and the Christians of Mount Lebanon seem to prove that the *natural* state of man is war. Here we have the battle-field of the East and the West, not only in a physical, but also in a moral, sense. All the sects of the Christians, east and west; all the sects of the Jews and the Mohammedans, meet in

the Holy Land and in the holy city of Jerusalem, to discuss and arrange their differences in the Mosque of Omar, or the Church of the Holy Sepulchre!

4th. This country, whose manners and customs we intend to describe, is emphatically the land of the *Bible*. We are about to make an excursion to the metropolis of Christianity, the spiritual birth-place of the great family of God, where the elder Brother of the church, the adorable Redeemer of man, lived and died and rose again. Every step is sacred ground, every mountain has a voice, every valley has a tradition, every rock has an echo, every ruin has a prophecy, every custom has a meaning, to interest the Christian, illustrate the Scriptures, and verify the announcements of prophecy. Nor is the land unknown. The divine psalmody, used in our churches, has made us, from youth to manhood, familiar with the facts, events, and localities of the country; while the preaching of the glorious gospel of the blessed God has associated inseparably in our hearts and convictions Bethlehem, Jerusalem, and Nazareth, Calvary, Gethsemane, and Mount Olivet, with all that we most fondly hope or firmly believe—the saving verities of our religion; not the less attractive, not the less lovely, but the more because they are presented in the enamel of a Jewish nomenclature. Moses and Christ are not opposites; they are contemplated together in the Divine purpose; they can no more be divided from each other, than the body and the spirit in a living man. You are not pure spirits, that you could enjoy and realise pure, unfigured, unlocalised, metaphysical truth; you are men, that is, embodied spirits, and can be most easily reached, and most deeply affected, by embodied truth—truth, under the limitations of time and place and person—truth audible, visible, and tangible; truth under the forms of words, figures, sym-

bols, and all the beautiful varieties of an outward and sensible drapery. Hence the temple, and the temple-service, which, as a preparation for Christianity, were nothing else than a great luminous dome, through which the hopes of a coming deliverer shed their effulgence over the land; hence the necessity of the incarnation of the Son of God, by which the glories of the invisible godhead, the fulness of his ineffable and illimitable love to mankind, have been revealed to our understandings, and brought home to our hearts in our own visible and material nature; hence the necessity of times and places for prayer, and temples for visible worship, and all the various ordinances by which the church is preserved in the unity of the spirit and the bonds of peace. In this devout spirit, by which we seek to recognise the Creator in his creation, let us pass through this land of wonders, where the dispensations of mercy found their first outward developments; where heavenly voices and angel-visits cheered with promises and benedictions the sojourners of the earth; where pardon from on high was proclaimed to the apostate, and life and immortality burst forth from the grave. Come then, let us draw water from the well of Jacob, like the woman of Samaria. There sat the Saviour on the well's mouth. On your right is Joseph's tomb; and right before you the city of Sychar. Can you, without interest, behold the Sea of Galilee; the waters of the Jordan, or that ancient river the river Kishon?

“Or if Sion hill

Delight thee more, and Siloa's brook that flowed
Fast by the oracle of God,”

then yonder is Jerusalem, in the weeds of her widowhood, weeping over the glories of the past; Siloa still flows from the rock of the temple, and Mount Olivet is still, as in the days of old, to the east of Jerusalem, and all around are the scenes most consecrated to the Christian heart,

most deeply associated with the doing and dying of the Son of God. Everything breathes the air of Scripture. The customs of the inhabitants are Bible customs; their dress, gait, and salutations, remind you of the Bible. Their parabolic language, and solemn but simple forms of politeness, are quite Biblical. While, therefore, the Bible remains the word of God, and the sinner continues to drink from that living fountain, the land of Palestine can never cease to be a subject of the highest interest to the whole Christian world. But this leads me to observe—

5th. That in this land we see, in a very special manner, the *fulfilment of the Prophecies*. This is of vital importance in the Christian argument, and cannot fail to interest us, and that in the same measure in which we long for the conversion of the unbelieving and the triumphs of the gospel. The testimony of Jesus is the spirit of prophecy (Rev. xix. 10). The historian dwells upon effects and their causes, the preacher opens up to the people the revealed will of God, the prophet takes you behind the scene, shows you the mighty hand that moves and guides events, and effecting here and there an opening in the cloudy heavens gives you a faint idea, an inkling, of the ripening purpose of the Divine Predestinator. What a noble position prophecy gives us, from which to contemplate the events of history as they pass along the stream of time into the ocean of eternity! What an ennobling feeling that we are brought into contact, not merely with the work, but with the worker, and that our dwarfish conceptions are enlarged and enlightened by the belief of an all-comprehending, all-conquering, purpose of Divine love! Come with me to Tabor, forget for the time Barak and his band of patriots, the virgins of Israel and their songs of triumph. It is the mount of transfiguration, it is the hill of prophecy, on which, in company with the glorified Redeemer, the centre and sustaining head of

all the purpose of God, we read in the light which surrounds him the ruins of empires, the progress of the events of time, the issues of the eternal world. These ruined cities, this withered and blighted land, the scattered people to whom, by covenant-right, it belongs, these conquerors and plunderers that eat up, like the locusts, every green thing; these, and many other such-like occurrences, are the clear fulfilments of prophecy—the writing out to the eye in letters of fiery desolation what God had long before announced to the ear of the impenitent. This is not the place to trace out the fulfilment of particular prophecies. When we come to the scene of the prophecy we shall then consider the fulfilment. In the meantime remember, that the principle of prophecy is implanted by the God of heaven in the human breast. Hope lifts us above the world of sublunary things, and indicates longings that can be satisfied only in the kingdom of God. Hope makes the demand, and prophecy furnishes the supply. Hope turns the eye of man upwards, prophecy gives the light from heaven to meet and satisfy it. We can as easily cease to *remember* as cease to *hope*. History is the food of memory, prophecy is the food of hope; prophecy leads us to the contemplation of an acting, working, living God, the orderer of the nations, the provider and guardian of the human race. It annihilates atheism and the somnolent deity, who, they say, sits behind the elements in the repose of imperturbable tranquillity, beholding with indifference (Mat. x. 29) the creatures that he has made! It brings you in contact with a personal God, working actively in the creation; a holy God, rewarding the obedient and punishing the transgressor; and in the midst of all conceivable varieties of agents, events, and operations, and in spite of all conceivable impediments and oppositions from sin and Satan, and the will of man, bringing out the steady and harmonious accomplishment of his purpose of grace and

love in the Mediator. (Eph. i. 10.) Prophecy embraces the two great classes, the sheep and the goats, the church and the world; it takes for granted, therefore, the principles on which these communities are founded. Predestination is the foundation of Providence, without which prophecy is inconceivable; election is the basis of a church, without which the fulfilment of the prophetic purpose is impossible. Thus, in tracing the fulfilment of prophecy in our progress through the land, we are entering upon a field of boundless extent and magnificence—the character of God, the author of it—the history of the church and the world, the objects of it—the method, literal or figurative, of the accomplishment of it—and the manifestation of the Divine character, the end of it.

6th. But permit me to lead you for a moment to the *Promises* of God, respecting the *land* and the *people* to whom it belongs. The Lord makes the wrath of man to praise him, and by the fulfilment of his *threatenings* against sin and the sinner, confirms and consolidates the evidence of our holy religion. He is faithful to his promises as well as his threatenings, and in the ruins of desolated cities and decayed monuments of former greatness, we should anticipate with gladness the reversion of the curse, and the conversion and restoration of the seed of Abraham.

1. The land shall be blessed. The withered valleys shall be renewed with fertility, and filled with inhabitants; the ruined cities of Judah shall be rebuilt, and the whole country made like “the garden of the Lord.”—Is. xxix. 17; xxxv. 1, 2, 7, 9; li. 3, 16; liv. 11—13; lv. 12, 13; lx. 13, 17; lxv. 35. Ez. xxxiv. 26, 27; xxxvi. 36. Joel iii. 18. Amos ix. 13, 14.

2. The Jewish nation shall be restored to their own land. See the following scriptures, with many others:—Is. xi. 11; xxvii. 12, 13; xliii. 5, 6; xlix. 11, 12; lx. 4. Jer. iii. 18;

xvi. 14, 15; xxiii. 3; xxx. 10; xxxi. 7, 8, 10; xxxii. 37. Hos. xi. 10. Zeph. iii. 10. Zech. viii. 7, 8; x. 8—10. Let us bear in mind, therefore, that if in our progress through the land, we meet on every side the ruins of the country, and the evidences of the curse, the time is coming, the time full of hope and benediction to Jew and Gentile; the time of the restitution of all things spoken of by all the holy prophets, since the world began (Acts xiii. 21); the time when the long divided nation shall become one stick (Ez. xxxvii. 19, 20), and the Jew and Gentile one fold (Is. lx.; Rom. xi.), and the glory of the Lord shall fill the whole earth like the waters of the sea (Is. xi. 9). Yes, better times are coming for the poor persecuted Jew. It is not in vain that they have been kept a distinct people for so many ages, under circumstances when their amalgamation was natural, their separate existence a providential miracle. They shall venerate the name which they now reject; they shall look upon Him whom they have pierced, and mourn; and all their sorrows be forgotten, in the fulness of peace and joy. The hidden purpose of Divine love has preserved them hitherto, and seems to be fitting them for acting a conspicuous part in the events that are to usher in the King and the kingdom of righteousness and peace. They form a kind of omnipresent agency over the earth; they speak all the languages of the world; they are possessed of great wealth; they are fortified by the endurance of evil, and fitted for the accomplishment of some mighty purpose; and the promises of the holy Scriptures seem in many places to connect with them the blessing of the Gentile nations. Ps. lxvii. 2, 4, 7; Is. xxv. 6—8; xxvii. 6; lx. 3; lxvi. 19. Acts iii. 19—21. Rom. xi. 12, 15, &c.

SONG OF RESTORED ISRAEL. Is. xii.

My God, I will praise thee, the storms of the past
Have reposed in a sunshine of glory at last ;
My salvation thou art, I will trust without fear,
The heart must be joyful when Jesus is near.

With joy will I bask in the light of His face,
With joy will I draw from the wells of His grace ;
I would yield to thy Spirit to lead me around
The wide ocean of love, without bottom or bound.

O praise ye His name, spread His glory abroad !
Declare to the heathen the grace of our God ;
Long ages of sin could not alter his mind,
Nor diminish the force of His love to mankind.

Sing, sing to the Lord! for the acts of His might
Are inscribed on the earth with a pencil of light ;
And the nations, long sunk in the slumber of death,
Are warmed into life, by His quickening breath.

But louder than all, let Jerusalem sing,
To the Lord that redeemed her, the crucified King ;
For there shall He sit on His glorious throne,
Even there where it pleased Him for sin to atone.

CHAPTER II.

LEBANON.

- I. Illustrations of Scripture :—1st. General Observations; 2nd. The House of the Forest of Lebanon; 3rd. The Cedars of Lebanon; 4th. The Sides of Lebanon; 5th. The Roots of Lebanon; 6th. The Violence of Lebanon; 7th. The Glory of Lebanon; 8th. “The Skin of the Teeth” illustrated. II. The Inhabitants of Lebanon :—First, The Maronites; Second, The Greeks. The Two Parties compared; 1st. As to Literature; 2nd. As to Secular Employments; 3rd. As to Preparatory Training; 4th. As to Character in general. Monastic Institutions considered; 1st. As to unnatural Crimes; 2nd. As to Piety and Charity; 3rd. In Reference to Civilisation. III. The Druses of Mount Lebanon particularly described. IV. Various particulars: 1st. The Roads; 2nd. The Terraces; 3rd. The Animals; 4th. The Villages and Houses.

I. *Illustrations of Scripture.* 1st. We have now passed the land of the Pharaohs, touched at the city of Alexander, surveyed Pompey’s pillar and Cleopatra’s needle, examined the docks of Mehemet Ali, the second historic man of the age (Wellington being the first), got a sight of the famous dogs, donkeys, and donkey-boys of Egypt, and here we are upon this beautiful sea, the great sea, הַיָּם הַגָּדוֹל of the Hebrews, the most celebrated in the world, around whose shores have been clustered the great monarchies and republics of antiquity. If the genius of the Mediterranean had a voice, what a tale it could bring us from the hoary deep. How peaceful are these waters!

“There shrinks no ebb in this tideless sea,
That ceaseless rolls eternally.”

Be done with your sea-sickness, my brother. The morning breaks forth in oriental splendour. Tyre and Sidon are far behind us, and Lebanon rises before us baptised in the radiance of the morning sun. How lovely is this scene. Is there anything wanting to make it one of the most expanding and spirit-stirring on the earth? Cyprus, the symbol of beauty and guilt, is behind you; Beyrout, a thriving town of 20,000 inhabitants, surrounded with mulberry gardens, lies before you; the sea, tranquil and beautiful, the mirror of a cerulean sky, clasps mountain, bay, and island, in its wide embrace; and far as the eye can reach in the distance lies Lebanon, like a giant, disporting his limbs in the freshness of the morning, and rising, height above height, some 10,000 feet up to the snowy summits of Mechemel; while the sun, the Syrian sun, chasing away the darkness of the night,

“Tricks his orient beams,
And flames in the forehead of the morning sky.”

All elements are combined in this stupendous Alpine vision. These summits are barren, desolate, and irreclaimable; there is no vegetation, no life; not a blade of grass, not a tree, however stunted, relieves the eye as it wanders over the infinite varieties of stern and rugged desolation. Look you down into these valleys, and mark the contrast. The morning gale is scented with fragrance; the terraces are teeming with all sorts of fruit trees—the vine, the pomegranate, the olive, and the fig. Wells are everywhere bursting forth from the limestone rock; streams are, in thousands, flowing down the valleys from the dissolving snow. These gorges are full of life. Stand on that height, and count, within the range of your vision, some forty villages. There grows the cedar, forty-seven feet in circumference, and the thistle beside it, as in the days of old. All varieties meet and over-

power you in this region—wildness and cultivation, barren rocks and smiling vales, the tender and the terrible, beauty and deformity, life and death, all that can attract and all that can terrify, and these in all conceivable varieties of form and existence. Wood and water, sea and land, mountain and valley, sun and sky, all that is majestically great, harmoniously blended with all that is elegantly little in this panoramic vision of the glorious workmanship of God. Hervey found food for meditation in the tombs; Marius, in the ruins of Carthage; Gibbon, in the ruins of Rome; and Volney in the ruins of empires; and as we survey these regions, may we not say, with Young—“And if a God there be, that God how great.” Or with the poet of the “Seasons”—

“These, as they change, Almighty Father, these
Are but the varied God; the rolling year
Is full of Thee.”

Or with the Christian poet, Cowper, in a far higher and nobler sense—“My Father made them all.” Or with the almost pantheistic Pope—

“Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

Or with David (Ps. cxlviii.), in the fulness of adoring praise—

הללויה הללו את־יהוה מן־השמים

“Praise ye the Lord. Praise ye the Lord from the heavens;
praise him in the heights; praise ye him all his angels;
praise him all his hosts; praise him sun and moon; praise

him all ye stars of light ; praise him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord : for he commanded, and they were created. He hath also established them for ever and ever : he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps : Fire and hail ; snow and vapours ; stormy wind fulfilling his word : Mountains, and all hills ; fruitful trees, and all cedars : Beasts, and all cattle ; creeping things, and flying fowl : Kings of the earth, and all people, princes, and all judges of the earth : Both young men and maidens ; old men and children ; Let them praise the name of the Lord ; for his name alone is excellent ; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of his saints ; *even* of the children of Israel, a people near unto him. Praise ye the Lord."

2nd. *בית יער הלבנון*, *The House of the Forest of Lebanon*. (1 Kings vii. 2.)—This house was built by Solomon, not in the Lebanon, but in Jerusalem ; the materials of the building were brought from the cedar groves of Lebanon, and hence the name. We speak in like manner of the East India House, Company, &c.

3rd. *ארזי לבנון*, *The Cedars of Lebanon*.—The Arabs call them *ارز لبنان*, and refer to them as the wonders of the vegetable world. These celebrated trees are about 6,000 feet above the level of the sea, are scattered over a surface of two or three acres, and are now only twelve in number. We measured them with the greatest care, and found them to be of the following dimensions ; 40 ft., 38 ft., 47 ft., 18 ft. 4 in., 30 ft., 22 ft. 6 in., 28 ft., 25 ft. 3 in., 33 ft. 6 in., 29 ft. 6 in., 22 ft., 29 ft. 9 in. ; the largest is, therefore, forty-seven feet round the base, or very nearly sixteen feet in diameter. The age of these trees is unknown. That they reach back to a

hoary antiquity, is manifest from their appearance, their size, and the *known* ages of trees in general. The English oak attains the age of 1,000, and occasionally 1,500 years; the yew tree lives from 2,000 to 3,000 years. There is a tree, in Senegal, and other parts of Africa, of the Boabad kind (*Adamsoniana digitata*) thirty-six feet in diameter, and believed, by scientific men of the highest acquirements, to be 5,232 years old. Henslow asserts that the American Taxodium flourishes from 4,000 to 6,000 years; and M. De Candolle, a high botanical name, asserts that there are trees in Mexico which have existed from the foundation of the world. Should this awful longevity be found consistent with the Mosaic account of the deluge, then would the words of the Psalm civ. 16, *ישבעו עצי יהוה ארזי לבנון אשר נטעו*.

“The trees of God are full of sap,
The cedars of Lebanon, which he hath planted,”

admit of a literal meaning.

These noble trees are used by the prophets very often in a symbolical sense, and connected in many ways, both with the believer, and the believer's God. Believe in God; cast in thy lot with the Son of God, and be not afraid of all the power of the enemies of the soul. “The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.” (Psalm xcii. 12.) These cedars have deep foundations—

“Moored in the rifted rock,
Proof to the tempest shock,”

they raise up their rugged arms in defiance of the storm. So is it with thee, brother; the Lord is thy strength, and underneath thee are the everlasting arms. Perhaps thou art a haughty, high-minded, proud, God-defiant scorner? Then

the cedar is a type of thee. Behold these cedar groves, these patriarchs of the forest. How deep their roots. How strong, rugged, massive their branches, how beautiful and glorious the vault of their circumambient foliage. "But the day of the Lord shall be upon the cedars of Lebanon" (Is. ii. 13); and the mighty ones shall fall (Zec. xi. 2) before the hand of the spoiler; and the voice of the Lord breaketh the cedars, the Lord breaketh the cedars of Lebanon (Ps. xxix. 5). You must break and sink before his power. No man may contend with his Maker. Listen to the Almighty Thunderer, if ye will not welcome redeeming love, and make ready to depart (Matt. xxv. 41), for the hour of His judgment is come. The cedar is joined with the vine (Ps. lxxx. 10), to designate and symbolise the church. This vine spread forth its branches *like the cedars*, and covered the hills with its shadow. This is a noble union; the sap and fruit of the vine joined to the height and strength of the cedar. Here are the two aspects of the church, the earthly and the heavenly; she presents the cedar's firmness to resist the storms of the world; she presents the mellowed fruit of the vine to the Sun of Righteousness in heaven. The wood of the tabernacle was shittim (Ex. xxvi. 15), a frail and perishable substance; fit emblem of our wilderness-state, while, like Abraham, we are looking for a city that hath foundations, whose builder and maker is God. Cedar-wood was used in the temple. It was hewn down in these groves of Lebanon, brought probably to the sea by the *نهر الكلب*, the Dog-River, and landed at Joppa, the sea-port of Jerusalem. It is the hardest, most incorruptible, wood known, and, therefore, a fit type of the fixed state, the temple condition, of the church, in which the shittim-wood yields to the cedar, the tabernacle to the temple, and mortality is to be swallowed up of life.

4th. *ירכתי לבנון*, *The Sides of Lebanon* (Is. xxxvii. 24).—

You are not to conceive of Lebanon as a solitary and detached hill or mount. It is the name given to the highest summits of a great range running for fifty miles along the sea shore. Here you have innumerable gorges and valleys of all shapes and sizes. The Assyrian (Is. xxxvii. 24) threatens to ascend these slopes, and cut down the tall cedars and the choice fir trees thereof. The figure is striking and grand. He is not content with the cities and the plains. Sennacherib ascends like an overflowing inundation, overwhelming Jerusalem, Carmel, Tabor, and Hermon in its course; thence rolling its surging waters up the sides of the mighty Lebanon until the very cedars are submerged under the conquering deluge. The poet has thought fit to change the structure of the figure, but he has not improved it—

“The Assyrian *came down* like a wolf on the fold,
And his cohorts were gleaming with purple and gold;
And the sheen of his spears was like stars on the lea,
As the blue wave rolled nightly on deep Galilee.”

5th. The dying patriarch Isaac was pleased with the smell of his son Jacob's garments, and said it was like the smell of a field which *the Lord had blessed* (Gen. xxvii. 27). This smell is particularly rich and agreeable on Mount Lebanon, where fruit trees are so abundant. Stand of a morning in the spring season in the village of Eitat, or Einanoob, or Abeih, in which I lived, and look down into the valleys that stretch around you. The vine orchards are unfolding their tender buds; the first early blossoms of the mishmush (apricot) are over; the olive gardens are radiant with life and beauty; the mulberry is in bloom; the woods are vocal, the air is balm; the heart, full of joyous life, responds to the sympathies that pervade the world; and the morning gale, as it wends its way through the valleys gathering contributions of

sweet incense from all sides, salutes your grateful sense with the odours of the spring. Then read and understand the words of Solomon (Song iv. 11): "Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is as the smell of Lebanon." Compare Hos. xiv. 7. Or are you, as I have often been, warm and weary, and almost dying of thirst; your stock of sun-warmed water is ended, the very last drop wrung out of your bottles for the ladies, and the bottles themselves are dry and musty. These bottles are not made of glass, but of sheepskin, the identical נֶאֱדָת of the Gibeonites (Jos. ix. 4); the اَزْزَق of the Arabs; the ασκος of the New Testament (Matt. ix. 17; Mark ii. 22; Luke v. 37, 38); and the ασκη εν αιγαιω, the goatskin bottle of old (Homer, Il. iii. lin. 247). How refreshing are these wells of living water—these streams from Lebanon, of which the wise man speaks! (Song iv. 15.) Water is the great desideratum in the East, and there is hardly a spot of soil conceivable, except it were altogether rock, which the eastern sun and a well of water would not turn into a fruitful field. In Lebanon there is great abundance of water, not rivers only, but wells and streams. The streams flow from the dissolving snows, and show themselves descending over the rocks or running through the terraces on the side of the mountain, glancing in the sun and through the trees like threads of silver. The springs flow from the limestone rocks, and are surrounded by the populous and romantic villages of the Maronites and the Druses. Or perhaps, being thirsty, you would rather have wine than water? Then come into one of these monasteries, and realise the excellence of the *wine of Lebanon* (Hos. xiv. 7). There is no good wine here but in the convents. The wines of Syria are, generally speaking, *black* and *white*; on the Lebanon they have three kinds—

the *black*, the *white*, and the *golden*. The *vino d'ora* is exquisite.

In Hosea xiv. 4—7, the Lord graciously promised to bless and restore his afflicted people, to heal their backsliding, and to love them freely. As the dew (טל) descends gently and quietly from heaven, so shall my grace open the dark, cold heart of Israel, as it did Lydia's in the days of old. "He shall rise up, (כשושנה) like the lily," a fair and beautiful object of admiration among the nations; "he shall strike his roots (יד שרשיו) like the Lebanon," deep and immoveable, and fill the face of the world with fruit (Isaiah xxvii. 6); "he shall spread his branches like the olive tree, and his smell shall be as the smell of Lebanon." In this fine description and noble promise, which we can best realise among the Alpine masses of Lebanon, we have many glorious prophetic truths brought before us. 1. That the mercy of God is not exhausted by all their sins. He will yet choose Israel. 2. He will restore them to their own land. 3. They shall become a great and mighty nation. 4. They shall be a source of blessing to the surrounding nations.

6th. חמס לבנון, *The violence of Lebanon* (Hab. ii. 17), seems to refer to the character of the inhabitants. Lebanon has been the seat of liberty, violence, contention, and desolating fury since time immemorial. The remnants which Joshua could not exterminate took refuge in these mountains (Jud. iii. 3). There is a hereditary nobility on Lebanon who claim the military homage and service of their dependents, like the Scottish chiefs of old. War is announced between these chiefs by the صوت, voice, which, in all essentials, resembles the Fiery Cross of the Highland clans. The muster-place is announced by runners from village to village, and the exterminating fury of these hostile bands might easily originate the descriptive phrase, the violence of Lebanon. The Turks

and the Mohammedan religion never made their way into these strong fastnesses, and the present inhabitants, if united, could defend themselves and their religion against all the forces of the Sultan. The Druses and the Christians are, however, mortal enemies, and seldom continue more than a year or two in a state of peace.

7th. The *glory of Lebanon* (Isaiah lx. 13) denotes the cedar, as it is mentioned in connection with the fir tree, the box, and the pine, which are to beautify the sanctuary of the Lord. See also Isaiah xxxv. 2. *Lebanon is not sufficient to burn* (Is. xl. 16), shews the remarkable fertility of the mountain, and the great abundance of its trees. The *doors of Lebanon* (Zech. xi. 1) are the valleys, gorges, and mountain passes, through which the devouring element reaches the cedar groves.

8th. When I was in the Lebanon, and indeed in the entire East, we had difficulties in getting servant girls. This arises from two causes. 1. That service is generally done by slaves, and we refused to purchase. 2. The retiring character of females in the East, and the bad character of many European travellers have brought about this result—that a decent girl *suspects* you and will not come into your house, and those who *would* come you are *unwilling* to take. However, one day a poor wretched being came to my door and proposed to be a servant. Where are your parents? Dead. Have you brother or sister? Dead, all dead. Have you any friends? No. Have you no better clothes than these? None, none! and at this word she uncovered her teeth, touched them with the joined finger and thumb, thus reminding me of the exquisite delineation of poverty (Job xix. 20)—“My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.”

II. *The inhabitants of Lebanon.* The first and most numerous class of the inhabitants are the Maronites. These are a remnant of the ancient Christians, probably of the Monothelite sect, who survived the persecutions of the orthodox emperors of the East, and the still more exterminating fury of Caled, the sword of God, and the Caliphs of the new and victorious Islam. Here, in these magnificent mountain fastnesses, the persecuted found a refuge, alike from the sword of the Saracen and the unbrotherly glance of the heresy-finder. Their district extends over the mountain from Tripoli to Tyre, and the noble Alpine hills and valleys, called Kasrawan, are entirely their own. The whole Maronite nation cannot be less than 200,000 souls. They take the name from a monk called Maro, who lived in the fourth century. The number of priests is reckoned to be about 1,000. There are, if we believe the papal authorities, sixty-seven monasteries containing 1410 monks, and fifteen nunneries containing 330 nuns. Since the twelfth century they have submitted to the authority of the see of Rome, retaining, however, not a few of their ancient and national privileges. They have their own patriarch, who is elected by the bishops, and invested by the Pope. Their priests are mostly married men, but if they enter into orders unmarried they remain bachelors all their life; nor can a widower, either among the Maronite or the Greek priests, take a second wife. The bishops and the patriarch must belong to the angelic sanctity of the celibate. This is a remarkable interpretation of 1 Tim. iii. 2. The papacy yielded in this, as in other cases, to necessity, nor does it appear that there is almost any doctrine or practice which Rome would not yield to secure the headship and sovereignty of the universal vicar. In the days of Queen Elizabeth, the pope offered to consecrate the Liturgy and the Thirty-nine Articles, and admit the British nation into the maternal embrace

(Rev. xvii. 5), on the sole condition of the headship of the see of Rome. The Maronites, as a body, are a quiet, peaceable, and inoffensive people—bigoted Roman Catholics, ignorant of the world, chained, both by preference and necessity, to the vine-clad and romantic slopes of the goodly mountain, and entirely dependent for instruction of all kinds on an ill-informed priesthood; their faith is fervid, their zeal intolerant, and their general character not unlike the Vendéans of France. The patriarch resides in the convent of Kanobin, has an income of 2,000 a year, presides over nine metropolitan bishops, 1,200 priests, and 356 congregations or churches. They have four seminaries or colleges, in which the Arabic and Syrian languages are taught, some branches of philosophy, and whatever amount of theology is deemed necessary for the priesthood. Preaching is no part of the duty of a priest, and the few who are able and willing to exercise this office must have the special permission of the patriarch to do so. Bells are allowed in the Maronite churches, a privilege which no other community in the East enjoys, for the Mohammedans hate, with a perfect hatred, these public calls to Christian worship.

Second. There is a small body of the Greek Church on Mount Lebanon. Their numbers, however, are inconsiderable, and the ignorance of the priests, the monks, and the people, almost inconceivable. Indeed, throughout the entire East, the Greek priests are proverbial for ignorance, impudence, and stupidity. The bishop comes to a village, selects one of the peasants—who is able to read the service, baptise the children, anoint the sick, and bury the dead—lays his hands on him, communicates the electrical succession of apostolicity (*viz.*, stupidity), and so constitutes him the spiritual father of the community. In theory the Greek Church may, in some respects, have the advantage of the Papal; but in practice, in vigour, in every-

thing that constitutes character, efficiency, and respectability, she is far behind her. Take the following particulars:—

1st. I have said the Maronite priests are comparatively illiterate. This is true. But they are two centuries before the Greeks. All the Christian literature of Syria is among the Maronites. The best Arabic school in the world, perhaps, is among them, and they have produced some good grammars and lexicons of that noble and ponderous dialect.

2nd. The clergy of the Maronites are forbidden to engage in secular employments. They must live by the altar. The Greek priests are employed, like the other peasants, in the labour of the fields.

3rd. The Maronite priest must go through a regular course of preparatory studies. He is prepared in the schools and colleges of the nation, and not unfrequently finished in the Maronite Arabic College, at Rome. This gives him a great advantage over the poor Greek.

4th. The Greek Church has, in Syria and the East generally, the character of a quiet, inoperative, dormant community; the Papal, on the contrary, assumes the attitude of an earnest, ambitious, conquering, missionary church, which claims and is destined to possess the dominion of the world. Consequently multitudes of the Greeks have come over to the papacy, and, generally speaking, the poorer portion of the Christians in Syria belong to the Greek, the more wealthy, fashionable, and influential to the Papal, Church.

These are the two bodies of Christians that inhabit the Mountain, and among these have the American missionaries been labouring for a considerable period. Missionary schools have been opened for many years; a high school or college is now established at Abeih, under the superintendence of the Rev. Dr. Vandyke, for the education of the higher classes. The object of these Christian missionaries is not to dismember, but

to enlighten the Oriental churches, and shed, as far as may be, a new life through the slumbering communities of the East. We are now nearly to bid farewell to the Christians of the Lebanon, but before we do so, we must direct your attention for a moment to the

MONASTIC INSTITUTIONS OF THE LEBANON.

Stand upon that eminence, my brother, and look round you over these variegated slopes; these larger buildings and time-worn castles are almost without exception convents, filled with fat, hirsute, and stalwart monks, whose dress may remind you of their order, but whose appearance gives no indication either of fasting or flagellation. They are well endowed with pleasant fields and vineyards, and their cellars are bursting with the choicest wines of Lebanon. The contemplative life, as they call it, has here certainly not a few attractions; the sun and the scenery, the mountains, rocks, and terrific precipices fill the mind with awe, and seem to carry you from nature up to nature's God; and if man were not made for labour and social development, if he were a monotone, and not an essential part in the gamut of the creation, I know of no spot where his solitary notes might die away more harmlessly than among these hills. Man, however, is not a vegetable. We are all descended from a common origin, are all related to one another by the ties of blood; and the virtues and duties which nature and the Bible enjoin, demonstrate that seclusion is neither the arena on which moral triumphs are to be achieved, nor the field from which we are to gather the fruits of righteousness. I have no objection to your remaining like Paul (1 Cor. vii. 7), and exercising your gifts without let or encumbrance for the glory of the Redeemer; or if you choose to follow the illustrious Origen, I shall neither blame nor dissuade you; but I have

great objection to your entering into vows, joining yourself with others in a semi-human society, of which nature and the Bible say nothing, and spending the few and evil days which God has given you among the sands of the desert or the tempests of the mountain tops.

1. Tell me, if you please, what it was that cried so vehemently to the Lord of heaven, and drew down from the angry Creator streams of fire upon the cities of the plain? Tell me, if you please, what it was in the old Roman world (Virgil, *Eclog.* ii., line 1), which has made the monuments of the nation that have survived the hand of time, a disgrace to human nature? What is it in the Orient at the present day, which exercises such a demoralising influence, from the Sultan to the meanest of the people? Now, if such enormities have been, and are still practised upon the earth, and in the midst of regularly constituted societies, is it wise in you, by monastic secrecy and seclusion, to increase the tendencies and facilities to crime?

2. I know you will say, "I seek after purity, I long for entire dedication to God;" hear me, my brother. There was a time when the conventual system was in full operation through the whole of Christendom; these institutions spread and reproduced themselves like the processes of vegetation, and filled the whole world with the indestructible monuments of mistaken piety and benevolence. Were they, however, a refuge for the lowly and contrite heart? Were they, indeed, the ark of piety, modesty, heavenly-mindedness, and all the sweet virtues of which the world is not worthy, where iniquity of every kind, like an overflowing flood, seemed to submerge Christianity itself? Is it not a historical fact that they resembled rather the Augean stable, which required the waters of a deluge let into it in order to make Christianity tolerable in Christendom, and churchmen en-

durable among the sons of men? The holiness of the ancient prophets, the sanctity of the apostles and the Lord Jesus Christ himself, did not lead them away from the intercourse of mankind to the solitudes of the desert. It led them into defilement, and yet kept them undefiled; it gave them the wide field of the world to work in, and supplied them with motives and strength to sustain them in the work. We suspect all other holiness. It is not genuine. It is morbid, it is unsocial, unworldly; it is not supernatural but unnatural, not super-human but anti-human, and while seeking to elevate to the purity of angels it sinks its votaries too often below the level of the brutes. The conventual system is at the best but an organised system of cowardice. You have not faith to walk with Jesus upon the waters, and so you retire to the solitude. The furnace is too hot for you, the Son of man must walk it alone, for your weak and unloving heart refuses to follow the Lamb whithersoever he goes. Where is that faith to be found of which the apostle speaks (Heb. xi.), which led the worthies of the olden time to such glorious deeds? Certainly it is not so much evidenced by lying like a water-melon on the slopes of Lebanon, as by offerings like those of Abraham, good deeds like those of Joseph, self-denial like that of Moses, and heroic actions like those of Gideon, Barak, Jephthah, Samson, and the son of Jesse.

3. Besides, let me tell you, the influence of woman upon the social system, the amount which she contributes to the sanctity and civilisation of the human race is so considerable, that we cannot afford to dispense with her joyous and tranquillising presence. The infidelity of David Hume was awed by the presence and conversation of modest females. Dr. Whately thinks that a *savage* could never civilise himself, while Dr. Arnold contends that a *barbarian* might; but it is surely equally certain that no people among whom the

institute of marriage prevailed, could be either the one or the other, and therefore Adam and Eve were neither savages nor barbarians, but decent civilised people, and created in the image of God. Monasticism is, therefore, a step in the direction of the savage or the barbarian. It is a separation of what God has joined together, a voluntary divorce between the tender and the resolute, the beautiful and the strong; and hence it has come to pass, that in all ages the most unrelenting persecutors in the Papal apostasy have ever been from among the clergy and the monastic orders. You see the same truth on these hills of Lebanon. Here the conventual system, which in Europe has been declining since the Reformation, is in vigorous operation, and fanaticism and superstition have been multiplying on the goodly mountain, like the power of its vegetation, with startling luxuriance, and the result is that a Protestant would hardly be allowed to pass through the district of Kasrawan without injury or insult. The convent is the nest egg of superstition; and fanaticism and persecution are but a second generation from the same unclean bird. So much have I thought it right to say about the Christians and their institutions on Mount Lebanon. We come now to the Druses.

III. The Druses of Mount Lebanon, and those scattered through the adjacent towns, may amount to 150,000. They formerly possessed the entire mountain, and formed under their emirs a small but compact and formidable monarchy. The conversion of the house of Shehab, the governing family, to the Maronite faith, gave the preponderance into the hands of the Christians, and the worshippers of Hakim are now compelled to divide their power. The Druses are the most free and warlike portion of the inhabitants. The religion of the Druses is not fully known, nor does it deserve to be

better. The nation is religiously divided into two classes, the initiated and the uninitiated, or the wise men and the fools. The uninitiated take no part in their public worship, nor is there any salvation for them according to the religion of Hakim. The god of the Druses is a free, glorious, and eternal spirit, the creator, predestinator, and ruler of the world, undefined and incomprehensible, who at different periods of the history of the universe has revealed himself in human form, without sharing the weaknesses of humanity. His last incarnation took place on the 411th year of the Hegira, in the form of Hakim Biamer Allah, the third Fatimite caliph of Egypt, and no other appearance is to be expected till the day of judgment, which is the triumph of the true religion, and the glorification of the Unitarians or Druses. The first-born of the Creator is Intelligence, through whom, as a medium, all other things were created, and Hamzah is the form through which this Universal Intelligence ministers and mediates between Hakim and the creation. All things are, according to the Druses, moving round in the successions of a universal circle; the number of souls is fixed, and can neither be increased nor diminished; all things are guided by an absolute predestination, and yet so as to enter into, pervade, and succeed one another by the principle or law of transmigration. The seven commandments of Hamzah require the utterance of truth, charity towards their brethren, the renunciation of all other religions, and absolute devotion to Hakim. As to dress, manners, customs, &c., the Druses differ from the other Orientals only in the head-dress of the ladies. This is the tantoor or horn. As to *material*, the horn is made of dough or tin, silver or gold, according to the rank and fortune of the wearer; as to *shape*, it is very like the horn of a cow, thick and massive at the root, and ending pyramidally in a sharp point; the *length* varies from six

inches to two feet, or two feet and a half; in the mode of wearing it the ladies are divided, some erecting it upon the head exactly in the centre, so that it rises up in rectilineal elegance between the eyes, others, preferring variety to uniformity and Hogarth's waving line of beauty to a right ascension, fix it on in the direction of the eyebrow. This gives a pleasing variety. The horn is bound firmly upon the head with bands under the chin; tassels, trinkets, and ornaments descend from it in plentiful profusion upon the neck, back, and to the heels of the wearer, adding both to the expense and weight of that ponderous and most fantastic head-dress. The turbans and head-gear of the Orientals, men and women, are fixtures; and not to be removed like our hats and bonnets at certain times and seasons during the day. They put off the shoes, but retain the turbans. They sleep in their clothes, as in the days of Moses, and many of the Druses retain the horn during the night. This, you may easily suppose, tends more to the encouragement of life than of cleanliness. It is worse still in the deserts, where water is so scarce. The wandering Bedaween, if he be so fortunate as to have a shirt, retains it till it falls off, or perhaps walks off, which it certainly might do were it not for the want of unanimity, that great want in all kinds of communities. If he makes any change, it will be when he comes to a good fire, where a few benevolent shakes relieves the afflicted and backbitten Ishmaelite of not a few of his unscrupulous persecutors. But, whatever you may think, the Druses are attached to their customs, and the ladies will not give up the horn. The great prince, the Ameer Basheer, tried to effect a change, but the ladies opposed a stubborn resistance, and the prince yielded, saying that he would not lose his crown for a horn. Then you must remember that the Druse lady, like all the women of the East, is swathed in the white

veil, from the top of the horn to the soles of the feet, so that the appearance, walking, sitting, or riding, is most fantastic and ridiculous. Some have supposed that the use of the horn as a head-dress gives the true explanation of the numerous passages of scripture which refer to it as a symbol of power. This, however, goes on the supposition that the Jews wore horns, which has never been proved. The symbol is not taken from men but from beasts. (Rev. v. 6; xii. 3; xiii. 1, &c.; xvii. 3, 7, &c.) The defence of the bull are his horns, *φάσις κέρατα ταύροις*.—Anacr. Ode 2. The poet is a dangerous animal, says Horace. *Fœnum habet in cornu, longe fuge*—he has hay on his horn, avoid him; (compare Exod. xxi. 28;) and also Book iii., Ode 21, line 18, *Adis cornua pauperi*—thou givest horns (strength, resolution, substance) to the poor; and Homer says, Achilles horned, *Τρῳας κεραιῖζε*, pushed with his horns the Trojans. *Iliad* ii., line 861. We say in English, he pulled in his horns, and in all the languages of the East and the West we find the same metaphorical use of the word horn. Jesus is therefore the *κερας σωτηριας*, Luke i. 69; the horn of salvation, the redeemer and defender of his people. The exalting of the horn is the increase of power, wealth, and glory. Psalms, lxxv. 4; lxxxix. 17, 24; xlii. 10; cxii. 9; cxxxii. 17; cxlviii. 14, and many others; and the cutting off the horns means the destruction of power and influence. Jer. xlviii. 25. Lam. ii. 3. Psalm lxxv. 10.

III. *Various particulars*.—In passing through a country, the intelligent traveller has his eyes and ears ever open to all that is new, varied, or interesting in the scenery, or among the inhabitants. He observes, compares, and as far as possible analyses, the ingredients which enter into and compose his general impressions. He seeks to give its

proper place to each individual element, and to arrive at accurate conclusions, by separating as clearly as may be the actual realities from the deceptions of the imagination and romance. This is necessary everywhere, but especially so in Palestine, where history, prophecy, and misery, the past, the future, and the present, combine to influence the judgment through the fancy, and lead you more or less into the regions of fairy-land.

1st. What kind of *roads* have you on Lebanon? I have brought my carriage with me, I am a little gouty, and wish to travel independently and at my ease. Then you had better sell your carriage, and buy a *donkey*. Mr. Farren, the Consul-general of Syria, took a fine London-built carriage to Damascus. He wished to have English comfort in the ancient city of the Caliphs, and show the Orientals some of the refinements of modern luxury. That carriage was never used; on leaving, he made a present of it to the Pasha, and when I was leaving Damascus, it stood in the palace-yard of the Pasha, not as the elegant vehicle of beauty and luxury, but as a very comfortable nesting-place for a few incubating hens! What food for the imagination have you now in that carriage! Old England rises up before you in all her glories, the home of the sciences, the ark of religion and civilisation, the terror, the admiration, and the wonder of the world! Suppose the carriage which drove Adam and Eve out of paradise (if they used one), had been running along the course of time ever since, improved and amended in the different ages according to the variations of taste and the advances of science, and you see now before you the last and newest edition of that wonder of mechanical genius, a light and stout and well-balanced carriage-wheel. Compare with it the אָפּ of the Hebrews, the τροχός of the Greeks, the *rota* of the Latins, and you have the

history of civilisation. But moralising apart, the natural is better than the artificial, and the donkey, or the mule, or the horse, is better both for the gout and the Lebanon than your fine London carriage. These animals are safe and sure-footed, and when you arrive at those ledges and precipices which seem dangerous and impassable, all you have to do is to lay the reins on the saddle bow, shut your eyes, and allow your mule to have his own way. These roads are mere mountain paths. They have been worn by the feet of mules and donkeys, but never formed by the hand of man. I have often ridden over passages in Lebanon, where I would have been afraid to walk. Here you make way along an old watercourse, and then you surmount the bare and slippery rock, but the threatening crag, and the yawning gulf, are all the same to your steady and sure-footed mule. The gout leaves you on Lebanon. This may console you, as you breakfast on bread and grapes, dine on bread and oil, and lie down to sleep soundly in your tent at the setting of the sun.

2nd. What is a *terrace*? The terraces of Palestine, the terraces of Lebanon, are the arable belts or stripes that are found on the sides of the mountains. In Lebanon they very often succeed one another, like winding stairs, up to very high elevations. There is no lack of stones on Lebanon: take then a mass of stones, and build a rude wall or buttress with them, four, six, or ten feet high, in proportion to the width of the intended terrace and the steepness of the mountain side; then take the spade, crow-bar, &c., and level the surface, gathering together with the greatest care all the mould possible, supporting it against the fore-mentioned buttress of stones: all is now ready, plant your vines and your olives, and lay in your vegetable seeds; then add another and another as you find time and occasion, and

let in among the roots of the trees the water that descends from the dissolving snows, or flows from the fountains, and you realise the terraces of Lebanon, and the imagery of the first Psalm :

וְהָיָה כְעֵץ שֶׁתוֹלַד עַל-פְּלִי-מַיִם

“He shall be like a tree planted by the *rivers* of waters.”

פֶּלֶג a *division* comes from פָּלַג to divide (Gen. x. 5, “his name was Peleg, because in his days the earth was divided”), and does not mean a river, for which the proper word is נָהָר ; but a cut or canal, by which the water is drained off for the purposes of irrigation. The LXX. have given the exact idea of the Hebrew: παρα τας διεξοδους των υδατων, viz.: the artificial canals for the purpose of irrigation. And this is also the idea of the Arabic, علي مجاري المياه, ad decursus aquarum. This little division, this little Peleg (from which comes the Greek πελαγος the sea, the *divider* of nations), flows in among your trees in these upland terraces, and keeps them always *green*. “His leaf shall not *wither*, he bringeth forth his fruit in his season.” Observe, also, how the husbandman lets the water off and on. He displaces a sod with his foot, and that simple action explains watering with the foot, Deut. xi. 10.

3rd. What are the *animals* of Lebanon? The lion, אַרִי, سبع اسد, is no longer found in these fastnesses and impenetrable retreats, as in the days of old. (Cant. iv. 8.) But the leopard, נִמְר, نمّر, the παρδαλις of the LXX, the panther of Buffon, still shews his beautiful spots, and exercises his fierce disposition on the goodly mountain. The domestic animals are the same as in Palestine generally. The camel is not at home on the rocks and precipices of Lebanon ; his feet, soft and noiseless, his patience, his capability of doing long without water, render him the ship of the desert, and the only companion of man through the solitudes of bound-

less sand. He is used, but not extensively, on the mountains. The general uses of the animals are these—the horse for riding, the mule for carrying burdens, the camel for the desert, the cow for ploughing, the goat for giving milk, the sheep for mutton, and the donkey for the ladies. The horse never ploughs, and as there are no carriages of any kind, he can be used only for riding. The cow in Syria is little used for milk. In Damascus you can get it, but the quality is of a very inferior kind, and the goat's is dearer and much preferred. The cow is a large, raw, high-boned, unfattenable animal, and being regularly wrought in the cultivation of the soil the milk is bad. The Orientals eat no beef, and the swine is an utter abomination to all classes, Turks, Jews, and Christians. The ox is an invention unknown to the ancients, and has as yet made little way into the East. Dogs and cats you find everywhere. The cats are pets and favourites with the Moslem ladies, as they are the mortal enemies of the serpents. I found a serpent two feet and a half long in my bedroom, which a cat had killed. In Damascus, hardly any house is free from serpents. The dogs are considered unclean, and are never domesticated in the East. They are thin, lean, fox-like animals, and always at the starving point. They live, breed, and die in the streets. They are useful as scavengers. They are neither fondled nor persecuted, but simply tolerated, and no dog has an owner or ever follows or accompanies a man, as the sheep do. I went out in the evening once when at Beyrout with my teacher, to enjoy the fresh air, and talk Arabic. My little English dog, the gift of a friend, followed us. We passed through a garden where a venerable Moslem was sitting on a stone, silently and solemnly engaged in smoking his pipe. He observed the dog *following* us, and was astonished at it as something new and extraordinary, and rising, and making out of the way,

he cried out, "May his father be accursed, is that a dog or a fox?" The Orientals when angry, you must observe, do not curse or abuse one another as we do, but their fathers, to the thousandth generation. They apply the same principle to animals and things. How often have I heard the donkey-driver as he gave the weary animal a thrust in the hip with the goad, (a sharp pointed stick, sometimes tipped with iron—1 Sam. xiii. 21) cry out, *ح. يلعن ابوك ح*, "get on, may your father be accursed, get on." *ابو مدفع*, the father of the cannon, is the name of a fine Turkish coin, which bears the representation of a cannon. Our coins would in Oriental language be called, "the father of the harp and the crown." The same wide use of the word father is found in Scripture.

4th. The inhabitants of Lebanon, like those of the East in general, live in villages, and their houses are very rude and primitive in their construction; the climate, except for a short time in winter, is mild and salubrious, and the shadow of a rock or the shade of a tree serves almost all the purposes of a house. You enter by a rude gate a little enclosed court, at the end of which two or three rooms are built in proportion to the family; beams of wood and branches of trees are laid across the walls, and covered with a layer of earth; you ascend this roof by a stone stair from the court, if you want to enjoy the air. They sleep in their clothes, and consequently have little use either for beds or bedrooms; the kitchen is merely an angle in the court, where two or three stones are rolled together, so that a pot or tangerina can rest upon them; nor do they generally need anything more; cooking is required only for the supper, and not always even then, so that fire, except for the pipe, is not requisite till near the evening; they do indeed sometimes kindle fires in their houses, but, like the old Romans, they have no chimneys

to draw off the smoke, and glass is as little used in Lebanon as it was in Rome. Nothing can exceed the filth of these houses and courts; there is little or no furniture indeed, and that is a blessing, and the floors are rarely swept, so that the mat on which you tread, and the walls and the roof are filled with innumerable multitudes of vermin of all kinds, *cavalry, infantry, and artillery*, ready for the contest.

“ All regarding man as their prey;
All rejoicing in his decay.”

Before I took my family into my house in the village of Abeih, I had to cover the floor with a layer of *teen*, or soft wet clay, by which means we got rid of multitudes, though sufficient numbers remained to render it an uneasy though a very healthful dwelling. Do not suppose from this, that my residence on the goodly mountain was disagreeable. Far, very far, from it. I had in me and around me almost every element of complete earthly happiness. I had health and hard labour, which since the Fall is necessary to our happiness. I breathed the pure air of the mountain, and drank the water from the rock. I had agreeable society in the American missionaries, Mr. Thomson, Mr. Whiting, Mr. Smyth, and Dr. Vandyke; and in Mr. Black and Mr. Scott, merchants, from Beyrout. I had the opportunity, too, occasionally, of preaching the gospel to my countrymen. I had my family around me, and I cherished the pleasing hope that the Lord Jesus was preparing me for glorifying his name in the land of his humiliation, and among his brethren according to the flesh. I therefore look back to my sojourn on Lebanon with pleasure, and would speedily return to the East if I could; nor does any part of the Lord's dealings with me seem more dark and mysterious than the circumstances which compelled me to leave Damascus. We bow without a murmur before

the heavenly chastener (Heb. xii. 6), and seek to subordinate our will to His. He doeth all things well; love suffers, and is made perfect through suffering.

“To Thee we turn ; to Thee we come for rest,
Immortal Sufferer ! though now on high ;
And John-like leaning on thy loving breast,
We calmly wait our summons to the sky.”

CHAPTER III.

BAALBEK.

Introduction; General Scenery: I. The Walls; The Stones; The Quarry. Who built Them? II. The Temples: 1st. The Little Temple described; 2nd. The Temple of the Sun described; 3rd. The Polytheon described. III. A historical sketch of Baalbek. IV. Reflections: 1st. The permanent Character of Localities; 2nd. The partiality of History; 3rd. The strength of Religious Convictions; 4th. National Character; 5th. An Evening Scene.

WE now leave the rich scenery of the goodly mountain, with all its strange varieties of men, manners, and religious opinions. The fearful depths below, and the overhanging crags above, frighten us no more; the piercing winds, the desert summits, and the everlasting snows have yielded to smiling valleys, cultivated gardens, and all the endearments of busy rural life. The strangest contrasts, both moral and physical, are at home on this mountain. Storm and stillness, rugged desolation and richest verdure, summer and winter, meet the traveller in the course of a few hours. The words of the poet concerning Lebanon are literally true—

“ Whose head in wintry grandeur towers
And whitens in eternal sleet,
While summer in a vale of showers
Is sleeping rosy at his feet.”

Farewell, ye Alpine rides! I have seen much and admired much in Egypt, Italy, France, Germany, England, Scotland, and Ireland, but all must yield to these! There is no tame-

ness here; everything is perfect in its kind. The air is balm; the rugged summits are sterility itself; the fertility of the valleys is amazing; the thistle grows by the cedar thirty-seven feet in circumference as in the days of old; the snows are everlasting; no leaf moves in the dead stillness, and the terrific vehemence of the thunder-storm can be described only by God himself (Psalm xxix.). Awful, indeed, are the electrical flames, which leap forth from the reverberating mountain tops! Behold, at the distance, in the direction of the sea, a little cloud; it is about the size of a man's hand (1 Kings xviii. 44); it rises higher and higher, and becomes every moment larger and larger; the mountain attracts it, and now, black, dense, and terrible, it stands poised in mid-air, ready to discharge its thunders. Look at it steadily, there is a movement in it. And now the dark pavilion of the unknown is rent into many fragments, and the voice of God comes forth in glory and majesty; the rain is a deluge of waters, the lightnings rend the cedars, and echo, the daughter of the hills, reverberates and prolongs the peals of thunder. Most awful, most grand, indescribable! It is a thunder-storm on Lebanon. Give, now, one last lingering look over these hills before we leave them for ever. See all elements here, and all sweetly, nobly combined, in order to arrest the attention and expand the heart; you have sea and land, mountain and vale, wooded heights and flowing streams; valleys, villages, and busy life if you look below; look above you, it is fierce, wild, irreclaimable desolation; the valleys are vocal with the birds of song, and the mountain tops re-echo with the voice of God; mean human habitations contrasted with overwhelming masses of matter; scraps and patches of man's labour contrasted with the boundless grandeur of Jehovah's works. Memory is awed and excited by the associations of the past; hope rises on eagle's wings into a glorious future;

while the present sense is charmed and attracted, aroused or tranquillised, by every conceivable object of beauty, terror, and sublimity; the great and the little, the tender and the terrible, are here and in all varieties; forms, shapes, and distances are, to the European eye, utterly confounded and annihilated by the clearness and rarity of the air; the near and the remote seem to blend in the circumambient clouds; the attractive and the repulsive, all that is awfully grand, as well as all that is elegantly little, meet and mingle in this panorama of nature, not confusedly like a work of chance, but in loveliest order and arrangement like a work of God; and then over the whole of it, beautiful, various, infinite as it is, from the snowy summits to the burning base, the glorious sun of Syria, uniting and harmonising all, throws the radiance of his golden beams. Ye goodly mountains, farewell! Onward, forward! Where are we now? We are in the Bakaa, what the Arabs designate, by way of emphasis, *the valley*, and the Greeks Cœlo-Syria, from its being a *hollow*, formed by nature's hand between Lebanon and Antilebanon; to the right rises the Leontes, and flows southward into the sea at Tyre; it is the Kasuniah of the Arabs. Away in the distance to the left rises the Orontes, and flows northward towards the former queen of the East, the rival of Rome itself and the capital of the Macedonian kings, Antioch. This river reminds you of many things, but chiefly the wastes which the tooth of time has made. The dynasty of the Seleucidæ was here, and luxury, civilisation, and corruption passed their usual stages of growth, consummation, and decay. Rome felt the influence of the Syrian dance and Oriental effeminacy, so that the indignant satirist (Juvenal, iii. 62) sees the Tiber submerged in the Orontes—

“Jampridem Syrus in Tyberim defluxit Orontes
Et linguam, et mores, et cum tibicine chordas
Obliquas,” &c.

But here are the ruins of Baalbek, the noblest and the most Cyclopean in the world. The position is worthy of them. Situated between Lebanon, Antilebanon, the Leontes, and the Orontes, Baalbek bears its silent testimony to religious systems, architectural splendours, and political power and greatness now long past and gone. The charm of these ruins is not their extent, but their grandeur; the ruins of Palmyra cover a far larger space, yet though very magnificent they make no such impression upon the traveller as Baalbek. Let us approach and examine them as minutely as brevity will allow.

I. *The Wall.* At the north-west corner of the temple-area you first meet the Cyclopean masonry; nine stones are built into a wall of inconceivable strength and solidity. The average dimensions of these stones are thirty-one feet long, nine feet seven inches broad, and thirteen feet deep. Pass round the corner westward, and you behold with wonder and amazement the great wall, in which one stone, the greatest indeed, measures sixty-nine feet in length, thirteen in depth, and eighteen in thickness, containing about 16,146 cubic feet, and weighing above 1,000 tons. It is one of the largest masses of rock that ever were moved by human hands; its fellow lies in the quarry about a mile distant, wrought into form, and ready to be removed into its destined place. But who will remove it? It measures sixty-nine feet in length, is seventeen broad, and sixteen deep, and weighs probably 1,400 tons; a stupendous building stone! But you are not to suppose, with some idolaters of antiquity, that it could not be moved in modern times. This is false. Let the British Parliament give the order and the money, and Colonel Stevenson or some other engineer will place it in the city of London, as a pedestal for a statue of Queen Victoria. Falconet, a French sculptor, at the bidding of

Catherine II. of Russia, rolled a mass of granite, forty-two feet long at the base, thirty-six at the top, twenty-one thick, and seventeen high, through a marsh four miles long, with forty men sitting on the top of it, until it reached the Neva, where it was embarked, and conveyed to the spot where it now stands in St. Petersburg, as the equestrian statue of Peter the Great. It weighs, at the least, 15,000 tons, and is probably the greatest mass of stone ever moved from place by human skill. These walls at Baalbek are, nevertheless, very astonishing; the stones are so closely joined that the seams are scarcely observable, and the contemplation of the whole ruin impresses you with combined ideas of the beautiful and the strong, the artistic and the gigantic. But who built this wall?

1st. Tradition attributes the building of the whole, walls, temples, and all, to Solomon. This is the Baal-hamon (Song viii. 11) where Solomon had his vineyards, his palaces, and his idolatrous temples; and if the buildings seem to exceed human powers, the Moslems will tell you that Solomon was lord of the ginn or genii, who ministered on all occasions to his imperial commands. This tradition, like most other traditions, is, at least, partly false; the three temples are not Jewish, and no reasonable person could ever for a moment have thought them to be so. They are idolatrous, and they are of Grecian architecture. But the wall—Is it Jewish? The great stones of the temple at Jerusalem are bevilled at the joinings in the wall, these at Baalbek are not, and in so far the origin of the wall seems not to be Jewish. Besides, this must have been almost as great and expensive a wall as the temple of God itself, and yet the Scripture gives no syllable concerning it! This is highly improbable, if it belongs to the age of Solomon.

2nd. Did the Romans build this wall? Most people are of opinion they did. They say it is worthy of that great people; it is like their ideas of power, fame, and perpetuity. Their

roads running from the city gates in all directions, and embracing the subjugated world in an iron net, at the centre of which the imperial spider sat ready to run ; their bridges, their stupendous aqueducts, their baths, temples, and coliseums, all indicate clearly enough that Baalbek was their work. They alone had the wealth, skill, and perseverance requisite for such an undertaking. But is Cyclopean architecture characteristic of the Romans ? It is not, but belongs to an anterior age. The coliseum is indeed the most massive building ever completed on earth, but it is built of small thin bricks ; the Arch of Titus is neither gigantic nor built of large stones ; nor do I remember observing very large stones in any Roman building. On the contrary, the stones of the Jerusalem Temple, the Pyramids of Egypt, the ruins of Deir il Kalla on the Lebanon, and of the great walls of Baalbek, are all Cyclopean, and seem to belong to a former age, when the ideas of force and solidity were very little tempered by those of beauty and symmetrical forms. The characteristics of this ancient colossal architecture of the Egyptians, Syrians, Jews, and Hindoos were immovable firmness, gigantic height, solidity and splendour ; and the subtle ethereal Greeks were the first to give prominence in their temples and public buildings to the ideas of simplicity, elegance, and beauty.

II. *The Temples.* The temples are three in number, and evidently belong to the same age and the same general style of architecture ; two of them were probably finished and furnished with their idol-deities, the great one certainly never was ; they are Grecian in their style, and Roman in their origin, as is evident enough from the ruins themselves, as well as from the assertion of John of Malala, that Antoninus Pius built a temple to Jupiter, at Baalbek or Heliopolis, which was one of the wonders of the world. Inscriptions, also, in the

Latin language, found on the foundations of the great portico, indicate that the temple was dedicated to the great gods of Heliopolis, and that for the safety of Antoninus Pius and his august mother, Julia, certain pillars were erected by the piety of the inscribers. These temples then are of Roman origin most probably.

1st. The little temple stands a few perches distant from the two larger ones, in the midst of ruins, weeping willows, and filth of every kind. It is very small, and perfectly round. The peristyle is formed by a row of pillars round about, of the most striking beauty; these are circular, smooth, and of exquisite elegance; between each two pillars there is a niche for the images or gods of the heathen; the entablature and cornice are of surpassing workmanship, and so curved a little inwards as to give the building the appearance of an octagon; wreaths are suspended from the cornice to ornament the idols of the niches; the door-posts are of single blocks; the idea of the whole is simple, complete, and beautiful. It suggested to my mind the Parliament House of Dublin (the most beautiful Grecian building of modern times), but it is not one-fourth of the size. Lord Lindsay could see in the willows that surround it a picture of beauty weeping over genius.

2nd. *The Temple of the Sun*, we name it so simply for distinction. This is a rectangular building, three or four times as large as the little circular temple; the north and south sides were adorned with twenty-eight noble pillars, fourteen on each side, of which thirteen are still standing; at the west end were eight pillars of the same dimensions, of which three are standing, and one prostrate, though tolerably perfect. This is indeed a magnificent peristyle; the columns are composed of three blocks, the shafts perfectly round, smooth, and proportional; the architrave is ornate, massive, and in perfect keeping with the pillars and the rich cornice; the carved ceil-

ing of the peristyle is, in fact, an exquisite tissue of network done in stone, the massive centre being a series of circles, containing mythological devices of various kinds, while the angles, edges, and interstices are all filled with busts and figures of various kinds, but of exquisite beauty. These admirable pannels run round the entire building, and fill the mind with wonder as you behold them from the base of the pillars. Time seems to have done the pillars and the carving no injury; they are as perfect as the day the building was finished. The entrance is on the east side, through a noble portico of two rows of pillars, of which only four are standing; the pillars of the portico are distinguished from the peristyle by being fluted; the frieze, cornice, entablature, &c., are in keeping with the general grandeur of the whole. The gateway or door of the temple is one of the wonders of the place; Lord Lindsay calls it a matchless portal, and says every ornament that could be introduced into Corinthian architecture is lavished on it, and yet it is perfectly light and graceful. The arch is composed of nine great stones, three being at each side, and three in the centre; the keystone has, by the earthquake which laid the temples and city in ruins, been shaken down some feet from its place, and hangs over you in a very threatening manner. An imperial eagle eyes you from above, and holds in his talons the wand of Mercury: "*calidum, quidquid placuit jocosu condere furto:*" (Hor. lib. i. ode 10, 7) intending, to all appearance, to practise his own tricks upon the thievish messenger of the gods; and winged genii present you with fruits and wreaths of flowers. Examine the carved work of the door-case, and observe the beauty of the design and the perfection of the execution: the vine with its fruits and flowers; ears of corn of various kinds, wrought with consummate skill in the close-grained limestone, and intertwined in the most elaborate manner, make up the figures and design of this noble fragment of ancient art.

The interior of the temple is ornamented with fluted pillars adhering to the walls, with arches, niches, &c., in keeping with the style and grandeur of the whole building. Theodosius turned it into a Christian church.

3rd. *The Polytheon*, or temple of the gods of Heliopolis, covers a very extensive area, and was evidently never completed. It was intended to be an open magnificent space, surrounded by walls, and embellished with pillars, niches, recesses, small temples, for the convenience of gods and men, priests and philosophers. Many of the ancient temples were open, uncovered buildings; the pantheon, the coliseum, and the great temple of the gods of Heliopolis were of this sort, and in the genial climes of Italy and the East the shade of pillars, porticos, side pavilions, &c., would suffice for the comfort of the worshipper. The temple was never completed, and even the skilful architect can with difficulty trace the design; you trace the grand entrance easily enough on the eastern side, by a flight of steps leading to the portico, flanked on either side by pavilions; enter through the sublime portal, and you find yourself in a polygonal court, which was probably subsidiary to a second magnificent rectangle of 350 feet square, from which you proceed through lofty colonnades to the portico of the Hieron, or holiest of all; what this sanctum would have been had it been built, or how it would have been ornamented within and without, it is impossible to discover; the courts are, however, surrounded with chambers for the ministers, and niches for the images of the gods; small pillars and broken fragments of beautiful Egyptian granite meet you now and then in these recesses, and everywhere the sculpture is singularly beautiful, but all these are insignificant compared with the massive fragments of pediments, pillars, and capitals which hem your path on every side; six of these columns are indeed standing, surmounted by their colossal architrave, rising sublimely

seventy-five feet above the ruinous desolation, and for simplicity, majesty, and comely proportions challenging and defying the world; these noble limestone pillars are composed of three blocks each, are seven feet six inches in diameter, and stand from one another at the distance of nine feet. Seen from a distance, or in the moonlight, when dimness leaves figure and boundaries undefined, they present a still more striking appearance; they are survivors of the general desolation, and claim the sympathies of the spectator as a kind of martyr-monuments, Job's messengers, who have escaped the ravages of man and time, and the earthquake shocks of ages, to tell to future generations their confused but interesting tale.

III. *Its History*.—The name בעל בקע Baalbek, which in defiance of the Greek attempts to change it into Heliopolis, the City of the Sun, it still retains, shows it to be of a very early origin. Compare similar compounds in the following passages: Jud. viii. 33; ix. 4. Jos. ix. 17. 2 Chron. xxvi. 7. Jud. iii. 3. 1 Chron. v. 23. Numb. xxxii. 38. 1 Chron. v. 8, &c. Baal from בא and על (comp. יבא עליה Deut. xxi. 5), and denoting *superiority*, was applied to the man as distinguished from the woman, and hence taken as ruler and lord; it was soon applied almost universally to the rulers of the invisible world, whose most glorious manifestation and representative was their sun. Baal's worship thus became universal, and in the languages and monuments of the nations can be clearly and definitely traced from Persia to Babylon, and from Babylon to the British isles. Here, however, this form of idolatry ruled supreme; the whole valley was dedicated to him, and his massive temple of Cyclopean architecture was called *Baalbek*. The city was undoubtedly under the dominion of Solomon; he may have made it one of his

store-cities, and cultivated a royal vinery in the vicinity (Song viii. 11), for he built "Baalath and Tadmor (Palmyra) in the wilderness, in the land" (1 Kings ix. 18). Under the Macedonian kings of Antioch it must, from its position and the fertility of the valley, have been an important place; the Romans made it one of their military stations in the time of Augustus. Christianity, as we learn from Eusebius, made early progress in the city, and lifted up its voice against the fearful and polluting worship of Venus and the Sun, until Constantine prohibited their beastly idolatries by an imperial edict. The city became Christian, and continued so until the conquerors from the Arabian peninsula, with the sword in the one hand and the Koran in the other, imposed upon it, after the fall of Damascus, a foreign tyranny and a false religion. Obaidah, the commander of the Moslems, treated the inhabitants mildly, notwithstanding their valiant defence, and the city continued an important place. Tamerlane, the Tartar, destroyed both Baalbek and Damascus in 1401; and what time and the ravages of plundering hordes left hitherto untouched, was finally destroyed in 1759, when an earthquake laid the city and the temples in ruins. It has now some 4,000 inhabitants, of whom the majority are Moslems; it is the residence of a Greek bishop, and the political administration is conducted by an Amir, under the authority of the Pasha of Damascus. The whole district contains 11,000 inhabitants, and these, I may add, are in filth and wretchedness, in the midst of one of the most fertile valleys in the world. Many of the villages cannot furnish seed-corn for their fields, but must receive it from the merchants of Damascus, for which they return one-third of the produce in the harvest. But now let us forget, if we can, the ruins natural and moral that surround us, and indulge in a few *reflections* suggested by the whole subject.

IV. 1st. We observe that districts as well as countries, villages as well as nations, do often retain through ages, a distinctive character in defiance of all political and religious changes. Lebanon is still the refuge and asylum for political offenders, as it was in the days of Joshua. Jericho is still the wickedest place in the land, and no other region abounds with so many thieves (Luke x. 30). Dr. Macgowan and his son were attacked at the Sea of Galilee, by a maniac very like those whom the Lord met and healed by the same waters; and Baalbek is no exception to the rule. The Septuagint translates the prophets of Baal by the words, *προφηται της αισχυνης* (1 Kings xviii. 19, 25) the prophets of *shame*; see Rev. iii. 18, comp. with xvi. 15; Jerubaal is called (comp. Jud. vi. 32 with 2 Sam. xi. 21) Jeru-*beseth*, *בשת—בשת* *pu-denda, Shame*; so that the expression, in the common acceptation of the people, *Baal* and *Shame*, priests of *Baal* and priests of *Shame*, were one and the same thing; and Eusebius testifies that the inhabitants were not only addicted to the worship of the sun, from which the city took its name (Heliopolis), but also to Venus, “ob fanum *Αφροδιτης Αφακιτιδος*, Veneris Aphacitidis in qua viri peregrinis quibusque uxores filiasque impune prostituebant;” and we can testify, that in all our journeyings through the Holy Land, or Syria in general, we have lighted upon no spot which sustains more fully its ancient character than Baalbek.

2nd. We learn the *partiality* of history from these ruins. Who laid these foundations? What Angelo or Wren or Paxton conceived the splendid design of these temples? What princes, merchants, and wealthy citizens headed the subscription lists for such noble and magnificent works? We know not. History is silent. The names of conquerors, murderers, traitors, misanthropes, &c., are carefully preserved by history, but the date, the designers, and even the purpose

of these Cyclopean walls are veiled in darkness. This is another proof of the "vanity of human wishes"—

"Why should a monument give you or me hopes
When not a pinch of dust remains of Cheops?"

Or are the names of Michael Angelo, Sir C. Wren, and Sir R. Paxton, to pass away from the records of nations and languages, so that some future traveller shall examine a pillar of St. Peter's, or St. Paul's, inquiring in vain for the architect's name? Then, indeed, if our hopes of fame be placed upon earthly things, we may say with the poet—

"But glory's glory; and if you would find
What that is, ask the pig who sees the wind."

We may take occasion from this silence of history concerning Baalbek, to ask Mr. Gibbon a question or two. He has been pleased, in his sneering Mephistopheles manner, to suggest doubts concerning the darkness at the crucifixion, because Seneca and Pliny the elder do not mention it, although they both lived in that age, and the latter devoted a whole chapter to earthquakes, eclipses, and supernatural occurrences. I reply, if Pliny laboured as hard as Gibbon says he did, in collecting the records of such preternatural phenomena, he must have laboured without success, for the chapter referred to contains only a few lines. But, secondly, we are told by travellers of enormous ruins at Baalbek; building stones seventy feet long and proportionally massive; temples of the noblest form and Grecian architecture. How is this! should not the philosophic historian cry? There can be no such buildings; they are not mentioned by the philosophers of Greece and Rome; according to the descriptions of these travellers, they must have been built in a philosophic age, yet no poet alludes to them, and no naturalist has men-

tioned even their names ; and, therefore, a philosopher may be permitted to have the benefit of a doubt concerning these supposed temples and ruins. Doubt on ! But the ruins are there ! Yes, the mighty walls are there, though the historians are silent ; and darkness covered the land at the crucifixion, though Pliny does not mention it ; and our belief in events must rest on the natural and proper evidence for them, though sceptics refuse to be convinced by it. But accuracy and fair dealing are not characteristic of would-be sophists and unbelievers, and Plato acknowledges, of philosophers in general, that in most cases their manners are a sufficient refutation of their speculations. Πολυ μεγαίστη και ιχυροτατη διαβολη γιγνεται φιλοσοφιας δια τους τοιαυτα φασκοντας επιτηδευειν. Repub. lib. iv.

3rd. We may learn from these temples the *strength* and *prevalence* of religious feelings in the human race. We are made for worship and adoration, and the longing after something perfect, glorious, and immortal, on which we may safely rest in the midst of infinite change and successions, is felt equally by the most refined nations and the ignorant heathen—

“ Whose untutored mind
Sees God in clouds and hears him in the wind.”

In these niches were the images of the gods ; they represented the powers and properties of the invisible deities, and were worshipped only as suggestive of the divinity. Cicero declares (in Verrem, Actio ii. lib. iv. 43), that the Sicilians had a venerable brazen image of the Tyrian Hercules, at Agrigentum, to whom they offered prayers and gratulations, and whose mouth and chin were worn off by the kisses of the multitude ; the Romans do the same in the present day, save that they are content with kissing the toe of St. Peter's

image, which too is rubbed away by the kisses of his worshippers; the Indian offers his rice and gee, and the Italian churches are hung round with votive offerings to the Virgin and the saints. The Hindoos have ceremonies to bring the divinity into the images before they can be proper objects of veneration, and the papists also have a service for consecrating them; the Siamese Pagans, after the priests' benediction, bow and kiss the images, and then march off in good order; every one in the Greek church (says Dr. King), before he communicates, kisses the images (he should have said *pictures*) of Jesus and the Virgin and some others. The Council of Trent decides that we should bow before, kiss, and worship images. The inhabitants of Malta move their hat to the Virgin as they pass the corners of the streets where she stands. Lucian (*Περὶ Ορχησεως*) tells us that the ancient Greeks worshipped the sun, *κυσαντους την χειρα*, kissing the hand; and Apuleius, of the second century, speaking of a Christian, says, "Si fanum aliquod praeteat nefas habet adorandi gratia manum labris admovere;"—If he passes by a temple he deems it wicked to move his hand to his lips in token of adoration. The Hebrews were commanded of the Lord, נשקוֹבֶר, to kiss the Son, however, as the true image of the invisible God, and the one Mediator between God and man. This universal worship, be it good or bad, be it rightly or wrongly directed, shows that man is and must be from his very nature a religious being. This longing, too, of the clouded embodied spirit for something visible and tangible as the object of veneration and trust, has been graciously gratified in the incarnation of the eternal Son, the one only image of the invisible God, through whom we can approach the Lord our God with acceptance and peace. Out of this dark strong feeling has arisen the greater part of the monuments of ancient and modern times, and it is no mean argu-

ment for the truth of our holy religion, that it has met these wants of our nature, and guided our erring convictions into the certainties of life and immortality.

4th. Can we not learn something of *national character* from these ruins? Yes, we may. The pyramids, and all that remains of that early period in Egypt and Syria, especially the old wall at Baalbek, suppose not only a stupid, stolid, sombre, idolatrous, servile mass of people, who could be harnessed to daily tasks by the will of a master, but also that the mental characteristics of the nations were grave, heavy, somnolent, as distinguished from the Greeks, whose temples, dedicated to the winds or the graces, revealed with their light beautiful *carpentry in stone* the subtile, ethereal character of that enterprising people. The Romans are sufficiently distinguished by *their arch* surmounting their pantheons, incorporated in their coliseums, carrying them over all waters, bespanning the subject world. Power, perseverance, and enormous wealth, indomitable will, and all-conquering resolve, are suggested to the mind by the ruins they have left.

5th. Come now, finally, and let us enjoy the glories of the *setting sun*. The melting heat of the day has subsided into the balmy freshness of the evening, and the orb of day retires blandly like a mild material god.

“ And now on Syria's land of roses,
Softly the light of eve reposes,
And, like a glory, the broad sun,
Hangs over sainted Lebanon.”

Nature is going to rest ; the travellers are approaching their resting-place in the Khan, where, if they be not happy, it will not be for want of company ; mules, donkeys, and camels take up their quarters for the night, amidst mutual con-

gratulations and the tinkling of bells; the Greek bishop in his hut-cathedral chants, amidst his orthodox followers, the psalms of the day; and the slow solemn Moslems, at the sound of the Muezzzen, commences his accustomed genuflexions and criminatory prayers; the willows are weeping over the ruins of the temples; darkness is coming on,

“ And all the air a solemn stillness holds
Save where the beetle wings his lonely flight,
And drowsy tinklings lull the distant folds.”

And high over this variegated scene of nature and art the six massy pillars of the great temple rise in solitary grandeur to arrest the attention and attract the eye. The meandering streams from the great fountain, Ras il Ain, contribute to the general impression by their somniferous murmurs. Here is an invalid, pale and emaciated, who has come to enjoy the waters, and who tells you, “ the air is the medicine, the fleas are the surgeon, and there is no place like Baalbek.” There comes an antiquarian, who, hearing you are English, presents you his collection, among which there is one old invaluable specimen—a penny of George the Third’s—for which he expects a ransom; but the mountain tops have now lost their golden hues, the bright stars which the patriarch could not number are beginning to appear, and the moon, travelling in brightness, invites the traveller to repose. Farewell.

CHAPTER IV.

DAMASCUS.—AN EASTERN AND A WESTERN CITY COMPARED.

1st. As seen from above ; 2nd. As to Smoke and Clouds ; 3rd. The Approach to the City described ; 4th. Suburbs, Villas, single Houses ; 5th. Life, motion, stir, business, confusion ; 6th. The laying out and disposition of the City ; 7th. Compared as to Hotels and Public Buildings ; 8th. As to Literature, Books, Paintings, Fine Arts, &c. ; 9th. As to Knowledge, current Literature, Newspapers, &c. ; 10th. Compared as to public Amusements ; 11th. The Veiled Ladies ; 12th. A Peep into the Streets of Damascus.

WE touch once more the magic lamp, and the pilgrims of the East are transported to a noble plain, extending from Anti-lebanon to the Euphrates, and from the Syrian desert northward towards Aleppo. This plain, inferior perhaps to that of the Ganges or the Mississippi in extent, yields to neither in fertility, and exceeds them both in historic fame. Here mighty kingdoms flourished, and untold millions of the human race found their home, their occupation, and their grave. Nineveh and Babylon ruled over this wide domain, and gave the first examples of universal monarchies. Alexander the Great made his capital on the Euphrates ; and Palmyra, Bagdad, and Damascus ruled over wide and populous empires ; and if the cities be diminished, and the fairest regions of the earth depopulated, and prowling plundering Nomades make their transient home upon the ruins of former greatness, the cause is not to be found in an altered clime or an angry God, but in the licentiousness and tyranny of man. Let not the heart brood over the past too

much, nor seek from these ruins of empires to gather arguments for a meagre and hapless philosophy, whose end is either the everlasting circle of the Pantheists, or the everlasting death of Volney and his followers. On the contrary with the history of the past under our feet, and the word of God in our hands, we draw hope, and faith, and confidence in a strong and invisible God from the desolations through which we pass. Has not the word of the Lord declared that thus it should be? Did Babylon, Tyre, Jerusalem, and all the ancient monarchies fall unwarned? Did not their iniquity bring them to nothing? Did they not all depart from the acknowledgment of God, and thereby ensure their destruction?

“All these forgot that heavenly One,
Who human glory mars :
Who hangs as gems around his throne
The sun, and moon, and stars.

“His breath hath sunk the fleets of Tyre,
Proud Nineveh is gone ,
His feet, like the consuming fire,
Have trampled Babylon.

“We turn with hope to that bright field,
Where glorious visions smile,
Which he the Prophet Seer beheld,
In Patmos' lonely isle.”

Be this our polar star ; be this our guiding light in all our wanderings, namely, *the word of God*, which can brighten our darkest forebodings with tints of glory, and fill us with perfect confidence in the Divine Ruler of our world.

“It is not for me to be seeking for bliss,
Or fixing my hopes on a region like this ;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.”

In this state of mind we shall be in some degree qualified to enter into new scenes and new circumstances, and realise an overruling wisdom and providence in modes of life and forms of civilisation so different from our own.

Damascus is one of the greatest and most truly Oriental cities in the world ; let us, therefore, for our amusement and instruction, *compare it in its general external features with London, or any other western city.* In this we may, perhaps, be able to get a clear idea of an Oriental city.

1st. From the dome of St. Paul's you behold London lying before and around, like a wide waving endless sea of slates, tiles, buildings, churches, spires and monuments of all kinds. The eye is relieved with the heights and the hollows, the great and the little, the lowly lanes and the heaven-pointing spires. In Damascus the scene is very different ; there is much less variety ; no spires, but multitudes of domes upon the mosques, and baths surmounted by little minarets. The houses are all flat-roofed, and the hue of the whole is a dim ash colour. A stillness like that of the dead reigns over the whole scene, and the city, surrounded with its celebrated and evergreen gardens, suggests the idea of a ship sailing away through an ocean of verdure. Dun-walls, flat-roofs, domes and minarets, the stillness of death and the verdure of paradise, make up the elements of this most charming Oriental scene. Tradition tells that Mohammed refused to enter the city, saying, " As there is only one paradise allotted to man, I shall reserve mine for the future world."

2nd. London, Edinburgh, Glasgow, and most large western cities, are very often surmounted with clouds of smoke, owing to the coldness of the climate and the great consumption of coals. The sky over Damascus appears as bright and serene as elsewhere ; the climate renders, for the greater part of the year, little or no fire necessary ; and the

little that is used, is not from coals, but wood or charcoal; the rooms have neither chimneys nor fire-places, and, except for the preparation of the supper, fire is rarely required during the course of the day. Hence the Oriental city is not encircled with a graceful wreath of smoke, to remind you either of an ungenial clime, or the progress of mechanical genius.

3rd. But approach the city. All seems very still and quiet. Is it an enchanted capital, whose inhabitants have been turned into stone or brass? No; but the streets are not paved; there are no wheel carriages of any kind; the shoes, more like foot-gloves than shoes, have no nails; no cotton-mills lift up their voice in the streets; all those noisy triumphs of mechanical genius, in the way of forging, spinning, weaving, beetling, which are so frequent among us, are unknown in Damascus. The Easterns hold on their old course steadily, and yield to no seductions of novelty; the water-pump was invented in Alexandria, but the inhabitants prefer the ancient well and bucket. But if the ear is not saluted with the roar and turbulence of mills, forges, and mechanical operations, Damascus has its own peculiar sounds, not less various and interesting in their way. The streets are filled with innumerable dogs, lean, lazy, and hungry-like; mules, donkeys, camels, dromedaries, &c., meet and mingle in those narrow streets, and impress both the eye and the ear of the traveller with a pure and perfect idea of Orientalism.

4th. Our British cities spread out, as it were indefinitely, into the country, in the way of parks, gardens, summer-houses, gentlemen's seats, and smiling villages. It is not so in the East. The city is within the walls, and all without is gardens as at Damascus, or desert as at Jerusalem. Single houses are, in any country, the proof of the supremacy of law as well as of the respectability and independence

of labour. Life and property have not attained perfect security in the East; a pistol, or rather a musket, was presented at my breast, within half a mile of Damascus, in broad daylight. These noble gardens have no inhabitants, nor do any fine cottages, tasteful houses, or princely palaces, adorn this fertile region. Within the city you are safe—without are dogs (Rev. xxii. 15), insecurity of property, and the liability of being shot. You have, indeed, no protection but Providence, if you believe in that; or your pistols, if you are inclined, like the Turks, to take the matter into your own hands. The whole population, therefore, live either in cities or villages, except in such regions as Beyrout and Algiers, where European influence and power prevail. There you have gardens and single houses, much after the English fashion.

5th. But place a Damascene at Charing Cross, or Cheapside, and what do you think would amaze him most? The number of vehicles, undoubtedly. He would say, When will this stream of cars, cabs, coaches, carriages, omnibuses of every shape and size, have an end? Are the people mad? Can they not take their time? But had the Oriental nations of antiquity no wheel carriages? They had; the Jews and Egyptians had them, the Greeks and the Romans had them, and perhaps they may exist in some parts of the East to the present time. Here in Damascus there are none; the streets are not formed for them. The horses are trained only for riding. There are no common, levelled, and well-ordered public roads; and the carriage which Mr. Farren, the consul-general of Syria, brought with him, was, I believe, never once used. Our fathers used no coaches; they preferred the more manly exercise of horsemanship, and yielded the soft effeminate luxury of the coach to the ladies. *Whirlicotes* were used in England in 1398, for the mother of Richard II. used

one in fleeing from the rebellious people. They were afterwards disused, as effeminate and unnational, until, in 1580, the Earl of Arundale introduced the *spring-coach* from Germany or France, which speedily became popular with the nobility. In 1601, they were forbidden by the parliament as effeminate, yet, in defiance of all legislation, they were common enough in the city of London in 1605. In the year 1625, hackney coaches were established, and licensed; and in 1778, the number of coaches in England was 23,000, which paid 117,000*l.* duty. The origin of the easy suspension, or spring-coach, is ascribed to Hungary, and the post-chaise we owe to France. In London there are now about 900 omnibuses, each of which takes, in sixpences, about 1,000*l.* annually. Such is the present state of coaching. How different is Damascus! And how different must the aspect of the streets appear!

6th. With us the city is laid out in streets, squares, crescents, royal circuits, and such-like devices of beauty and regularity. This is the case particularly in the West Ends and newer parts of our cities and towns. There is nothing of this in Damascus, or any of the eastern cities that I have seen; squares, crescents, and circuits are unknown. The streets are extremely irregular, crooked, winding, and narrow; which seems to arise out of the anxiety to find a protection from the sun. In the narrower streets, where the houses are high, the sun's rays are effectually excluded; and in the wider ones, where this is not attainable, the numerous windings and angles afford salient points where the passenger may for a moment or two enjoy the shade. This may appear trifling, but I have often found the heat of the solar rays so intense and unendurable that even the sun-burnt Bedouin, the children of the desert, were glad of the least passing shade, the least momentary shelter, from the intolerable heat.

In the bazaars of Damascus, on the contrary, the streets or avenues are laid out with the greatest regularity, and as straight as possible. In the heat of the day these are nearly deserted; business is at a stand; the merchant is reclining with the pipe in his mouth, in a state of semi-somnolency, in which the influence of opium or the odour of the redolent weed has carried the fertile imagination into the regions of celestial ease, where the blue-eyed houries make a paradise more pleasing than even Demesk il Sham. Awnings are sometimes erected to protect these bazaars from the sun; vines, too, are in some places so trained as to form over your head an agreeable defence, and always and everywhere in these dog-days ices, sherbets, and draughts of cooling water are present to your acceptance at a very moderate price. In an eastern city you have no prospect. With us you can see a considerable way along the streets. In Damascus you feel absolutely isolated; the streets are so narrow and crooked that at the most you can rarely see a perch before you, and nothing that does meet the eye in the way of buildings has the least attraction. Irregularity in style and clumsiness of execution, combined with the absence of fine doors, all windows, everything in the shape of fronts, railings, ornaments, &c., make the impression in that respect very disagreeable. In our streets we are pleased with large houses, fine rows of large windows, tastefully arranged doors and entrances; everything seems to convey the idea of order, attention, cleanliness, combined with the possession of wealth and the consciousness that it is our own. We conceal nothing, for we have no motive to conceal. Our house is our palace, and though the winds may whistle through our dilapidated halls, the king himself dare not enter without our permission. Freedom has increased our property, and our wealth has enhanced the value of our freedom. Our temptation is not to concealment,

but to ostentation and unnecessary display. This tendency or temptation among us stands in connection with our character as a highly-civilised and commercial nation. Great transactions cannot be carried on without credit, and credit is necessarily based on the belief of wealth; so that very often, where there may be little real property, it may be most desirable that there should be the appearance of it. This principle of display, our system of banking, our mercantile character, and our adherence to truth in our dealings with one another, are all most closely interwoven; and, in connection with religious and political liberty, act and re-act reciprocally upon each other, and influence very considerably the national tastes. The mean, low door in Damascus tells you of tyranny, concealment, and the want of confidence in public justice. Misery without and splendour within is a principle which befits a land where paper is just paper, whatever name it bears; where gold is the only circulating medium; where a man's own house is his bank; and where the suspicion of being rich may make him a prey to the rapacity of the Government. On the contrary, the noble streets, squares, crescents, &c., of our modern cities are clear indications, not only of great wealth and power, but also of something far dearer and nobler—namely, that *confidence in one another*, formed by myriads of concurring circumstances, of which Christianity is one of the mightiest, and out of which flow most of the blessings of European civilisation and free political institutions. But what is the use of that stone by the door-post? These stones are the steps from which ladies mount their donkeys, mules, and horses. Nor should you think this strange. In the fourteenth and fifteenth centuries, Paris presented these mounting-stones at all the angles of the streets, and other convenient places. At Frankfort there was a certain gate at which these conveniences were prepared for

the emperor and the magnates of the German Diet; and I have no doubt that, in the days of feudality and knightly glory, London was not behind its neighbours in this respect.

7th. Our cities are filled and ornamented with hotels, coffee-houses, gin-palaces, hospitals, workhouses, prisons, and such like conspicuous buildings. Generally speaking, there is none of these in the East. Hospitals and institutions for the sick and the poor were the offspring of Christianity, and are, I am inclined to think, peculiar to Christian lands; gin, rum, schnaps, alcohol, wine, and all intoxicating drinks are in Mohammedan countries forbidden, and indulgence in them must be reckoned among the private luxuries of the Moslems; and the Christians, oppressed and ground down by the tyranny of many ages, are too weak and cowardly to oppose the popular and imperial will. There are therefore in the streets of Damascus no public-houses, nor tempting signs, inviting the traveller to take his ease at his inn. Indeed, in bringing wine to my house (noble wine at three-pence a bottle), the Christian wine merchants always took the precaution to conceal it, as I had my dwelling in the Mohammedan quarter. There are few prisons in the East, and these are very wretched. Imprisonment as a *punishment* is little practised, and is altogether unsuited to the Mohammedan law and mode of thinking. Life is not so sacred as with us. It is urged that if a man deserves to be confined as a dangerous member of society, he deserves to die; society will never miss him, and some expenses will be spared; "Off with his head; so much for Buckingham." Hence in Damascus, and the East generally, they are not liable to the reproach which is sometimes brought against us—that the best house in the country is the jail. Besides, in the East, punishment follows crime instantaneously. The judge, the mufti, the prisoner, and the executioner, are all in the court at the same time.

As soon as the sentence is delivered, the back is made bare, the donkey is ready (for perjury in Damascus the man rides through the city with his face to the tail), or the head falls, according to the crime, in the presence of all the people. Awful severity, and the rapidity of the lightning are the principles of their laws; nor do they deem it necessary to make the exact and minute distinctions of crime that we do. The object is to prevent crime, and this is most effectually done by the principle of terror and the certainty of immediate punishment. A certain baker in Constantinople used false weights in selling his bread, the Sultan ordered him to be roasted alive in his own oven, and afterwards boasted that this one act of severity had effectually prevented all similar crimes. Here you see the principle of government in the East; it is nothing but terror or religious fanaticism. As to coffee-houses, there are plenty of them in Damascus, but they can hardly be called houses, much less palaces; they are open courts with fountains of water, sheltered from the sun, and in many cases little stools, some six inches high, on which, if you do not prefer the ground, you can rest while you enjoy your sherbet, coffee, and tobacco. Pipes, nargilies (water pipes), ices, eau sucré, sherbets, and fruits of all kinds are in abundance, and for the lowest possible price; these *caffés* are very quiet, there is no excitement, no reading of newspapers, no discussion of politics and religion, nor fiery demagogue nor popular orator to mislead the people; no attic wit provokes the smile, and no bold repartee calls forth applauding laughter on the other side. But yet they have their own amusements, and they play earnestly both at games of chance and games of skill. The traveller tells his escapes and dangers to an admiring little circle; the story-teller repeats one of the "Thousand and One Nights" to a wondering audience; and if memory fails, the imagination, fertile as an

Oriental spring, supplies its boundless stores. Fancy with us is something brilliant and beautiful, from its rare appearances; it shews bright spots on the dark ground of discourse, and reveals here and there golden tints and rosy hues; it coruscates like flashes of lightning, and is pleasing mainly because it is a twinkling and not a steady light. Here the Easterns differ from us entirely; their stories, tales, and wonders are of the true supernatural style, and imagination holds its steady flight, disregarding all impediments and all improbabilities whatever; cities are turned into lakes, lakes into islands, men, women, and whole populations are enchanted with infinite ease, and again disenchanted by the adroitness of some black-eyed maiden. In one retired corner of a coffee-house in Damascus, you may find more imagination than in the writings of Edmund Burke, and yet the two forms of imagination are as different as the East is from the West.

We have in the East great Khans, but they bear little relation to our hotels. *Ring, eat, and pay* is not the law in the East; they have no bells in Damascus, nor even the silver call or whistle which our grandmothers used in England. Bells in churches and in houses are alike an abomination to the Moslems, and the Maronites alone, and by the interference of the Government, have a right to use them. The Khan in Damascus is a large circular building, surmounted by a noble dome, in which the great merchants have their goods and wares of all kinds; in which the traveller can find a resting place for himself and his camels, and water from the central fountain, but there are no tables spread for the traveller, and no beds ready made for the weary pilgrims; you must find your dinner as you best can, make your own bed, and when you rise take it up and walk. The Khan Assad Pasha (built by that Governor), is however a very noble building, and excites not a little astonishment

among the Orientals, though M. Lamartine's rhetoric is highly exaggerated. The Khans on the public roads are merely enclosures, where you can find shelter for the night and water for your camels. I passed a night in the Khan at Demas, in which we found sheep, hens, ducks, men, women, and children all sleeping *comfortably* together on the common floor, and when the ladies seemed alarmed at such inmates of the hotel, the woman of the Khan assured us that the sheep were very *quiet* and would not injure us, which indeed we found to be quite true. The door remained open the whole night, the dogs were attracted by our provisions, and the myriads of insects of all kinds, cavalry, infantry, and artillery, which attacked us without intermission, rendered that night one of the most memorable in our lives. Here the *ψυλλοτοξότης* of Lucian might have found good game, and at the same time a fine example of Oriental hotels.

8th. In European cities your attention is arrested by book-shops, pictures, placards, caricatures, &c.; now in Damascus we have nothing of the sort. Among the Jews you may find a few miserable stalls, from which you may pick up an old copy of the Talmud, or some old rabbinical prayer-book. The old Sheikh who sold me the Koran, laid his hand upon his neck, and told me to be silent, for were it known that he had done so he might lose his head; in the schools they are taught only to read the Koran, and to master the simplest elements of arithmetic and writing. Men of letters there are at present none, and the highest of their sciences is the knowledge of grammar. When I lived in Damascus, some wit (the first thing of the kind known) uttered a pun or squib, reflecting on the corpulency of the Pasha, and he was banished for it; the old observation of the caliph, as he fired the Alexandrine library, holds true in the East still—"If the books agree with the Koran, they are useless; if they oppose it, they are

noxious; and in both cases they are unnecessary." The Christians are poor and oppressed, especially the Greek church in Syria, and their literature is meagre and unimportant; few of them can read in his native dress, Fim il Dehad, him of the Golden Mouth, whom they admire so much, and none of them can imitate him. The Greek Catholics, but more especially the Maronites, have been more active in the way of grammars, lexicons, and works of a theological nature, and some of the standard works of the Papacy have been translated into the Arabic by the Jesuits. The American missionaries have, during the last quarter of a century and more, been distributing religious books, and inspiring a taste for reading and inquiry, and their noble printing establishment at Beyrout produces its rich literary harvest every year. Still you see no books or book-shops in the cities; and as for pictures the Moslems have a religious abhorrence of them; besides the Christians abuse them, the idolaters worship them, and the prophet forbids them. They have no taste for images or pictures, and their constant reply, when the subject is mentioned, is a noble saying of the prophet, "God is one, no fancy can picture him; no imagination can conceive him, no judgment can comprehend him; he is the Lord of the worlds." The Turks were right. Pull down the nests and the rooks will fly away, contains a good deal of true philosophy; an Italian taste for painting and music is a poor compensation for the image-worship and mariolatry of the land. You must not expect book-shops in Damascus.

9th. But has not Damascus one hundred thousand inhabitants? says the traveller. Where are their newspapers, spreading light and knowledge through a portion of the sixty millions who use the noble Arabic language? Take me to the office of some *Oriental Sun*, *Times*, *Globe*, or *Morning Chronicle*? There is no such thing. Even in Constantinople

there is only one newspaper, and the one half of it is in Turkish, and the other in French. Tyranny and superstition, like two monstrous millstones, rest upon and compress the energies of the Oriental nations ; even Greece, the fountain of science and literary and mental activity, has been blotted from the rank of nations, and the inquisitive ideology of its people all but annihilated by the stern rule of the Turks. A good newspaper, published in the Arabic language, is one of the greatest wants of the East, and for benevolent Christian minds I cannot easily conceive a nobler object. Let a number of gentlemen unite, and, with the requisite capital at their disposal, establish at Damascus, Beyrout, or, more centrally still, Malta, a good newspaper, in which the political events of the day will be stated as well as the argument for the Christian religion ; and they will do more, in my opinion, than has been done for ages to spread the principles of civilisation, and break to pieces the iron net of false faith and false opinion under which the Orient lies bound. The Arabs are a subtle, inquisitive, and hospitable nation, and the government at Damascus is a foreign government, as foreign, unnatural, and, I may add, as hated, as a French one would be in London, and if in any way their mental and bodily chains could be broken, there would be let loose among the torpid nations of the East a mighty impulsive force, which, by means of science, literature, and general information, might pioneer the way for a bright and glorious future. Their enthusiasm, under the banners of the false prophet, established an empire as great as that of the Cæsars, and carried the shepherds of the desert, with arms in their hands, into the fairest and most fertile regions of the world. But there is no impetus now to move the stagnant waters, and in this city of the caliphs the loudest sound which salutes the ear is the Muezzin calling you to the duty of prayer.

10th. But what are the public amusements of the city? Let us go to the theatre, says the French traveller, or get introduced into some ball or concert, in order to annihilate this *ennui* which oppresses us! Be easy, Monsieur! First, as to theatres there are none of them, the people are not civilised enough to admire them, nor would the solemn Turk look upon such representations in any other light than that of heathenish profanation. Nor is their absence to be regretted. The first Christians, and the first Christian councils condemned them, and excommunicated those who frequented them; Jean Jacques Rousseau asserts that no moral nation can encourage them; in the British isles it is certain that they increase or decrease in proportion as public vice or public virtue happens to prevail: the lives of the actors, taking them as a class, are no argument in their favour; and connected with many, if not all of them, are saloons of infamy and seduction. Well, let us have a dance! Surely the man does not live that does not dance! Hold! you are again mistaken, for here, in the good city of Damascus, there are neither concerts nor balls. Has not Cicero said somewhere, *Nemo sobrius saltat*, no man dances except when he is drunk; and was it not a wise and natural observation of the negro, who saw his master for the first time panting and perspiring in the heated atmosphere of the ball-room, “*Massa, massa, why did you not make your slaves do that?*” The Turk does not dance, it is contrary to his nature; when I see the Thames or the Nile flowing backwards, I will believe that dancing may become common in the East. The oriental moves slowly, and especially the Turk. He speaks little, and with the voice of command; his bearing is high, noble, and commanding; he rarely moves the muscles of the face, and his smile reminds you of a silver plate upon a coffin; it seems something misplaced, and makes off with itself as quickly as

possible. He dance! no, but the Derwish will dance, out of religious madness, or the companies of dancing girls may be brought to amuse you in your languid hours. These girls are the best educated, the handsomest, and the most accomplished women in the East. They can read and write, are acquainted with poetry and song, and often sell themselves and their accomplishments at no inconsiderable price. It is melancholy that throughout the East immorality is invariably associated with the education of the female sex. It is evident Damascus is no place for a Frenchman.

11th. But there is another great difference between the general appearance of London and Damascus, viz., in the eastern city you see not the bright joyous countenance of woman, she is deeply veiled; in Egypt she is enveloped from head to foot in a dark, and in Syria in a white sheet, which effectually obliterates all traces of shape, absolutely equalises to the eye all ranks, ages, and conditions, and suggests to the beholder the idea of a company of ghosts. During five years in the East, I never saw the face of a woman in the streets, nor did I ever see the face of a Mohammedan lady at all! I walked into the house of a Moslem, on one occasion, without having signified my approach, when the ladies being unveiled raised such shouts of terror and indignation, that I speedily made my way to the street again. You may see the feet, but not the face; one of the highest magistrates of Damascus visited me occasionally, and in the summer season he uniformly put off his slippers, and sat down on his bare feet beside me on the divan. It is so with the ladies also. The feet may be seen, and much of the bosom also, in some places, but never the face. Conceive now how ludicrous the streets of London would appear, if green, white, black, and grey turbans moved indiscriminately instead of the present hats, and that all the ladies walking, or on donkeys, instead of the present

varieties of showy dress, beautiful bonnets, and smiling faces, presented only the appearance of headless ghosts, clothed in white ! But I remember and respect the proverb, " When you enter into the country of the one-eyed, put out one of your own."

12th. As to the *General Motion and Life*, the difference is immense between Damascus and a western city. Let us glance for a moment at two streets, and compare them.—1. In Damascus there is more *openness and publicity*. The tradesmen of every kind work in the open bazaars ; many of the merchants and artisans dine in public ; viz., eat their bread and oil, bread and honey, or bread and grapes, in the street, where they work. All are smoking, without exception, in the intervals of business ; some are engaged in reading the Koran, swinging their bodies to and fro, in the most earnest and violent manner. Some are sleeping calmly, with the long pipe in their mouth. There a butcher is killing a sheep, surrounded by a circle of hungry, expectant dogs. Yonder is a company engaged at a game of skill. Everything is done in the open air, and nothing seems to be concealed but the ladies. 2. In the eastern city there is much more *quiet*. Their manners are sober, formal, and stately ; arising, partly, I believe, from the famous and universal dogma of obedience. There is, indeed, hardly any other law. The subject, the slave, the wife, the son obeys ; to hear is to obey. This principle of unhesitating, unquestioning obedience leads to quiet. There is no contradiction. There is nothing to talk about. There is nothing like politics. There is no public opinion, of course, for that is based upon private opinion, and determined, resolute will. This extraordinary quiet and solemnity of demeanour may arise partly, also, from a sense of danger. Every man has arms, and has the right both of wearing and using them : and no man

makes a journey, be it only to a neighbouring village, without sword and pistols. Now this tends to quiet, earnest, solemn manners. If a scuffle takes place, it is not a black eye, or a bloody face that is the result, but the certain death of some of the parties; and hence they are taught the principle of self-restraint and moral control. No man carries a stick of any kind, small or great; and if, being unarmed, they get into a row, which is rarely the case, they strike, not with the fist, but with the palms of the hand, as in the days of old. Hence, I believe, *εκολαφισαν αυτον* (Matt. xxvi. 67), is not "They beat him with rods;" but the exact *لطموه* of the Arabs, "They smote him with the palms of the hands." The smiting on the head with the *καλαμος* (Mark xv. 19) was done in mockery and scorn, and did not arise out of any Jewish habit of fighting with sticks. The Calamus was a large reed, or cane, and is the word at present used among the Arabs for a pen. 3. The Arabs, and orientals in general, sit much more than we do. The tradesmen all sit at their work; the smith, the carpenter, and the merchant, the butcher, the joiner, and the spice-monger, sit quietly, and transact their business. They sit as tailors do, cross-legged, but with the feet doubled in beneath them. They sit on their feet, and maintain that such is the most natural and easy position. They seem to have no pleasure in motion; no man goes out to take a walk; no man moves for the sake of exercise. They go out, as they say, to *smell the air*, *Shim il howa*, by some spreading tree or fountain of water; and yet they are capable of enduring great, and long-continued labour. Abu Mausur travelled with us nearly forty days, riding at the rate of from six to eighteen hours a day, and yet, though never upon a horse, he was always with us at the requisite time and place. He performed the journey on foot, and was rarely far behind. Take then these things together, and you

will easily perceive that, in the city of Damascus everything is still and calm as the unclouded sky and the balmy air. The hoof of the camel falls noiselessly on the unpaved street ; the sheepskin foot-gloves of the Damascenes make no sound ; and all the movements, both of men and animals, are slow and solemn. Here then are some of the principal *differences* between an eastern and a western city, as seen in general, and as they would strike the eye of the beholder, and we are, therefore, now prepared to enter the city, and describe what it is.

CHAPTER V.

THE CITY OF DAMASCUS AS IT IS.

The City of Damascus described exactly as it is:—I. The Walls. II. The general Plan of the City. III. The Streets; 1. Their Dirt; 2. The Dogs; 3. The Varieties and Extremes in the Streets; 4. A strange Scene in the Streets; 5. Every thing public in the Streets. IV. The Houses: 1. The Materials; 2. General Plan and purpose; 3. The Doors, Keys, &c.; 4. The Court; 5. The Rooms; 6. The Harem; 7. The Roofs; 8. The Baths.

LET, us then, describe the *walls*, the general *plan* of the city, the *streets*, the *houses*, and conclude with a few *reflections* on the whole.

I. The *Walls* are on the whole very wretched and miserable; they are not very high, quite irregular, and give many indications of being of very different ages, and would form no defence against a hostile army, nor even against the Bedouin Arabs, if filled with the spirit of plunder; they are much larger than the city, and suggest the idea of a plump alderman starved down into a skeleton, while his clothes remained unchanged. This is the case with Alexandria and Jerusalem; and indeed, most of the Eastern cities I have seen, and shows that the Oriental population is diminishing, instead of increasing. Lamartine describes square towers pierced with openings sculptured in arabesque; their columns, like twisted reeds, surmounted by battlements rounded in the shape of turbans; walls cased with yellow and black marble, alternated in elegant taste. All this is purely imaginary, and, like many other of his descriptions, gives no idea of the reality.

Fanciful colourings are, however, the least fault of this fascinating writer; he listens, believes, and retails all that he hears, dilated and glorified in the prism of his own poetic fancy. He *discovers* Zebdani; gives Damascus 400,000 inhabitants; makes the Armenians in it 30,000, though the whole Christian population is below 20,000. Can obtain an agreeable house for 2*l.* a year, and makes 13*l.* a respectable and sufficient salary; places 40,000 Christians in Bagdad; surrounds Damascus with kiosks and country-houses of exquisite beauty; makes the stone or mud walls either granite or marble, and declares that Constantinople has ever been, and must for ever be, the capital of the world! For all which I know no better apology than Dryden's, that the poets succeed best in fiction. He waters the city and the plain with the seven streams of the blue river, of which I heard nothing during my long residence in Damascus. I have often seen the Barada, which signifies *cold*, from the refreshing coolness of its waters, and admired the foaming violence with which it breaks through the mountain-barriers that it may irrigate and lose itself in the noble plain. It is not divided into seven streams, but it is drawn off into thousands of canals of every size, and in every direction, to fertilise the noble gardens that surround Damascus, and form those charming fountains which lend such freshness and beauty to the streets, courts, and chambers of that city. The gates of the city deserve no special attention; they are stout substantial gates, moving not on hinges, but on the elongated posts; the same may be said of the doors and window-shutters. They all swing on elongated posts, extending about an inch into grooves cut into the lintels and thresholds. The city has four principal gates, but the whole interior is filled with them, and every street is, after gate-shutting, effectually separated from its fellows by shut gates. This has

its advantages, as it presents formidable impediments to the escape of thieves; and in the case of an attack would, if the inhabitants were earnest warriors, prolong the defence almost indefinitely. Was it in this way that Thebes had its hundred gates?

II. The general *Plan* of the city. There are three quarters in the city, corresponding with the three religions. The Mohammedans are the lords of the land, the proud overbearing conquerors, who offer to the subject nations, Islam, or tribute, or death. Their quarter is the largest, healthiest, and has the best supply of water; none of the city is clean, but their part of it is the cleanest, and the houses of the merchants and the palaces of the agas are spacious, luxurious, and magnificent; 75,000 Moslems occupy this quarter of the city, and their streets, houses, habits, modes of life, and general bearing, present one of the finest examples of Oriental cities in the world. Come into the Christian quarter and mark the difference; their streets, houses, and general aspect, tell of subjection, tyranny, and hopeless bondage; 20,000, of whom the one-half is Greek, and the other Greek-Catholic, with a few families of Armenians and Maronites, still bow the knee to the Crucified, and through the storms and persecutions of ages, have still borne aloft the banner of the cross. Honour to the brave! Everlasting honour to the noble hearts in all lands, that stemmed the tide of conquest in their blood, and living or dying, defied the Moslem foe! O, how I honour these men! I know how proud, fierce and unrelenting their murderous persecutors were, and still are; I know how dog and swine and Christian, are synonymous terms in the mouth of the tyrants; how often I have heard them mutter as I led some companies of travellers through the city, "The infidels," spitting with emphasis at the same time, in order to show their contempt and

indignation. But the tables are now turned; the might of Mohammedanism is broken, and there is not an intelligent Moslem in the world, but knows it well. "I know it, I know it well," said my landlord; "the power of the infidels is great, and nothing but their own quarrels keeps them out of Constantinople." "When are the English coming to take this country?" said a muleteer, whom Dr. Paulding and I met many miles east of Damascus. "Oh, perhaps in a few years, if it be the will of God," we replied. "By the life of the Lord of the prophet, why do they not come now?" was his reply, "for we are all oppressed." Yes, the Janizaries are destroyed; the fierce fanaticism has burned itself out; the crescent is waning fast; that trembling and want of self-confidence which precede the downfall of nations, have come upon them, and a few years will bring their vile tyranny to an end! Let it come! Be it Russia or Austria, be it France or England, anything that bears and respects the *name* of Christ is better than that horrible tyranny and hellish imposture! May the Euphrates dry up speedily, and the kings of the East appear! (Rev. xvi. 12.)—But here is the Jewish quarter of Damascus, the lowest, the meanest, the dirtiest, and the worst watered part of the city; they bear the fearful curse still (Matt. xxviii. 25), and what is still more awful, though cursed, they cannot die! They are not only monuments, but living monuments of the truth of the word of God, and the fearful cleaving nature of the curse. Here are 5,000 Jews to remind you of the most ancient histories, and the well guarded lineage of the great Deliverer. (Gen. xlix. 10; Is. xi. 1, 2.) They have all the peculiarities of their race; they are the richest and the poorest of the people. The Farhis, the Hararis, and five or six other families, are wealthy men, and their word has weight in London, Liverpool and Manchester. They dress

richly, as the Jews usually do, and their houses are princely palaces, but the great body of the Jews are extremely poor; they are hucksters and pedlars. All the tinkers, almost, are Jews, and certainly all the upholsterers in the city are Jews; they comb wool, stuff cushions, furnish divans, and not a few of them are in government offices. They hate the Moslems much, and the Christians still more; the name Nazarene, is an abomination, and the great stumbling-block is still the cross. (1 Cor. i. 23.) "Talk not to me of the Messiah," said one of them. "His reign is to be a time of peace, and idols he shall utterly abolish; but go into the Christian churches, and the service is made up mostly of the worship of pictures, saints, angels, and the Virgin Mary. Is this the reign of the Prince of peace?" The dwelling-houses in Damascus are built without much respect to order; they do not stand in rows, or circles, or crescents, or squares; they are rather like the compounds in India, and may touch the street with the side, the end, or a mere angle, according to taste or convenience; no windows, except in the higher stories, look towards the streets, and the entire aspect of the houses is sombre, dull, and prison-like. The bazaars are quite regular, and arranged according to the different trades; the tailors work in one street, the carpenters in another, the shoemakers in a third, &c. So the spice merchants have one bazaar, the cloth merchants another, and the sellers of silk and purple a third, and this principle extends over the whole city and the whole East. We must except from this law the butchers and bakers, who, for the convenience of the inhabitants are scattered indiscriminately over the city.

III. *The Streets.* Touch now once more the magic ring, and let us enter these streets and take a peep at the varied and interesting scene. Let us take a walk together, and jot down the particulars that strike us most in this Eastern city.

1. The streets are narrow, dusty and dirty. This arises from the desire of shade, and the filthy habits of the people; they are never swept; heaps of filth and manure lie in all corners, and often by the door-posts. In summer the dust is suffocating, and in winter, the streets, crooked and unpaved, are full of pools of rain-water, so that without high pattens you cannot make way in them. But

2. Your eye is attracted instantly in the streets of Damascus by the number of thin, lounging, hungry *dogs* that you meet. They have no owners, no food but the garbage of the streets, no kennels but the manure heaps and angles of the streets, no protection but the law of passive toleration. No man owns a dog—no man injures a dog. The cats are fondled and caressed because they kill the serpents; the dogs are tolerated because they clean the streets. The donkey, the mule, or the camel, falls down and dies, and where it falls there it lies, until in the course of a few hours the dogs have devoured it, and the rays of the sun have rendered the effluvia innocuous. 1st. These dogs are universal in the East, and, indeed, they seem to be the companion of man over the whole world, though in the East their good qualities are not used for his advantage. Buffon thinks they are all derived from the original type of the shepherd's dog. 2nd. The assertion of Linnæus is not universally true with regard to the dogs in the East—namely, that the tail in the whole species, in all varieties and throughout the whole world, bends a little to the left. 3rd. I can neither verify nor contradict the assertion of Desmarest that the tail, if black and white, necessarily terminates in *white*. This seems, indeed, to be nearly, if not quite, universal. I never certainly saw a dog with a black and white tail which had not the tip of it white. In the East, however, one sees no white dogs, nor any spotted ones; they are mostly brown, blackish, and of an ash colour. 4th. There

is no hydrophobia in the East, or at the least during my five years' residence there I never either saw or heard anything of it. This may arise from the providence of God in order to preserve the human race; or perhaps that disease belongs only to *domesticated* dogs. There are many diseases both in man and quadrupeds arising from luxury and unnatural habits. A tradesman is not troubled with the gout, and the uncivilised dogs have no hydrophobia. 5th. These dogs have no *bark*; they howl and make noise enough, but the fine, well-defined *bow-wow* is entirely wanting. This is the sign of the civilised domesticated dog, and seems to denote the refinement of canine education. The dog, if allowed to run wild, as in America, loses the *bark*, as in a few generations a family in the back woods would lose the habits of civilised life. 6th. I need not say the Turks do not eat dogs, for they hold them to be as unclean and abominable as swine. No pig dare approach the holy city of Damascus; and the man who brought it might lose his life. A Jew once, out of the love of money, brought me a sucking pig under his cloak, holding its snout all the time to prevent its squeaking; and a ham discovered among your provisions would stop a whole caravan. The old Romans ate dogs, and considered sucking puppies a choice luxury, as the French at the present day do frogs, and as we do sucking pigs. Virgil gives the treatment of dogs a place in his descriptions. (Geor. Lib. iii. 404.) 7th. The dogs in Damascus have established a kind of police among themselves, by which they know and maintain their several districts, and a strange dog intruding would be speedily expelled. They are always at the starving point; and if the offal and garbage of the street or district could support another, it would be there. They lie on the streets; the man, the camel, or the donkey steps over them; they rise not—they make no effort to clear

the way. No merciless wheels have taught them to keep to one side. At night you cannot travel through the streets without a lamp, for this, among other reasons, that you would trample upon the dogs and get bitten. They are, however, in general great cowards, and a firm face or the lifting of a stone appals them. At a certain season of the year they become bolder; and on one occasion they bit Mr. Daniel, a fellow labourer of mine, severely. Dr. Thompson, a physician, was afraid of them, and in self-defence carried arms; but it so happened that in the explosion he missed the dog and shot a Moslem in the leg, which brought him and the English in general into a good deal of danger.

3. The eye is attracted by the *varieties* and *extremes* that fill these crowded streets. 1st. Look along that moving multitude and mark the various costumes. The *green* turbans are the descendants of the prophet; the *white* are the true believers; the *grey* denote the accursed Nazarenes; the *black* point out the Abrahamic race—"tribes of the weary breast and wandering foot." These *reddish flat fez caps*, with dangling blue silk tassel, are the soldiers of the Sultan; the spiral, pyramidal caps here and there appearing in the crowd are Persians, and recall the memories of Cyrus and his immortal bands; and those dun handkerchiefs wrapped round the head and fastened with a cloth in the form of a rope, are the Bedowin Arabs, the children of the desert. All these, and others which cannot be mentioned particularly, meet and mingle in this motley scene. 2nd. Then behold the various *animals*. The horse in all his varieties is there; the mule, donkey, dromedary, and camel are there; the cow, buffalo, sheep, and goats crowd around these fountains in the streets, and, without attacking one another, only seek the refreshment of the cooling stream. 3rd. But who comes here? It is the train of a pasha; he is borne by an Arab

steed; armed janizaries clear the way for him; his pipe-bearer and other domestics follow in the rear; he himself is clothed with the utmost splendour, and everything about his horse and himself indicates wealth and magnificence. But see how here also extremes are meeting, for yonder is a fakeer in a state of nudity. He calls himself a saint, goes naked, sleeps under a tree or in the streets, and takes freely what he requires. All varieties and extremes are seen in these streets. But

4. Let me describe two strange scenes. The first is religious, and the second political. See! a venerable old sheikh comes, surrounded by swarming multitudes. He is riding on a quiet horse; his manner is firm; his beard white and flowing; his hands stretched out before him; his head moving to and fro wildly; his tongue uttering rapidly, "God is one, and we are his children." "God is one, and we are his children." Ask one of the people what this means, and he replies, as he did to me, "This is for the forgiveness of sins." It is the counterpart of the Pope's blessing the people from St. Peter's. But here comes another train, and a quite different scene. The man is riding upon a donkey, with his head to the tail, and the surging multitudes are looking on in astonishment and horror. This is the punishment of perjury, and the proud, haughty Turk dreads it more than the edge of the Damascus blade. In a fortnight afterwards he was in his grave. His heart was broken. The courts of justice in the East are much simpler than with us, and punishment immediately follows the conviction of crime. The judge, the mufti, the prisoner, and the executioner, are all in court together; and the *donkey*, the *scourge*, or the *sword* are only waiting for the sentence. Is it a minor offence? He is laid down on the spot and receives the awarded stripes before the people. Is the crime capital?

Then the head falls, and the matter is ended. Simple common sense and natural justice seem to be the principal guides in their decisions. There are no attorneys and eloquent advocates to perplex and confuse the impressions of the judge; and no juries retire to weigh and consider evidence. The great object is to prevent crime, and this can be most effectually accomplished, not by exactly adjusting punishments to crimes, but by bringing the law with the force of a thunderbolt and the rapidity of lightning upon the transgressor.

5. But see! everything is open in these streets. That is true, and seems to be in contradiction with their habits in other respects. The shops or bazaars are in the open air, and the merchants are all sitting in the public streets. Here is the street of the carpenters, where hundreds are busy with the plane and the axe; yonder the shoemakers stick to their last (*ne sutor ultra crepidam*) in the midst of myriads of red and yellow shoes, slippers, and soft sheepskin boots, very like our stockings. A hundred hammers strike the anvil in another direction; and to your left the honourable company of tailors ply their nimble weapons, and exhibit all their varieties of taste and elegance. Come along! You will get past; it is only a butcher killing a sheep, and the hungry dogs stand in a circle waiting for their share of the spoil. Here are the long bazaars of sweetmeats and spiceries for which, above all other cities, Damascus is celebrated; and away towards the right are the shops of the silk merchants, full of the richest fabrics of the East—girdles, turbans, and flowing robes of costliest materials, with all varieties of “Indian mats and Persian carpets which it makes the heart bleed to tread on.” These beautiful fabrics are not made here; and the splendid silk damask interwoven with gold is not often met with either in the houses or the bazaars, and

the principal manufactures are silk and cotton stuff, woven skilfully in various patterns of many colours and endless varieties. The Damascenes are skilful in making silver cups of filagree work, and neat boxes, cabinets, and other articles of furniture, inlaid with ivory and mother-of-pearl. They refine their own salt, and have several glass manufactories; but the ancient magnificent stained glass windows, seen still in old houses, are rarely renewed or imitated; and the art of making the famous Damascus blades is entirely lost. Swords and gun-barrels of old Persian iron are sometimes to be met with, and are eagerly bought up and highly prized. But sweet spiceries and compounds of all varieties of eatable, are the special work and delight of the Moslems of Damascus; and their vanity delights in the proverb found in every mouth, "that in three things—food, air, and water—Damascus surpasses all the rest of the world." But here let us have a nargilee, a plate of ice, and a beverage of sherbet. This last is a favourite drink, and very agreeable. If you wish a receipt for making it, take cold iced water, add the juice of grapes, or lemons, or pomegranates, and present it to your guests with a lump of sugar swimming in each cup. Look now along these covered bazaars and tell me what they are like. They are not like our shops; they are not like our houses. They are small, raised four or five feet from the ground, and surrounded with shelves. They are like a row of salt-boxes, whose lids are lifted up during the day and locked down at night. The entire apartment is filled with wares round about, with the exception of the hole, a little larger than himself, in which the merchant sits like a tailor, and reaches round him without rising for whatever he wants. Now then, if you are tired with the streets and these famous bazaars, let us make a few visits to the *houses* of Damascus.

IV. *The Houses described.* In this examination we may observe—

1st. *The Materials* of which they are built. These are clay and stone and wood. Look towards the outskirts of the city, and in all the poorer streets and lanes, and you may easily observe that these dun walls are altogether of *clay*. Here you find the basis of Job's fine description of our frail mortality—"Houses of clay, whose foundation is in the dust, which are crushed before the moth" (Job iv. 19). Compare the *earthen* vessel of 2 Cor. iv. 7, and the *earthly* house, v. 1. Here you understand how the adulterers could dig *through the houses* in the dark (Job xxiv. 16), and how the enemies of God and his people are compared to a "*bowing wall* and a *tottering fence*," Psalm lxii. 3; see also Isaiah xxx. 13. These clay houses, of which you see a specimen in Damascus, are very common in Egypt and all the flat countries of the East, where clay is abundant and stones are scarce. In Damascus there are stones in abundance, but the old habit still, to a great extent, continues, of building the houses with mud. Such houses are cheaper, and they are a better defence against both heat and cold than those built of stone. Many of the Damascus houses are commenced with stone and finished with clay, and in some of the higher ones the rooms of the upper story are formed by planting stakes in the mud walls, and uniting them after the manner of our lath and plaster. In such instances you have stone at the bottom, mud in the middle, and wood at the top. The greater number of Damascus houses, however, are built entirely of stone.

2nd. *The general Plan and Purpose* of the fine houses in the East seems to be the same as it was a thousand years ago; little attention is paid to the outside, while the inside is filled with wealth and splendour. The courts in the centre of the building are rich and spacious, ornamented with vines, lemon

trees, and weeping willows ; while the cloistered apartments all round about are made too luxurious and somniferous by fountains of water, refreshing shade, and the sweet singing of birds. Large rooms, high ceilings, little furniture, flowing streams, and marble fountains, are the natural and necessary results of the climate; and the secret doors, the iron-grated windows, the private baths, the secluded apartments of the wives and domestics, arise out of the religion and habits of the people. The principles upon which the house is built are *ease* and *retirement*. The palaces are prisons, the wives are like slaves, and their masters are tyrants.

3rd. *The Doors*. In the open country, in the villages, and the parts exposed to the depredations of the wandering Arabs, the doors are in general very low and narrow ; and the words of the royal sage are verified to the present hour—"He that exalteth his gate seeketh destruction" (Prov. xvii. 19). In Damascus, Cairo, and the large cities, where a multitude of inhabitants, walls, and a stable government have given the sense of security, the doors are more respectable, but they are little ornamented, and bear no relation to the splendours within. They move, not upon hinges, but elongated posts, entering into grooves in the thresholds and lintels ; they have generally an iron knocker, which is mostly a thick ring, and are opened by slaves. They are generally situated at some angle or outer alley, so that the door being opened you have not a full view of the court ; and the staircase is often placed in the same quarter, so that you can open the door and ascend to the upper apartments without entering into the court. The door is made fast by a wooden lock, in which five, six, or more pins fall into corresponding holes in a sliding bolt as soon as it is pushed into the staple of the door-post ; the key, varying in length from six inches to two feet and a half, is furnished with corresponding timber or iron pins,

which being introduced into the sliding bolt force up the pins which fastened it and draw it back. This key is used symbolically, and is explained in the sacred Scriptures and other ancient writings. Thus the key of David's house was to be laid *upon the shoulder* of *Eliakim* (Isaiah xxii. 22), and denoted full power in the administration of the royal household. Compare Matt. xvi. 19, Rev. iii. 7, Luke xi. 52, Rev. i. 18, Luke xxiv. 32. The lords of the bedchamber in England carry a *key*. The Papists represent the popes with a mitre on the head and *keys* in the hand; the first a symbol of the cloven tongues of pentecost, the second of their power over the gates of the Popish paradise. The Greeks represent Pluto and Proserpine with keys in their hands, *καρπους αναπεμπειν απο γαιης*—to bring forth fruits from the earth; and in the Orphic Hymn we have the same symbol:—

Πλουτων, ος κατεχεις γαιης κληιδας ἀπασης,
Πλουτοδοτω γενεην βροτεην καρποις ενιαυτων.

“Pluto, who hast the *keys* of all the earth,
Enriching mortals with the yearly fruits.”

Soliman, the son of Abd-il-Malek, who released prisoners, dried up the tears of widows, and blessed his subjects with a reign of justice and mercy, was called by the Arabians, “*Meftah Alkheir*,” the key of goodness; Callithoe is called by the Greeks, *κλειδουχος Ολυμπιαδος βασιλειης*, the key-bearer of the Olympian queen; and the priestess of Ceres, *κατωμαδιαν εχε κλαιδα*, had a key on her shoulders. The great claim of Mohammed after the Koreish had lost or sold the key of the Caaba was, that he had the *key of paradise*; and his followers in the West retained the symbol, as is seen to this day in the sculptured gate of the Alhambra in Spain, and the title under which the Greeks anathematized him was

κλειδουχος του Παραδαισου, the pretended key-bearer of the kingdom of heaven. These doors, locks, and keys, therefore, are interesting to the traveller as throwing light upon the customs of nations and the monuments of antiquity.

4th. *The Court.* We now enter, and find ourselves in the centre of a spacious court, surrounded by large and lofty chambers which look into it. In the centre is a marble fountain, with from six to eight jets playing, and the basin of water, generally from two to three feet high, is usually ornamented with rows of flower-pots; if the court be large there are other smaller fountains, and here and there vines, willows, and orange trees rise out of the marble pavement and furnish a delightful and refreshing shade; these trees are inhabited by sparrows, doves, and blackbirds; while grapes, oranges, and lemons, in rich luxuriance, tempt the appetite and the eye. At marriages, festivals, and high solemnities, the court, the trees, and every prominent object are hung round with lamps, and, with the alternate layers of white and black stones, of which the walls are built, form a scene of truly Oriental magnificence. The door is shut; no mortal eye from above or from below can enter that court, and the assembled friends enjoy the most perfect seclusion. If they be very near relatives, the harem opens its mysterious portals, and the unveiled beauties from Constantinople or Circassia, the rulers of the ascendant for their brief hour, lend gaiety and attraction to the scene. Large houses have three, four, or five courts, which may be of every shape and size, according to the nature of the ground, or the taste of the owner, but generally they are rectangles, and the outer or surrounding courts are subsidiary, both in size and splendour, to a great central one.

5th. But come now into *the Rooms* of our Damascus house, and let us survey the arrangements of the Moslem habitations.

The floor is of two *levels* : the first or lowest, into which you enter, contains a fountain with several spouts of water, is paved with marble, has racks for pipes, recesses in the walls for nargelies, cups, &c., and other conveniences for the household. Here the slaves wait the will of their masters, and here you put off the slippers before you ascend to the second level, where the mats are spread and the family sitting. Over this fountain is suspended from the highest part of the ceiling a chandelier, with a great many little glass lamps, whose various lights, mingling with the waters and reflected from them, produce a very beautiful effect. The second level is twelve or eighteen inches higher than the first, and is the place appropriated to the family ; it is often separated from the lower part by a little railing of wood or stone. Mats are spread upon the earthen floor, and round the walls mattresses, three feet or three feet and a half broad, are spread out for the accommodation of the family, upon the mats or upon low wooden frames four or six inches in height. This is customary in Damascus, and adds not a little to the cleanness and comfort of the rooms. Thus, then, you have round the rooms these low wooden frames, upon which the mattresses are spread, and in the angle at the walls a row of pillows, stuffed with cotton wool, covered with furniture cotton-cloth from English looms, and sometimes faced with silk damask and velvet. Here you rest in the heat of the day, with your feet drawn up underneath you and your body reclining against the cushions, and here too you sleep with a coverlet thrown over you, for separate bed-rooms are unknown. This is your grand reception room ; the place of honour is the corner ; the honoured guest sits at the right hand ; the position is sitting upon the feet ; the attendants are black slaves ; the hospitalities are pipes, coffee, sherbet, fruits, sweetmeats, &c., when the dinner hour is not arrived. In Jewish and Christian families

these are presented by the mistress of the house (John xii. 2), the sweets are all taken by the same spoon, and the lady of the house takes the first sop. The slave, in presenting anything, lays his hand upon his heart, and in reply to your commands says, "Upon my head and upon my eye," which means—to hear is to obey; if I fail, let me lose the head and the eye. But you have spoken of mats on the floor, and divans round the walls. What is the *furniture* of our room? There is none; chairs and tables are wanting; pianos, organs, and ottomans are wanting, and all those elegant *littles* which, under the tasteful arrangement of the European lady, set off a room so much. The whole centre of the room is empty; the air has free liberty to circulate, and the imagination is gratified by lofty ceilings and a large vacant space. There are no fires nor fire-places in these rooms; indeed, the chimney is a new invention. The Greeks and Romans had none of them; no trace of them is discoverable in Herculaneum and Pompeii; ancient painting and sculpture are silent on this point, nor has any one passage been discovered in the literature of antiquity which refers to, or expresses the idea of a chimney. In the winter season you heat these Damascus rooms with the mongol, viz.: a chafing-dish filled with red-hot charcoal placed before you on the floor. The windows have shutters, are generally without glass, and always without curtains and blinds. Clocks are not used in the houses, as the public crier announces the hour from the mosque, yet most people wear Grecian or Constantinople watches. The walls have neither paintings nor pictures, as the Moslems avoid the very appearance of idolatry; at the height of twenty feet or so, there is a framework of wood round the entire room, which seems to be a mere custom, and without any use; it is about a foot and a half broad, and the wealthy Mohammedans often place upon it a row of very costly large old China bowls. There are no banks for money,

silver bars are easily stolen, and hence not a little of the extra wealth is treasured up in merchants' houses in the shape of old China. Time does not injure it, and there is always a ready price for it in the market. Beneath this framework the room is ornamented with beautiful broad pannels of finely carved wood, upon which sentences from the Koran, or lines from the ancients poets, are written in large raised letters of gold, with great ingenuity and exquisite taste. Indeed, in penmanship, the Orientals far surpass us; sometimes the entire room, from the framework down, is wainscotted with cedar-wood, and cut, paneled, and carved with immense labour and in every conceivable form. This adds more to the beauty than the comfort of the rooms, inasmuch as the woodwork instantly becomes the habitation or camp of innumerable squadrons of bugs, who attack you without mercy, and which no human ingenuity has yet been able to banish. The doors of these rooms all open into the court, and never into one another; the windows do the same, and are strongly grated with iron bars, a significant hint to troublesome ladies and disobedient slaves! The ceilings are lofty and ornate; beautiful carving, interspersed with numerous little looking-glasses, relieves and gratifies the eye, and very often the circular centre-piece is composed of massive embossment, in which a gigantic serpent displaying its beautiful folds and glancing eyes seems ready to spring upon you. Let the sun now shed his golden beams through the upper windows, which are of beautiful stained glass; let the golden letters in pannels upon the walls appear in their beauty; let hundreds of little looking-glasses above and around you reflect and multiply every object and movement; place a number of richly clothed Turks with long beards and flowing robes upon the divan amidst soft mattresses and velvet cushions, with long pipes in their mouths; add to all this the unceasing murmur of falling waters, and

you have a scene really beautiful and truly Oriental. This, however, is a fine Damascus room, and you are not to suppose that all the others are like it save in the general outlines; on the contrary, most of the houses and rooms, courts and passages, are mean and filthy in the last degree, and give you a very low idea of the comfort and civilisation of the land.

6th. *The Harem.* This word denotes both the apartments of the ladies and the ladies themselves; these rooms are always the finest in the building, they form the innermost recess, the sanctum sanctorum of Mohammedan habitations, and in the houses of agas, pashas, and wealthy merchants, are ornamented with boundless magnificence. 1st. The Moslem may legally have four wives, and as many slaves, men and women, as his right hand can possess—that is, as many as he has wealth to purchase or courage to captivate in the day of battle. He is bound to act justly towards his wives; he may love one of them supremely, but he must treat the rest respectfully, and he is not to keep any of them in suspense, as if they were neither wives, widows, nor virgins—neither under the protection of a husband, nor divorced, and so free to marry again (Sale's Koran, 77). In the case of adultery he must produce four witnesses for the fact, and if it be proved, he can imprison the transgressors in separate apartments till they die (Koran, 62); he may not have more than four wives at a time (Koran, 60); he may divorce a wife twice and take her back again, but being divorced a third time he cannot take her back again till she shall have been married to another man and divorced, in which case he may take her back (Koran, 27); he may divorce a wife with whom the marriage has not been consummated, merely by giving her an honourable present, and sending her away (Koran, 349); otherwise they must be put away at the appointed terms

(Koran, 451); generally speaking divorce is easy, and he is not bound to give reasons, nor does it bring upon the wife any great disgrace, as she is speedily married again. Indeed, marriage seems to be little more than a great experiment by which, finally, after many trials, the parties that fit each other may come together. 2nd. The Moslem has not the same ideas that we have, as to the qualifications requisite for a wife; the three p's, piety, parentage, and property, are not indispensable; mental qualities and accomplishments are all forgotten in the elegance of the form, or the beauty of the face. The beautiful slave from Georgia or Circassia as is acceptable as the daughter of a prince, and will often rule the Harem, the slaves, and the whole house, with her capricious and despotic hand. The unmarried slave becomes free as soon as she becomes a mother, and may use her liberty if she pleases. 3rd. You are not to suppose that most, or even many, of the Moslems, have four wives, they are prevented by poverty, by affection, and by the great law of nature, which created the human race male and female at the beginning, and keeps the numbers of males and females nearly equal in all ages. In Damascus very many have but one wife, and though divorce may, and does multiply the facilities for having a variety of wives, yet I am led to think that though two wives are frequent, three or four are very rare, and that perhaps the majority are contented with one at a time. 4th. The last married wife is generally the favourite for the time being, and the others must submit to her control. These different wives, if the husband can at all afford it, are kept in different houses, or even in different cities. When this is not possible, the four wives and families dwelling in the same habitation make it not unfrequently a scene of noise and boisterous confusion; the children fight, the mothers interfere, accusing and defending; the eunuchs and slaves take part in the tumult, and very often the master of the

ceremonies himself, not able to find out the truth of the matter, retires proudly and slowly to the Leewan, claps his hands for a pipe, saying, "Let them fight it out, it is useless to interfere, God has created from a crooked rib." We call the wife a *rib*, they call her a *crooked* rib, and we see in this trifle one of the great differences between the East and the West, as well as between Christianity and the doctrines of Islam. With us woman is a companion, with them she is a slave.

7th. *The Roofs.* Come back now to the door, and observe when you open it a number of benches or seats in the porch, on which servants, eunuchs, slaves, &c., lounge, smoking and drinking coffee. From this porch, generally speaking, the staircase rises, which is always of stone, and leads to the upper stories, and the terrace or roof of the house. Ascend; here we are now on the housetop, and can enjoy the cooling air and the distant prospect. These roofs are made of clay, trodden down and hardened by the sun. This is the ordinary roof in Damascus, and requires to be renewed every year, as the rains of winter wash a great part of it away; the rich fine houses have *hadjeria* roofs, which are very hard, and even for centuries require little or no repair. They are formed of sand, lime, jefseen, a substance not unlike the plaster of Paris, and water, mixed in certain proportions together, and then pounded firmly upon the flat roof. This remarkable compound hardens into a substance almost as firm and durable as the limestone rock; it is of a white greyish colour; the water runs off from it like slates, and if the cracks be filled up, occasioned by the heat of the sun or the yielding of the timbers of the roof, you will have no repairs to make for many generations. It is the cheapest terrace in the end, and infinitely cleaner than those formed of mud. This method of roofing houses is often referred to in the Sacred Scriptures, and illustrates many otherwise obscure passages. The Jew was commanded to make a battle-

ment for the roof of his house, that he might not bring blood upon his house (Deut. xxii. 8); as you stand here upon the terrace, the outer wall rises seven or ten feet higher than the floor on which you stand; towards the court on the other side a firm balustrade or timber railing prevents you from falling into the court. These are the battlements of the house; if now you shut the door at the head of the stairs, you have a fine open lofty space and perfectly secure, where the children can play, and the family enjoy the fresh air. Here Rahab hid the spies under stalks of flax (Jos. ii. 6); here the thousands assembled to witness the blind hero of Israel in the temple of Dagon (Jud. xvi. 27); here David was walking when he saw Bathsheba, and was tempted into the crimes of adultery and murder; from the roof David's watchman discerned the swift-footed Ahimaaz, who brought the news of the victory in the wood of Ephraim (2 Sam. xviii. 24); the Jews, emancipated from Babylon, held the feast of tabernacles with great gladness, and made for themselves booths, every one upon the roof of his house (Nehem. viii. 16); upon the housetop Samuel communed with Saul concerning the destiny of the kingdom, and the will of the Lord (1 Sam. ix. 26); Peter was praying upon the housetop (Acts x. 9) when he beheld the glorious vision which unfolded the mystery of Divine love, that the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ by the gospel (Eph. iii. 6); here he first found the use of his keys (Mat. xvi. 19), in opening the kingdom of heaven to all believers. Many Arabs sleep upon the housetops, and in the warm season find it cool and refreshing; in the rainy season, however, and in high winds, it reminds you of Solomon's preference: "It is better to dwell in a corner of the housetop than with a brawling-woman in a wide house," (Prov. xxi. 9), and "A continual dropping in a very rainy day and a contentious woman are alike," (Prov. xxvii. 15, and

xix. 13). It was a broad flat roof like this which the ardent and anxious multitude in Capernaum broke up, to let down the paralytic into the presence of the healer, (Mark ii. 3, 4). In times of fire, earthquakes, and public danger in general, as well as on occasions of family or friendly festivities, the house-tops are the common resort of the people of the East, and this fact explains the following references of Holy Scripture: Is. xv. 3, xxii. 1; Jer. xlvi. 38; Zep. i. 5; Mat. x. 27; Luke xii. 3.

8th. *Baths*.—Many of the fine private houses in Damascus have baths attached to them. The Orientals are fond of the hot bath, and we shall now describe the system of bathing, as it exists in Damascus. I have seen many private bathrooms—of course I have never been in them during the time of bathing, and therefore cannot describe the actual mode of operation in them; but I have every reason to believe that the style and method are quite the same as in the public baths. Come, then, and as the day is hot, and our bodies weary, let us enjoy the luxury of an *Eastern Bath*. The Muezzin has announced the hour of twelve, the ladies are retiring, and in a few moments the baths will be free for the men. The baths are at all prices, and in all quarters of the city. We shall pay our half crown, and enjoy a good one. Open that door, or knock if it be barred; the door-keeper presents you with a pair of *pattens*, on which you walk, with his help, to the high divans that surround the room. The room is wet; a large, high fountain of water flows copiously in the centre; mattresses are spread in all directions upon the surrounding divans. Pipes, nargilies, coffee-cups, small trays, coffee-pots, stand round the room in multitudinous array. You are now stripped; your clothes, watch, money, and all that you have, given into the care of the keeper, who is responsible for their safe forthcoming. A large towel is girded round the waist,

and another thrown over the shoulders. Pattens are again presented, and by the help of the guide you make your way out of the cold room, where you undressed, into a warm one, where there is no water ; here the temperature is very high. In a few moments the perspiration flows from every pore, the lungs are oppressed, and you gasp for breath, like an animal under the cruel experiments of an air-pump. Pass on, and now we are in the really hot rooms, where the hot water flows ; the lungs have become a little accustomed to the temperature, and you may take your place beside a hot fountain, and begin operations as soon as you please. A brass basin lies beside the fountain, and when you have operated upon yourself according to your pleasure, the bath-man comes, and in a large bucket makes a magnificent lather of soap and water (Damascus soap is good), which he pours upon your head ; then beginning at the head and neck with the rough, but most pleasant, flesh brush, he rubs you gently all over the body, and at every rub removes the little roll of impurity which the brush has gathered from your body. You thought you were clean, but the Turkish bath shows you the contrary, as every scrape brings a roll of dirt as thick as a little earthworm from your body. Meanwhile the soap, water, and heat are working their effects, and blood, breath, and life begin to circulate more freely. You are now washed ; a doubled-up towel is laid under your head, and you may lie upon the warm pavement as long as you like, laving water or having it laved upon your body ; or you may call for pipes and coffee. And now you are ready for the manipulation. You are taken to a dry room, generally the outer cold room which you left, and rolled up in towels, and laid down upon the mattress, with a pillow under your head ; after ten minutes, the towels are changed. You recline again, and again have the towels changed, until you are quite dry. You are

not rubbed with towels, the towels are merely changed. I should have mentioned, that before you left the bath-room, if you did not forbid it, every particle of hair is shaven off from your whole body, with the exception of a small tuft upon the crown of the head. Now, however, you are dry, warm, and comfortable, among towels and cushions, and while you enjoy your nargilie, the manipulator begins at the toes, and presses, pinches, and manipulates with amazing vigour every inch of your body; pulls your joints till they crack; twists your head from right to left and from left to right, till you begin to fear he may wrench it off altogether. He now assists you to dress; presents you a comb and looking-glass (hair brushes are not used), on which last, when you have done, you lay your piastres, and, with mutual salaams, bid adieu to the bath. You feel now like a new man, you are so buoyant, so refreshed, and the whole body so attuned and at ease. The Orientals are devoted to the baths; so were the old Romans, as we read both in history and in the ruins of Rome. So are the present Russians, who enjoy their vapour baths, drinking English ale, and then plunge into cold water, as the finishing of the business. The rich spend a good deal of their time in the baths of Damascus, and they bathe very often; while the ladies use them for social intercourse—smoking, drinking coffee, and whiling away their idle hours.

CHAPTER VI.

THE JEWISH MISSION IN DAMASCUS.

A. The Origin of the Mission: I. The Claims of the Jews; II. The Mission proposed. *B. Missionary Difficulties:* I. The Language; II. The Habits of the People; III. The Climate; IV. Corrupt Christianity; V. Civil Government; VI. Family Difficulties; VII. Jewish Fanaticism; VIII. The Missionary is Alone; IX. Much is expected from a Missionary; X. What Converts have you made? *C. Missionary Labours:* What are they? I. Acquiring the Language; II. Preaching the Word; III. The Distribution of Books; IV. Intercourse with the Jews; V. The Use of the Press; VI. Schools. *D. Missionary Success:* I. Among the Jews; 1. Great Movement among the Jews; 2. Noble Specimens of converted Jews; II. Among the Heathen; 1. The Noble Nature of the Enterprise; 2. Have the Missionaries found Access to the People? 3. Special Examples given; 4. The American Board of Missions; 5. Subsidiary Objects.

A. The Origin of the Mission. I. During the last fifty years the feelings of nations and churches with regard to many political and ecclesiastical principles have become gradually very much changed. Great national events have contributed mainly to this change; the overthrow of monarchical government by the Long Parliament of England; the corruption of morality by the Jesuits; the American war of independence; the concussion of all and the overthrow of many kingdoms in the wars of the French revolution; the universal sea-empire of Great Britain; the spread of mercantile and scientific principles, and the application of steam power to useful purposes, have contributed mainly to mitigate the fierceness of political and religious fanaticism, and introduce the milder

principles of persuasion and forbearance. The Jews as well as others have felt the benefit of this change; they are no longer banished, plundered, or hunted to death like wild beasts; and if not admitted into the governments and parliaments of Europe, the safety of their persons and the rights of their properties are secured to them. The Jews felt and availed themselves of the favourable sentiments of the nations and threw themselves everywhere, and especially on the Continent, into the swelling current of liberalism and popular rights; ages were forgotten in the enthusiasm of the moment; their stunted formalism relaxed at every point, and even the faith of Abraham and the most cherished hopes of his posterity yielded to the assimilating or destructive process. One great body of the Jews are unbelievers; for the reformed Jews the Hebrew is no longer the sacred language; the bible no longer inspiration; Moses, the patriot and philosopher, is no longer the prophet of God; their land of promise is not Palestine, but their birth-place; and the Messiah, the hope of the nation, is their political deliverance and incorporation into the citizenship of the nations. Such is the political change both in the feelings of the Jews themselves and the European nations which has taken place during the last half century.

II. But while such political events were transpiring, what was the Christian church thinking and doing with regard to the Jews? The English and German nations had long been convinced that Popery was false and the Pope himself the antichrist of the New Testament. And now they began much about the same time to come to the conclusion that the Pope's method of converting the Jews by terror, confiscation of property, or the fear of death, could not be the right one. In England especially, the contempt and persecution of ages began gradually to yield to feelings of respect and commise-

ration. Are they not the ancient people of God, the living monuments of the blessing and the curse? Are they not still the prophetic nation? Have we not received from them the oracles of God, the prophecies, the promises, and the Divine Redeemer himself? These thoughts wrought in the hearts of the children of God, and the result was the deep conviction, "We have failed in our duty towards the Jewish nation; we must love them and carry to them the Gospel of peace and love." Hence arose Jewish missions; the Church of England entered heartily into the arduous labour, and the East, the continent of Europe, and England itself, bear testimony to her noble and persevering efforts. The venerable Robert Rutherford took up the subject in the General Assembly of the Scottish church; a mission of inquiry was appointed, and the result was the establishment of Jewish missions. In Ireland, too, the study of prophecy and the example of neighbouring churches had ripened in the heart of the Presbyterian people a feeling of love to the ancient people of God, and the General Assembly resolved unanimously to institute a mission for the Jews, and make Palestine the field of its labours. The choice of the directors of the missions fell upon me. I was full of hope, an ardent student of prophecy, and I gladly left the dear people of Dundonald, whom I loved, and who loved me dearly, to minister at the command of the church among the Oriental Jews. Many of my brethren in the Presbytery of Belfast accompanied me to the ship; we prayed and wept together, and in mutual and full-hearted affection we parted from one another. It was a solemn moment, and I felt the weight of the responsibility under which I was placed. We took the Great Liverpool, at Southampton, and after touching at Gibraltar and Malta on the way, landed at Alexandria, December 20th, 1842; we rested a day or two in Egypt, and on Christ-

mas day landed in the beautiful bay of Beyrout. There, after a few months, the Rev. Dr. Wilson, from Bombay, Missionary of the Free Church of Scotland, joined me, and we made our journey through the land together, in order to fix upon the most proper station as the centre of missionary operations. We selected Damascus, and we did so chiefly out of deference to our Episcopalian brethren. Our hearts inclined towards Jerusalem; it was the centre and earthly home of our holy religion. Calvary, Gethsemane, and Olivet, told their tales of agony, expiation, and glory; the church at home would no doubt have been pleased with the choice; and prophecy seems to connect the destiny of the restored nation and even the blessedness of the Gentiles with the holy city. All these were strong temptations, but brotherly love conquered them all. There was a mission at Jerusalem already; the missionaries were good men; their forms were different from ours, but their doctrines were the same; there was not a Puseyite among them; there was room enough to labour elsewhere, and hence we chose for our headquarters the ancient city of Damascus. It has 5,000 Jews, 20,000 Christians, and 75,000 Moslems, and presents, perhaps, as promising a field for missionary operations as any other in the East.

B. *Missionary Difficulties.* The missionary in the East is thrown into new and strange circumstances, in the midst of which, like an all-involving universal net, he feels himself perpetually entangled. We shall mention briefly a few of his difficulties.

I. *The Language.* This is the prime and great impediment; and after the fall of Adam the confusion of Babel is perhaps the greatest curse of humanity. The Arabic is a noble but very difficult language; has a beautiful character,

and an extensive literature; has a more complicated and philosophical grammar than the Greek, and is spoken by sixty millions of the human race. Several of its sounds are new to the European ear, and nearly unattainable after the organs of speech and hearing have lost the softness and flexibility of infancy. The Arabs delight in fine distinctions, and their ear discriminates with unerring accuracy between the lightest shades of sound. The sound *halek* means a *walker*; double the aspirate *hhalek*, and it signifies *barber*; add a little of the hissing guttural sound *chalek*, and it is the proper word for *creator*. This example may show how careful a preacher ought to be in the use of his aspirates before an Arab audience. The language is diffuse, flexible (in the sense of Semitic flexibility), and musical in a high degree; it is not composite like the Greek, English and German; it moves not on stilts like the Latin; nor does it breathe forth trifles with the charming simplicity of the French and Italian. It fails mainly in terms for expressing abstract ideas, and is, therefore, unfitted for idealism and philosophical speculation. Kant would be absolutely untranslatable into Arabic. The *heits, keits, shafts, thums, &c.*, by which attached to the tails of words the German can walk aloft among cloudy abstractions and unearthly irreducible philosophies, have nothing corresponding in the Arabic; but in the language of nature and the expression of deep impassioned feeling, the Arabic yields to no language that I know anything of, not even the Greek. It forms its nouns with great regularity; the conjugation of the verb is much more complicated than the Greek; it forms diminutives as simply as the Italian and German, and its poetry has as much compass and variety as either the German or English. The best grammar in the language is written in *poetry* and contains one thousand lines, and therefore called *Alfie*, which denotes that number; in the Hebrew

poetry we discover few traces of measure and none of rhyme, to the Arabic poetry both are essential. It is hard to say whether rhyme be peculiar to certain languages or the result of refinement and civilisation. The Hebrews had it not; if the Greeks and Romans knew it they despised it; the French like the Arabs have no poetry without it; the English and Germans use it or not at their pleasure. Milton and Klopstock wrote in blank verse, Byron and Goethe prefer rhyme. I have said the Arabic is difficult, and I may take this opportunity of stating the best way of acquiring a language speedily. 1. Think nothing of grammars, lexicons, or books for some time, but on the contrary, take a native who knows not a word of your language, and say, as I did in Arabic, *shu hatha?* (what is that?) his reply gives you the name; and this varied and continued eighteen hours out of the twenty-four for a week, will give you the names of all the visible objects in the universe. 2. Never on any occasion open your lips but in the language you want to learn; this rule is absolute and must not be broken. 3. The stomach was our best teacher in the East. We saw people eating something which they called *chubez*, and after ten hours' riding, when we come to a village we forget not to repeat *chubez, chubez*; nor will your thirsty panting lips fail to cry *moy, moy*, as soon as you have heard the sound once repeated by a well; and now you want only one word more, namely, *flus*, money, to be fully equipped for your journey. This is your stock in trade to begin with, and *chubez, moy, and flus—bread, water, and money*—will make a way for you among these sixty millions. This is the way to learn a language as a dog learns to swim, namely, by being thrown into a pond. 4. If you want to learn a language speedily you must use the *ear*, the *eye*, the *mouth*, and the *hand*; when you *hear* the *sound* you should *repeat* it, *write* it down and then *look* at the written word. How does

it come to pass that we learn Latin and Greek and yet cannot speak them? Because we learn only by the eye. Read your Latin and Greek always with a *loud* voice; when you look the dictionary for a word, keep repeating that word all the time with an *audible voice*, and this will strengthen the memory by the double association of the ear and the eye, and enable you with equal facility to read and speak the language which you have learned. The ignorant who learn languages only by the ear, speak but do not write them; the learned who acquire languages by the eye, write but cannot speak them; and the man who uses both the eye and the ear will write and read them with equal facility. The Arabic is four times as difficult as the German. I was as able to preach after three months' study in the latter as after twelve in the former.

II. *The Habits of the People* are a great difficulty in your way. All is new, strange, and foreign; you have not only much to learn but much to unlearn; you must become a child again, your habits are ridiculous and out of place, you are awkward and must commence anew the study of customs and manners, and this is not so easy as in infancy, when the organs were tender, the joints pliable, and the mother's voice the teacher; you cannot sit down on a mat without exciting the laughter of the Arabs. It is, therefore, of the utmost importance that native teachers and preachers should be employed in the missions to the heathen and the Jews.

III. *The Climate* is a great difficulty. I do not believe that the climate of Damascus is worse than that of London or Edinburgh, on the contrary, I think it is better; it is more beautiful, more fertilizing, and less changeable; and the Damascenes are, I believe, as long-lived as the cockneys, yet five years in Damascus were fully ten of my life. So great is the difference between the East and the West, two sermons in the week were as much labour in Palestine as

four in Ireland, and the life insurance societies charge more than twice as much in the East as in the West. Since the year 1842, there have been only four families at different times connected with the Damascus Mission; out of these there have been six deaths; two families were compelled to return to England, and only one person has been able to remain eight years. The climate is therefore a great obstacle in the way of missions.

IV. *False, corrupt Christianity* is a great difficulty in the way of Jewish missions in the East. The Jews and the Moslems are equally opposed to pictures and images, to the invocation of saints, and the worship of angels. The Papists, the Greeks and the Pagans, do all agree in the worship of pictures, images, and subordinate deities, and the Jews naturally conclude that the whole is idolatry. "See these processions, in which an image of the Virgin is held up for the worship of the multitude," say the Jews; "is not that idolatry? If there be idolatry upon the earth, the Mariolatry of the Papists is idolatry; but the coming of the Messiah is to abolish idolatry, and *therefore he is not yet come.*" Thus you have to unweave the web of ages, and thread by thread disentangle the infinite superstition which the great spider, the murderer of the saints of God, has thrown over the world. You must convince the Jew that Christianity is not idolatrous, or he turns away from the whole system in disgust. Yet a deeply-thinking Jew, after visiting Rome, became a Christian, observing to his relatives: "that no system which was false, could have sustained itself so long, and benefited mankind so much in the midst of such fearful corruptions and idolatries."

V. *The Civil Government* is a very serious obstacle in the missionary's way. The Moslems indeed, as such, throw no difficulties in our path; they are perfectly indifferent; and

treat the Jews and the Jewish missionary, the Protestant and the Papist, the Greek and the Maronite, with the same haughty withering scorn. All that are not Moslems are *dogs* and *swine*, and though they may be of different countries and colours, of various size and propensity their nature remains the same, *Allah yabeedhuna min wijah il Erd*; "May God blast them from the face of the earth." Such is the benevolent prayer I have occasionally heard in Damascus. All unbelief is one, and while the mission of Mohammed is denied, you scarcely deserve to be ranked in the catalogue of men. We are therefore free to labour among the Jews, or among the Roman Catholics, as much as we please, so far as the government is concerned, but yet the mode of government puts into the hands of religious parties much political power, which they never fail to employ against the missionaries. The government is conducted in the following manner. The bishop of the Papists is called to the pasha to intermeditate with the government. The bishop of the Greeks or the patriarch gets a similar summons, with an order to collect the proper amount of taxation from the Greeks. The chief rabbi too, bows before the lord of the three tails, and promises on his head and on his eye, to have the proper sum forthcoming on behalf of the Jews. But to enforce payment, you must possess power; good, says the pasha; the power is at your disposal, and if a Jew or a Christian refuses to pay, here is a guard of soldiers, lay the delinquent on the ground and give him fifty on the bare back, and he will pay immediately. We saw the house of the rabbi in Jerusalem, surrounded with Albanian soldiers, the most impudent and unscrupulous in the Turkish empire. This political power in the hands of the religious parties, is a serious obstacle in the way of missions in the East.

VI. *The Family difficulties* are very great. I am of the

opinion that in the commencement of missions, and in cases where the difficulties and dangers may be very great, unmarried men are the best qualified missionaries, if they possess in other respects the requisite gifts. They are unencumbered ; they can move more freely from place to place ; and, above all, they do not see the distress and terror of trembling dependants, whom they have been the means of bringing into discomfort and alarm. I refer to circumstances of public danger (1 Cor. vii. 26), and not to the ordinary working either of ministers or missionaries, for I am thoroughly convinced, as I am of my own existence, that the celibacy of the popish clergy, instead of elevating them to the purity of angels, has far more frequently degraded them below the instincts of the brutes. Multitudes of men shut up together in ignorance and idleness within the walls of a convent, without the discipline of the first ages to mortify the body, or the culture of modern times to occupy and stimulate the mind, are not likely to create around them an atmosphere of high and salubrious morality ; they are much more likely in the East, at least, under the influence of the sun and the wine of Lebanon (of which they always have the best), to be led into those horrid and unmentionable enormities so common in the Orient, of which they are generally accused. Place now at the knees of these ignorant inexperienced bachelors, as they sit in the confessional, the whole female sex, the young and the aged, the modest virgin and the fair delinquent, to be probed and sifted by the impure questions of Dens' theology, and you multiply the danger a thousand fold. They are no longer the lords of their convents merely ; they are possessed of the secrets of families ; they are the directors of your wives and mothers and daughters, concerning whose family feelings they are, or ought to be, ignorant. But I have said enough. I regret the unnatural and unscriptural doc-

trine of clerical celibacy, yet I am convinced that, in times of distress and circumstances of extreme difficulty, the unmarried missionary may be the most accomplished workman in the Master's vineyard.

VII. *Jewish Fanaticism.* In the West the Jews share the general culture and enlightenments of the nations among which they sojourn; the different sects, parties, and religions, often meet upon common ground, and in the intercourse with one another, angularities are rubbed off, and the keen edge of fanaticism blunted. In the East there is nothing of this; freedom, political rights, public discussion, and free debate, have not opened the mind nor relaxed the rigidity of their self-sufficient narrow-mindedness. Scorned by all others, the persecuted Jews answer scorn with scorn, and hatred with still bitterer hate. They never mention the name of *Jesus of Nazareth*. The Talmud indeed forbids it, and instead of naming him, they use the contemptuous expression *הדבר* *that thing*, as their predecessors did in the days of old. Compare the *αυτος* of the New Testament in the following passages, Matt. xii. 24; xxvi. 61, 71; Luke xxiii. 2; John ix. 29. This *fellow*—*one Jesus*—(Acts xxv. 19), and such expressions of contempt and hatred, are carefully preserved among the Jews to the present time. The Jews of Damascus, at least the more fanatical of them, have the habits of shaking their garments, and spitting upon the ground when you mention the name of Jesus. This is the highest possible contempt. I spit upon your hope (Job xxx. 10; Matt. xxvi. 67; Mark x. 34; xiv. 65), and shake the dust from my garments and feet against you (Matt. x., xiv. Mark vi. 2). When Mr. Doab joined us in Damascus, his old fanatical father used every possible charm and incantation against him: he wrote his name on a certain kind of paper opposite to the great mysterious name *Jehovah*, and then *blotted it out*, in order

that so the God of Israel might blot out his son's name from the land of the living. He entertained some thoughts of divorcing his wife, inasmuch as she had given birth to an apostate son; and he went occasionally to the grave-yard to pray for the death of his son over his intended grave. It is not in a brief space of time, without the direct interference of God, that prejudices so deep and inveterate can be removed; nor does there seem any way left open for the Christian missionary, save to labour and pray patiently, or, if it may be, overcome their obstinacy in the spirit of meekness and love.

VIII. *The Missionary is alone*; everything is new, strange, and untried; he must shape out his own course, and bear the responsibility of failure; he has no Christian brethren with whom to take counsel in perplexity; nor any kind voice to sustain him in moments of alarm. Cases of conscience and unanticipated circumstances are continually occurring for which he has neither rules nor experience. Is it lawful to grant a divorce when the wife demands it from the converted husband, with whom she will no longer cohabit? When a husband and his various wives, whom he equally loves, become converted at the same time, what is he to do? Which is the real wife? Or should he retain them all, or only the first married? Such cases and many similar meet the missionary at every turn, and give him no little mental distraction.

IX. *Much is expected from the Missionary*. This is well; for as the forlorn hope, or the storming party in sieges, being entrusted with the position of danger, should know how to carry themselves nobly in the hour of battle, so the missionary should be a brave, bold man, full of faith and the Holy Ghost, a man of patience and fortitude, whom danger cannot frighten, nor the seductions of ease and home lure from the post of duty. And it would not be difficult to select from the field of

modern missions, a list of noble and heroic men, whose bosoms throbbed with love to God and man, and whose character sustains and justifies the highest expectations. Brainerd and Martyn, and Williams, Judson, Josiah Stack, and many others, belong to this devoted band, whose praise is in all the churches, and whose self-denial has rebuked a self-seeking eye. Yet I do not hesitate to declare, that the position of a missionary is far from being conducive to holiness. He is solitary; every man he meets is an enemy; every new step he takes is in fear and trembling, every word he speaks is argument, and his life is one prolonged controversy. Is all this not deadening and searing to the affections? Does the heart grow into heavenly-mindedness amidst storms and disputations? We are indeed removed from human helps, and all the moorings of earthly friendship are broken; we know how much of the human mingled with our purest joys, and this well; but yet the faith of most of us is so weak, that it requires the succours of communion and brotherly love.

X. *What Converts have you made?* is the constant cry, and if you cannot present a long list of baptisms and genuine conversions, your labour is pronounced to be in vain, and the money of the nation uselessly spent. This is unjust, as well as ungenerous. Money is easily counted, and the eye of the giver is sharp-sighted enough in following it through all its windings and applications. It is not so with moral influence and missionary labour. How many barriers must be broken down before you get to the conscience of a Jew? How subtle and intangible in its initiatory processes are the ideas and notions that influence conviction? Is success the only proof of diligence? I think it were better to look at the missionary labours, and leave the result with God. But look at your own parishes and neighbourhood, and tell me what conversions have been made during the past year? Or are you labouring

under the delusion that yourself and all around you are Christians and heirs of the heavenly kingdom, because you are baptised, and attend the public services on the Lord's day? Don't expect from the missionary what you do not expect from the minister, though the one has everything in favour of his ministrations, and the other everything against them. The Lord has, in my opinion, during the last quarter of a century, blessed and owned the labours of the missionaries as much as the ministers of the gospel. We have too many baptisms. I have resisted the principle of baptising Jews without some definite, well-grounded hope of their having become sincere and honest followers of the cross of Christ. In the cities of Germany there are many thousands of baptised Jews, who have no faith, nor hope, nor any one characteristic of Christianity; whom the principle of indifferentism or the love of gain or political advantages may have led to prefer the Christian to the Jewish name. Nor is there the least difference between those that are episcopally baptised and those who are not, whatever the defenders of an electrically communicated Christianity, through the conducting wire of the murderers of the saints, may be pleased to maintain. Our object is not in the first instance to baptise all that come to us, but rather to teach and enlighten those who show an inclination to become obedient to the cross.

C. *Missionary Labours.* The first and most necessary employment of the missionary is to learn the language of the country. Had we faith in the living ever-present God, he might perhaps restore the pentecostal gift of tongues, and address the nations once more with his own paternal voice. These gifts are, however, no more to be found on the earth, and the missionary must learn the languages of the nations in a natural way. In this field he must labour, like a drudge,

for years, before he can even commence direct missionary work, and when he has the grammar and the language intellectually, he is still a very incompetent preacher, inasmuch as he fails in the thousand unnameable littles included under the terms *manner, address, intonation, accent, &c.*, and in which one main part of the effectiveness of preaching and public speaking consists. I am of opinion, therefore, that there ought to be a great missionary college in England, where young men from all the different nations of the world might finish their education, and be thoroughly prepared for the gospel ministry. But would not this create great expense? No, but it would save expense, and give you more work and more accomplished workmen. It would address the nations not only in their own languages, but by their own countrymen, who know their feelings, habits, and modes of thinking. It would save the two or three first years of your missionaries' lives, spent in acquiring the languages; and three years in the East are at least equal to six in England, and so the insurance societies will tell you. It would have the advantage of engrafting upon the national habits and feelings of these young converts the zeal, fervour, and tenacity of the British religion and character, and furnishing for the glory of the Lord, a new immortal band qualified to surmount all difficulties, brave all dangers, and plant the standard of the cross in the remotest and most barbarous regions of the world.

II. Now, as in the days of old, the missionary must labour in the *preaching of the word*. It is true he cannot at the first, generally speaking, find large congregations to hear him. But that is no matter, he comes into contact with men, and he must preach the gospel to them. In season, out of season, in all places, and at all times: by the well, upon the mountain top, or by the sea shore; in the private house, by the wayside, and in the public assembly, like his great Master, he must be

ever present and ever ready with a word in season for the weary and heavy-laden. This is his great aim. His breast swells with the love of Christ, and his life, his conduct, and all his various acts are streams from that hidden fountain. No hindrance can impede him, no impediment, save death, can silence him (Acts v. 29); no boundary but the grave can stop the outgoings of his love to the perishing world. Persecuted in one city, he quietly goes to another; imprisoned to-day, he gets out to-morrow, and testifies the same thing again; his life is not his own, but Christ's; his home is not here, but in heaven, and all earthly things work together for his good. This is one main part of his labour. In Damascus we had three services weekly; one on Saturday in Hebrew for the Jews, one in English on Sunday morning for the missionary families and English travellers, and one on Sabbath evening in Arabic for the general population.

III. The missionary labours in the *distribution* of books. The New Testament being the charter of our expectation and the directory of our life, is generally put into the hand of the missionary for free distribution. He puts tracts in his pocket when he goes to the streets, and if it be forbidden to give them in public, he distributes them at his own house. This is one of the most difficult and dangerous parts of his labours, nor is there anything to which despotic governments are more keenly opposed. A friend of mine was, during the past year, imprisoned in Hamburgh for it; Dr. Marriott was the other day condemned to the prison in a Protestant state, and by a Protestant government, for giving out tracts against the Jesuits in the streets of Carlsruhe; and an earnest Irish Christian, Captain Kelly, was a few weeks ago beaten unmercifully for handing a few Christian tracts to the peasants of Switzerland. Dr. Givin was beaten in Moislín for giving away tracts to the Jews; and, for the same offence, with the

addition of attempting to preach to the people, I was knocked down in the streets of Saint Pauli, and delivered finally from the furious mob by the timely interference of a few stout English sailors. Whence comes this antipathy? Among the people it arises from deep hatred to the gospel, and to everything that would bridle their passions. In the large towns the masses in Germany seem to be thoroughly leavened with the principles of infidelity, nor do I see any hope for them till an order of men shall arise in the German churches who, like the Methodists in Wesley's time, shall fearlessly preach the gospel to them in the streets, in the fields, and on the mountain tops. The governments oppose all free religious movements, not from hatred to the gospel generally, but from policy. They say, If you preach, the demagogue will harangue in the open air; if you distribute medicine, others will in the same way diffuse their poison; we hold it prudent to forbid both. This was the reason given by the Senate of Hamburgh for preventing preaching in the open air. In free Prussia we might expect more liberty, yet we do not find it. Before I obtained liberty from the police to preach in Bonn, the pastor of the place had to be consulted, and his report being favourable, the police finally handed me a *permission*, in which it was stated that it might be withdrawn at any time. The work of my Colporteur was entirely interdicted, although the two books which he was employed to distribute were the Holy Scriptures and Keith's Evidence of the Christian Religion. I shall record the date of this decree of the governor of the Rhine provinces. On Sunday, Dec. 28th, 1851, being the last Sabbath of the year, when I returned from dispensing the holy communion, I found the venerable document. My preaching was in present circumstances permitted, my tract and Bible distribution entirely forbidden. So the matter rests at present; and I have only to add, that in Syria I found the

government of the Porte both more just and more generous. Germany is governed by a great system of policemen, who spread over the Continent like a spider's web, bring in their reports to the central holes, where the master-spiders sit ready to run upon their prey. This cuts up every principle of freedom by the roots, and when the coils are drawn a little tighter we may expect another revolution.

IV. *Intercourse with the Jews.* This we have in various ways. We open our houses, and meet freely, with the hospitalities of the land, coffee and pipes, all the Jews who may be inclined to visit us; we go to their houses as soon as we are assured of a welcome, and quietly discuss with them the evidences of Christianity: we meet them in the streets and bazaars, where we form acquaintances, get into conversation, and perhaps leave a tract or a bible; we go occasionally to their synagogues, where, after the service, we generally find Jews ready to hear what we have to say on the subject of religion. In this way the missionary must work himself into connection with the people, in order to find a channel for the messages of Divine mercy. He cannot depend on the simple preaching, for they are not inclined to hear; he cannot depend on regular discourses, for oftentimes the hearers interrupt the speaker, contradicting or blaspheming, or demanding explanations. In his intercourse with the Jews, the conduct and character of Jesus should always be before his mind; the Jews are sharp-sighted to spy out inconsistencies, and excellent judges of character. Love, patience, and forbearance should rule his conduct and demeanour in the presence of the rejected people of God. When a man gets angry in argument, he is nearly overthrown. The Jews know this well, and use every means to throw you off your guard. Now they pour forth their vile calumnies against Mary, and the next breath may be laden with horrid blaspheming against her Son.

But be ye patient, and bear all as He did, and answer with meekness those that oppose, if peradventure God may lead them to the knowledge of the truth. Love conquers all things; and as the spirit of love conquered us, so can He melt their obstinacy, and win them for the cross. God is love.

V. We use *the Press* as a part of missionary labour. The labours of the Bible Society are in this respect truly amazing. During the last forty-six years that great and truly national institution has promoted directly or indirectly the translation, printing, or distribution of the sacred Scriptures, in whole or in part, in 144 languages, through 166 versions, of which 114 are translations never printed before. Thus the missionary work of the last fifty years has added more to the literature of the world, in the way of mastering foreign languages and facilitating the intercourse of nations, than all the travellers, philosophers, and linguists, since the world began. Other societies have been equally busy in this field, and bibles, tracts, and standard Christian authors have been multiplied and copiously distributed in most of the known languages and dialects of the world. The American press at Beyrout has been specially prolific, and the great movements that are now shaking the kingdom of darkness in the East, were mainly occasioned by its multitudinous publications. Churches are forming; the priests of ignorance and imposture are trembling for their golden shrines; a native Christian ministry is being formed; schools of a really Christian and literary character are established in many cities and towns; the law is altered in so far that the Christian or Jew who becomes Mohammedan and relapses, is not to be put to death; the free exercise of the Protestant religion is admitted and recognised by the government, and a noble band of missionaries continues to hold up in the stagnant Orient the banner of the Cross. These great changes may be attributed under God to three

causes—the American press, the English bishop of Jerusalem, and Sir Stratford Canning, the British ambassador at Constantinople.

VI. *Schools.* We have established schools in Damascus and some of the neighbouring villages. The Americans led the way in this department of missions also, by their school in Beyrout and their college in Abeih, at which a taste for knowledge was in a certain degree communicated both to the lower and the higher classes of society. There is an Episcopal school or college in Jerusalem, and others under the English bishop's care are being established at Sychem, Nazareth, and the chief cities of the land. This is beginning at the right place, and in the right way. The young heart, undepraved by the customs and deceits of the world, is open to the impressions of Divine truth, and likely to retain them. The state of education in the East, both among Christians and Moslems, is deplorably low and defective, and a really good system of education, by opening and enlarging the minds of the rising generation, is more likely than anything else to conquer the obstinacy of priests and muftis, and clear the way for the Christian faith. Knowledge is power, and the schoolmaster is the real governor of the world. Multitudes in the city of Damascus, even in the middle classes, have not the remotest idea of the position and magnitude of the British empire. We conquered Syria, it is true, and blew up in a few hours the ramparts of Beyrout and Acca, but we did so as they think by the command of the Sultan, who, not wishing to shed the pure blood of the true believers, ordered his slaves the unbelieving English to depose the rebellious Pasha, and restore the province to their master. A little geography would cure this ignorance, and remove such crude misconceptions; and if good schools and colleges can be established in the East, we may speedily anticipate, in the emancipation of the human

mind, the downfall both of religious imposture, and political tyranny.

VII. The Protestant missionaries use only proper and *legitimate means*. We cannot go with great swelling words of vanity to deceive the simple ; we dare not gain converts by means of lies, treachery, and bribes ; we cannot come like the French Popish missionaries of India, asserting that we have issued from the mouth of the Indian God, and are commissioned to add to the former ceremonial the rite of baptism ; we do not, like the Jesuits, (Lamartine, page 108,) baptise children or invalids surreptitiously, under the pretence of giving them medicine ; we dare not, like the semi-popish Southgate, kindle the fires of persecution against brethren who may in some respects differ from our opinions ; and we abhor the diabolical dogma of Popery that we may do evil that good may come. Our principle of missionary operation is simply scriptural and easily comprehended—the manifestation of the truth in love. We seek not a change of name merely, but a change of heart also ; and in labours, afflictions, or persecutions, our constant prayer is, that the Lord may add to the church daily such as shall be saved. Our aim is noble, the means are scriptural, and the God of missions has crowned our labours with success.

D. *Missionary Success*. Let us as distant spectators cast a glance over the wide field of Missions, that we may see really what is done, what is at present doing, and what yet remains to be done. Has God, indeed, sealed with his approbation the mighty movement of the past half century for enlightening the heathen, and enlarging, in every way, the kingdom of grace ? Has providence accredited the divine promises by manifest tokens of approval, so that the missionary and the friends of missions may be encouraged and strengthened,

not only by the intimations of the word of God, but also by the fruits of righteousness springing up all around?

I. 1. As to the *Jewish* nation, everything seems to indicate that great masses of them have arrived at the turning-point in their destiny, and their future history, for good or for evil, must depend on the direction which the novel movement may be led to take. A million of Jews, and more, have broken the chains of rabbinical slavery and superstition, and, without finally casting off Moses, have sworn eternal enmity to the Talmud and its traditions. This is an interesting fact, occurring, as it does, at the moment when the church of God and the nations of the world have united to reject their barbarous policy of neglect and persecution towards them. The Jewish heart felt the change, and by one stroke of corresponding sympathy, a million of the seed of Abraham have dared, in defiance of time-honoured customs and venerable rabbins, to assert their liberty as citizens and as men. This is a great fact, and must never be forgotten in our examination of the signs of the times.

2. We are in the habit of contemplating the Jews mostly as the bankers, jewellers, and money-changers of the earth, who, like a ubiquitous swarm of leeches, suck the life out of the nations, and to whom we are under no obligations, save those of mortgages and bills of exchange. This is an unjust estimation of their character. They have ever asserted, and during the last few years have pre-eminently asserted, their claims as a literary nation. The greatest traveller living is Joseph Wolff; the greatest church historian of the last ages was the Jew, Dr. Neander, the successful defender of Christianity against the attacks of David Strauss. A considerable sprinkling of the best pastors in the German churches are Jews, and everywhere throughout Germany they exercise a powerful influence over the press and the

literature of the country. Lessing was a Jew; the subtle doubts of Nathan the Wise were the inspirations of a free-thinking Jew. Capadoce, Emma de Lissau, Herschell, and many others, are noble specimens from the stock of Israel of that pure holiness, and thorough devotedness to the will of God, which it is the glory of Christianity to impart. During the last fifty years there has been little persecution of them in Europe, and yet thousands, and tens of thousands, have been baptized, their families incorporated with the visible church, and their children brought up in the Christian faith. It is calculated that more sincere converts, from the seed of Abraham, have been yielded to the church during the last half century than during the previous thousand years. Do not the stations of Jewish missions encircle the world, and is not one main band of the missionaries themselves converted Jews? In Persia, Palestine, and among the Teutonic nations, many of the boldest and most persevering heralds of the cross are children of Abraham, and the first English bishop of the holy city was a Jew. Are not these the signs of a wonderful national movement among them? And may we not hope that the powers and faculties of that wonderful people may be soon fully given to the Lord? Undoubtedly the success of Jewish missions, when contemplated as an isolated fact, has not been very great, and many of them have been hypocrites and deceivers. But that success will appear wonderful, and every way worthy of the God of Jacob, when we consider the barriers to be surmounted, the hatred arising from ages of contempt and persecution which was to be overcome, the worldliness, obstinacy, and national pride, which impeded, and still impedes, the Jewish missionary in every step of his progress. How could we expect them to hear us? We had plundered and persecuted them, hated, despised, and insulted them during eighteen centuries! When I think of the bar-

riers which have been broken down, and the first-fruits which have already been gathered in, I am amazed at the magnitude of God's mercy, and the all-conquering power of Christian love. May the veil soon fall from the venerable face of Moses, and the Hope of Israel once more fill the nation's heart. Fulfil thy word and promise towards them thou faithful Shepherd of Israel, and let the testimony of thy servants among them, and to them, be accompanied with the demonstrations of the Spirit and of power.

“ From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a safe retreat,
’Tis found beneath Thy mercy-seat.”

II. We turn now, for a moment, to the *Heathen*, the second great field of missionary labour, and we are still more amazed at the success with which the Lord has blessed the faith of His servants. Let us enumerate some of the facts connected with the missionary movement of the present time, that we may be the more able to trace the designs of the Almighty Ruler in the march of His adorable providence.

1. Can it be from any other source than God—from any other fountain than His love, that all at once, and in all the true churches of Christendom, the spirit of missions should burst forth in irresistible energy? Is it not a carrying forth of the movement of heavenly compassion which brought the Son of God to our world? Printing had already opened the public minds of nations, and the manufacture of spectacle-glasses had put it in the power of the aged to read the Word of God, when the qualified agents are formed on all hands, as by enchantment, to carry into every region of the world, savage and civilised, the messages of Divine love; and lo! in the midst of all this enthusiasm and self-devotion, the

Bible Society starts into life, at the very moment when Bibles were needed, and puts into the hands of the heralds of salvation copies of the Holy Scriptures by the million, and in almost all the languages of mankind. What eye but that of God could have guided and subordinated so many and so various events? It was not chance, but Providence, which first, by wars, and rumours of wars, broke down the barriers of nations, and then called upon the swift messengers of grace to go in and possess the land.

2. Have not our missionaries found access to the hearts of many in all nations? Where is the nation on the wide earth to which the Gospel message has not been brought? Many, indeed, reject it among the heathen, as many reject it home, yet have its saving effects been manifested in the conversion of thousands, and its humanizing efficacy in the civilisation of whole nations and tribes. Have not semi-savages listened to the melting words of Brainerd, and yielded themselves to the Lord Jesus? Henry Martyn passed through the East like a bright star, and left a track of light behind him; the cold climate and frozen hearts of Greenland could not resist the love of God to lost sinners from the lips of the devoted Moravian brethren. In the South Seas whole islands, tribes, and nations, have cast their idols to the moles and the bats, and joined the hosts of the conquering and everlasting religion. The noble Williams, and others, lost their lives in the glorious struggle, but, like their great Master, they conquered in their dying, and slew by being slain. In the island of Madagascar we have the bloody but glorious scenes of the apostolic ages transacted before our eyes, in so far, at least (not to speak of miracles), that faith in the Lord Jesus is still seen to be invincible, and love to His cross mightier than the terrors of the stake, more constraining to the soul than the voice of a multitude, or the

sound of many waters. Martyred souls, like Stephen, have ascended from that island to the throne of God, imploring, like him, the forgiveness of their murderers, and presenting specimens of Christian faith and firmness, in which the apostolic ages might have gloried. We have been learning, in these latter days, a new tongue—the language of love; of action and not of speech merely; of suffering, of triumph and death-defying zeal—the *Gallilaeische Sprache* (as the Germans call it); the “Galilean language,” by which all the members of the Living Head should bear testimony, living and dying, to their crucified King. Is this not a great fact in the history of the nations, which should be recognised and attended to amidst the political clamours and confused noise of battles, of which the world and the world’s history are so full? But the world is deaf still to claims which it cannot comprehend; and the conversion of savages, the new faith of barbarians, the fires of persecution which the cross has kindled, may be interesting to missionaries and benevolent enthusiasts, but are far beneath the notice of warriors, statesmen, heroes, and philosophers. The old law of the animal creature (*ψυχικος*) remains unrepealed. 1 Cor. ii. 14.

3. But let us take an example or two of special localities and societies, that we may ascertain more clearly what the Lord has wrought. India is our own possession, and is better known to us than any other field of foreign missions. What, then, is the report which the Calcutta Review gives of the state of religion and the progress of Christian missions? It is the following:—“At the close of 1850, fifty years after the modern English and American Societies had begun their labours in Hindostan, and thirty years since they have been carried on in full efficiency, the stations at which the gospel is preached in India and Ceylon, are 256 in number, and engage the services of 403 missionaries,

belonging to 22 missionary societies. Of these missionaries, 21 are ordained natives. Assisted by 551 native preachers, they proclaim the word in the bazaars and markets, not only at their several stations, but in the districts around them. They have spread far and wide the doctrines of Christianity, and have made a considerable impression even upon the unconverted population. They have founded 309 native churches, containing 17,356 members, or communicants, of whom 5,000 were admitted on the evidence of their being converted. These church members form the nucleus of a native Christian community, comprising 103,000 individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of the missionaries in the cause of education are now directed to 1,345 day-schools, in which 83,700 boys are instructed through the medium of their own vernacular language; to 73 boarding-schools, containing 1,992 boys, who reside upon the missionaries' premises, and are trained up under their eye; and to 128 day-schools, with 14,000 boys and students receiving a sound scriptural education, through the medium of the English language. Their efforts in female education embrace 354 day-schools, with 11,500 girls; and 91 boarding-schools, with 2,450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into ten languages, and the New Testament into five others, not reckoning the Serampore versions. In these ten languages a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindu and Musselman population. Missionaries have also established, and now maintain, twenty-five printing establishments. While preaching the gospel regularly in these numerous tongues of India, missionaries maintain English services in 59 chapels for the edification of

our countrymen. The total cost of this vast missionary agency during the past year amounted to 187,000*l.*; of which 33,500*l.* were contributed in India, not by the native community, but by Europeans." This brief summary is surely enough to encourage our hearts and strengthen our hands in the cause of missions. We have, indeed, no cause for boasting, but much for humiliation and prayer, for the work has been carried on like the building of the Temple of Jerusalem, in the midst of much weakness and division on our part, and much mockery and derision on the part of Sanballat and the modern Horonites. Nevertheless, the trembling ark has been steadily carried forward, and the banner of the Cross held up before the nations. God has graciously confirmed the great missionary movement by the seal of His approbation, and we can only long and pray for more labourers to be sent into the harvest. What are these 206 stations in the midst of 100,000,000 of men? They are as nothing. Ten times that number would not meet the necessities of the case, nor exhaust the resources of Christian Britain, if our love and compassion were properly awakened for the perishing heathen. May we be stirred up to do our duty in this respect, and may the Lord sustain, with His presence and blessing, the missionaries, and the friends of missions, in their noble enterprise.

" 'Mid burning climes and frozen plains,
Where pagan darkness brooding reigns,
Oh! mark their steps, their fears subdue,
And nerve their arm and clear their view.

When worn by toil their spirits fail,
Bid them the glorious future hail;
Bid them the crown of life survey,
And onward urge in faith their way."

4. Let us now give a glance at the operations of the American Board of Foreign Missions. This will also shew us the success with which God has crowned missionary labour in the present age, and at the same time make us more acquainted with our American brethren. "The number of missions is 26—embracing 93 stations, at which are 134 missionaries, 10 of whom are physicians, 5 physicians not ordained, 7 schoolmasters, 7 printers and bookbinders, and 14 other male, and 175 female assistant missionaries—in all, 342 labourers sent forth from this country; associated with whom, or at out-stations under their care, are 20 native preachers, and 132 other native helpers (exclusive of the native teachers of the free schools, sustained by several missions), raising the whole number of labourers at the missions, and dependent principally on the Board for support, to 494. Gathered by these missionaries, and under their pastoral care, are 73 churches, to which have been added, during the last year, 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in western Asia, 24,824 members.

"In the department of education there are, under the care of these missionaries, 7 seminaries for educating native preachers and teachers, furnished with libraries, and various kinds of apparatus adapted to their object, and embracing 487 pupils; also 34 boarding-schools, in which are 854 male, and 533 female pupils, making 1,874 boarding pupils brought under constant Christian instruction and influence in the mission families, with reference to their being qualified to exert a greater and more decidedly Christian influence among their own people; also 602 free day-schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the

whole number of pupils, more or less under the care of the missions, 31,045.

“Connected with the mission are 15 printing establishments, having 32 presses and 40 founts of types, and furnished for printing in 27 languages. Five of these missions are also provided with type and stereotype foundries. For 11 of the other missions, printing is executed, from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the mission, 37. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year is not less than 40,000,000. The whole number of pages printed since the commencement of the mission, exceeds 535,000,000.” Such was the state of the mission in 1846, and no doubt, during the past seven years, the work has been much enlarged and extended. It would be very easy to take other societies, and to show that their Lord has crowned their labours with similar success. But this will suffice for the present, with the single statement, that, perhaps, the most simple-hearted and successful of all modern missionaries are the Moravian brethren; and that the history of their missions is more interesting and captivating than any romance of modern times. Their operations in Greenland form an incident in the general story of the most thrilling kind.

5. The *Subsidiary Objects* which the missionary movement has served to promote, are of more than ordinary interest to well-formed minds. In an age of material interests and cold calculations of profit and loss, the moralist beholds, with pleasure, the healthful influence of such societies upon public virtue and national manners. Suffering and self-denial are inscribed upon their banners, and the story of

their labours, persecution and death, lifts the mind, for a moment, out of the earth-crust of materialism with which we are surrounded in this money-making and money-loving England. The philanthropist is well pleased with the progress of civilisation; the freeman hails with transports the efforts to emancipate and elevate the slave; the naturalist finds in this missionary police a means of becoming acquainted with the plants and animals of all climes and climates; Ellis, Williams, Fisk, Smyth, Wilson, and others, occupy a high position in the temple of literature; the antiquarian, whose delight is to plunder musty libraries and archæological temples, turns to the missionary for manuscripts and specimens; and for the student of humanity the missionary enterprise is all-important, as it reveals man in all his phases of moral degradation or intellectual refinement; while the Bible expositor finds in missionary journeys and journals the means of illustrating many obscure passages in the word of God. These are not the missionary's aim. His heart is filled with higher and nobler motives than those of science, literature, and human fame. The love of Christ constraineth him. He is sent to preach the gospel to the poor, and of this great end he never loses sight, while all the above-mentioned subsidiary advantages and interests flow, without any effort on his part, from the nature and necessity of his position.

CHAPTER VII.

CUSTOMS OF THE ORIENTALS CONNECTED WITH DRESS AND
THE HUMAN BODY.

- A. General Observations on Dress, and the Differences between the East and the West regarding it. I. The Orientals require less of it than we do. II. The Nature of the Garments is different. III. They do not Change their Garments as we do. IV. They Dress more richly than we do. V. Oriental Tailoring described. VI. Dress a Characteristic of the Human Race. VII. Garments Typical; Colours; 1. White; 2. Black; 3. Green; 4. Blue; 5. Purple; 6. What Colour prevails in Damascus. VIII. Two Garments generally necessary.—B. The various Parts of Dress described as at present worn in Damascus; Customs; Illustrations of Scripture. I. The Feet; 1. The Foot-dress described; 2. Sandals and Shoes distinguished; 3. Laying off the Shoes; its various Significations. II. The Loins; 1. Trousers, Breeches, Pantaloon, Sherwal; 2. The Girdle or Zinnar described; 3. The Uses of the Girdles. III. The Breast, Shoulder, Arms, and Neck; 1. Customs connected with the Bosom; 2. Customs connected with the Shoulder; 3. Customs connected with the Arm; the Bare Arm; Tattooings on the Arms; Ornaments for the Arms. IV. The Hand; 1. Peculiar meaning of the word Hand in the East; 2. Kissing the Hand; 3. Laying the Hand on what they Swear by; 4. Striking with the Hand; 5. No Gloves used in the East; 6. Saluting with the Hand; 7. Washing the Hands; 8. The Right Hand more Honourable than the Left; 9. Dyeing or Staining the Hands. V. The Head: 1st. The Head-dresses described; 2nd. The Hair, 1. Shaven off; 2. Denotes fierce Passion; 3. Anointing the Hair; 3rd. The Beard; 1. Uses of the Beard; the History and Practice of Shaving; 2. Swearing by the Beard; 3. Dyeing the Beard; 4th. The Eyes; various Customs described; 5th. The Face; Ear-rings, and Nose Jewels; various Practices connected with them: 6th. The Veil; Varieties, Nature and Uses.

A.—GENERAL observations on dress, and the differences between the East and the West regarding it.

I. The first observation which we deem it necessary to make is, that in the East we require *less of it* than in the West. The climate is fine, the air generally calm and serene, and with the exception in some places of a month or two in the winter, there is little or no necessity for clothes at all except on moral grounds. In Upper Egypt and many other parts, the children and youth of both sexes grow up to maturity in a state of nudity, and many of the Fakirs or rigid Mohammedan saints pass their whole lifetime in the open air, in the most disgusting filth, nudity, fanaticism, prayers, gesticulations, and abominations of every kind. These saints surpass in austerity and rigour of endurance the most accomplished self-tormentors of the papacy, and as is natural in both cases the transition is easy and frequent to the other extreme of excessive indulgence and ferocious licentiousness. The Carmelite walks through the world barefooted, and the Fakir without clothing at all, and the motive is the same in both. "See how humble I am, how much I am distinguished from other men." These naked madmen are highly respected in the East; they go where they please and do what they please, and their acts, however infamous and disgusting, are not only innocent, but praiseworthy and meritorious. They are above all ordinary rules, and can be judged of only and truly contemplated from the celestial position which they have attained. Theft, plunder, lying, and adultery, are in these vagabonds no marks of guilt and pollution; on the contrary, all these and every other act to which they may feel themselves impelled, privately or publicly, with man or woman, with the aged or the young, are ascribed to the direct influence of the Deity, and submitted to with a joyous resignation. It is with *apostasy* as with *imposture*. The popish saint has his own code of morals and his own court of appeal. He may do what he pleases. His dreams are all

heavenly visions. His ravings are inspirations and his self-flagellation means bearing the cross of Christ. He may do evil that good may come; he may indulge in pious frauds without limit; he may for his own or the church's advantage know one thing and assert another; no man thinks the less of Father Newman for believing lies and sanctioning lying miracles; nor is it even necessary to him as a popish saint that he should believe these fables to be true. He has only to throw himself into the system of his associates, and without special examination authenticate the whole on their authority. It did not prevent the seraphic doctor from being canonised, that he erased the name of Jehovah from the Psalms and inserted that of the Virgin Mary; history gives no example of a line of princes more base and immoral, more worldly, ambitious, and infamous as a whole, than the popes, yet they are venerated by millions as the vicars of Jesus Christ. In India, Turkey, and Italy, it is all the same. Morality is separated from religion, and saintship gives a license to crime. But the old Romans in their theatres used *vitrea vestimenta*, which concealed nothing; our modern fashionables, especially among the ladies, do nearly the same thing, leading the poet of all circles and the idol of his own to exclaim in honest indignation, "They have very thin clothing and too little of it." Go to the banks of the Ganges, and see multitudes of naked men and women standing waiting for an eclipse, and ready to obtain salvation in the bosom of the sacred river. Multitudes in many Eastern countries live in a state of nakedness, and all of them use less clothing than we do.

II. Our garments are *tight*, theirs are *loose*. The feet are mostly bare; gloves are in most places unknown, and when known, as they are in Damascus, they are never used; the trowsers are loose, wide, and inelegant; the arms or

sleeves of the coat are wide and open to admit abundance of air, and the girdle around the loins unites and fastens all. The girdle serves the purpose of suspenders by being tied firmly round the loins. All above and below is quite loose, and gives full and perfect liberty for the action of the body. Hence they are able to rise up and sit down on the ground with great elegance and ease. No army tailor has, like the bear with its young, squeezed them into shape, or made like Aristotle out of two legged animals men! The all-wise Creator has given the fluid of the blood uniformity of temperature, so that in all places and in all circumstances it remains in the same state of warmth, and the great object of clothing in so far as regards the health is to keep the body in a nearly uniform temperature. Clothes give no heat; they only preserve the warmth communicated from the body, and for this purpose in northern climates *woollen* is the best, *cotton* the next best, and *linen* the least suited of all clothes. As to modes, the Orientals are, I think, far before us. They swathe not their infants in rollers, the young women are not laced up to the bursting point with stays, skin tight boots and shoes are unknown. We owe much deformity and premature death to the stays.

III. They do not *change* their garments so often as we do. It is very common in European nations, if not universal, to take off the clothes in going to bed. This seems a cleanly, good, and healthful habit. The ancient Jews did not (Deut. xxiv. 13) change their garments on retiring to rest, and neither do the Orientals of the present time. In the cities where civilisation and wealth have multiplied the luxuries of life, baths are very common, and the Moslems in general and the Turks in particular are passionately fond of them, yet they are not a clean people. Custom indeed delights in showing its wild freaks and inconsistencies in the different

nations. They wash their bodies often, their garments rarely; the Bedouin wears his shirt till it falls in rags from his shoulders; the Moslems, even in the cities, rarely sweep their houses, and while submitting punctiliously to all legal ablutions, they bear up against myriads of insects in their houses, and in their garments, with the patience and heroism of martyrs. Greatness and meanness, cleanliness and filth, meet and mingle strangely in their habits. It is the same with ourselves, if we knew it. The French are an elegant and refined nation, yet I have seen in their windows bread and cakes under the most abominable and disgusting shapes which the imagination could devise; they can tolerate tyrants, murders, barricades, streets swimming with human blood, yet the appearance of a butcher in the public streets shocks Parisian delicacy of sentiment. They separate more than most nations the courtesies from the sanctities of human life.

IV. In the East they dress more *richly* than we do. This is natural. Those require most to be worth money who are worth nothing else; and when fame, wisdom, eloquence, and intellect find little scope for exercise and distinction, it is natural to seek it in dress. Not the broad cloth but the button distinguishes the servant from his master in England, while in the East the pashas and the wealthy magnates of the cities and provinces appear in all the pomp and splendour of Oriental magnificence. The horse is an Arab steed worth a thousand pounds, the saddle is ornamented with gold and silver, and all the trappings are of the most costly kind. The rider appears in state rolled up in a profusion of the most expensive shawls; his turban and girdle may, united, cost five hundred pounds. Shelleby, a merchant in Damascus, took off the girdle which he wore and offered it to me for fifty pounds, and he would not take less; the mouth-piece of

a wealthy Moslem's pipe is set in diamonds radiant with beauty, and may have cost thousands; his sword, his pistols, and his dagger, are all ornamented in the same sumptuous manner. Our distinctions are crosses, stars, and garters, signs of sterling value in the world of honour, as bank notes are in the world of commerce. In the East, credit is unknown in both worlds, and the *thing*, not the symbol, is the object of veneration. In Europe, the Russians are most distinguished for the number and variety of their decorations, which seems to arise from the preponderance of the military system in their government. In England these stars of honour are distributed with a sparing hand, and are, therefore, highly respected. *Sir* before a man's name in England is more honourable, and *represents* more, than *Count* does in Germany. On the whole, whatever may be said against titles of honour, by those who envy them, or those, on the other hand, who would reduce human hopes to a gross materialism, the economist will regard them as the *cheap* rewards of honourable service, and the philosopher as the most refined and *intellectual* of human distinctions. The least noble of all titular decorations is the nobility of the money-bag.

V. You are not to suppose, from anything that has been said, that the Orientals do not pay special attention to the fashions. On the contrary, *tailoring* is carried to a point of very high perfection in Damascus and other Eastern capitals. Indeed, the tailor rises into importance in all nations, as luxury, civilisation, and the fine arts make progress. In the premature stages of society, the tailor, the dentist, and many other functionaries of modern refinement are unknown. In some parts of America, society is resolved into its original elements, and every man must be his own butcher, baker, shoe-maker, and tailor. A magistrate from Upper Canada told me he went to the market (fifty miles off) for nothing

whatever but tea and salt. The robes that envelope the masculine limbs of the free Bedouin, require no nice adjustment of skirt and body, sleeve and gusset. If every Englishman, as Channing shows us, may become his own washerwoman, so may free Arabs and Americans become their own tailors. The tailor in Damascus stands (or rather sits) at the head of all the trades of the city ; his bazaar is the favourite lounge, where, as in the London coffee-houses of former times, the idle or the inquisitive resort to learn the news of the day. Hung round with furs and cloaks, shirts, tunics, and flowing robes of all descriptions, as the whore of Babylon is with false miracles (see Father Newman), he receives you courteously, and communicates freely, what the last caravan from Bagdad, or the last firman from Constantinople, has announced. He tells you how a bud from the roses of paradise has sprung up in the seraglio of the Sultan (peace be upon him!) which was welcomed by the salutation of ten thousand cannons ! How a rebellious Bashaw has successfully evaded the bow-string, and how the villagers in the Hauraun have retired in a mass to avoid the exaction of the capitation tax. The tailor is a gentleman-tradesman, and plies his nimble weapon with great dexterity, furnished with good English thread, not using the sinews of oxen, as Hesiod informs us the ancient Greeks did (*Opera et Dies*, i. 544). Dress-making, tailoring, and, indeed, manual labour in general, is about a third cheaper than in England.

VI. *Dress*, taken in the widest sense, may be fairly considered as a distinguishing characteristic of the human species. It presupposes reason and forethought. Man is more helpless than other animals, and longer helpless, both in infancy and old age ; he is weaker, tenderer, and more dependent on the assistance of others than the lower animals, and nature, denying him the strength and defences of many others,

has given him reason, and placed him in circumstances where it must be exercised and developed. He must form the weapon which assists the hand, and weave the garments which defend the body from the cold. Hence clothing becomes associated with many of the noblest traits of the human soul, as well as the emblem and image of its civil and social developments. Shame, modesty, and purity of mind are among these characteristics, and that cannot be of trifling significance which represents such noble qualities. We may observe that in the East the dress remains nearly the same as it was in the days of Abraham. It shares the general fixedness of Oriental customs, so that, in describing the garments of the present generation, we are borne back into remote antiquity, in which the venerable forms of prophets, apostles, and martyrs, saints, warriors, and kings, rise up before our eyes.

VII. *Garments typical; colours.* 1. *White* is the colour of purity in all nations. The angels appeared to men in white robes, Acts i. 10; Mat. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12. The forgiven sinner is symbolised by the *whiteness* of snow, Is. i. 18. "Let thy garments be always *white*" (Eccl. ix. 8, 9), means let your character be serene and pure. This explains the prayer or imprecation so common in the East, "May God blacken his face!" "He of the white face" is a designation of Mohammed, and the same custom is traced in the Irish expression of praise, "White headed boy," or "white boy." On seasons of joy and public festivity, *white* robes were worn by the Jews, Eccl. ix. 8; Is. iii. 1; lxi. 10; Rev. iii.; and hence the season of the advent, the great jubilee of the creation, is ushered in by the presence of the king on a *white* horse (the symbol of righteous judgment, Rev. xix. 11; vi. 2; Zech. vi. 3, &c.), followed by the heavenly armies clothed in fine linen, *white* and clean, Rev. xix. 11, 15. The *white ass* (אתנות צהרות, bright shining she-asses, Jud. v. 10)

was the symbol of the judge so early as the days of the Judges : ch. x. 4, xii. 14. History tells us that the sect of the Essenes wore white robes, and the great King of Israel gave to the sacrificing priests, whose office was to minister before him, *white* garments as symbols of priestly purity (Ex. xxviii. 2, 40 ; Lev. xvi. 4) ; at least the white is supposed to have prevailed among the gorgeous colours which were united in the priestly robes. The toga, the symbol of the Roman people, and the dress which distinguished them from other nations, was *white*, and on festivals and joyous occasions they wore *white* robes (Hor. Sat. ii. 61. Per. Sat. ii. 40). The priests of Ceres sacrificed in *white* garments (Potter, 227) ; those who sacrificed to the infernal gods wore *black* ; those who sacrificed to the celestial, *purple*. The only passage in the Bible which invests God the Father with human form is Dan. vii. 9, 10 ; and " his garment was *white* as snow, and the hair of his head like the pure wool, and his wheels as burning fire." Jesus, in his transfiguration upon Mount Tabor, was invested with raiment of *snowy* brightness, Matt. xvii. 2. The profession of the Christian is represented as a habit of stainless purity, which, in the midst of all defilement, the followers of Christ were to keep clean, and hence the recipients of baptism were clothed in *white*, and called *candidates* or white ones. The Popish church preserves the custom to the present time, as I witnessed at the baptism of some Jews in the cathedral church of Rome. I may add, the women in the East are swathed round in a white robe from head to foot whenever they appear in the streets ; and in the south of Germany, at least in the Rhine provinces, it is the custom for all women (not ladies) to wear a *white* handkerchief on the head. These facts, customs, and allusions, open up to us the meaning of the *white* robes, which the Lord has promised his saints, and which the Redeemer has washed and made white in his own precious blood. The

filthy garments are removed, Zech. iii. 3—5; and a royal wedding robe of stainless purity, the seamless robe of Christ's righteousness, is given to invest the trembling sinner in the presence of the all seeing God.

“Jesus, thy blood and righteousness
My beauty is, and glorious dress.”

2. *Black* is the colour of mourning. Hence the Jews wear black turbans as the symbols of their homeless persecuted condition—“tribes of the wandering foot and weary breast.” The *black* heavens in Scripture (Rev. vi. 12) denote the fearful wrath and indignation of God. *Black sackcloth* garments were worn by mourners among the Jews (Gen. xxxvii. 34; 2 Kings vi. 30; Ps. xxx. 11; Is. xx. 2), as we go into *mourning* when our relations die. Sackcloth was worn by the prophets to distinguish them from the luxurious and profligate against whom their messages were to be directed, and hence the false prophets affected the same earnest modes of living, and wore *rough* garments to deceive, Zech. xiii. 4. This is the basis of all the Scripture allusions to the cloudy skies, and the heavens gathering blackness as indications of the anger of the Lord; compare Is. i. 3; Jude 13. Joel represents the faces of terrified multitudes gathering *blackness*; and the fearful doom and destiny of those who deny the Lord that bought them is “the *blackness* of darkness for ever,” Jude 13. Burns' fearful imprecation against Satan himself, in his celebrated “Address to the De'il,” is “*Black* be your fa'!” And the expression, *Hic niger est*, “This is a *black* fellow,” among the Romans, denoted a dangerous disagreeable person, to be avoided like a furious bull. The prayer of Kumeil for the tyrant Hejaj, was to the following effect—“The Lord *blacken* his face; may his neck be cut off and his blood shed” (Ockley's *Saracens*, 495). Our language, less metaphorical, permits us

only to *blackball* (like the Athenians) our friends, and *blacken* the *character* of our enemies. We learn from Menander, as quoted by Porphyry, that the Phœnicians, in times of calamity, humbled themselves like the Ninevites, putting on sackcloth, and sitting on the dunghill, (De Abstinencia, iv. 15.) Black is, therefore, rarely worn in the East, but a fine large jet *black* beard is highly honoured, and the Arab, like the English poets, admire “the light of a *dark* eye in woman;” and, if we believe the Koran, the large *black eyes* (like the ox-eyes of Juno, which we learned to love from Homer) form one of the special qualifications of the girls of paradise.

3. *Green* is the colour sacred to the prophet of Islam, and is consequently held in the greatest veneration. Only the descendants of Mohammed are allowed to wear the green turban; the standard erected before the imperial armies is green, and in the household and personal decorations of the modern Moslems, it occupies a conspicuous place. The first and last chapters of the Koran are often ornamented with green, blue, and purple; and green silk handkerchiefs and dresses for the ladies are very common in Damascus.

4. *Blue* is very common in Syria, especially among the lower orders of the Arabs. It was highly esteemed in Persia, and formed one of the colours with which the imperial court and palace were decorated, Esth. i. 5, 6. The Assyrians were clothed with *blue*, Ezek. xxiii. 6, and Mordecai went from the presence of the king in royal apparel of *blue* and white, Esth. viii. 15. Among the colours which decorated the priestly garments of the Jews, blue held a conspicuous place; the robe of the ephod was entirely of it, Ex. xxviii. 31, 34; and blue, purple, and scarlet are repeatedly mentioned in connection with the ornaments of the temple and the ministrations of the priests.

5. *Purple* is indeed the Roman imperial colour, and sustains to this hour its place as the noblest and most beautiful of

colours, both in the East and the West. Purpura, the **אֲרֶגְמֹן** of the Hebrews, is a shell-fish, found on the shores of the Mediterranean sea, from which, according to Pliny (Nat. Hist. ix. 36), the Tyrians press out the purple fluid by taking off the shells of the larger ones, and breaking the smaller ones in olive-presses. This exquisite and costly dye could be used only by the rich, and in the Roman empire it became so associated with magistracy and rule, that to *assume the purple* was the common designation for ascending the imperial throne. Hence the incredible degradation and diabolical scorn of the mock coronation of the adorable Redeemer of the world! They put on him *ἱμάτιον πορφύρεον*, a *purple robe*, John xix. 2; or, according to Matt. xxvii. 28, *χλαμύδα κόκκινην*, a *scarlet cloak*. The chlamys was worn by officers, and corresponds probably with the paludamentum of the Romans, and Josephus says (Ant. 5, 1.10) that it was sometimes worn by kings. The Evangelists use *purple* and *scarlet* indiscriminately, as is commonly done by ourselves; and the Romans did the same thing, for Horace (Sat. ii. 6, 102) uses the expression, *Rubro ibi cocco tincta super lectos conderet vestis eburnos*, and yet immediately after interchanges this red scarlet with purple: *Ergo ubi purpurea porrectum in veste locavit*. They are indeed shades of the same colour, and easily blend into one another. Both words are applied to the apostate and imperial harlot, who commits fornication with the kings of the earth, and, drunken with the blood of the saints and martyrs of Jesus, scatters from the throne of her adulterous infallibility rescripts and mandates to the nations of the earth, Rev. xvii. 5. The false prophet assumed the rough garment to deceive. The pope and the cardinals are clothed in scarlet, and all their decorations partake of the gaudiest and most seductive colours. In North Germany, and in Hamburgh especially, the fact is notorious that the houses of public infamy are decorated with

red scarlet hangings, sofas, and window blinds; the high patten and the *red* heel are signs of the prostitute in Hindostan, and thus the observation holds good that literal and spiritual fornication array themselves in the same seductive habiliments, and indeed naturally run into one another.

6. What colour prevails in the dress of the inhabitants of Damascus? It is hard to say. Perhaps blue is the ruling tint; but all bright colours, blue, purple, and scarlet, pink, orange, and yellow, are worn by all classes, and by men and women equally. We appropriate to the ladies all the bright gaudy colours, and are content with the sober tints of blue, grey, black, or brown. In the East this is not so; the gentlemen wear also dresses of purple and scarlet, pink, orange, and blue; they wear, in common with the ladies, silk, satin, and crape, embroidered muslin, and cloth of gold. The ladies are married in rose-coloured habits, and the Jewess, from the marriage day, uses feathers or false hair. All colours, all cloths, all fashions, and in all conceivable varieties, meet and mingle in the streets of the holy city of Damascus. Among the young Christians the *red* fez-cap prevails, and gives the streets of their quarter the appearance of a fair in the south of Ireland, where every woman wears a *red* mantle.

VIII. Where garments are worn at all, it seems necessary there should be an inner and an outer one. This is, in point of fact, the case in most of the Oriental nations, where luxury and art have not altered the simple habits of the natives. This seems alluded to in Is. xlv. 24: "Surely one will say, In the LORD have I righteousness and strength." The word righteousness in the Hebrew is plural—*righteousnesses* צְדָקוֹת and it is not less remarkable that the apostle John, in his fine description of the bride, the Lamb's wife, uses the same form of expression, "The fine linen is (τα δικαιώματα των ἁγίων) the *righteousnesses of the saints*," Rev. xix. 8. Thus there is a

twofold righteousness which belongs to the saints, an inner and an outer robe of righteousness. The bride is adorned with the wedding robe of Christ's glorious righteousness, the merits of his active and passive work—his doing and dying for her sake. This is her beauty and defence, her refuge and fortress in the evil days. But she is also, as the king's daughter (Ps. xlv. 13), all glorious within, adorned with the fruits and gifts of the Holy Spirit of God. She is no whited sepulchre; the inner and the outer garments correspond; and if the work of Christ be her justification before the law of God, the work of the Spirit in her makes her worthy of the royal bridegroom, and qualifies her for the enjoyments of His house.

B.—The various parts of dress described as at present worn in Damascus. We leave now the general differences between the East and the West in respect of clothing, and address ourselves to the particular parts. We begin with

I. THE FEET.

1. The foot dress of a Damascus gentleman consists of three parts—the *stocking* or socks, the *shoe*, and the *slipper*. The socks are of white cotton, English manufacture, and are generally worn in the winter season only. The shoe or the boot (which might be more properly called a foot-glove) is of sheepskin, untanned, soft and flexible, with the sole, heel, and instep all of the same consistence. This is drawn on over the white cotton sock, and then inserted into the *slipper*, which is of two kinds. One kind of slipper you find in bazaars ready made, and is simply a *shoe without a heel*. The other kind you make yourselves, by simply *turning down* the heel. Both kinds are made of Morocco or tanned leather, and have good stout endurable soles, but they do not

keep out the water, nor are they intended to do so. The foot-dress of a lady is exactly the same as that of a gentleman, except that the gentleman's slipper is *red*, and the lady's *yellow*. In both cases the socks are white, and the foot-gloves yellow. It is the slipper which is taken off when you enter a house; and certainly the Damascus mode of entering a room with perfectly clean foot-gloves, which leave no stain on the "Indian mats and Persian carpets, which it makes the heart bleed to tread on," and without the least noise, is much more elegant than our Western custom. This is the full dress, but you are not to suppose that even the wealthy use it at all times. The highest civic magistrate visited me in Damascus in the heat of summer, without either stockings or foot-gloves. He laid off his slippers at the door, and ascended the mat with the bare feet: and this is the habit of the common people of both sexes, throughout the year. If they have to walk only a little distance they use them as slippers, if they make a journey on foot they lift up the heel. In many parts of the East these slippers cover only a little part of the front of the foot, and the stranger is astonished to see them sticking so tenaciously upon the toes. Among the nobles and princely families of the East, these slippers are often highly ornamented with crescents, stars, and flowers done in embroidery of gold or silver. (Song vii. 1, 2.) *Sandals* are not much used at present in Syria, but in India they are still common, and in many parts of that great and diversified country, they are kept attached to the soles of the feet by a large headed peg, inserted between the first and second toe of the foot; in other places, they are strapped on with cords or thongs. It was so among the Jews; their legs were bare, and their feet defended from the inequalities of the road by sandals of wood or bark (the French wear wooden shoes in the 19th century), and the office of the humble menial

servant was to loose the straps that bound them to the feet, which humble office explains the relation in which John the Baptist, the greatest of the prophets (Matt. xi. 2, and Luke vii. 28), conceived himself to stand to the Great Deliverer, for whose coming he was sent to prepare the way, Mark i. 7.

2. The shoes differed from the sandal, in being more delicate and luxurious, and were consequently worn generally by the upper classes of society. *ὑποδημα*, "what is bound under the foot," seems originally to have signified the same as *sandals*, but, in after ages, and in the New Testament it denotes *shoes*. Schleusner argues, that *ὑποδημα* and *σανδαλιον*, *shoe* and *sandal*, are in the New Testament one and the same thing, because in the LXX. the Hebrew נַעֲלֵי is sometimes rendered *shoe*, and at other times *sandal*. This conclusion is incorrect. The Saviour forbids the disciples in their journeys to wear *shoes* *ὑποδηματα* (Matt. x. 10), the symbols of luxury and Sadducean effeminacy; but he allows them the use of the *sandal*, *σανδαλια*, the common and necessary safeguard for the feet (Mark vi. 9). The joyous father gives the restored prodigal *shoes*, *ὑποδηματα*, (Luke xv. 22); but the persecuted and imprisoned apostle wore sandals (Acts xii. 8).

3. The custom of *taking off the shoes* or sandals on entering a house or a church is universal, and has existed from the time of Abraham, and Moses put off his sandals in the presence of the Lord (Ex. iii. 5); that there might be nothing between mortal man and the dust of the earth, when he appears before the Holy One. In the pontifical dress of the Old Testament there was no covering assigned to the hands and the feet, and, consequently, the priests ministered in the temple barefooted, and without gloves; while they deemed it impious, as the Jews still do, to appear before God with the head uncovered (Ex. iii. 61; 1 Kings xix. 13); wishing to imitate the angels in glory, who, in the presence of the lofty One,

cover their faces with their wings (Is. vi. 2, 3). To remain bareheaded is a sign of confidence and familiarity, as with us to keep the hat on in the presence of a superior is a token of abhorrence and contempt. The Romans performed their religious rites with the head covered. (*Æn.* iii. 403, 543, &c.) The only mosque I was ever in, is the old Christian church in Sychar, which in virtue of a Bakshish to the janizars of the governor, I was allowed to enter and examine without taking off my shoes:—*Omnia vincit aurum*; at Rome, at Athens, and at Constantinople, Jupiter (at Rome the Jew-Peter), can make his way into all sanctuaries in a shower of gold. I saw Dr. Abbaken, of Berlin, walk through the great and holy mosque of Damascus, and waited every moment to see him massacred; he was, however, in the Oriental costume, and no man recognised the presence of a Christian in the holy place. The customs connected with the shoe and the foot in the East are very various. 1st. To unbind the sandal, denotes slavery, or an humble condition (Mark i. 7). 2nd. To unbind the shoe, was in some cases among the Jews the token of contempt and abandonment (Deut. xxv. 10). 3rd. The handing a shoe to another was the ancient method of ratifying the covenants between merchants and exchangers (Ruth iv. 7). 4th. To go barefooted was a sign of deep mourning (2 Sam. xv. 30. Is. xx. 2. Ezek. xxiv. 17). 5th. The speaking with the feet (Prov. vi. 13), refers to the base practices, gestures, and movements of the debauchees, in the time of Solomon, and is practised abundantly by the dancing girls and others in the East still, and was freely known and described by the ancient Romans (Ovid, *Amor.* lib. i. El. iv. 15). 6th. To throw the shoe over a country denotes *subjection* and conquest (Ps. lx. 8). The foot, indeed, among the ancients, seems to be the symbol of *shame*, *inferiority*, or *slavery*, as the origin of the word and the family circle to which it belongs clearly indi-

cate. פֹּת (poth) signifies shame, and פִּישׁ (push) to multiply, from which the Greek πῆος, and hence παος a relative, παῖς a boy, and πους a foot, and hence the pes, fuss, foot, &c., of modern languages. The Greeks call a slave, ἀνδροπεδον, a foot-man. This, as compared with the head, the noblest part of man, throws some light on Gen. iii. 15. 7th. Providing water for the feet, and even *washing* them, is still a part of Oriental kindness and hospitality. This is necessary in the East, whether you wear shoes or sandals, or go like the Fakirs, barefooted, and nothing is more grateful, after the dust of the desert, and the scorching heat of the Syrian sun. The custom existed from the days of Abraham (Gen. xviii. 4), was practised by our blessed Lord, as a token of profoundest love and humility (John xiii. 4—16), and among the early Christians, who were often subject to the most fearful persecutions, was the symbol of that Christian love, which ornaments all, but which crowns most becomingly, the character of woman (1 Tim. v. 10. Compare Gen. xviii. 4; xix. 2. Luke vii. 38, 44. John xiii. 5—14). 8th. It is customary among the Jews everywhere, and among the Orientals in general, to *beat* each other with the shoes. A friend of mine saw an old Jew in Rome, take off his shoe and fling it violently after his disobedient son. In Damascus it is common among Christians, Jews, and Mohammedans, though I do not recollect an example of it in the Bible. I saw my servant Helena take off her high wooden winter kabab (patten), and break it to shivers on the skull of an Albanian soldier, who seemed certainly to think it a formidable weapon.

II. THE LOINS.

1. The *trousers*, breeches, pantaloons, sherwal or lebas, assume different forms in different nations and ages. The

origin of this decent garment, Jennings thinks, may be fairly traced to the institution of the Jewish priesthood (Ex. xxviii. 42); but this does not prove that the nation in general used it; on the contrary, a multitude of incidents and facts in their history shew clearly they did not. It existed not in the days of Noah (Gen. ix. 21). Even in the time of David it was not worn by his servants and ambassadors, as is evident from the barbarous and insulting conduct of the Ammonites (2 Sam. x. 3, 4). The Romans wore neither stockings nor breeches; they were distinguished, it appears, as the *gens togata*, or gown-wearing, from the Teutonic race, who were the *gens braccata*, or the breeches-wearing nation. Julius Cæsar, in dying, covered the lower parts of the body with his *toga*, that he might fall decently (Suet. Vitæ, lxxxii.); and Martial's description of the sacrificing priests (Lib. iii. 24) takes for granted the absence of everything of the kind. The Divine law against the immodest woman (Deut. xxv. 11), shews clearly that breeches were not in common use. The Greeks, Romans, and the Oriental nations used the shirt and the flowing robes, which seemed to suit their climates; while the Gauls, Scythians, and the northern nations in general, were distinguished by the use of breeches. Our *pantaloons* is from Venice, and means, *plant the lion*, viz., the Lion of St. Mark, the standard of the Venetian commonwealth, which the veteran hero brought from the conquered capital of the Lower Empire. The soldiers wore this long kind of dress, and hence these *planters of the lion* gave the name to the vestments which distinguished them.

2. The Turkish trousers are worn next the skin, and the shirt falls down over them; they are quite loose and wide, allowing the limbs the freest, fullest liberty of action in rising, sitting down, and reclining. They are drawn tightly around the body with a running cord, and descend

to the calf of the leg, or the ankle, according to taste. The prophet forbids long pantaloons; but in this, as in the use of wine and silk, his prescriptions are frequently violated. These drawers are of cotton, or linen, and worn both by men and women. Now comes the shirt (*kamees*, from which our French word *chemise*), which is simply a full, large shirt, with wide sleeves reaching to the wrist. It is of cotton or silk, or silk and cotton mixed, or muslin, or rich fine crape, according to the taste or wealth of the wearer. It is, I believe, always of a white, or whitish colour, though it may be, and very often is, various stripes and various shades. The waistcoat is much like our own, except that for buttons and button-holes, it has buttons and loops; and in the case of children and wealthy persons, it is much more ornamented than with us. The vest, in Damascus, is often glittering with gold and silver, and exhibits in perfection the taste and ingenuity of the tailor and embroiderer. Over this the common people have a jacket, like that of our sailors, which, with the girdle, completes their dress. But the respectable classes universally wear a long flowing robe, or gown, reaching down to the feet, and having loose sleeves, somewhat longer than the tips of the fingers, but divided from below the elbow, so that the arm and hand can be covered or exposed at pleasure. These flowing robes may be of any, or all kinds of stuff—any, or all the colours of the rainbow.

1. The *girdle*; the *zinnar* of the Orientals, the zone of the Greeks and Romans, is a very important part of the dress. It is worn by all classes, rich and poor, young and old, men and women, before marriage and after marriage, though sometimes it is taken off in the house for ease and indulgence. This was more generally the case with the ancient Jews, who seem to have used the girdle mainly when

on journeys, or engaged in labour (1 Kings xviii. 46; 2 Kings iv. 29; John xiii. 4; Psalm xviii. 39). The Greeks and Romans did the same; they used (the Romans) neither toga nor girdle in their houses, but an undress, and hence, *ungirded*, was distinctive of domestic retirement (Hor. Sat. ii. 1, 73; Ovid, Amor. i. 9, 41), in which they neither did business nor received company. The girdle was, and is necessary for full dress. It is worn under the outer cloak, or mantle, and over a long kind of vest, which descends to the feet.

2. The girdles of Syria are *sashes*, wrapped firmly round the body, and consist of webs of cloth, not unlike the Scotch shepherds' plaid. They are of all sizes, all lengths, and all prices, from the simple strip of calico to the magnificent Cashmere, worth a hundred pounds. They are often of leather, especially in India, where the Mahrattas cover the leathern girdles with fine velvet, and divide them into various compartments, for money, papers, and jewels. In Damascus you find leathern girdles; they are, however, never used *instead* of the sash, but worn next the skin, as the safest place to carry their money. The Greek and Roman soldiers wore belts of this kind; and the Baptist, as a man from the wilderness, whose appearance and preaching were to rebuke the luxury and pride of the nation, had a leathern girdle (Matt. iii. 4); indeed, it is probable this sort of girdle was used by the prophets generally (2 Kings i. 8), as in keeping with their coarse garments and their stern, uncompromising office. The priestly girdle, on the contrary, was of the richest texture, of various colours, and embroidered with gold (Ex. xxviii. 4—8); and hence the great Antitype appears to the seer in Patmos girt about with a golden girdle, the emblem of his unchangeable high-priesthood (Rev. i. 13). In times of sorrow the Orientals

put on mourning, as we do; and hence you have an easy explanation of the *girding* with sackcloth, as a token of deepest sorrow, or a threatening of Divine wrath (Is. iii. 24; xxii. 12). The girdle is put on thus: your slave having folded it the right breadth, holds it at one end, while you take the other, and lay it upon your side, and roll yourself round and round, as tight as possible, till you arrive at the slave, who remains immoveable. If you have no slaves, a hook, or the branch of a tree, will answer the same purpose.

3. The *uses* of the girdle are many and various. 1st. It answers the same purpose as suspenders, by uniting together the different parts of the dress, and binding the whole firmly to the body. All above, and all below, is loose and wide, to admit an abundant supply of air. 2nd. The Orientals believe that it *strengthens* the body, and to this idea allusion seems to be made in the expression, "Gird up thy loins, now, like a man." (Job xl. 7.) Here, as in most other things, we reverse their custom. We roll our infants in rollers, they do not; they, however, think it necessary to put on the girdle shortly after we put it off. 3rd. The girdle is used as a *purse*. I have occasionally carried money in this way myself, and the practice seems to have been common in ancient times among most nations. In Matt. x. 9, and Mark vi. 8 (ζώνη) zone, is translated purse, and very properly, for the apostles carried their money in it, as the Orientals do still. The Romans did the same; hence, *perdere zonam* means, to lose your purse—to be plundered (Hor. Epist. ii. 2, 40); and C. Gracchus, in Gellius, speaks of the *zonas argenti plenas*, girdles full of money, which he took with him from Rome (Gell. Lib. xv. 12). 4th. The girdle is used for carrying the *sword*, dagger, pistols, yatagans, knives, and all sorts of weapons; and hence the meaning of

the warlike allusions in the following Scriptures : Jud. iii. 16 ; 1 Sam. xxv. 13 ; Ps. xlv. 3 ; Is. viii. 9 ; Deut. i. 41 ; Jud. xviii. 11 ; 1 Kings xx. 11. To gird for the battle is to arm, and to loose the girdle is to put off the armour. The Greeks, Latins, Persians, and Turks used, and still use, the same form of speech. *Λυειν την ζωνην*, to loose the girdle, when applied to a warrior, means to rest—to disarm ; in another application of the word, it means to devirginate. The Latins used *solvere zonam* in the same sense (Catul. 67. 28 ; Ovid. Ep. ii. 116). 5th. The girdle is used as a gift of friendship. Little girdles for boys and girls, or military girdles, richly ornamented, are highly esteemed as presents in the East. I give an example from Gibbon (iv. 228) :—“ When the eyes of my companions fell upon me,” says Timour, “ they were overwhelmed with joy, and they alighted from their horses, and they came and kneeled and kissed my stirrup. I, also, came down from my horse, and took each of them in my arms ; and I put my turban on the head of the first chief, and my girdle, rich in jewels, and wrought with gold, I bound on the loins of the second, and the third I clothed in my own coat ; and they wept, and I wept also ; and the hour of prayer was arrived, and we prayed ; and we mounted our horses, and came to my dwelling ; and I collected my people and made a feast.” Ajax gave his girdle to Hector (Iliad, vii. 306) ; Jonathan gave his to David, as the pledge of his perpetual friendship (1 Sam. xviii. 4) ; and Joab would willingly have rewarded murder with a girdle (2 Sam. xviii. 11). 6th. In the case of women, the girdle is considered both a modest garment and a defence against the dangers of rape and seduction. The Greeks and Romans were of the same opinion, as is evident from their marriage ceremonies. 7th. The inkhorn is carried in the girdle (Ezek. ix. 2), and consists, in Damascus, at least, of a thin, hollow case of brass,

or copper, or silver, highly polished, and of exquisite workmanship. It is about nine inches long, nearly two inches broad, and about half an inch deep. The hollow shaft contains the pens, viz., reeds, *kalam*, and the penknife, and is supplied with a lid. The ink vessel is soldered to the upper end of the shaft, and is furnished with a lid, which moves on a hinge, and is fastened tightly with a clasp. The shaft is stuck in the girdle, and the head, containing the ink, prevents it from falling through between the folds. These are the principal uses of the girdle. We may observe, in conclusion, that the manufacture of girdles in the East occupies the time and the ingenuity of thousands. The virtuous woman now, as in the days of Solomon, "Maketh fine linen, and selleth it; and delivereth girdles unto the merchant" (Prov. xxxi. 24). No other article of dress is so ornate; the wealth and ingenuity of the Orientals are exhausted in ornamenting it; and the kings of Persia sometimes gave cities and provinces to their wives for the expense of their girdles.

We come now to mention the customs connected with the

III. BREAST, SHOULDER, ARMS, AND NECK.

I. I have mentioned already and described the garments that cover the body—the pantaloons, the shirt, the waistcoat, the long flowing vest with sleeves, the girdle which binds it, and the outer cloak, or over-all. The *Breast* is only the covering of the heart, the seat of the affections, and is, therefore, the symbol of all human tenderness and love. The Arab poets are full of allusions to the breast and the bosom, and the Bible contains many references which deserve our consideration. It seems to denote the *best* part in the offerings. Compare Ex. xxix. 26, 27; Lev. vii. 30; viii. 29;

x. 14. It is the symbol of *fertility* and *abundance* (Job xxiv. 9; Is. lx. 16; it symbolises the Medo-Persian empire (Dan. ii. 32). *Leaning* on the bosom refers to the manner of reclining in the East, especially when at meals. *Smiting the breast* is a natural sign of sorrow and affliction in all lands, and seems to show the desire of punishing, or taking vengeance. To be in *the bosom*, denotes close and intimate fellowship; compare John i. 18. So the Son in the bosom of the Father; so the *bosom* of Abraham means, in communion with him (Luke xvi. 22); to go into Abraham's bosom is to become his intimate friends; so the אִשֶּׁת חֵיקָךְ, ἡ γυνὴ ἐν τῷ κολπῷ σου (Deut. xiii. 6; xxviii. 54, 56; compare 2 Sam. xii. 3, 8; Is. xl. 11). The Latins had the same expression, *in sinu recumbo* (Plin. Ep. iv. 22). The bosom of a *garment* is the large folds, which can very well be used for carrying with, like a bag, or pocket. This explains Luke vi. 38; Ps. lxxix. 12; Is. lxv. 6; Jer. xxxii. 18. Traces of the same custom are found among the Greeks and Romans (Herodot. vi. 125; Hor. Sat. ii. 3, 171; Liv. xxi. 18).

II. *The Shoulder.* It is שֵׁכֶם from its *readiness* to bear burdens, and כִּתְּף from the old verb כָּתַף to *carry* (as ὤμος, humerus, from the antiquated οἶω, to bear), from which comes the Arabic كَتَفَ to strike on the shoulders. This important member of the body is connected with many customs in the East.

1st. The children are, in the East, carried in three ways—in the arms as we do in the West generally—on the side (Is. lx. 4)—and on the *shoulder*. The mother or nurse swings the child astride over the left shoulder generally, and holds its left with her right hand, while the child's right hand is twined round her neck. In this way the child has a very firm seat, a very firm hold, and at the same time the mother

has it by the hand. This explains many Scripture expressions (Is. xi. 14; xlix. 22).

2nd. In a country where *drawing* is unknown and *bearing* the only method of conveyance, the back of the animal and the shoulder of the man must be of more importance than with us. Hence the *key* (the large wooden one already described) is laid upon His shoulder, to indicate that He opens and shuts as He pleases. He does as He pleases in the house of God (Is. xxii. 22); hence the government is upon His *shoulder* (Is. ix. 6), as the Head and King over the dominions of God. He bears the weight of government.

Queen Elizabeth, in one of her speeches to the Commons, concludes with these words—"Princes cannot themselves look narrowly into all things, upon whose *shoulders lieth* continually the heavy weight of the greatest and most important affairs." Jesus is the true *πορφυρογεννητος*, heir of the imperial purple, and upon His shoulders shall the royal burden rest. Pliny used similar language in reference to the Roman empire—"Quam abunde expertus esset quam bene humeris tuis sederet imperium," when he had abundantly experienced how well the *empire would sit on your shoulders* (Paneg. xv.); and Herodotus finds on a statue of Sesostris, the inscription: *Εγω τηνδε χωρην ωμοισι τοισι εμοισι εκτησαμην*, which Beloe translates—"I conquered this country by the force of my arms;" but literally it is, "I obtained this region by my *shoulders*," which shows that the Greeks associated the same symbolical meaning with shoulders which the Hebrews did. The yoke of slavery lay upon the shoulders of His people, and Jesus the conqueror brake their bondage. He is the cross-bearer, and He calls upon us to bear with Him the Gospel yoke (Matt. xi. 29. Compare Deut. xxviii. 48; Lam. iii. 27). The Syrian maidens carry water jars upon the head and upon the *shoulder*, as in the days of Abraham, Isaac, and Jacob

(Gen. xxiv. 15, 45). To be of one mind, to serve the Lord unanimously, is to serve Him with *one* shoulder, שכם אחד (Zeph. iii. 9). And the good shepherd seeks the lost sheep, and carries it to the fold upon his *shoulder* (Luke xv. 5). The *shoulder* of a lamb is the favourite joint among the Arabs, as it was among the Hebrews (1 Sam. ix. 24). Mr. Ockely states (Saracens, 470), that Abdalmelik, the caliph of Damascus, after having conquered Cufah, made a great feast to which all comers were welcome. When they sat down to supper, Amrou, the son of Hareth, an ancient Mechzumian, came in. Abdalmelik called to him, and placing him by his side upon the sofa, asked him what meat he liked best of all that ever he had eaten. The old Mechzumian answered, "An ass's neck well seasoned and roasted." "You don't know what's good," says Abdalmelik. "What say you to a leg or a *shoulder* of a sucking lamb well roasted, and with a sauce of butter and milk?" This passage teaches that the inhabitants of Cufah supped on donkeys, nor can we blame them—the Romans liked puppies, and the French eat frogs—that a roast lamb was a great luxury, and that it was dressed with butter and milk, as the calf was in the days of Abraham, Gen. xviii. 8. I have seen thick sour milk called *leban* poured over roast mutton, and I can testify that it makes a very delicious sauce.

III. *Arm.* זרע (Zeroa) in Arabic ذراع from a root which signifies, in the Shemitish languages, to attack, to scatter, and which may be traced in the στροω, strao (sterno) strow, strew, &c., of more modern languages. 1st. The arm in the East is often bare, the loose sleeve leaving it free and unencumbered, and this gives force and emphasis to the following Scriptures, Is. lii. 10; liii. 1, 2. To *reveal* the arm in stretching it towards a person is acceptance, kindness, and

love ; to make *bare the arm* is the token of vengeance, and symbolised the power of Jehovah, the Lord of Hosts, in the overthrow and destruction of the enemies of His Son. His arm is bare ! a fearful terrible thought ! and may well lead us to the ark of our hiding-place. The German students in the University of Bonn, when they go out to fight with the sabre, which they often do, have the arms bare, that the flexors and extensors may be unimpeded in their movements. And the poet, describing the siege of Corinth, distinguishes the leader of the storming multitude by the *bare arm*—

“ Their leader’s nervous *arm is bare*,
Speedy to smite and never to spare,
Where’er that nervous arm is seen,
The bravest be or late have been !”

2nd. But see, here is Abu Mausur, our Christian servant ; he has the *tatooings* on his *arms* and his breast, which he received from the monks of Jerusalem. This practice is nearly universal. Some name, some monkish device, some flower as an emblem of spiritual things, or the cross, or the figure of the Virgin Mary, is wrought indelibly into the skin, by puncturing it and then rubbing it with a blue coloured dye. These marks remain as long as life, and are highly esteemed by those who have them, and envied by those who have not. There is no land of heathenism, where historic records exist, in which we cannot find traces of the same superstitions. The various castes of the Hindoos have their sectarian marks tatooed into the skin to distinguish them from their neighbours. The priests of Baal, upon Mount Carmel, shouted vehemently and *cut themselves* with stones, 1 Kings xviii. 28 (see Grotius), till the blood gushed out. In India the scenes of Carmel are transacted daily before the eyes of our missionaries. In the “ Missionary Herald,” page

1005, there is a communication from the Rev. James Wallace, to the Rev. Dr. Morgan, Belfast, to the following effect: "As the day advanced, immense crowds came flocking to the place; in the evening there were not less, I think, than ten or twelve thousand people assembled. No one thought of going to sleep. As soon as it was dark they formed themselves into groups, some holding a flambeau, while some beat a drum, in the expectation that the goddess Matha would enter some of the party. In a short time a man advanced into the centre of the group, pretending that the goddess had entered him; and pulling off his turban, and tossing his long hair over his face, began to leap and shake, uttering a noise occasionally something like the bark of a dog. As his excitement increased he beat himself with a chain (*like the Papists*), and made *incisions* in his tongue with a sword. Having then taken the blood which he had drawn, he rubbed it upon the foreheads of the spectators. By-and-bye the infection appeared to spread, and others pretended to be in like manner possessed by Matha, so that in a short time every party had three or four of the possessed. These poor infatuated men continued to leap and shake the whole night." Elissa, the sister of the love-sick queen Dido, is represented by Virgil (*Æn.* iv. 672) as "tearing her face with her nails, and beating her breasts with her fists."

"Unguibus ora soror foedans et pectora pugnis."

This heathenish sectarian practice was adopted on a large scale, and with little variation, by the scandalous harlot, who sells her favours to the kings of the earth, and pretends all the while that she is the chaste bride of Christ (*Rev.* xiii. 16, 17; xv. 2; xvi. 2; xix. 20; xx. 4.) The Greeks marked their slaves with brands, *στιγματα*, in order to secure their property; and in the Birman empire the servants have often

their distinguishing *stigma*. The devotees who visit the holy city and the sepulchre of Christ, get themselves tatooed in the arms and the breast; and the great mother and mistress of all abominations has her name written on her forehead (Rev. xvii. 5). These practices explain to us the *στιγματα κυρίου Ιησού* (Gal. vi. 17), in which the apostle gloried. They were no self-imposed flagellations, like those of the heathens and monks of Rome—no cuttings and brandings of the body, like those of the priests of Baal and the devotees of Hindostan; but the *scars* which he received in the ministry of the Lord Jesus, for whom he suffered the loss of all things, and in whose service life itself was not deemed too great a sacrifice (2 Cor. xi. 26). The heathenish practice of cutting the flesh was repeatedly forbidden in the Old Testament (Lev. xix. 28; xxi. 5; Deut. xiv. 1, 2; Jer. xvi. 6; xlviii. 37); and the beautiful principle of the law is given (1 Thes. iv. 13). Everything is included in that assurance: "Thy brother shall rise again."

3rd. The Orientals use ornaments for the arms; the ladies especially are fond of bracelets, or armlets, which encircle the wrist and set off to great advantage the small delicate hand. They are of gold and silver, and mother-of-pearl, among the rich; among the poor they are of less valuable materials; but few maidens in Syria are to be found without bracelets of some kind. This custom also brings you at once to Bible scenes and Bible manners (Gen. xxiv. 30; xxxviii. 18; 2 Sam. i. 10; Is. iii. 9; Ezek. xvi. 11; Cant. vi. 8). We may learn from Gen. xxiv. 32, that Isaac was possessed of great wealth, and that Rebecca was treated with princely munificence; and this very probably had some influence in determining her choice (Gen. xxiv. 58).

IV. THE HAND.

1st. The hand being the instrument of action, is used by the Orientals in a wide sense, as implying *agency, power, and instrumentality* of every kind, exactly as we find it used in the Scriptures (Ex. iv. 21; Lev. v. 7; 1 Sam. ix. 8; 2 Sam. xiv. 19; Esth. ii. 3). It is applied universally to the *fore-legs* of all quadrupeds, so that in Damascus we speak of the hands of the dog, the horse, and the lion (Ps. xlix. 15; Dan. vi. 27; 1 Sam. xvii. 37). I never heard another term applied to the fore-feet of quadrupeds all the time I was in the East.

2nd. *Kissing the hand* is common. My teacher kissed my hand, the young men and young women kiss the hands of the priests when they meet them in company, and when the object of their respect is not approachable or removes his hand, they kiss their own instead of it. In like manner the ancient worshippers of Baal and Astarte kissed the hand in token of adoration (*ad-ora-tion*). (Job xxx. 26, 27.) So the Greeks kissed the image of Bacchus till his brazen chin was worn entirely away. The Russians in many places kiss the pictures of their favourite saints, and I can testify to the fact that the toe of St. Peter's image in Rome is rubbed off by Papistical osculation. The Moslems use their hands in their most solemn acts of worship much in the way the Papists do, though not in making the sign of the cross. Being washed according to the ritual, which prescribes a form of words for each part of the body, to be repeated during the washing, the worshipper commences his ejaculations and prayers by raising his *hands* to the sides of his head and touching the lobes of his ears with the ends of his thumbs. The Oriental kiss of salutation is not given upon the lips, but upon the cheeks and the forehead. They kiss, indeed, the dress and all parts of

the body on some occasions. A Jewish Rabbi on one occasion kissed my boot.

3rd. The Arabs lay the *hand* on what they swear by. An old sheikh said to me one day, "Can you, sir, repeat the Mohammedan creed?" I immediately repeated in Arabic, "There is no God but God, and Mohammed is the apostle of God." He instantly rose to take his leave, laying his hand on his beard, and swearing, "By the life of my beard, you are a true believer, I am going to the pasha to get you enrolled." He was a humorous old man, and wished to frighten me. He then laid his hand on the Koran, and swore by it to the same effect. This is the way the Moslems administer oaths generally in their disputes and lawsuits. The right hand is laid upon the Koran, and he swears by the great God, and by the contents of this book, which he repeats three times. This is as rational as our *kissing* the book. The early Jews put the hand under the *thigh*, in taking an oath (Gen. xxiv. 2; xlvii. 29). This practice referred to the solemn covenant of circumcision, by which the nation was separated from all others, unto the service and fellowship of the one living and true God; it recognised the national hope of abundant fruitfulness, and that, through Abraham's seed, all kindreds of the earth should be blessed. There were, however, other modes of taking an oath among the Jews, equally solemn and binding (Lev. xxiv. 14). This laying the *hands* on the head of the blasphemer, must have been very solemn and impressive. Lifting up the *hand* to heaven, seems to have been the common custom among the Jews, as it seems to be a very natural mode of appealing to the Deity (Gen. xiv. 22), and it is confirmed by God himself in the Old Testament (Deut. xxxiii. 40), and by the angel of the covenant, the Lord Jesus Christ, in the New (Rev. x. 5). Joining *hand in hand* is a kind of oath, or, at least, of federation and agreement still common in the East,

as it was in the days of Job (Prov. xi. 21). Thus, in all cases, the substance of the oath is an appeal to the all-seeing and heart-searching judge and rewarder; and the symbolical, flexible part, is the action of the *hand* in some form or other. It is nothing but a very solemn act of religious worship, and the lifting up the *hands* in prayer was and is common among all nations. The Jews did so (Job xi. 13; Ps. lxxxviii. 9; cxliii. 6; 1 Kings viii. 22; 2 Chron. vi. 12, 13; Ps. lxiii. 4; Is. i. 15). The Greeks did so (Iliad, i. 450; iii. 318; vi. 257). The Romans did so (Æn. i. 95; iv. 205; ix. 16; x. 667.) *Manus ad sidera tendere*, denotes adoration among the Latins, as it did among the Jews (Gen. xiv. 22). Latinus (Æn. xii. 196), swears, looking up to heaven, and stretching his right hand towards the stars, *Suscipiens cœlum, tenditque ad sidera dextram*. It was the custom among the heathen, that those who swore, or supplicated, or offered up sacrifice, should lay their hands on the altars or images of the gods (Æn. xii. 201; iv. 219); from which we have received the practice of *kissing*, and the Moslems, that of laying the *hand* on the sacred books. The king of men, in swearing, lifted up his sceptre to all the gods, *το σκηπτρον ανεσχεθε πασι Θεοισιν* (Il. vii. 412). The gods of the heathen are represented as swearing in the same manner (Park. Heb. Lex. Article 7').

The Indians, in solemn oaths, point to the *clouds*, to the earth, to the grass, to the herbs, to the trees, as witnesses to the truth of what they have said; "O, ye clouds above; have I not said the truth? Ah! well ye know it; speak to this unbeliever. Ah! these trees can bear testimony to my veracity." Comp. Deut. xxx. 19; and Gen. xxxi. 48; Jos. xxii. 27.

4th. *Striking with the Hand*. In the East this is rare; boxing is utterly unknown; the Arabs have no word for fist; they

do not, like the Irish, carry shillelahs, and swords, daggers, and pistols are too dangerous weapons to be often used. I once saw a little specimen of a row in Damascus, and to me, who had seen them often in Ireland, in all their fervour and magnitude, it seemed very ridiculous. They smote each other with the *palms of the hand*; and this reminded me of the cruelties and indignities endured by the Lord Jesus Christ (Matt. xxvi. 67). This custom would seem to favour the translation of *ραπιζω* given in the text—when striking with a reed is mentioned, *τυπτω* is used (Matt. xxvi. 30). Striking hands is often mentioned in Scripture, but this means to confederate (Prov. vi. 1; 2 Kings x. 15; Prov. xi. 15; תוקעים, hand-strikers). The Arabs, in all regions and of all tribes, use the same form of confirming friendship; and I may add, all nations have struck upon the same natural action for shewing “due respect to Sir or Madam, in every age since father Adam” (Il. ii. 340; Æn. iv. 597). The custom is universal.

5th. The Orientals use no *gloves*. In many parts both the hands and feet, or at least the hands and the legs, are quite bare, and this habit contributes exceedingly to the comfort and health of the body in hot climates. They eat with their fingers everything save fluids, which require spoons, and thus dispense with the modern luxury of knives and forks. They eat at the present hour, as Abraham, Isaac, and Jacob, and all the old fathers, apostles, and prophets did eat. Here, you feel yourself in the olden time, and primitive nature resumes her ancient sceptre. Behold these shepherds, the *staff* and the *rod*, the sheep following them, the shepherds calling the sheep by name (John x. 3—5); the sheep distinguishing their own shepherd's voice, and refusing to follow a stranger; the maiden at the well (Gen. xxix. 9), as in the ancient time, and confess that you are in the midst of Bible

scenes. Or, if it please thee more to see the ancient *goad*, which proved such a formidable weapon in the hands of Shamgar (Jud. iii. 31), you have only to go into one of these Damascus gardens, where the ploughman with his oxen, or cows, or donkeys (never horses), presents you with another equally interesting Bible picture. The goad is a heavy substantial sharp-pointed stick, with which, now and again, the lagging ox or donkey gets a *prod* in the hip, accompanied with a very coarse hissing sound, which lets the unfortunate animals know what is coming, and the ordinary imprecation, "May your father be accursed, get on!" *Clapping* the hands is very common in Damascus. The nurse claps her hands to amuse the child; the master claps his hands, and the slave makes his appearance to put the question, What does your excellency want? *Clapping* the hands is also used on occasions of mirth and public festivity, and forms the basis of many beautiful scriptural allusions (Ps. xlvii. 1; xcvi. 8; Is. lv. 12). They use *rings* on their fingers in the East, and among the Moslems a seal is necessary for the legality of written documents, and thus the law of religion, and the custom of the nation, unite in favour of *rings*. You see rings in the ears, rings in the nose, rings on the wrists, and rings on the ankles. The Jews in Damascus use a ring in the ceremony of marriage, as the English and Germans do; and the *ring* and the *mantle* from the sovereign, denote elevation to the high offices of state (Gen. xli. 42, 43), as it was under the Pharaohs of Egypt.

6th. The *hand* is used in the ordinary mode of *salutation* among the Arabs, Turks, and Orientals, in the following manner. Stand perfectly still and composed, lay your right hand slowly and deliberately upon the heart, and incline the head a little at the same time towards the person you wish to salute. But, understand, that this bow is not a *nod*; which,

as far as I can judge, is unknown in the East, but a slow, solemn, stately inclination of the whole upper part of the body, and varies in length and deepness, according to your feelings of respect and veneration. If you wish to be very respectful to a superior, you must fall down at his feet, or kiss his hand, or the hem of his garment, as in the days of old, see Matt. xiii. 26, 29; Luke viii. 41; v. 8; Mark vii. 25, 26; and if you are passing through a country, and meet strangers, the only salutation necessary is, "Peace be upon you," to which they respond, "Upon you be peace."

7th. *Washing* the hands is more common in the East than with us. The Moslems must wash the hands and other parts of the body in order to be ceremoniously prepared for prayer, and in many places the Koran has the glittering inscription in letters of gold لا يمسها الا مطهر, "LET NONE BUT THE PURIFIED TOUCH IT." The heat of the climate renders frequent ablutions both healthful and agreeable, and where eating without knives and forks is fashionable, cleanliness requires the washing of the hands. The Orientals, however, do not wash by rubbing the hands so much as by dipping them in water, or by getting water poured upon them. In respectable houses the slaves bring a silver ewer full of water, a vessel surmounted by a cullender to receive it, and a plentiful supply of towels; the guests, sitting on the divan like tailors, stretch forth their hands over the receiver, which is placed or held before them by a slave, while another pours the water gently upon them, and a third slave dries them with the towels, not by rubbing, which is never resorted to either in families or in the public baths, but by simply *laying* the dry towels upon the hands or upon the body. This custom of washing the hands either was universal or should have been so, for that the old Romans did eat with their fingers instead of knives and forks, may be proved from the "greasy

hands," mentioned by Horace (Epist. i. 16, 23), as well as many other documents of antiquity. The Greeks, indeed, though dirty enough in their present weakness and wretchedness, after many centuries of political degradation, were formerly as cleanly in their habits regarding food as the most fastidious Pharisee could wish, for they washed and anointed themselves before they went to the entertainment, washed the hands before they sat down to meat, repeated the same operation between the various courses, and finally completed their ablutions when all was over. The old Greeks, it appears, had no towels, or, at least, used none (Potter, 683), for they dried their hands by wiping them with the soft parts of the bread, *απομαγδαλαιαι*, which were afterwards thrown to the dogs, and to this, or some such custom, it is not improbable *ψυχιον* of the New Testament (Matt. xv. 27; Mark vii. 28; Luke xvi. 21,) refers. There is not a passage in all that remains of the Greek and Roman classics, nor anything that has been discovered among their ruins and monuments, which countenances the idea that knives and forks, in our sense of the term, were known to them. In fact, these celebrated nations, the one the embodiment of philosophical idealism, and the other of physical force, were, when compared with the refinements of modern Europe as to houses, habits, and above all moral sentiments, little more than barbarians. As to table furniture, however, we may assert, without fear of contradiction, that three hundred years ago there was no nation or tribe on the earth which used knives and forks at meals. They originated probably in the free, prosperous, and luxurious republics of Italy. At the end of the sixteenth century forks were beginning to make their appearance at some of the more refined courts of Europe. Our countryman, Thomas Coryate (Beckman, ii. 412), travelled through France, Italy, and Switzerland in 1608, and in his work of travels,

called "Crudities," he describes the Italian cities and towns as the only places in Christendom where knives and forks were used. When first introduced into England they were treated with contempt, as intolerably effeminate. In one of Beaumont and Fletcher's plays, "your fork-carving traveller" is unsparingly ridiculed; and Ben Jonson joined heartily in the English laugh against the luxurious novelties, "brought into custom here, as they are in Italy, to the sparing of napkins." I suppose, therefore, that the *washing* of hands before and after meals was common with our ancestors, as it is at present universal in the East; and our blessed Saviour does not condemn the custom, though he rebukes the Pharisees for abusing it (Matt. xv. 20; Mark vii. 2, 5).

8th. The Moslems esteem the *right* hand more honourable than the left, and as the left is used for all the actions of daily life, which, though unclean, are yet proper and necessary, so the right hand is used in the performance of all great, noble, and generous offices, as well as in the acts of eating and drinking. To eat with the left hand is, therefore, disgusting, and even to use it in assisting the right to disjoint and lacerate boiled fowls is considered bad manners. This preference of the right hand is a scriptural idea and full of meaning, though the Moslems apply it to ignoble and ludicrous objects. The right hand is the *place of honour*: 1 Kings ii. 19; Ps. xiv. 9; cx. 1—3, 5; Mark xiv. 62; xvi. 19; Heb. i. 3; viii. 1; x. 12; xii. 2; 1 Pet. iii. 22; Acts vii. 55; Rom. viii. 34. The right hand is the hand of *acceptance*, hence Jesus sits at the right hand of God to receive the supplications and prayers of his church. The right hand is the hand of *distribution*, and hence the ascended Mediator sheds down from the right hand of the majesty on high the inestimable gifts of the Holy Ghost. Acts ii. 35; Ps. lxviii. 18; Acts ii. 4, 33.

9th. *Dyeing or Staining the Hands.* This practice is mostly

confined to the ladies of the upper and middle ranks of society, who very often stain the nails of their hands or the whole fingers as far as the second joint, with a yellowish red dye, obtained from the pulverised leaves of the henna tree (*Lawsonia inermis*), which grows abundantly on the banks of the Nile. The toes and the soles of the feet are often dyed in the same way, as well as other parts of the body, especially on the night before the marriage, which is therefore called the night of the henna. This practice does not seem to be alluded to in the Sacred Scripture.

V. THE HEAD.

1st. *The Head-dress.* Everybody in Syria wears a head-dress of some kind or other, with the exception of some orders of the fanatical Dervishes or Fakirs, who occasionally go without any clothing at all. The Greeks and Romans went bare-headed, except in their sacred festivals and when they went to war, and it is probable the ancient Jews did the same. The origin of the turban seems to have been Babylon, and the captive Jews may have been led to adopt the custom of their conquerors (Dan. iii. 21). The turban is a long web of cloth, elegantly folded round the head over a tightly fitting white cap, of which half an inch is revealed like a white border round the temples, and adds not a little to the beauty and gracefulness of the head-dress. Among the higher classes these turbans are very costly, and folded, as they always are, with the greatest care, they form one of the noblest and most becoming head-dresses in the world. Neither heat nor cold can penetrate them, and in the day of battle they present a formidable obstacle, even to the Damascus blade. The *green* turbans are worn by the descendants of the prophet, the *yellowish white* denote the true believer, the Moslems in general, the *grey* are appropriated to the Christians, and the *black*

turban distinguishes the poor persecuted Jews. Thus, amid the motley appearances which meet the eye in the streets of Damascus, you recognise immediately the various classes of the inhabitants. In some such way, no doubt, the woman of Samaria knew the Saviour to be a Jew (John iv. 9). The military dress, since the destruction of the Janizaries, is different from the ancient and truly national costume. Wide trousers, a coat, and the red fez-cap, with a large green silk tassel, distinguish all the soldiers of the Sultan which I have seen, with the exception of the Albanians, whose costume, approaching the Scottish kilts, but much more becoming, seems to unite in a surprising degree utility, gracefulness, and facility of motion.

2nd. The *Hair*. 1. In Damascus all classes shave off the hair, about as regularly as we cut it. This seems the result of wearing the turban, which, without the assistance of hair, keeps the head sufficiently warm. The Moslems leave a little tuft on the crown of the head, to afford facilities for carrying the head if it should be cut off in battle, or, as others think, to afford the prophet the means of drawing them up into paradise. Be the origin of the custom what it may, the fact is certain, as I have seen the tuft often in the baths, and elsewhere, when the Moslems uncovered the head. The ladies, on the contrary, take the greatest care of the hair, dividing into braids, and folding it with the most tasteful elegance; in many cases, and on state occasions, the folds of the hair are glittering with diamonds and precious pearls, like a reticulated crown, as I have seen among wealthy Jewesses in Damascus. After marriage, the Jewess wears false hair. In Egypt the Moslem ladies allow side locks, like ringlets, to fall down the cheeks; and as the men swear by the beard, and by the life of the beard, so the ladies swear by the life of their ornamental locks (Lane's Egypt, i. 50). In Constantinople Lady Montague counted 110 tresses on

the head of one lady (Paxton, i. 311); and throughout the entire East, and we may add everywhere, the ladies are fully conscious that God has given them long hair for an ornament, and seem inclined to make the most of the gift, and even turn it into an instrument of their pride. This folly and extravagance are severely rebuked by the apostle, who teaches us to look from the outward form and appearance, however ornamented with gold and plaited hair, and beautiful apparel, to the hidden man of the heart, where the true ornament of a meek and quiet spirit is to be found (1 Pet. iii. 3. Compare 1 Tim. ii. 9). The apostle's argument is not so much against the use of gold, and decent ornaments of any kind, as against the abuse of them—the excessive love of finery which distinguished the Jewesses, and was so fearfully condemned by the God of Israel (Is. iii.), and which, if serving no better end, may silence the cavils of infidels against the Jewish people, as an ignorant, uncivilised, and semi-barbarous race. Paris itself might be challenged to surpass in luxury, vanity, and ornamental splendour, the toilet and wardrobe of the proud daughters of Israel (Is. iii. 16—26). I believe it is a general principle among most of the nations of the earth, ancient and modern, that the *men* cut the hair short, and the *women* allow it to grow long; and in this, as in everything else, we see the truth and beauty of the divine word (1 Cor. xi. 14). The exceptions, like Absalom (2 Sam. xiv. 26), and other vain and effeminate persons, are not more than sufficient to establish the generality of the rule.

2. We may trace in the word *hair*, as used in the Eastern world, the manifestation of the strong and fierce passions which have influenced all their modes of life and forms of expression. The original idea of שֶׁחַר (sa-har, Ger. haar, our hair), as well as the cognate סָעַר, to rage, to

storm, seems to have been that of *erection*, or *standing up*; and hence the Orientals designated *hair* from the effects which strong passion produces upon it. Ezekiel mentions this fact in natural history, שַׁעֲרָיו שָׁעָרָה (xxvii. 35, comp. xxxii. 10; Job iv. 15), horripilaverunt crines—their hair stood on end from terror. The pious Æneas was struck with horror, and, *steterunt comæ*, his hair stood on end, and his voice stuck in his throat, when the beloved phantom appeared to him (*Æn.* ii. 774. Comp. iii. 48; iv. 280; xii. 868; Ovid *Met.* iii. 100; *Fast.* i. 97). So the spirit that passed before the face of Eliphaz, made the *hair* of his flesh stand up (Job iv. 15); and the tale of the royal ghost in Hamlet—

“ Would harrow up thy soul, freeze thy young blood,
 Make thy two eyes, like stars, start from their spheres,
 Thy knotty and combined locks to part,
 And each particular hair to *stand on end*,
 Like quills upon the fretful porcupine.”

The Arabs use the same word for hair شعر; but with them the idea is varied a little, and the root signifies to *know*, because the trembling limb, the pallid face, and the *bristling hair*, reveal what is passing in the mind (the Latins have *crinis* from *κρίνω*, to judge, to discern); and hence, with a slight variation in the vowelling, it means poetry, to be a poet, &c.; because the poet should be acquainted with all the departments of nature and of history (*Rasselas*, x.), and like the prophet (*Vates*, *Fatuus*, hence *fatuor*, to be a fool, and to be inspired—madness and divine agency being joined together in the superstitions of all nations) be able to anticipate the events of futurity. The Greeks, on the contrary, looked on the *hair* as a defence against the cold, and hence they called it θριξ, from θερω, to warm; and from this *thrix* of the Greeks comes, probably, the *treccia*, *tresse*, and *tresses*,

of our modern languages (Doddridge on Luke vii. 28). All these are but the developments of the original idea in various nations and languages, and in the tracing of roots and radical ideas through all lingual ramifications, we see the bents and tendencies of national character and taste.

3. *Anointing the Hair.* In Syria and Palestine the use of oil is as prevalent as in the days of old. Olive oil, almond oil, essences, perfumes, and cosmetics of all descriptions, are there in abundance. Oil is, indeed, a most important article in the East, and is used (1.) as a part of human *food* (1 Kings xvii. 12; 2 Kings iv. 2—7; 1 Chron. xxvii. 28; Ezek. xvi. 3; (2.) it is used *medicinally*, as in the time of the good Samaritan (Luke x. 34); indeed, among the mass of the people, there is hardly any other medicine known; (3.) to brighten the skin, and open the pores of the body (compare Esth. ii. 12; Ps. civ. 15); (4.) in many countries it is used by the half-naked inhabitants as a defence against the heat of the sun, which otherwise would harden and wither up the skin; (5.) it is the chief source of light in our houses; and (6.) it is used to anoint the *head and hair*, as in the time of the Psalmist (Ps. xxiii. 5). As a symbol oil denotes the gifts and graces of the Holy Spirit (Acts x. 38), and is applied to our Lord Jesus Christ (1.) in the miraculous conception, whereby he was born holy; (2.) in the baptism, whereby he became the public man and prophet of the Lord; (3.) in his ascension, whereby he received the mighty fulness of the Holy Spirit, to distribute to his church, in the different ages, according to his good pleasure. The Greeks used oil in the same way since the most ancient times. Juno anoints herself with fat, *ελαιω αμβροσιω* (Il. xiv. 171, 172), ambrosial oil, that she might be the more pleasing to her husband (see Esth. ii. 12). At the command of Achilles, the body of his friend Patroclus

is washed, and anointed with rich oil (Il. xviii. 350), as the Orientals do at present, and as the Jews did of old (Acts ix. 37, and Matt. xxvi. 12; Luke xxiii. 56). The young men and maidens meet in the fields and groves, clothed in garments shining with oil, *στυλβοντας ελαιω* (Il. xviii. 596), like those of Aaron, the Jewish high-priest (Ps. cxxxiii. 2; Ex. xxx. 25—30). Achilles threatens to give the lacerated body of Hector to the dogs (see 1 Kings xxi. 19, &c.; Rev. xxii. 15); but Venus protects the warlike Trojan, and anoints his wounds with ambrosial oil of roses, *ροδοεντι ελαιω* (Il. xxiii. 186); which custom, with the addition of wine, was practised near Jericho by the good Samaritan (Luke x. 34). Telemachus, and the wandering Ulysses, required and used “the odoriferous oil,” *ευωδες ελαιον* (Odys. ii. 339) and the sweet wine, as well as the modern Arabs and the ancient Jews (2 Chron. xi. 11); and the bath which the fair Polycasta prepared for the garrulous old Nestor, with the rich oil which he used after it (Odys. iii. 467) must have had a powerful effect, for they made him *αθανatoiσιν ὅμοιος*, like the immortal gods. The same thing is stated, simply and truly, in the Scripture (Ps. civ. 15). To which we may add the example of the old Romans. Virgil describes hair dropping with myrrh—myrrha madentes—(*Æn.* xii. 100; compare Plin. i. 12, 15). And Horace prepares for his patron, Mæcenas, old wine, rose-flowers, and essences for the hair—*pressa tuis balanus capillis* (Odes, iii. 29, 4). The wife of Nero, Poppæa, invented a pomatum to preserve her beauty made of asses’ milk, in which she was in the habit of bathing. Some used pumice stones to smooth the skin; others used plasters to remove the small hair from the cheek, or pulled it out by the roots, as the Orientals continue to do; and as to the hair, they frizzled it with hot irons, piled it up in stories, as we did formerly in England, tinged it, painted it,

anointed it with the richest perfumes, kept female hair-dressers to take care of it, and flung the steel or silver-mirror at their heads if they arrayed it negligently (Adams' *Antiq.* 360).

3rd. *The Beard.* 1. In most nations the beard is retained and venerated as the symbol of manly vigour in the days of our strength, and of deferential respect and authority in our old age. Among the Romans the goddess of fortune, or fashion, sometimes protected the beard, and at others cut it off with unsparing hand. The ancient church fathers wore beards, and condemned the contrary habit as a profane attempt to improve the workmanship of God. Many, if not most of our reformers and martyrs, retained the venerable symbol; and to France it is, under Louis XIII. and XIV., the first of its shaven sovereigns, that we owe the practice of shaving in Europe. As to the question—*to shave, or not to shave?*—I prefer the latter, if habit did not intervene with her imperial fiat. *Quem penes arbitrium est, et jus, et norma tondendi* (Hor. de Arte Poetica, 72; compare Quint. i. 6). The advantages of a beard are, first, that it is *natural*, and serves to distinguish the sexes without the fictitious distinctions of dress. Secondly, it is highly ornamental, and adds, consequently, to the appearance and dignity of man. Thirdly, as the eyelashes are useful, and the hair upon the eyebrows also; as the bee, and other insect tribes, cannot dispense with their feelers, or mouth defenders; nor the cat and the lion with their whiskers, which for wise purposes the Creator has given them, so do I believe that the *human* beard is useful in defending the mouth against dust, noxious vapours, and miasmata of all kinds; and physicians are beginning to see the truth of this principle, especially in some trades, that of stone-cutters, for example, of whom it is asserted that the *shaven*, as a class, do not live, by years, so long as their un-

shaven fellow-labourers. I may add, lastly, the *pain and trouble* of shaving, as well as the expense and loss of time. As to the Oriental nations, we may observe,

I see no positive command of the Lord that the Jews should not shave the beard. Many of the laws and customs of the nation, however, take for granted that the beard is preserved, and the whole nation, through all its checkered history, retained this venerable appendage with great and religious care. Their example in this, as in many things else, has led the custom in the Eastern world, and, except among a few young fops in the rising generation, in great capitals and commercial cities, where Europeanism has some influence, all classes, Moslems, Christians, and Jews, vie with each other in ornamenting and venerating the beard. It is combed, trimmed, and anointed with the greatest care, and looked upon as a visible testimonial to the dignity and respectability of the wearer.

2. *Swearing* by the beard is quite common in the East. An old scheikh, selling me a Koran, laid his hand on his long flowing beard and swore by his *beard* and by the *life of his beard* that the price was so much and not more. The Orientals, and I believe, all the heathen nations, are addicted to the fearful habit of profane swearing, and taking God's name in vain. The Jews had the same habit, and the Redeemer rebuked them sharply for it (Matt. v. 34—36). The Jews swore by the *head*, and the Moslems swear by the *beard*. The Romans and Greeks were also addicted to these degrading habits of superstition and profanity in their conversation, and even in their public discourses. The Greeks, indeed, like the Irish peasantry, have the habit of making almost every conceivable object the instrument of adjuration (see Potter, *oaths*), and lest anything should be omitted which might add to the solemnity of the oath, they often swore

indefinitely by *any* of the gods, and by all of them together, as the Papists do, by certain distinguished saints, or by all of them together. "Why do you repeat the holy name of God so often?" said I to a Moslem woman in the gardens of Damascus. She replied, "*A thousand times and a thousand ways*, Mohammed has led the way in this profanation by practising it in the Koran." In every conversation among the Arabs, the sound that most frequently pollutes the ear is the name of God. Your servant arouses you from your tent in the morning by invoking his *name*, and the muleteer urges on the train by the same impious and desecrating shout. As to the Arab fashion of swearing by the *beard*, I find no trace of it among the Old Testament Jews. They cut off the hair and the beard in grief (Is. iii. 24; xv. 2; Jer. xli. 5), as Achilles and his companions did around the bier of Patroclus (Iliad. xxiii. 135). The Greeks, indeed, made the cutting of the hair, *θριξ* (bristles), a most solemn part of their prayers, vows, and imprecations (Iliad. xix. 254), and the Oriental idea has been humourously Anglicized in the "Rape of the Lock," by Mr. Pope.

"But by this lock, this sacred lock, I swear,
Which never more shall join its parted hair,
That while my nostrils draw the vital air,
The hand which won it shall for ever wear."

3. The Easterns are in the habit, in many parts, of *dyeing* the beard, in order to give it a more beautiful and majestic appearance. The colours most in vogue are black and red, but in some places the blueish hue is considered the most venerable. Dyeing the beard is, however, the exception and not the rule in any part of the East that I have visited, and with regard to the dressing and trimming it (2 Sam. xix. 24), the customs are as various as possible. They allow it to grow long, and they cut it short; they train it into a massy

bushy form, swelling and globular; and they terminate it like a pyramid in a sharp point. They allow it to grow wild, viz., without cutting or clipping at all, and they form it into beautiful wreaths or braids, which are gently folded into one another with the greatest care; but, whatever be the *mode*, there is never any want of care and respect. The Moslems of Damascus carry with them a *small* comb called *musht*, which they use in combing their beards to while away the tedious hour. The shaving of David's ambassadors (2 Sam. x. 4) was a mortal offence, an insult never to be forgiven, and would be esteemed so at the present day. They consider it always as the symbol of the *man*, and in many countries of the *free man*, the slaves being compelled to shave; hence cutting it is degradation, and plucking it out a symbol of deep grief (Jer. xli. 5), or fearful punishment (Ezra ix. 3; Is. i. 6). The neglecting it is a sign of mourning, as it was among the Jews (2 Sam. xix. 24; 1 Sam. xxi. 3); the want of a fine beard, and *baldness* in general, is considered a great misfortune, as it was among the Romans and the Jews (Is. xv. 2; Jer. xlvi. 37). And I may add, in conclusion, that in this, as in everything else that pertains to the Orient, the Bible customs are those that prevail with few exceptions in the whole Eastern world at the present time.

4th. *The Eyes* most admired among the Arabs must be large and black, full of a pleasing softness of expression, which on occasions may be kindled into fiery ardour, like those which the ancient Greeks admired so much in Juno (*βωωπις ποτνια Ἥρη*, the venerable oxeyed), and which have been celebrated from Homer to Byron, "As the light of a dark eye in woman." Notwithstanding the natural beauty of the eye, and the exquisite workmanship by which the Creator has adorned it, the practice of painting it is nearly as old as the eye itself. It is probable it prevailed in the

days of Job, for he called his three daughters (xlii. 14), Jemima, Kezia, and Keren-Happuch, which being interpreted means, in our language and manner of speaking, Miss Day, Miss Cassia, and Miss Paint-box. This shows us, at the same time, the custom which prevails in the East universally, of naming female children after the sun or the stars, the diamonds of the mine, or the pearls of the deep, the beautiful flowers of the garden, or the choicest attributes of the mind. Shems, Nejme, and Werde are among the commonest names in Damascus. Jezebel painted her *eyes* with the object of captivating the conqueror (2 Kings ix. 30), and the majority of the upper classes of females in the East continue the practice at the present time. It is probable that stibium or antimony was formerly used for this purpose, and in some places it may be so used still, especially for painting the edges of the eyelids. Kohl, the substance now in general use for blackening the eyes and the eyebrows, is produced by burning *liban*, a kind of frankincense, and by burning the shells of almonds. This kind is merely ornamental, but the kohl, formed from the powder of the ore of lead, is used as much for its supposed medicinal as its beautifying properties. The arch of the eyebrow is much darkened and elongated, and the edges of the eyelids, both above and below, tinged with the dark hues of the kohl, which is supposed to add to the natural beauty of the countenance by the effects of contrast. This is a great mistake. It diminishes the attractions of the beautiful, and turns plainness into absolute deformity; and yet this painting of the eyes and the face seems to have existed from the earliest ages and to be co-extensive with the human race. The Egyptians had this practice, as is proved abundantly from the ancient sculptures and paintings of the nation, as well as the kohl-vessels and probes which were found in the tombs.

(Lane's Egyptians, i. 42). Job's daughters and Ahab's queen, show us the custom of the times in which they lived (Job xlii. 14—in Heb. text—2 Kings ix. 30; Ezek. xxiii. 40; Jer. iv. 30). The Greeks used the *οφθαλμων υπογραφη*, the painting of the eyes, as is evident from Clemens Alex., *Pæd.* iii. 2. Compare Xenophon, *Cyrop.* i. 15. The old Romans painted their eyes, for Pliny says, "*Tanta est decoris affectatio, ut tingantur oculi quoque.*"—Such is their affectation of ornament, that they paint even their eyes (*Hist. Nat.* xi. 37). Cyprian denounces this painting of the eyes with fiery vehemence, "Anoint your eyes not with the devil's antimony, but with the eyesalve of Christ" (Dr. A. Clarke on 2 Kings ix. 30). And Juvenal (*Sat.* ii. 93) lashes the licentious wretches, who in their revelry imitate the practices of the women.

" Ille supercilium madida fuligine tactum
Obliqua producit acu, pingitque trementes
Attollens oculos."

" With sooty moisture one his eyebrows dyes,
And with a bodkin paints his trembling eyes."

Regulus, a famous lawyer under Domitian, used to anoint his right or left eye, and wear a white patch over the right side or the left of his forehead, as he was to plead, either for the plaintiff or defendant (*Adams' Antiq.* 363); and it is well enough known to the readers of the "*Spectator*," that the English ladies used formerly both paint and patches; nor would it be impossible to find traces of similar customs among the French ladies of the present time. The *evil eye* is dreaded very much in Damascus, and charms of various kinds are used to nullify its effects. They wear charms, amulets, and passages of the Koran, as the Jews also do (with the exception only that *their* quotations are from the Scriptures), to preserve them against this fearful enemy. Children are in

the greatest danger, and if especially good and beautiful, their parents are kept in constant alarm lest some envious eye should blast their brightest hopes. I saw written on a door in Damascus, the words, "I put my trust in God, and defy the abominable devil." The charms and receipts against the evil eye are nearly innumerable, and Solomon the great king of the genii, figures in not a few of their incantations. On the whole subject see Lane's Egypt. ii. 11. The *evil eye* in the Scripture has no reference to this degrading superstition, but denotes the envying or grieving at the good of another, which is, indeed, a great sin and most unlike the character of the gracious and beneficent God (Prov. xxiii. 6; xxviii. 22; Matt. vi. 23; xx. 15; Mark vii. 22).

5th. *The Face. Ear-rings and nose jewels.* But here comes a company of Jewish and Christian ladies; they are invited to spend the evening at the house of the British consul of Damascus, Mr. Wood, and we shall have an opportunity of seeing their faces, ornaments, and head-gear, which in the case of Moslem ladies were an utter impossibility. They are the captives of the harem, and, except to the nearest relatives, may not appear unveiled. You may observe then, 1., that the daughters of Abraham preserve the distinctive characteristics of the Jewish nation—the dark hair, the black eyes, the long nose, the strange, wild, beautiful, sorrowful appearance, recognised in a moment, but not easily described. Observe, 2., that Jews and Christians are as white in the colour of the skin as the ladies of England or France. Remember that the Syrian sun never shines upon them, and if their faces are at present unveiled it is because they are in the house of a friend. How the hair glitters with gold, and the braids interwoven with jewels rise tier above tier in glossy, sparkling luxuriance! The ears are not empty; rings, jewels, pendants of all forms, and in all varieties, adorn the

sides of the head ; they are round, they are oval ; they are large, they are small ; they are long, they are short ; they are light, they are heavy ; and if you take in the whole population, they are of all substances, gold, silver, brass, ivory, and wood. Compare Gen. xxxv. 4. This text, compared with Hosea ii. 13, demonstrates the universal custom in the East of wearing ear-rings, the licentious nature of the worship of Baal, and lastly, that the ear-rings were sometimes, then as now, connected with incantation and idolatry (Gen. xxxv. 4). You observe, how the eyebrows are elongated and darkened ; the eyelids also tinged with the favourite kohl ; strings of pearls descend down the cheeks ; the delicate hands have no gloves, but the nails are stained with the henna : and the whole carriage and bearing of these Oriental ladies, is that of pride, ignorance, and self-possession. They are not squeezed into the shape of a sand-glass, as in Europe ; the neck and bosom are thoroughly covered, and if they have not the brilliant thoughts and sparkling wit of the English ladies, it is because fashion has taken a different direction, and society is otherwise constructed. Nose jewels they have none. The Jewesses of Damascus and the East have given up the ornaments of Rebekah, for Eliezer having met her at the well, and being kindly received by the damsel, proceeded to put the ring על-אפה upon her nose, and the bracelets upon her hands (Gen. xxiv. 22, 47 ; Is. iii. 21 ; Prov. xi. 22). But are nose-jewels not worn in the East ? They are in thousands, but in Syria and Egypt I have never seen them among the respectable classes of society. They are found among the Africans and slaves, and may possibly be a token of servitude. In Hindostan, however, the custom is different, and in some districts every married Hindoo woman wears a large ring in the central division of the nose, which falls down quite over the mouth and chin. The same custom

prevails in Europe among the married women, but they wear the ring on the hand. The Jews in Damascus marry with a ring, as is done in England. You are not to suppose that a uniform custom in regard to ear-rings, nose-jewels, or almost any other kind of ornament, prevails over the boundless regions of the East. Sometimes, as in Damascus, the female garniture is decent and becoming, nor has nature been overlaid with the complications of art and fashion. In other regions, the lips and the teeth, the eyelids and the eyebrows, are as black as ink; and the face, the forehead, the breast and the arms tattooed with fantastic forms of various kinds, so that nearly all the traces of the human visage are submerged in the multitude of tawdry decorations.

6th. *The Veil.* The veil is very ancient, as we learn from Gen. xxiv. 65; where Rebekah covered herself with הצעיף (hazzaif,) *the veil*, the known proper bridal attire which she had brought with her for the purpose, and in which the custom of the country required her to be arrayed on the occasion. I have seen the bridal veil in Damascus, where it is *white*; at Aleppo, it is *red* (Russell's Aleppo); and in other lands it may be of different colours still, but in the East the veil for the bride is indispensable. The same word is used (Gen. xxxviii. 14), where Tamar wrapped herself up in the veil, and covered her face after the manner of harlots, and thereby deceived Judah. This does not, however, necessarily prove that women in general did not cover their faces with veils, but only that there was a special usage, which was appropriate to prostitutes, as there was among the Greeks and Romans a special dress which they were compelled to wear, and as among all nations there are special habits, manners, and ornaments, which they *assume*. The *zaif* is the only word used for this article of dress in the Pentateuch; (the veil of Moses, Ex. xxxiv. 33, is a different word;) and was

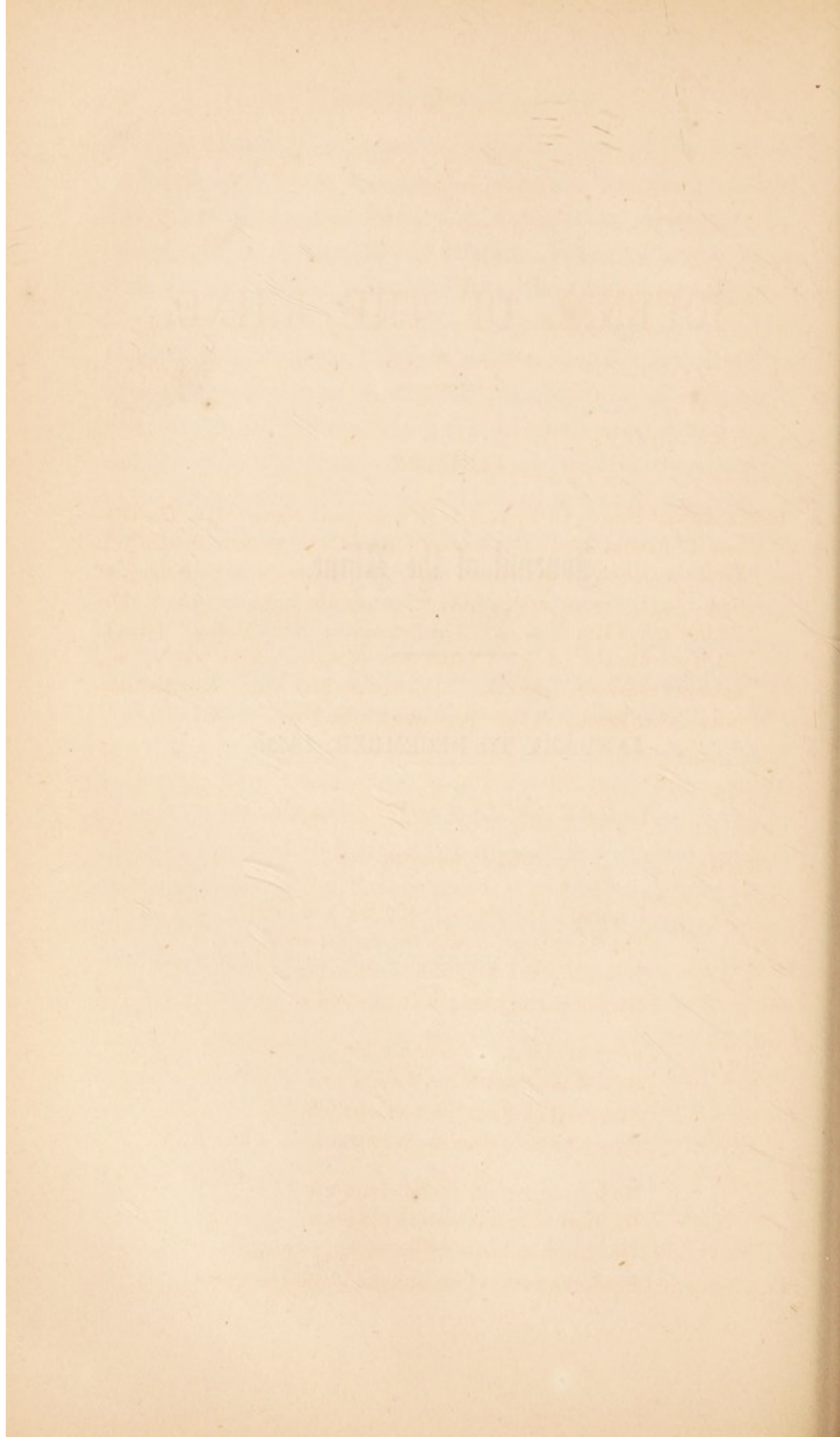
perhaps the only word used in that early age, but afterwards the veils became more varied, and perhaps much longer, and were called *מִטְפַּחַת* mitpachath (Ruth iii. 15; Is. iii. 22), or, *רָדִיד* radid (Song v. 7), from roots which signify to *spread out*, because the garment enveloped the whole person like a wrapper. If the word *zaif* was retained in the latter ages of the nation, which is probable enough, it must have been appropriated to the face-veil or mandeel, as there is little doubt that the mitpachath and the radid denoted the loose wrapper which the women put on when they went into the open air. The present mode of veiling in Damascus is this; a good large handkerchief, generally of silk and cotton, and of a darkish colour, is laid over the head, so as to hang down over the face and breast; then the white wrapper or sheet is laid upon the head above the eyes, and so folded around the body that the face-veil is kept firm upon the head and face, and the whole person invested with a snowy mantle, except the front face, which, having only the dark coloured veil over it, appears somewhat sombre and melancholy. Three colours meet your eye as you survey the ladies in the streets of Damascus—*yellow* slippers, *dark* veils, and *white* wrappers; the last is, however, so predominant, as to make you forget everything else in the female costume. In Egypt, this all-equalising and all-concealing wrapper is black or checkered black and white, and adds to the forbidding appearance of the people. In the use of these veils and wrappers, however, the customs vary considerably in different places; sometimes the veil is omitted, and sometimes the wrapper; some places the whole face is covered, as in Damascus; in others it is all covered but one eye (Song iv. 9). Among the Turks the face-veil is often of black crape (Russell's Aleppo, i. 113); among the Egyptians it is often white; among the Syrians it is neither black nor white, but of a dark

greyish colour. You observe here, the law of the fashion, which is that, when the veil is white the wrapper is black, and when the veil is black the wrapper is white, for the ladies delight in varieties of colour. These veils are worn from the age of four years, and form the most necessary part of a woman's attire. They never go out without them. The Moslem religion requires that women should conceal everything attractive in or about their persons, from all men save their husbands, fathers, and a few of their nearest relatives ; and hence the Mohammedan ladies are particularly attentive to the adjustment of the veil. They wear no veil at home. I went ignorantly once into a Moslem house in Damascus, without knocking or shouting to give intimation of my presence. The result was, a wild scream and cry of terror, as if honour, virtue, and all that is noblest in the feminine character had been at stake. I retired instantly, and was glad to find that my ignorance was accepted as a sufficient apology. The veil was not used by the ancient Egyptians, and the wrapper I cannot help considering as an absurd and unbecoming affectation of modesty. It reduces the whole female sex to an equality, and if it seems to dignify and elevate what is below mediocrity by concealment, it at the same time annihilates all the pleasing varieties of forms and features by an uninteresting and ghost-like uniformity.

Journal of the Rhine.



JANUARY TO DECEMBER, 1853.



JOURNAL OF THE RHINE.

JANUARY.

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I.—THE ANGELS' SONG. LUKE ii. 14.

Δόξα ἐν ὑψίστοις Θεῷ.

I BRING you a message of grace and love,
The King is come from the realms above;
Humble and lowly, from Juda's stem,
He lies in the stable of Bethlehem.

Seers of old, in the distance far,
Beheld the light of the rising star,
And sang of Him, the wonder-child,
By whom the fallen are reconciled.

No heavenly state attends Him now;
No glory-radiance around his brow;
He stoops so low—but he stoops to save
From the curse of sin and the loathsome grave.

Δόξα τῷ Θεῷ, in angel strains,
 Δόξα τῷ Θεῷ, Messiah reigns,
 Δόξα τῷ Θεῷ, in Heaven above,
 Δόξα τῷ Θεῷ, for God is Love !

January 1st, 1853.

II.—ברוך שם כבודו

“ Blessed be his glorious name ! ” (Ps. lxxii. 19.) “ His name is as ointment poured forth ; ” His glorious name is the defence of his people Israel. May his love, which is better than wine, fill our hearts with all the fulness of his joy, and so we will follow the leadings of the heavenly bridegroom, (Cant. i. 4) ; “ His name shall endure for ever ; ” ages and generations, and worlds, and starry systems, may pass away, but thou, O Son of God, remainest the same, and thy years shall not fail (Heb. i. 12) ; thy glorious person, the God-Man, remains still the rock, the refuge, the key and corner-stone of all human hopes ; thy love remains the same, thy power to save the lost, thy tender compassion, which no tongue of man or angel can tell, thy ineffable dying love, remains as deep and compassionating as ever. Hast thou no more tears, O Jesus, to shed over the lost ? Do the eternal compassions of God fail ? O, my God, thou art the same as in the days of old. Thy word is still “ come,” and the arms of eternal mercy are stretched out still. May this year be a happy one ! May thousands and tens of thousands hear the joyful message of salvation through the cross ! May the veil be taken from the heart of Israel ! And may our life—mine and thine, brother !—be a life of purer love and deeper holiness than before ! May we live with Him, in Him, to Him, and for Him—Him alone, Him everywhere, and Him for evermore !—

In dir O Jesus, ist mein Himmel
Dein Nam' ist meine Seligkeit!
Im Sorgendrang, im Weltgetümmel
Geibt er mir Halt und Festigkeit.
Ist Jesus immer meine Frende,
Bleibt jeder böse Geist beiseite.

I. From this day I devote myself, Lord Jesus, to thy service once more, and hope through grace to serve, follow, and love thee more and better than last year.

II. I desire fellowship with thee, O God of my salvation, and I resolve by thy grace to cultivate a more meek and quiet spirit than formerly, that my communion with the Lord may be as little interrupted as possible.

III. I resolve henceforth to grieve the Holy Spirit, to resist and quench his heavenward motions, as little as possible, and especially to lay aside all bitterness, wrath, temper, evil-speaking, uncharitable thoughts, that as a child I may walk with God in the simplicity of the gospel.

Sunday, January 2nd, 1853.

III.—THE GERMAN CHRISTMAS TREE.

The origin of this singular custom is not easily traced, and we shall content ourselves by stating the practice and its associations. The week before the festival, go out into the market of any German town, and you will see hundreds, yes, thousands, of fir trees of various sizes, from two to two-and-twenty feet high, arrayed in rows for sale. Let us follow that goodly dame who has purchased her tree, and see what she does with it. She takes it home, and conveys it secretly to a room set apart for the purpose. This room is the sanctum of the house; the family are shut out, the servants are not

admitted, and everything in it and about it is surrounded with mystery. How the heart of the child aches to enter! but it shall *not* enter. Gifts of all kinds are gathered into this room for the children, the grandchildren, and all the friends of the family, as well as the domestics. These are all elegantly arranged, and labelled with the names of those that are to receive them. Hence the joy, the wonder, the anxiety connected with the mysterious room. The tree stands in the centre, its branches from the top to the bottom are laden with varieties of *gifts*; men and animals of all kinds; household furniture and warlike instruments; angels, cupids, fiddles, tobacco pipes, caps, bonnets, shoes, elephants, donkeys, ducks, and indeed all conceivable figures—the rarer and more valuable the better—done in stone, iron, gold, silver, tin, copper, wax, or if you prefer less expense, in *wood, sugar, and gingerbread*; golden and silver apples (gold-leaf) form dazzling pendants, among elegant draperies of beautifully cut ornamental paper of many colours; the entire tree is filled from root to branch, from top to bottom, with all kinds of gifts, devices, and wonderful figures which German ingenuity can imagine! Now make ready, for the hour is come, and about 100 small wax candles are fixed firmly to the branches in tin sockets. It is the evening of Christmas, the family and relatives have assembled, the friends and neighbours are coming fast, the little ones are leaping with joy, the grandsires are more than usually benignant; but the whole glory of the room, and the tree, and the gifts, encircles the good woman of the house—"the Hausfrau,"—and see, she enters the sacred shrine! Open "Sesame," and the doors are thrown open! What a scene! A galaxy of light! And from the centre, and through the crevices of the bright circumference, a thousand elegant forms make their appearance, to the great delight of young and old. All is wondered, all is praised; the children dance and sing

round the wonder-tree; the family cares and feuds are forgotten and forgiven in the universal out-burst of happiness and joy. The custom is beautiful, and its moral good. It connects Christ's birth, as a season of joy to men and angels, with the finest sentiments of family life, and thus incorporates in the habits of nature the memorials of the God of grace. The tree is a Protestant custom, and suits admirably the free joyous spirit which Luther impressed upon the great Reformation. This day we gave the children of the Sunday-school their tree; about 150 children assembled in my rooms around three trees. We sang hymns, distributed cakes, apples, and tracts to them all, and the Rev. Mr. Wichelhaus concluded with an address and prayer. We were all joyous together, and many Germans and English came to see the school and the trees.

January 4th, 1853.

IV.—BERNARD'S HYMN.

Come let us with the morning sun glorify our Lord and Redeemer, Jesus Christ, in the sweet words of the good Saint Bernard.

O Jesu, mi dulcissime,	Holy Jesus, Saviour blest,
Spes spirantis animæ,	Joy of every beating breast,
Te quærunť piæ lacrymæ	All my hopes are found in Thee,
Te clamor mentis intimæ.	Now and through eternity.

Jesu, dulcedo cordium,	Jesus, balm of all our woes,
Fons vivus, lumen mentium,	Victor over all our foes;
Excedens omne gaudium,	Jesus, fount of love divine;
Et omne desiderium.	Holy Jesus, Thou art mine.

Quando cor nostrum visitas,	Thou dost take my guilt away;
Tunc lucet ei veritas,	Thou dost make my darkness day;
Mundi vilescit vanitas,	Worldly joys attract no more,
Et intus fervet charitas.	Jesus' love is all my store.

Jesu, mi bone, sentiam
 Amoris tui copiam,
 Da mihi per præsentiā
 Tuam videre gloriam.

Jesus, fill me with thy grace,
 Make my soul thy dwelling-place;
 Give me in thy present love
 Foretastes of the bliss above.

Quem tuus amor ebriat,
 Novit quid Jesus sapiat.
 Quam felix est quem satiat!
 Non est ultra quod cupiat.

The soul which love eternal warms
 Sinks to rest in Jesus' arms;
 Happy soul! thy toils are o'er,
 Thou canst wish and want no more.

Jesu decus Angelicum,
 In aure dulce canticum,
 In ore mel mirificum,
 In corde nectar cœlicum.

Joy of angels! Lord of might;
 Star of Bethlehem, fount of light;
 The eye, the ear, the heart, and soul,
 Find in Thee their common goal.

Desidero te millies
 Mi Jesu, quando venies?
 Me lætum quando facies?
 Me de te quando saties?

Jesus, Saviour, sinners' friend!
 All my sighs to Thee ascend;
 Perfect joys I find in Thee,
 Streams that flow eternally.

Jam quod quæsi vi video,
 Quod concupivi teneo
 Amore Jesu langueo
 Et corde totus ardeo.

Now my wants are well supplied,
 All my longings satisfied,
 Now I burn with love divine;
 Now I call my Jesus mine.

O beatum incendium,
 Et ardens desiderium!
 O dulce refrigerium,
 Amare Deum Filium!

Blessed flame that burns my dross,
 Blessed gain for every loss;
 Sighing, loving, weeping, blest,
 Pillowed on the Saviour's breast.

Tu mentis delectatio
 Amoris consummatio,
 Tu mea gloriatio
 Jesu mundi salvatio.

Ocean depths of endless love,
 Tasted here, enjoyed above;
 Future glory—present grace,
 In Thee, redeemer of our race.

Tu verum cœli gaudium
 Jesu cordis tripudium,
 Tollent omne fastidium,
 Mel, nectar, melos suavium.

Angel-hosts the anthems raise,
 Thousand voices sound thy praise;
 No more sorrow—no more night
 Thou their everlasting light.

Jesu corona Martyrum,	Crown of martyrs, great "I am,"
Et flos perennis virginum ;	Flower of virgins, dying Lamb ;
Tu casti cordis lilium,	Thou the lily—Thou our rock—
Tu decertantis præmium.	In Thee we meet the battle's shock.
Exaudi preces supplicum	Hear us, Lord, and set us free,
Nil extra te quærentium.	All our joys are placed in Thee.

Bonn, January 5th, 1853.

V.—MODERN DEISTS.

It is really melancholy to contemplate some of the sayings, doings, and writings of public men in England. The religious principle seems to be getting fresh developments every day and hour in that land of liberty and free thought. England was the first of the European nations to produce a race of Deists, and Englishmen met the enemy on the arena of a most noble literature and beat them out of the field. The Tindals, Tolands, Chubbs, Shaftesburys, Humes, &c., were resolute and formidable antagonists, yet never were any literary champions since controversy began, more fairly and fully overthrown. The English Deists were beaten. Now, then, after these infidels are beaten, Germany is just beginning to know and read their works. And, lo! the old overthrown Deism of England becomes transferred into the German mind. The soil is rich and fertile, and thousands of that plodding patient race, dig about and dung it. Critics, philosophers, and novelists—kings, princes, and merchants—divines, physicians, and philologists,—all hands are at work in schools, colleges, universities, by the pulpit, the press, and every other conceivable way, to sow far and wide the poisonous seeds which England had weeded from her soil. What is the result? New and strange forms rise up everywhere, and sport like ephemera in the sun for a day and then

die. The Pietists, the Rationalists, the Naturalists, the followers of Fichte, Kant, and Hegel, the Mythologists or Heathens, like Strauss and Baur, and all the contending schools of infidelity, are the manifold illegitimate spawn of our old English Deism. Strauss is nothing but the English deistical argument done into German by a keen and masterly unbeliever. One peculiarity of these German productions was their *hypocrisy*. All pretend to honour the Scripture; all seek only for the right *mode* of interpretation. Kant pretends to hold the doctrines of the German national church, and Strauss writes a deistical work and calls it "*The Life of Christ*." But the Germans are not Deists, and the national church of Germany is not apostate. These hypocritical, deistical writers are now beaten and fully overthrown; the reaction is immense in Germany. I called at three booksellers in Hamburg before I could get a copy of Strauss; and I may say I think that the defences of Christianity, and apologies for the Bible, which the "*Leben Jesus*" has called forth, have never been excelled in depth of research and masterly argument. Now, however, that the Germans have done with these men, some in England seem willing to take them up. Such writers as Carlyle and Newman, and Parker and Greg and Martineau, are rising to the surface of the dark and troubled sea, and rejecting a personal God, or disbelieving in a future state, or pleading for a sufficient light within. They seem to glory in everything that can assimilate the nature of man to that of the brutes. Yet their cant is more intolerable than their infidelity. They quote Scripture, speak of conscience, spiritualism, and sighs and sorrows of the soul, reminding you of a methodist class-meeting. Miserable men! Ye will not degrade conscience to the standard of the Scripture! If the blind lead the blind, both

will fall into the ditch. Let them alone. Contempt is the best reply to such presumption.

Bonn, January 6th, 1853.

VI.—JESUS THE HOME OF THE HEART.

Mary, my child, there is one above,
One whom the saints and angels love;
Heavenly harps the anthem raise,
And little children lisp his praise.

Who is He? O tell me His name,
Was He not born in Bethlehem?
O tell me what and where is He,
And has He a place in his heart for me?

He is the truth, the life, and the way,
The star by night, and the sun by day,
The light without, and the light within,
To guide thy feet from the way of sin.

The lion is He, and the gentle lamb,
The virgin's son, and the great "I am;"
He is the home of the weary breast;
The sinner's friend and the pilgrim's rest.

He is all that is lovely, and good, and true,
He is life and salvation to me and you;
And we, my child, to share his *grace*,
Must humbly wait in Mary's place.

O Lord, send forth Thy light and Thy truth, and let them be our guides. Arm Thy faithful ministers and missionaries with strength, and gird them for the battle of truth and holiness. Open the hearts of many Jews and Gentiles to receive

the truth of Thy holy Gospel, and let the time soon come when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. Amen.

VII.—THE MAJESTY AND PERFECTIONS OF GOD.

(From Augustine's Confessions.)

O, my God, what art Thou? and what do I desire besides Thee? Or who is God except our God? Highest, best, most powerful, most omnipotent, most merciful, most just, most inscrutable and most intimately present, most beautiful, most firm; stable and incomprehensible; unchangeable, changing all things; never young and never old; renewing all things, yet bringing the proud to destruction, and they know it not; ever acting, yet never moving; collecting, yet needing nothing; bearing, filling, and protecting all; creating, nourishing, and perfecting all; seeking much when there is nothing wanting to Thee.

Thou art full of love, yet without passion; most zealous, yet without care; Thou repentest, yet hast no grief; Thou art angry, yet unmoved; Thou changest Thy works but not Thy council; Thou receivest what Thou findest and lovest nothing; Thou hast all, and yet rejoicest in gain; never avaricious, yet Thou exactest usury; Thou spendest beyond measure that Thou shouldst be in debt, and yet who has anything that is not Thine? Thou payest Thy debts, and yet owest nothing; Thou givest what is due, and becomest nothing the poorer; and what shall we say, O my God! my life, my holy joy? or what can any one say when he speaks of Thee? Yet woe to them that are silent concerning Thee; herefore the eloquent are mute when they think of Thee.

January 7th, 1853.

VIII.—TRANSFIGURATIO.

MATT. XVII. 1—8.

Remotus Salvatorem mons
 Accepit cum discipulis,
 Aperta erat lucis fons
 Sanctisque et cœlicolis.

Fulgente amictus nube
 Cœlo terraque amatus
 Stetit ut in hora tubæ
 Stabit judex expectatus

Vox omnipotensis Dei,
 Suum Filium confirmavit
 Hic est fons humanæ spei
 Hic amorem nuntiabit.

Gloria in excelsis Deo,
 Reconciliatus homo;
 Nobiscum Deus! nos cum Deo,
 Semper in cœlesti domo!

Jesus hominum salvator,
 Gloria Dei circumdatus,
 Jesus hominum amator,
 Nunc et semper sit amatus!

THE TRANSFIGURATION. MATT. XVII. 1—8.

Into a mountain far apart
 The Saviour led his chosen three;
 With trembling hopes and beating heart,
 They go his royal state to see.

In glory sphered, his radiant face
 Emits the beams of heavenly light,
 Begirt with majesty and grace,
 Nor sun nor star hath form so bright!

Is this the weak, the weary man,
Whose voice was tenderness and love;
Or is it not the great "I am,"
Enrobed in glory from above?

O love, how sweet! O love, how strong,
Here with our king still let us stay!
The night of weeping, dark and long,
Breaks into everlasting day.

The Father gives approval sweet;
The Son in radiant glory stands;
Men and immortals at his feet
Attendant wait their king's commands.

Hail, Prince of life! in glory now,
The king whom earth and heaven adore;
Our joy, our hope, our shepherd thou,
And we thy flock for evermore!

Bonn, January 8th, 1853.

IX.—WHERE IS HE TO BE FOUND?

Where art Thou, O my God, that I may speak with Thee?
My soul longs after thy presence, and cannot find Thee.
Thou art shut from my heart by the thick veil of flesh, and
I feel after Thee in vain. I follow after Thee, O Lord, and
Thou retirest before me, so that I can never reach Thee! I
ask my heart, "Where art Thou?" I look to the sun, moon,
and stars, but they are silent! There is no voice from Thee.
O my God, I would enter the curtain and converse with
Thee! I would know, hear, and be with Thee, the source of
knowledge and power. Who shall purify and enlarge the
house of my heart, that Thou shouldst come in and dwell

there? To Thee I cry, O my God, my holy joy, my strength, and my Redeemer. I know Thee not, I feel Thee not, I comprehend Thee not, but my fond heart would fain feel *after* Thee, and darkly, blindly, adore and praise Thee. O my God, knowledge cannot reach Thee.

Bonn, January 8th, 1853.

X.—THE PROTESTANTS OF HUNGARY.

The Austrian government seems bent on oppressing the Hungarian Church to the uttermost; formerly the most of the high nobility were Protestants, but many, if not most of these, have returned to the Papacy. The Protestants are three millions in number, and even in the darkest, cruellest periods of Austrian tyranny, were respected in their ancient rights and liberties. They had fifty high schools or gymnasias, where the youth were educated for the universities, and in all the *German* universities there were and are *stipendia* for the *free* education of a large number of Hungarians. The Austrian government will no longer allow a *foreign education*, and to prevent it has erected a *theological faculty* in Vienna. This faculty is declared to be less than worthless. So says Professor Dorner of this place. All these fifty schools must now come under the regulations of government, and the high schools, which cannot guarantee twelve masters, and the lower schools, which cannot guarantee six, must fall to the ground, while the Jesuits are ready to occupy immediately the abandoned place. These Hungarians are a noble race, and deserve the sympathy of the whole Protestant world. The Protestants were less implicated than the Catholics in the late Hungarian rebellion, and now all their former privileges (few in number, indeed,) must be removed

from them. They were and are shut out from their Protestant brethren; they were and are surrounded with violent, bigoted enemies, and it is little wonder that *indifference* and rationalism should prevail more or less among them. This is the case, and no man can lament or confess it with greater sorrow than I, but there are many symptoms that the Church is not dead; her life is in her, and requires only to be fanned into a flame. Is there no noble-minded Haldane to be found, who could devote his life and fortune to such a worthy enterprise? Three millions of our brethren form a wide enough field to work in. I am persuaded that the present regulations of the government will end in the deeper degeneracy or final extinction of that ancient Protestant Church.

Professor Dorner besought me to take a journey to Hungary, to visit them, and give a report on their condition. I answered that I had no time, and without an order from the Church I could not take such a step.

Bonn, January 10th, 1853.

XI.—THE PERSECUTION OF THE MADIAT; MARKS OF THE CHURCH.

The Madiat are reported to be dead, or at least one of them, in a prison of Tuscany; the Grand Duke did not yield to the entreaties of the Protestant world. The offence of these two, the husband and the wife, was that they read a Bible and Prayer-book in their own house; they had, and read the Bible. This was their offence. They were not missionaries, they were not English, but Tuscans. They made no uproar, they made no sect—they read and retained the Bible. This was their crime, and this the Pope, and the

Popish government, cannot bear. Hence we ask the question, *What are the notes of the true church?*

I. That the ministers of that church should be the *successors* of the twelve apostles. The succession is known by the following *marks*:—(1.) To hate and persecute to the death, all that will read the Bible (Dan. vii. 8, 21; Rev. xi. 7; xiii. 7; xvii. 14; xix. 19). (2.) Great luxury, splendour, state, servants, carriages, palaces, the colour scarlet, a mouth speaking great things (Dan. vii. 8); these are all true marks of the true *successors* of the apostles. (3.) Pride, arrogance, and ignorance are also real marks. (4.) The apostles spoke in strange tongues, and their successors use a language that the people do not understand (Acts ii. 7, 8). (5.) Generally speaking, you can find also in the successors of the apostles apostolic doctrines; such as—1st. That there is one God and many mediators (1 Tim. ii. 5). 2nd. That we are to worship the saints and angels (Col. ii. 18). 3rd. That we are to be purified from our sins by the fires of purgatory (1 John i. 7). 4th. That we are to take refuge in the name, power, and protection of the Virgin Mary (Acts iv. 12).

II. Another sign of the true church is her *saints*; these are various and numerous. (1.) The holy *popes* are the best examples of apostolic saints; they are *poor*, they are *modest*, their *sufferings* are great; they give all away, and Pius IX. gave his dear children a gift of French cannon-balls; they love the Bible, they preach liberty to the captives, such as the Madiaais, in the Inquisition and elsewhere; in fact, there is no such line of saints as the holy popes—they are the best examples of true liberty, love, and all sorts of self-denial. (2.) The Jesuits are a noble band of saints; their duplicity is really more than apostolic.

III. There is another sign of the true church—viz., she must be *scriptural*. This is true of the Papacy. Its *name* is

in Scripture (Rev. xvii. 5); the *name, office, and character* of her king, ruler, and guide are in Scripture (2 Thes. ii. 3). The state, majesty, and glory of her Head and Sovereign are described in Scripture (2 Thes. ii. 4) (*ὡς Θεός*); his love of the *truth*, his miraculous powers, the time of his reign, are all clearly depicted in the Holy Scripture (2 Thes. ii. 9, 11; Rev. xiii. 13; xix. 21). This true church must have a visible head; must worship the hosts of heaven; must have one apostle to supply the place of twelve, and he the one who denied his Lord; must adore a wafer. She has wonderful powers; she can make vice virtue and virtue vice, can create her creator, and then devoutly eat him, in the form of a morsel of bread. She can sanctify a man by merely putting robes upon him, place such men as Napoleon Buonaparte among the saints of Heaven, can give indulgences in all kinds of sin, and yet retain the name of Holy Catholic and Apostolic, and can open purgatory by means of money.

Χρῦσος ἀνοίγει πάντα καὶ πύλας ᾗδου.

And the Romans, ancient and modern, have a noble and convenient proverb—"Omnia venalia Romæ." Pay your "obolus," ye miserable wretches, and get to Heaven at once. See, Peter holds the keys, and as you put your hand into your pocket he begins to turn. Pay, and make no excuses, as the heathen shades did to old Charon—*πῶς ἀποδῶ οὐκ ἔχων*? These are the marks of the true church, and truly they are wonderful. Blessed is he that belongs to the true church, if he be rich; but the *οὐκ ἔχων* wakens the sleeping Cerberus, and throws a cloud over the benignant faces of Peter and the Pope.

January 17th, 1853.

XII.—A LETTER FROM HUNGARY.

“Oberschützen, December 18, 1852.

“My dear Sir,

“I feel compelled, before the end of the year, to turn to your true and sympathising heart, in order to mitigate my own troubles and anxieties. Some months before the meeting of the Gustavus Adolphus Society, I wrote letters to Leipsic, and other places, but have hitherto received no brotherly word in answer to them all. This is to me the more distressing, as the situation of affairs here is becoming daily worse and worse. What I from the first expected has now, with too doleful certainty, come to pass. The regulations of which you have heard, and which destroy utterly the centralisation necessary to the very existence of the Protestant church in Hungary, have come upon her in a time and situation which still more increase the annihilating power of these fatal ordinances. During the last two years there has been literally nothing done which could build up the church, or even impede the fearful progress of her hastening dissolution. We have received no word of warning or encouragement from the chief pastors and superintendents, whose abundant circulars bring nothing but commands, which refer only to unpolitical and trifling externals. There has appeared no Christian evangelical union of effort, scarcely even any important earnest individual activity which could strengthen and vivify one's fainting courage. The affairs of the schools, of which you have heard, remain in the same lamentable condition as before; instead of anything like organisation, the government school system is becoming more and more perplexed, is leading us daily to greater disunion. Except our single school (that in Oberschützen), no Protestant seminary has obtained the sanction of the govern-

ment; by the regulations of the state, a circular is to be sent to the magistrates, by which the children of all Protestant schools (except ours in Oberschützen) are made liable to be enlisted into the imperial army. You can easily imagine how these long threatened measures, which we fondly hoped would never be carried into execution, should drive our grown-up children, in mass, into the fully sanctioned and privileged Catholic schools; and when we bring these melancholy facts, and lamentable condition of the church, before those who have most influence in her, we soon discover that they are very far indeed from recognising the real source of the evil. Your highness can imagine how the heart of him must be exercised who knows both the evil and the means to cure it; but who, standing alone, must confess the utter insufficiency of his power in reference to the immense difficulty of the occasion; and especially in a time when the Protestant church deems active and earnest measures necessary against her hereditary enemy, even in places where she is superior to her adversary as to numbers, wealth, and intelligence.

“I cannot deny that, during the last half year, the thought has often occurred to me that I, also, should remove from this place, and seek some sphere of operation where so gigantic impediments might not oppose my work; but then, I think, he is no brave soldier who retires from battle when the heavy guns begin to play. At the same time, the Lord of the church shows forth his power in the midst of us with wonderful manifestations of his love. Our schools increase and multiply with unanticipated rapidity. From sabbath to sabbath the church [in Oberschützen, where the writer is pastor] is becoming more and more crowded, so that we must enlarge the building, although we have a service every day of the week, and two on Sunday. The church in Ober-

schützen scarcely numbers 1,300 souls, yet I will venture to assert, no church in Europe brings nobler offerings of liberality and love for schools, church purposes, and benevolent objects in general. With 8,000 gulden (800*l.*) we commenced this spring, a building estimated at 30,000; we ourselves can hardly comprehend how it was, but the building is nearly finished. God has wonderfully assisted us. We have, indeed, still a debt of nearly 20,000 gulden, and we hope that our brethren in the faith will assist us in this matter. I must, however, confess that I have always found in this church such earnestness, alacrity, and steadfastness as can rest on the word of God alone, 'I will never leave them, nor forsake them.' Sir, lay to heart the condition of your Hungarian brethren; lay it upon the hearts of others; come vigorously to our help, for the last fearful decisive moment hangs over the heads of four millions of your Protestant brethren in this land. Let it be the work of the evening of your life to make your influential position the means of saving and blessing so considerable a part of the Protestant church of Europe. Lift up your voice for us—a voice which millions will hear with joy.

"Once more let me recommend to your love, also, the poor church of *Schmiedraidh*. There we have at last succeeded in getting a roof on the church and the school-house; the walls of both had suffered much from the weather. Seek, beloved brother, to direct the sympathies of your brethren to the state of this poor church. I conclude this letter with a heavy but hoping heart; and I shall encourage the thought that you will refresh us with a consolatory and sympathising answer. Accept, my beloved friend, my best wishes, and remember me kindly to your dear family.

"Yours truly,

"F. L. KÜHNE."

January 17th, 1853.

XIII.—Ὅν τε θεοὶ φιλέουσι, νεανίσκος τελευτᾷ.

The sentiment of Scripture is quite different, and is based on the principle that life is a blessing, and that death in all its forms is the triumph of the enemy and the completion of the curse. One of the ten commandments is enforced with the promise of long life. The death of young people, and especially of children, is the fullest and most melancholy evidence that the whole structure of our nature is deranged, and the whole fountain of our being poisoned and polluted at its source. Christianity is the religion of life, and teaches us to value the one we have, and anticipate the one to come. Hence in unchristian and heathen lands, life is little cared for by the public laws. The value of the soul and its expectations for the future being known, it is natural that we should attend to the means of improving and adorning it. Heathenism presents no object worth living for before our minds, and hence life loses its value, and man approximates the brute creation. It is no doubt better to die young than live long in the service of sin and the wicked world; but death is rarely present to the minds of the healthy, and where it is so I believe it is always painful, for of all things known to the soul of man the most dreadful and disagreeable is death. It is the last enemy that is to be destroyed, and come as it may we contemplate it as an enemy and never as a friend: as a great evil which we will bear and triumph over for the sake of the glories beyond it. The means of its reaching us is sin, and the author of it is the devil, and the abolisher of it is the Son of God, who came to destroy the works of the devil; and the cold clammy touch of it is only tolerable because we believe in one who is the resurrection and the life. Is it not our duty to meditate constantly on death? By no means, dearly

beloved, except you intend to become altogether ghostly and melancholy. No, set your affections on *things above*, think of the Father Almighty, who draws you by his love—on the risen and glorified Redeemer, the conqueror at the heavenly throne—on the Holy Ghost, the quickener, the Lord and giver of life—on the triumphs of the martyrs, on the zeal of the apostles, on the certain victory of faith. By so doing the heart becomes cheerful and thoughtful, composed and resolute, thoroughly furnished unto all good works. Resurrection, and not death, is the hope of the church, and the more we contemplate the final triumph of the Redeemer, the more shall we be penetrated with his mind and spirit. And if it helps your devotions, sing with Saint Ambrosius over the victory of the Redeemer,

HYMNUS PASCHALIS.

Aurora luce rutilat,
Cælum laudibus intonat,
Mundus exultans jubilat
Gemens infernus ululat.

Cum rex ille fortissimus
Mortis confractis viribus
Pede conculcans tartara
Solvit a pœna miseros.

Ille qui clausus lapide
Custoditur sub milite,
Triumphans pompa nobili
Victor surgit de funere.

Solutis jam gemitibus
Et inferni doloribus,
"Quia surrexit Dominus"
Resplendens clamat angelus.

OSTERLIED.

Des holden Tages Schein erglimmt
 Zu seinem Preis der Himmel stimmt,
 Die Hölle heult, da sie ihn schaut,
 Auf hüpf't die Welt und jubelt laut.

Des starken Königs Siegerschaft
 Bewältigte des Todes Kraft;
 Sein Fuss zertrat der Hölle Thor
 Und die Gefangnen geh'n hervor.

Den eingesargt im Felsenschacht
 Ein Haufen Söldner hielt bewacht,
 Er schwang sie auf aus Grabesnacht
 Wie Morgenlicht in Siegespracht.

Hellglänzend reif ein Engel aus;
 Bezwungen ist der Hölle Graus;
 All irdish Leid ist abgestellt,
 Erstanden bist du, Herr der Welt!

Raise up your thoughts and affections to Him, the prince of life and conqueror of your enemies, and in seeing his triumph you become victorious, for are we not members of his flesh and of his bones? His life, death, ascension, and glory, are all ours as soon as we believe, and the less you trouble your heart about other things, and the more you make Him the centre of your affections, the more certainly and gloriously shall you serve and glorify your creator here and in the world to come. "This is the victory that overcometh the world, even your faith."

Bonn, January 19th, 1853.

XIV.—**אשתך כגפן פריה** Ps. cxxviii. THE FRUITFUL VINE.

A large family, especially if sons, is considered the greatest blessing in the East. It was so among the ancient Jews (Gen. xxxiii. 5, xlvi. 9; Ps. cxxvii. 3; Is. viii. 13.) The Arabs describe the superabundant good fortune of a family-man by the proverb—

حبله ومرضعة وقدامها اربعة

“She is in the family way, she is giving suck, and before her are four.” After we had passed the Jordan and came among the wandering Arabs, we were constantly appealed to by the sechildren of the desert for receipts and prescriptions to procure children. Twins, if both males, are considered in Damascus the height of good fortune, but if daughters, the entire family is filled with consternation, and the father is overwhelmed with grief! This explains Jer. xx. 15, and John xvi. 21. Indeed the Jewish customs are the customs of the East at the present time. The desire for children, the way of carrying them (on the side, breast, and shoulder), the mode of managing and bringing them up, all remain as they were in the days of old. (Gen xxi. 8; Is. xlix. 22.) Household Facts in Moslem countries:—1. The wife is chosen, not for her intelligence, virtue, or accomplishments, but simply for her beauty—hence a slave from the market is as good as any other. 2. Even in Moslem houses, where the husband is the sole ruler and autocrat, four wives, with their slaves and children, make occasionally a little stormy weather, as I have heard in Damascus. 3. The husband can divorce the wife without ceremony or cause assigned, except **انت لي كضرامي**. This is, however, very little disgrace, and she is married again in a few days. Thus they shift till those meet who suit each other. 4. *Obedience* is the great dogma of the East; the wife

obeys, the son obeys, the slave obeys, the subject obeys. This is both the law and the practice. Hence liberty, discussion, independence, &c. are not needed, and not known.

Bonn, January 20th, 1853.

XV.—ARCHITECTURE.

The *pyramid*, the *arch*, and the *carpentry* in stone are the types, not only of various ages, but of the various nations and natural characters. Look at Egypt with its pyramids, sphynxes, obelisks; at Syria with its massive ruins at Jerusalem, Baalbek and Deir el Kulla—the most massive and gigantic, perhaps, in existence, and you can easily imagine something of the times, characters, and feelings which produced them. These were the times of brute force, stolid, stupid, unquestioning obedience, when the many kissed the dust before the one; slavery, tyranny of the most brutal kind, brutality, hard labour, Baal worship, gross materialism, characterise all the æras of colossal architecture in all nations; bulk takes the place of beauty, force overpowers the idea of form.

Look at the *Colosseum* in Rome. It is the type, the image, the very picture of that great conquering nation. It is built for all time, the most massive, the most durable ever built by human hands. See those walls, those eternal arches of Roman bricks, towering on high gigantically towards heaven, and you have an idea of a strong ruling conquering race; their power terrible, their wealth enormous, their conceptions simple, but terrifically sublime and energetic. So speak all their public works—their temples, their bridges, their roads, their baths, and their palaces. There is no variety, no playful imagination, no artistic combinations of form, beauty,

arrangement, proportion, harmony — there is simplicity, durability, majesty, and strength. Such was the nation ; an iron race, breaking and stamping the earth under their feet (Dan. vii. 7). Simple, earnest, of few ideas, but these clear, definite, and deep-rooted. Such was Rome.

Look at *Athens* and the ruins of the Greeks. How different! You read at once subtilty, calculation, harmonious proportion, the wisdom of Minerva and the elegance of the Graces. There is nothing massive ; the noblest Grecian temples are small ; not bulk but beauty, not strength but ideal elegance, reveals the character of that crafty, imaginative, lying, philosophical people. Genius is written immortally on all the mortal remains of that wonderful classic and thinking race. Rome is the history of *force*, Greece of *thought*, and thus the two heathen historical nations, like the body and soul in one living man, were necessary to the civilisation of the world. The three historical nations are Rome, Greece, and Jerusalem. In the first we trace the development of *action*, in the second the speculations of *philosophy*, and in the third, you are led at every step to contemplate the *majesty and character of God*. Thus we are led from the outward to the inward, and from that to the Creator ; and matter, mind, and God, become the types of the progressive development and civilisation of the human race.

Bonn, January 21st, 1853.

XVI.—TRACTS.

The distribution of tracts has been very great during this month, and the consequences seem to be great and serious. About three thousand tracts of an earnest, awakening, if not

of a controversial kind, have been freely given out among Jews and Papists. The priests are furious, and, like the old Baal-worshippers, leave nothing undone to show their zeal against the true servants of the one God and the one Mediator. Sometimes they tell the people that none dare have the Bible at all; then that only those of thirty years of age or more are to be trusted with that dangerous book, when the confessor allows it; then all the Protestant Bibles are false, corrupt, and heretical. We are denounced from the altars, our tracts and books condemned, the people warned against our houses, books, and schools. Such was the Papacy and such it is. 1st. They admit and allow all reading of a light and frivolous kind, novels, romances, stories, monkish legends, miracles done by monks, images, pictures, relics, &c. They may read all the abominations of a perverted and demoralised and demoralising literature, all the immoralities of this and other ages, anything, everything, only the *Book of God not*. This is a true mark of the true church to keep the Word of God from God's children.

January 27th, 1853.

XVII.—SERIOUS QUESTIONS FOR THE POPE.

1st. How do you clear yourself from the suspicions cast upon you in the following passages of Scripture? 2 Thess. ii. 4—10; 1 Tim. iv. 1, 3; 2 Pet. ii. 1, 3 (see Heb. x.); Rev. xvii. 6, 5; and xviii. 9.

2nd. How does it come to pass that, when your rule was in its fullest, most glorious vigour, the world was in the grossest ignorance, barbarism, and tyranny?

3rd. Is ignorance the true sign of infallibility? Knowledge increased as your rule decayed, and diminished as your power strengthened.

4th. Is it owing to your infallibility that Italy, Spain, Portugal, and Austria, are so much superior as men, citizens, and Christians, to England, Germany, and America?

5th. The Pope and the Popish bishops alone can confer the gifts of the Holy Spirit by the laying on of hands. How then does it come that the lands where they have the most power, have the least of these gifts? Can not your infallible Pope do as much for Italy as the old heathen emperors did?

6th. How does it come to pass that you give indulgence to Sabbath-breaking, profanation, and all conceivable violations of the law of God, while you make indifferent actions, as eating meat on Fridays, withholding honour from winking dolls and statues, &c., as grievous punishable transgressions? Is the law of Jehovah no rule for you?

7th. Tell me, if you please, what power is described under the symbol of Babylon, Rev. xvii.? It has the following characteristics:—1st. She must be a harlot. 2nd. She must be a great harlot; no common strumpet, but a bold, brazen-faced, imperious harlot. 3rd. The kings of the earth must be her paramours, such as the kings of Spain, Austria, and Portugal, for example. 4th. The scarlet colour must prevail in her attire. 5th. She must be very rich, and decked out with great show and splendour. 6th. She must be full of blasphemy against the truth, Word, and character of God. 7th. She must be drunk with the blood of the saints and martyrs of God. 8th. She must be a *mysterious* power, claiming the power of mystery, miracle, and prophecy—power over the present, the past, and the future—power over heaven, earth, and hell, and yet nobody can or dare ask where this mysterious power lies!

When you have explained these seven questions, I shall be prepared to ask your holiness seven more.

FEBRUARY.

- I. The Protestants of Hungary. II. The Prophetic Aspect of Christ's ministry. III. 'Αρνίον, 'Αμνός—כֶּבֶד. IV. The Character of the Ancient Romans. V. German Professors; their Character. VI. Jesus the Ark of the Soul. VII. 'Αγαπη; Questions for the Pope. VIII. ὁ υἱὸς τοῦ 'Ανθρώπου; the Brother. IX. De Nativitate Domini.

I.—THE PROTESTANT CHURCH IN HUNGARY.

“Bonn, Jan. 3, 1853.

“You have heard no doubt of the dangers which threaten the Evangelical Church of Hungary; and the cry for help which breaks upon our ears from that suffering Church, claims the sympathy of a Hollander, so much the more as it reminds him of the former oppression of the Protestant faith, and the noble act of assistance which his forefathers rendered to that separated and suffering member of the Reformed Church. It is known how gladly the reformation of the sixteenth century was welcomed in Hungary; how for a time the victory was decided in favour of the reformation, and only rendered doubtful again by a counter-reformation, which the Jesuits commenced in craft, and ended in desolation and blood; that, nevertheless, the majority of the nobility in the first half of the seventeenth century were evangelical; yes, even in the middle of the eighteenth century, at least the half of the Hungarian population belonged to the Evangelical Church. It is, however, equally well known, that the treaty of peace at Vienna, 1606, and at Lintz, 1645, which secured the Protestants full religious liberty, was by the perverse interpretation of the apparently innocent clause,

‘Sine prejudicio religionis Catholicæ,’ in the document itself, made perfectly useless, nay, even turned into a weapon of attack against the Protestant religion. It is not forgotten in Protestant lands how many hundreds of churches were at different times taken from their brethren of the faith in Hungary; how the terrors of death, imprisonment, and desolation were suspended over them; how their ranks were thinned through flattery, bribery, and seduction, and especially the ranks of the nobility, who represented and united them; how, in the persecution of the Church, from 1671 to 1681, hundreds of evangelical ministers and teachers were removed from their offices, banished, or even more severely punished. Then it was that the Dutch hero, De Ruyter, appearing before Naples, 1676, set at liberty thirty evangelical ministers, who were brought to the galleys. The continual persecution of the Hungarian Church, went universally to the heart of all the Evangelical Churches, who found themselves in a better position. Many evangelical lands founded *stipendia* at the German and Dutch universities, for Hungary and Siebenbürgen, in order to preserve the evangelical faith; and during times which we often at present look back upon as barbarous and intolerant, the Austrian government never ventured to prevent attendance at these foreign universities, nor to circumscribe in this respect the liberty of its subjects. This was and is of double importance to the Evangelical Church, inasmuch as she is conscious that her strength lies in the purity of her evangelical doctrine. It was reserved for the present century, yes, even for the last years before 1848, to witness the tyranny of Austria, in forbidding the Hungarians to attend these foreign universities, by which one of the strongest bonds has been broken, which hitherto had bound the Evangelical Church in general to her Hungarian brethren. For a number of years the Hungarians have been forbidden the

enjoyment of these 'stipendia,' to which they have a full right. The miserable theological institutions in Austria, itself, to which the Church was directed, could only be an apparent compensation for so great a loss. There remained still one institution in Hungary which held the Evangelical Church together, and secured the advantages of a literary education. They had a great number of *gymnasia* (academies), fully sanctioned by the state, having the right of preparing young men for the universities, freedom from military service, and all other privileges of public recognised seminaries. The number of these high schools in Hungary and Siebenbürgen until 1849, was about 50: at present all these are threatened with destruction by a single blow. 'A system of school education in Austria' (now having the force of law), which now lies before us, ordains as follows:—

Section viii. Public and private gymnasia. 1st. The gymnasia are either public or private. 2nd. The public give testimonials which the state recognises; they have the right to prepare and send young men to the universities; and the council of public gymnasia can send them candidates to fulfil their year of trial (viz.: each teacher must teach a year in one of these, before he is chosen to a school (gymnasium) sanctioned by the state). The state determines whether the gymnasium is public or private. This shall be regulated by the guarantees which the schools can give for the performance of their future duties. 3rd. All gymnasia which are not public are private. The students in these schools, in order to obtain legally sanctioned testimonials of being qualified to enter the universities, must undergo an examination at one of the public gymnasia. Section lxxviii. 3. Private academies have not the right of giving testimonials for universities; they must send their scholars to one of the public academies to be examined. In order to obtain testimonials for the

universities, all the scholars of the same private academy must apply for examination at the same public one. Sect. lxxxvii. As tax for these testimonials, the scholars from private have three times as much to pay as those from public academies. Sect. lxxxviii. The effect of these testimonials; only through these has any one the right to attend universities, or faculties of theology as ordinary hearers, as well as the right to acquire those further privileges, which such a course of study takes for granted (viz.: exemption from military service, liberty of becoming pastors, teachers, physicians, &c.). These testimonials are to be presented before the students can obtain a right to any stipendia (bursaries); when they come to the examination, which the university requires before entrance; when they wish for promotion; when they wish to acquire the right of citizenship; and finally, when they enter for the first time into the service of the state. Sect. ii. The erection of academies. No school may take the name of gymnasium or academy, which has not in all essential points followed the prescribed regulations of the law. Sect. iii. 1. Every man has a right to erect academies. 2. For the opening of it, the sanction of the minister of public instruction is necessary, and he must be satisfied that the means are provided for the support of the institution, for a number of years, at least, with a high degree of probability, and that the principles of the institution are in accordance with the law. 3. The state can at any time close the academy when the requirements of the law are violated. Sect. ix. The academies, which are altogether, or, for the most part, supported by the state, are state-academies. 2. The academies which do not belong to the state, are to be supported (with or without government assistance) by the associations or societies, or individuals whose academies they are. The supporters of such institutions have the right to require

school-money from the scholars, to be applied to the support of the schools. Sec. x. Along with the state academies, bishops, clerical associations, lay-unions, other societies or individuals, have the right to support the academies that exist as heretofore, or to erect new ones. Sect. xi. 1. To the public academies at present existing, belong A) all the state academies; B) those episcopal academies, and academies of clerical and lay corporations, or of individual persons whose testimonials have hitherto been accepted as legal in the academies and universities of the Imperial royal hereditary states, as soon as they shall have complied with the requirements of the present law. 2. A) The ministry have the right to take from the academies which do not belong to the state, the privilege of sending young men to universities, and all other privileges when they deem it necessary for the good of the rising generation, which is committed to their (the ministry's) care. Sect. iv. The complete academy consists of eight classes, in each of which the scholars must remain one year. The upper academy consists of four, the under also of four, and these together make the complete gymnasium. According to Sect. vii., under academies may exist without upper ones, but not the reverse. Sect. xciii. (1.) The amount of instruction communicated requires in the complete gymnasium (Sect. xviii.) twelve regular masters, and in the under gymnasium, six regular masters. The European languages are necessarily included in this course of instruction. (2.) One of these masters is the director of the institution. (3.) The director in the complete gymnasium must give weekly from eight to ten lessons, and in the under gymnasium from ten to fourteen weekly lessons; other teachers may not be compelled to give more than twenty lessons in the week. Sect. xviii. The course of instruction. (1.) Religion. (2.) Languages. A. Latin. B. Greek. C. Native language. D. Lan-

guage of the crown-lands, along with the native language. E. German language, if it be not contained in c. and d., must be taught. F. Other foreign languages. (3.) Geography and history. (4.) Mathematics. (5.) Natural history. (6.) Physics. (7.) Philosophical propaideutics. (8.) Calligraphy. (9.) Drawing. (10.) Singing. (11.) Gymnastics. (2.) F. and (9.) to (11.) are if possible to be included, but are not absolutely necessary—such is an extract of the new law.

“We must now observe, however, that the number of teachers in the evangelical schools, hitherto enjoying the countenance and sanction of the state, comes much short of that required by the new law, nor is it for a moment to be supposed that the Church of Hungary, in her present degraded condition, can support the requisite number of teachers, according to the present law. She has been too long oppressed by the state to be able to come up to these requirements. She has not the requisite unity and strength. Only one single under-gymnasium, that in Oberschützen, has been able to give the government security for the requisite number of teachers. This little Church of 1300 souls has, by that means, been brought into deep debt and embarrassments of all kinds. This is not the place to give a judgment on these new regulations which, be they good or bad, can only be gradually carried into effect. Enough, they are law, and according to them the duty of serving in the imperial armies is extended to all the evangelical gymnasia, with the single exception of Oberschützen.* At the same time also it is decided, first, (A) that with the exception of Oberschützen no evangelical under-gymnasium exists in the kingdom of Hungary; that all other old evangelical academies have no right to exist any longer, so that except foreign assistance can be found the entire

* This will necessarily drive the youth into the Popish schools.

Hungarian Church, consisting of the Helvetian and Augs-
burgh Confessions, and numbering from three to four millions,
will not possess one single complete gymnasium. (B.) It
follows that the entire evangelical youth must either be turned
into the Catholic schools, or be deprived of all the higher
branches of education; (C) and by this means the entire
Evangelical Church of Hungary must be reduced to an indis-
criminate mass of ignorant, uneducated plebeianism, without
that power of union and spirit of living operation which can
only be obtained through general intelligence and high edu-
cation. Second, on the other hand, however, it is also mani-
fest that if proper assistance can be given, a number of these
evangelical gymnasia have the hope of being able to comply
with the government regulations, and thereby to secure the
rights and privileges of public and fully sanctioned academies.

“According to all that we have yet heard, the attention of
the friends of Hungary should be directed to the Gymnasia
of *Oberschützen* and *Eperiaes*, inasmuch as they give the best
hopes of being able to support themselves; therefore the
central committee of the ‘Gustavus Adolphus Society’ de-
termined to support these two as much as possible. Stipendia
for philologists will also be requisite, who wish to finish their
studies at Vienna or elsewhere.

“For the sending and applying properly the gifts of
brotherly love, the most natural medium is the central com-
mittee already mentioned in Leipsic, under the address, ‘Dr.
Grassmann, Leipsic,’ if the brethren do not prefer sending
their gifts directly themselves. We hope that the work of
assistance which is begun in Germany (though without much
effect as yet), will go forward successfully, and that other
Protestant lands will also contribute to this work of Christian
benevolence. We look with special hope to Holland, where,
as we of the Evangelical Church of the Rhine well know, it

was the custom of their faithful forefathers 'to do good unto all men, but especially to those who are of the household of faith,' and where, unto the present time, so many noble members of the Evangelical Church imitate the pious example of their ancestors. We salute you with the salutation of respect and Christian love.

"The Rev. Dr. BLEEK, Professor of Theology and
Counsellor of the Royal Consistory.

"The Rev. Dr. HASSI, Professor of Theology.

"J. KLEIN, Esq., Director.

"The Rev. Dr. DORNER, Professor of Theology and
Counsellor of the Royal Consistory.

"The Rev. Professor RATHE, Professor of Theology."

The above-mentioned brethren put the foregoing document into my hands to translate and send to England, if I thought such would be useful for the Hungarian brethren. May God grant that these times of affliction for the Protestant Church in Hungary, may also be a time of refreshing and revival from the presence of the Lord.

Bonn, February 4th, 1853.

II.—THE PROPHEPIC ASPECT OF CHRIST'S MINISTRY.

Our Lord gave various and important prophecies during his public ministry (John xiii. 19, xiv. 29). Indeed his whole work stands in the closest and clearest connection, both with the past and the future. Consult the following passages : Matt. xii. 40 ; xvii. 22 ; xx. 18, 23 ; xxiv. 2, 10 ; xxvi. 21, 32, 34 ;

Mark ix. 31; x. 32, 39; xiii. 2; xiv. 18, 27, 30; xvi. 17; Luke ix. 22; xiii. 33; xviii. 31; xix. 43; xxi. 6; xxii. 21, 31; John ii. 19; vi. 70; xi. 23; xii. 23; xiii. 18, 38; xiv. 16, 26; xv. 26; xvi. 2, 32; xxi. 18; Acts i. 5, 6, 8. We mention particularly I. Prophecies concerning *himself*, John iii. 14. His death, resurrection, and ascension, as well as his second coming, are foretold in these Scriptures. II. Prophecies concerning *his Church*; the persecutions of his followers, the assistance of the Spirit, the spread of the gospel, and the final triumphs of the faith. III. Prophecies concerning particular persons and things. Nathaniel, John i. 51. Mary, Matt. xxvi. 12; Mark xiv. 8. Judas, Matt. xxvi. 25. John, see and compare, John xxi. 22, 23; Matt. xvi. 28; Mark ix. 1; Luke ix. 27. Peter, Matt. xvi. 18, 19. Jerusalem, Mark xiii. 2; Luke xix. 44, xxi. 6. False prophets, Matt. xxiv. 5. Concerning the Jewish nation, Matt. xxiii. 34—36, compare Matt. xxiv. 34 (ἡ γενεὰ αὕτη, viz., the wicked Jewish race or nation—the nation as a perverse, obstinate race, Phil. ii. 15, γενεὰ). Thus it is manifest that the person, and work, and word of the adorable Redeemer stand in the closest connection with the Church's future; and that the ministry of reconciliation in all ages, if it be a continuation of Christ's, must have also a future aspect to which the eye of suffering hope may be directed.

February 10th, 1853.

III.—'Αρνίον, 'Αμνός, כֶּבֶשׂ

Jesus Christ, my adorable Redeemer, is the Lamb of God which taketh away the sin of the world. He is the antitype of the Jewish sacrifices, in whom they are all completed and perfected, to whom they all pointed, and for whose most

worthy sacrifice upon the cross they were intended to prepare the way. This stupendous sin-offering of the person of the God-man reveals to my heart at the same moment the enormity of sin and the eternal mercy of the sin-forgiver. O, my God! fountain and source of life, peace and rest to a weary creature, I come to thee. My guide is thy blessed Spirit, my path is the way of holiness—the new and living way, my passport is the sacrifice of the cross. Cover me under the shadow of thy wings, and let my longing spirit find its rest and home in thee. I accept, O God, with my whole heart and mind, the Lamb whom Thou hast provided, and I seek no other way of access to Thee. He is my Lord and my life, and to Him and for Him I willingly dedicate my entire service and my undivided strength.

'Αμνὸς Θεοῦ, hear my cry!
Weary, sin-oppressed I lie,
Turn to me thy pitying eye.

'Αμνὸς Θεοῦ, sent of God,
Bearer of the sinner's load,
Take me to thy blest abode.

'Αμνὸς Θεοῦ, dying friend!
Thou wilt heavenly succour send;
Thou wilt love me to the end.

'Αμνὸς Θεοῦ, living head,
Prince victorious from the dead,
Let me in thy footsteps tread.

'Αμνὸς Θεοῦ, throned on high,
Ruler of the starry sky,
Bend on me thy pitying eye.

Bonn, February 12th, 1853.

IV.—THE ROMAN CHARACTER.

I. The Romans were an eminently *practical* nation and did not, like the Greeks, enter the misty regions of philosophy and metaphysics. Their works, their inventions, and their enjoyments, all bear the stamp of an earnest, resolute, practical people.

II. They were a *grave* nation (as characterised by their own word, “*gravitas*.”) Rome, the proud capital and metropolis of the world, was the grand ideal of the Roman fame and glory. She ruled the world, she gave the law to conquered nations, she was the proud eternal, everything that belonged to her was important, and the Roman people, thoroughly identified with the history and majesty of the state, felt their importance; and this consciousness of power gave to the individual a tinge of the character which belonged to the whole. They were not talkers like the Greeks, nor dancers like the French, nor dreamy and enthusiastic like the Orientals. They were a grave, rigid, steady people. Their language is stiff, lofty, and formal. Their armour is ponderous, the tread of their battalions shakes the ground; their will in life and in death is strong and earnest, “*Te morituri salutant*,” and they march resolutely on to Orcus. They respected treaties, they defended their allies, and showed through their entire history the gravity of a proud conquering nation.

III. Their character was very much formed and moulded by their *religion*, which though signally impure and inconsistent, shed nevertheless, through the mass of the nation, the feeling of supernatural and controlling powers. Their gods were inseparably united with the glory of the nation, and the celestial and terrestrial embraced one another, even intermingling in the business of private life, and in the public offices of the state. Thus their pliable polytheism

became the mystical band (*religio*), by which, as well as by arts and arms, the provinces were united to Italy, the Romans bound to their metropolis, and Rome connected with the providence and glory of the immortal gods. This tinged their entire political life with glory, their history become a providence, their heroes were deified, and supernaturalism, like a canopy of starry magnificence, encircled the land. Hence their ideas passed over the boundaries of time, and lost themselves in longings after eternity; their causeways ran to the ends of the earth; their bridges, temples, and national monuments were built for eternity, and dedicated to the gods; while the immortal ruins which in the provinces, and in the capital, attract the notice of the traveller, confirm the statement of Cicero, that religiousness was the main characteristic and best support of the Roman people.

Bonn, February 13th, 1853.

V.—GERMAN PROFESSORS

The influence of the German professors is very great in this land, and if it could be altogether and unitedly brought to bear on any one object, its efforts would be irresistible. In the English Church and nation there is the bench of bishops to trim and steady, if not to direct, public opinion; in Scotland we have our assemblies, and various church-courts; in Germany, in Protestant Germany, they have nothing but the *universities*. We observe, 1st, that these professors are, perhaps, the most modest, unassuming, as well as the most learned body of men in existence. They have in general very small salaries, and their life is continual labour. 2nd. They are theologically divided into various schools,

which hate each other cordially, and are sure to find a thousand causes and occasions for perpetuating their literary feuds. You have some, nearly orthodox, in our sense of the word, (if we except the article of Inspiration,) others trembling on the very brink of heathenism, with a number of distinct but less clearly defined sections to fill up the intervening chasm. These various schools have their names, their periodicals, and their admirers. 3rd. Theological dogmas and opinions are looked upon, not so much in the light of orthodox and heretical sentiments, as questions of literary speculation, which like all other subjects whatever are to be brought to the touchstone of reason and unsparing criticism. There is nothing here beyond attack. If political discussion is forbidden, the Germans make ample amends by their violence and freedom in religious controversy. Their language suits it, their habits are studious and contemplative, and there is no public authority to control them. They have neither bishops nor general assemblies, and the spirit of the nation will accept and reward with its applause a well-written learned book on any side of any subject. The author of a really learned work will speedily be dubbed a professor in some university or other, whatever may be the nature of his religious opinions. These men are always earnest and solemn in their demeanour, and in their wildest theories and speculations seek to contend only for the interests of truth. They have none of the lightness and flippancy of the French. Voltaire and Strauss are real types of the nations, as well as of the varieties of infidel opinion.

Bonn, February 16th, 1853.

VI.—THE ARK OF THE SOUL.

The true refuge of the soul is Christ. There the weary finds rest, and the poor, dejected, worn-out prodigal a home. To think of Christ, to be able to think of Him, is noble, and brings the soul into fitness for holding fellowship with Him. The heart must enlarge its narrow bounds to take in the glorious, all-absorbing idea of the God-man, which, as it gains more and more the mastery in and over us, refines the feelings and purifies the conscience, while the delighted and expanding soul rises on the wings of faith and love to communion with the great, the glorious, and the holy God. Jesus is the central point of faith, the keystone in the arch of the sinner's rainbow, which ever and anon sheds its many-coloured radiance over the clouds and tempests of life. He is the meeting-place between the finite and the infinite, where the creature and the Creator come into contact. He is more, he is the bridge by which the soul may safely pass the gulf which separates eternity from time, the visible from the invisible world. *God-man* is the great conception of all revelation, the wonderful and eternal design of Jehovah for manifesting Himself, without which the creation were shorn of its dignity, and the character of the Deity bereft of its most splendid illustrations. This is the basis of election, of redemption, and of the Church; the fountain, out of which the stream of beneficence flows, from the unapparent Godhead, to the Church, the human race, and the whole universe. Here the sinner finds a rock to rest upon, which can resist the ocean surges of eternity, and sustain him in the midst of dissolving worlds. Here is a sin-sacrifice worthy of God, and capable of making man worthy too; where holiness and mercy, and all the attributes of the Judge and the Father meet in the rainbow of gospel-hope, which bespans and pro-

fects the world. His life, his work, his death, were perfect, and he that believeth in him shall never be confounded.

“ Rock of ages, cleft for me,
Let me hide myself in thee.”

Bonn, February 18th, 1853.

VII.—QUESTIONS FOR THE POPE.—CHARITY.

It is admitted, even by your holiness (ὁ ἄνθρωπος τῆς ἁμαρτίας, 2 Thes. ii. 3), that charity (ἀγαπή) is a noble virtue. It is recommended and enforced in the word of God; the apostles and martyrs practised it. You have established the community called the Sisters of Charity, and you will not, perhaps, think the less of this virtue because it is rare.

Quid est fides? quod non vides.

Quid est spes? futura res.

Quid est charitas? in hoc mundo raritas.

Is it charity which leads you, with your cardinals, to indulge in wealth, splendour, state, carriages with the famous S.P.Q.R. upon them, palaces, crowns (not of thorns), jewels, purple, and imperial garments (Rev. xvii. 4), and everything which can possibly lead to luxury and pride? Out of pure charity to the poor, it is, no doubt, that you have established throughout your dominions such a universal system of lotteries and gaming, by which such copious streams of wealth flow into the pockets of the priests and monks? It is, no doubt, the same charity which leads your infallible holiness (ὁ υἱὸς τῆς ἀπωλείας, 2 Thes. ii. 3) to establish and license so many brothels, being a revised and improved edition of an old heathenish and imperial tax which I forbear to name? Please

tell me how many Italians (1.) your charity for the souls of men has led you to banish from their country? (2.) How many are now in the dungeons of Rome, owing to your charitable compassion for their everlasting welfare?—they have time to meditate, their thoughts are free, and they have no Bibles to contaminate their minds. (3.) How many have you tortured, suffocated, starved, burned, or otherwise put to death, out of pure charity, since you ascended the throne? It is this same charity, undoubtedly, which induces you to establish so many *stations, pillars, pictures, winking virgins, and masses* for the *dead*, at the rate of 2s. 6d. a piece; all of which have the double advantage of emptying the purgatorial prisons and filling your exhausted treasury? You say charity begins at home, and you are right. Self-love is far from selfishness, and the more money you get the less will your slaves have to misspend. You mercifully remove the causes of human evils. Some wrest the Scripture to their own destruction, and therefore you lock them up; some abuse liberty, and you therefore mercifully remove it from your dominions; many desecrate the Sabbath, and therefore you charitably give permission to break it; holiness is a difficult attainment, which people are, in general, not disposed to seek, and you charitably get them a passport to heaven without it; many children are disobedient, many fathers incompetent instructors, many families are scenes of discord and confusion, but you, happily, cut up the evil by the roots in your doctrine of celibacy; bonds, vows, and oaths are sacred, and difficult to be kept, but your benevolence can dispense with the obligation. Thus your charity and human heartedness are great, and deserve commendation; in the mean time be pleased to answer me the following questions:—

1st. Whether is ambition, licentiousness, persecution, or idolatry the besetting sin of the popes?

2nd. How can I be assured that what you forgive on earth will be forgiven in heaven?

3rd. Which cardinal was it, who, when asked how many masses would release a soul out of purgatory, answered, "How many snow-balls would it take to heat an oven?"

4th. Can you tell me which race of kings or princes have been the most wicked, luxurious, and inhuman which the world ever saw?

5th and lastly, for the present. Can you tell me, as the infallible guide and governor of the nations (Rev. xiii. 7), the true interpretation of the man of sin, the son of perdition, the great hypocritical bachelor (1 Tim. iv. 2, 3), the scarlet-coloured whore, and the mystical Babylon?

Bonn, February 20th, 1853.

VIII.—'Ο υἱὸς τοῦ ἀνθρώπου.

Lord Jesus, my saviour and my king! Thou art the son of man, and under this endearing name I delight to contemplate thee. Thou didst not forsake the fallen and polluted race, when sin had separated them from God, but humbled thyself to our sorrowful condition. O, my prince and saviour, what shall I render to thee for all thy love? Thou art my brother, my kinsman-redeemer; and my weak, weary, and fainting heart turns from self and sin, and the whole world, with confidence to Thee. Thou seest me with a human eye, and with a human ear hearest my prayers. Thou wast a child, a man, a sufferer, a dying lamb, that we poor perishing mortals might see in thy life and death the tokens

of thine own and thy Father's immeasurable love. O holy Lamb! O blessed Redeemer and Mediator, how unworthy am I of thy love or compassion! O, be thou my aim, my object, and my end! To thee let me dedicate my life, and all that I have and am, for time and for eternity. In thee I see God's image restored, as well as my own sin-stained nature glorified with the strength and beauty of immortality. In thee I see the law bereft of its terrors, death robbed of its sting, which is sin, and the thunders of an unknown and angry Creator turned into the voice of a loving and benignant Father.

“ A pilgrim through this lonely world,
The blessed Saviour passed;
A mourner all his life was He,
A dying lamb at last.

“ That tender heart that felt for all,
For all its life-blood gave;
It found on earth no resting-place,
Save only in the grave.

“ Such was our Lord—and shall we fear
The cross with all its scorn;
Or love a faithless evil world,
That wreathed *His* brow with thorn?”

Bonn, February 25th, 1853.

IX.—DE NATIVITATE DOMINI.

“ Puer natus in Bethlehem,
Unde gaudet Jerusalem.

Hic jacet in præsepio
Qui regnat sine termino.

DE NATIVITATE DOMINI.

Cognovit bos et asinus
Quod puer erat Dominus.

De matre natus virgine,
Sine virili semine.

Sine serpentis vulnere,
De nostro venit sanguine.

In carne nobis similis
Peccato sed dissimilis.

Ut redderet nos homines
Deo et sibi similes.

In hoc natali gaudio
Benedicamus Domino.

Laudatur sancta Trinitas,
Deo dicamus gratias."

Bonn, February 26th, 1853.

MARCH.

I. G. G. Gervinus. II. Thoughts on Missions. III. To the Memory of my Son Edward; 1. Notice; 2. Wandering Thoughts; 3. Meditation and Prayer; 4. He is not Dead but Sleepeth—A Hymn; 5. Submission—A Hymn, Heb. xii. 10; 6. Jesus the Life; the Revealer—a Hymn; 7. The Elder-Brother, Heb. ii. 14, 15; 8. Edward; 9. The East; Associations. IV. Walk in Love. V. The Week's Work. VI. Scripture Illustrations. VII. The Pope's Love to his Neighbour. A True Story. VIII. The Heavenly Mansions, John xiv. 2, 3. IX. Olivet; a Look after Christ. X. The Apocrypha; its Errors. XI. The Ringing of Bells. XII. Titles of Honour; a Supper Party. XIII. Longing after Jesus. XIV. The Grievous Wound. XV. Good Friday; 1. A Popish Custom; 2. The Lord's Supper; 3. Solemn Thoughts; 4. Hymnus Paschalis. XVI. The Tomb of Christ. XVII. Travelling; National Characteristics. XVIII. The Jews; Recapitulation. XIX. The Darkness before the Dawn—a Hymn.

I.—G. G. GERVINUS.

THIS celebrated man is before the courts of Baden on the charge of treason. He wrote and published an "Introduction to the History of the Nineteenth Century," and for this he has been called in question by the authorities. The Introduction contains only 181 pages, and the type is large; but the substance is of the most logical and condensed kind. He follows the various streams of historical development in all nations and ages, and asserts that the ancient law of Aristotle is verified by universal experience—"that political power passes from the one to the few, and from the few to the many, with the certainty and regularity of an ordinance of God." This is the principle of his work, and with wonderful sagacity and ingenuity he brings all the great events of ancient and

modern history to bear upon and illustrate it. The language is in the highest degree calm, condensed, and philosophical. He is no democrat. When he was in the Frankfort parliament he belonged to the moderate party. He is professor of history in Heidelberg, and has written the best history of philosophy in Germany or the world. He is, in his own line, generally considered the most celebrated man in Germany. The charge, of course, is that the book is calculated and intended to excite disturbance, and lead to the overthrow of existing governments. It is not yet finally decided. The book is not forbidden in Prussia. In England, even conservative members would, in their place in parliament, feel no hesitancy (if it answered their purpose) in adopting the entire argument of the book. De Tocqueville, the Roman Catholic writer on America, came to the same conclusion many years ago, and without doubt the movements of the present political world seem favourable to the principles of democracy. The opinion may be right or wrong, but surely it is not punishable, much less treasonable, to hold it.

Bonn, March 3rd, 1853.

II.—THOUGHTS ON MISSIONS.

Love, dearly beloved, is the sap that flows in the vine, the blood that circulates in the body, the cement of the living temple, the marriage-bond between Jesus and his Church, the one law in grace, like gravitation in nature, by which every department in the gospel economy is kept dependent on, and in connection with, its living and glorified Head. He is the light of the world, and it is natural that we should diffuse it; He is love, and having felt it we seek to proclaim it; soldiers

of His cross, we pursue our noiseless way, and by victories over ignorance and sin we add new provinces to His dominions. His kingdom of grace is come, and the kingdom of His glory is coming; new and fresh powers are coming into the field, while old tactics are passing away, and all things betoken the dawnings of a bright and glorious future. The three leavens, indeed, still work in the mass of human nature, as was to be expected, and Herod, the Pharisees, and the Sadducees have their successors, as well as Jesus Christ and his holy apostles; but the Christian nations are awake, the power of Islam is crumbling to the dust, Judaism is shaken to its centre, and the heathen world in India, Birma, China, &c., is opening to the light of the gospel. The streams, too, of the races are deepening and widening, and the Anglo-Saxon, with its mission of liberty and love, is asserting its superiority, and diffusing over distant continents and kingdoms, in our own language, the wonderful inventions of these last times, and the ennobling principles of a pure Christianity. May thy kingdom come, O Lord, and thy will be done on earth as it is in heaven!

Rich in mercy, God of love,
Send thy blessings from above;
Let thy gospel, full and free,
Draw the weary soul to thee.

Grace can wash the crimson white;
Grace can make the darkness light;
Efficacious quickening breath,
Grace can break the sleep of death.

Roll the sea of mercy wide!
Onward bear the rising tide!
Till the name of Jesus sounds
Through the world's remotest bounds.

Waft the name to distant lands;
 Loose the fetters, break the bands;
 Sound the trump of jubilee,
 Jesus sets the captives free.

Bonn, March 4th, 1853.

III.—TO THE MEMORY OF MY SON EDWARD FYNN,
 WHO DIED IN 1849.

1. NOTICE.

March 9th, 1849, I received in Hamburg the news that my eldest son was dead. The stroke was like a thunderbolt. It was terrible and unexpected, and the health of my darling boy had been strong and robust. He was born in the parish of Dundonald, in Ireland, carried as an infant with us when we went to Damascus in 1842, and returned with us again in 1847 to Ireland. He remained with his mother in Ireland when I went to Hamburg as Jewish missionary, and died in Dublin of inflammation of the lungs, after an illness of a few days. He was nearly seven years of age, and spoke the English, Arabic, and French languages. William, my second son, was born in Beyrout, April 14, 1842, and died at the age of three years. He was a very smart loving little boy. John Turnly was born in Damascus, July 31st, 1845, and died at the age of eleven months. The Lord giveth, and the Lord taketh away, blessed be the name of the Lord. Jesus is the life, and we shall see Him in His glory, and the lambs of His flock which he purchased with His precious blood. Let us live in Him, for Him, and to Him for evermore.

“ Mit ihm kommt neues Blut und Leben
 In dein erstorbenes Gebein,
 Und wann du ihm das Herz gegeben
 So ist auch Seines ewig dein.”

Yes, our dear little ones are not dead, but sleeping ; they are in His blessed presence, where there is fulness of joy and pleasure for evermore. Come, Lord Jesus, come quickly, and end the dark dominion of death and the grave.

2. WANDERING THOUGHTS ; THE FIRST BURST OF GRIEF ; EDWARD.

Away, away, my child !
God calls thee home ;
And I am left to suffer,
Distracted and alone !
I will make no moan,
But in silence say,
Away ! my child, away !

Away, my child, away !
The Lord hath lent thee for a season,
Thy little day is spent, the joyful youth,
When childhood yields to reason ;
Away ! God calls thee home,
And I am left alone ;
Away, my child, away !

Away, my child, away !
The world where thou art gone
Hath better joys than this.
With God thy God alone,
Is true and perfect bliss ;
There, pillowed on the children-loving breast,
Nor grief nor pain can break thy peaceful rest.

Away, away, my child !
We soon shall follow thee !
Such is the stern decree
That death must follow sin.
We linger still outside the city gate,
Whilst thou, my son, enjoy'st the blissful state,
The heavenly fold within ;
Away, away, my child.

Away, angels are waiting,
With harps in their hand,
And in glory effulgent,
The Lord of the land
Stands ready to crown thee, redeemed by his blood,
And welcome thee home to his Father's abode;
Then go, my sweet child, and though tears may be shed,
They are tears for the living and not for the dead;
Away, away, my child.

3. MEDITATION AND PRAYER.

O, most merciful and eternal God, look in pity and compassion upon my bereaved wife, and let not this heavy bereavement press her down to the dust. Thou knowest all her wants and weakness; give her the consolations of thy grace, O God, and let her bow submissively to thy will. Preserve and bless also my only remaining child, O Lord my God, for the sake of Jesus Christ, thy well beloved Son. Amen.

O my son, Edward, my son, shall I never see thee again! No more press thy little hand, no more receive thy welcome kiss! Thou didst die far from thy father, and he knew not of thy sufferings and death. He was forbidden the last sad farewell of death, but he shall weep over thy grave, and cherish the bright memory of thy sweet form and face till he meets thee in heaven.

I call through the now desolate house, "Edward,"
No sound is heard; but echo answers, "Edward."

One of the strongest ties that bound me to the earth is now broken. It only remains that I serve and love the Lord Jesus alone, with fresh energy and zeal. Death has no more dominion over him, and he has promised us the victory over death and all the enemies of our souls. Help me, O God, to fulfil this, my vow, for the sake of Jesus Christ thy Son.

4. "HE IS NOT DEAD BUT SLEEPETH." (A HYMN.)

The star of my hopes has gone down,
 And the earth may resume what it gave;
 My Edward, my joy and my crown,
 Is laid in a premature grave.

When the fountain of sorrow flows o'er,
 And the father remains in his tears,
 Let me love, let me labour still more,
 Through all that remains of my years.

Not anger but grace guides thy hand,
 My God and my Father above;
 And leads me to long for the land
 Of the king and the kingdom of love.

I would not recall, if I could,
 My son from the realms of the blest;
 Be it mine to improve as I should,
 And bow to the sovereign behest.

It is a great relief in trouble to be firmly persuaded that the world is under the wise and holy government of God. Sorrow loses much of its bitterness by the conviction that the *design* is a gracious one, and we never submit so joyfully to the appointed discipline and trials of this life, as when we recognise in them the chastenings of a Father's love (Heb. xii. 10). The Germans have a noble hymn on this subject, which I shall render freely into English, in the same measure with the original.

5. SUBMISSION. (A HYMN; HEB. XII. 10.)

What God does is well done,
 Who takes what he gave,
 Says the mother in tears
 By the newly made grave.
 The sentence is holy; the judgment is just,
 Let the evil of sin be inscribed in the dust.

What God does is well done,
 Love shines through his might;
 Like the bow in the cloud,
 Like the stars in the night.
 And the pilgrim with burdens of anguish oppressed,
 By the way has his manna; in Canaan his rest.

What God does is well done,
 The thorn and the rose,
 The tempest of death,
 And the sunny repose,
 Are alike in the hands of all-merciful love,
 The means to prepare us for glory above.

What God does is well done;
 The sky may be dark,
 And rude waves submerging
 The tremulous bark.
 But fear not; the sleeper will rise in his might,
 To shed o'er the tempests his rainbow of light.

What God does is well done;
 On this we can rest,
 That his ways are always
 The safest and best.
 Through the sea, or the storm, or the wilderness wild,
 Let him lead me! the Father is leading his child.

6. JESUS THE LIFE; THE REVEALER OF GOD. (A HYMN.)

Jesus the word! revealer of the unknown;
 God's image visible to mortal sight;
 To a dark world by Satan overthrown,
 Author and bringer of eternal light.

To thee we turn, to thee we come for rest,
 Immortal sufferer! though now on high;
 And John-like leaning on thy loving breast,
 We calmly wait our summons to the sky.

Death reigns; and tearful eyes look up to Thee,
The conqueror, the king, the prince of life!
Come! is the cry of all, the bond, the free,
Lord Jesus, come, and end this mortal strife.

The ever asking but unsated grave;
The blood-bought church, betrothed yet widowed bride;
The groaning world cries, Come! those thou must save,
Almighty prince: and all is vain beside.

Yet would we seek the manna by the way,
The waters flowing from the smitten rock;
The morning star before the break of day,
The fruits of peace before the battle shock.

All is now ready;—books packed, the house empty, and there begins to creep over me that uneasiness which a man feels when he breaks up the order of his former modes and habits. Love, family affections, little thought of during the last seven months, because hope was distant and study severe, are now awakening with renewed vigour. Blessed be God for what remains! wife and child remain, but four are gone! O God, have mercy upon me, and spare them to be my consolation in future years. O Edward, my son, my darling Edward, shall I see thee no more; thy gentle voice no more welcome my return! O death, death, how I hate thee! O how terrible sin must be, the cause and fountain of death! O how we should love and adore Him, the Prince of Life, who came to abolish death, and destroy the works of the devil. Come, Lord Jesus, come quickly. Give us the Quickener, as the earnest and the first-fruits of our eternal inheritance.

Come, Spirit of life, from thy home in the sky,
And quicken on earth what is ready to die;
And through the whole realm of the spiritually dead,
Let the power of thy life-giving presence be shed.

Death breaks all human attachments, but it strengthens the Divine. The eye of faith brightens as the natural eye grows dim; and as one by one the human props and stays leave us, we feel all the more confident in the guidance and strength of our one human Divine Friend. He remains; His love is immortal, and the deep silent breathings of our souls should ever be, that we might love, serve, and adore Him more and more.

Lord, fill my heart with pure desires,
Thy glory to proclaim;
Zeal which thy dying love inspires,
A life-consuming flame.

He never sends without giving the provision for the journey; he calls and qualifies for his work, and when we are in sorrow and troubles, his mercies are ever varied and ever new. His bow always appears in the cloud. I was much comforted by the following lines, which appeared in a Hamburg newspaper, after the public authorities had prevented me from preaching in the fields.

Rufe laut und schone nicht. Is. lviii. 1.
Christus will ein Zeugness haben. Mat. x. 27—33.
Wenn die Geistlichen vergraben. Mar. viii. 33.
O dann kommt ein Zorngericht. 1 Pet. iv. 17, 18.
Rufe laut und schone nicht. 1 Cor. xvi. 22.

But the chief consolation for the sinner in life, or in death, should and must be found in Jesus himself. All other joys and comforts, how sweet soever they may be, are but the little streamlets which are not deep enough to satisfy; in Him is the ocean-fulness of Jehovah's love; and, what serves most of all to satisfy our needy state and condition, this fulness, laid up eternally in our elder-brother, is put at our

disposal from the moment in which we believe on Him, to make us conquerors in the warfare against sin and Satan.

7. THE ELDER BROTHER. (A HYMN. HEB. II. 14, 15.)

Thou great elder-brother on high,
Exalted a saviour to be ;
When the season of anguish draws nigh,
The heart turns for succour to thee.

We inherit the curse of the fall,
With its burdens of sorrow and shame ;
But the Lord and the lover of all,
In compassion took part of the same.

With fears of the future oppressed,
And a burden of sorrow and dread ;
We long for some region of rest,
Less cold than the realm of the dead.

'Tis done ! the Redeemer, the life,
Who came in his mercy to save ;
Has prevailed in the terrible strife,
And opened the gates of the grave.

'Tis done ! and the banner of love,
From the throne of the victor unfurled,
Invites to the kingdom above,
With an offer as wide as the world.

Thou great elder-brother on high,
Exalted a saviour to be ;
When the season of anguish draws nigh,
The heart turns for succour to thee.

The following lines were written to my son Edward, to remind of the East, a few days before I got the news of his death. He never saw them. He died full of faith and hope in the Divine Redeemer.

8. EDWARD.

Seest thou, my child, yon star so bright,
As it leads thee along by its silvery light;
Jesus who loves thee is brighter far,
And guides thee to heaven like that silvery star.

Seest thou the lambkin gentle and mild,
Sportive and glad as a little child;
Jesus who loves thee is tenderer still,
And died to redeem thee from every ill

Seest thou the glorious orb of day,
As it chases the shades of night away;
Like Jesus who seeks little children to bless,
The sun of a system of righteousness.

Seest thou, my child, the living rock,
For ages resisting the tempest's shock;
That smitten rock in the desert wild,
That rock is Christ—is't not, my child?

Thou hast seen in the land of the palm and the pine,
The stately stem of the sainted vine;
Fit type, as the scriptures sweetly tell,
Of one who loved little children well.

With one other quotation, I shall finish these extracts from my former journals. It refers me to the East, as most of my meditations and studies do, and brings again to remembrance the loss of my dear children.

9. THE EAST ; ASSOCIATIONS.

My heart turns towards the East and lingers there!
For there the sweetest, holiest, memories be,
From field and forest, rock and mountain bare,
Of Him, my soul, who lived and died for thee.

My heart turns towards the East, for there sleep well
 My darling babes ; my son, the mother's pride ;
 They sleep where Jesus met the murderous Saul ;
 Most sacred spot to life and death allied.

My heart turns eastward ; morn, the glorious morn,
 With roseate streaks is breaking from afar ;
 And in the dawning glory one bright form,
 With radiance crowned, shines like the morning star.

My Lord, my life, my king ! I welcome thee !
 Let nature breathe ! hope's banner be unfurled,
 The time draws nigh, the glorious jubilee,
 When peace and righteousness shall fill the world.

O most merciful and faithful God ! I thank and praise thee, for the blessed hope of seeing once more those whom we love. Death does not divide for ever. I shall yet see those dear children, whom thou didst give and take away. I know and believe they are with thee, and that I have no reason to sorrow, as those who have no hope. Life and immortality have been brought to light in the gospel, and thy dear Son will faithfully preserve the lambs of the flock. Hasten, O God, the coming and kingdom of Christ, when all the separated and scattered ones shall be finally united in the one blessed fold of his everlasting love.

Bonn, March 5th, 1853.

IV.—WALK IN LOVE.

EPH. V. 2 ; COL. IV. 5 ; IS. II. 5 ; ROM. XIV. 13 ; 1 JOHN II. 10.

The sweetest savour in the sight of God, is love ; therefore Christ was most pleasing to God, because he offered up his

life for us sinners out of love. Therefore, those alone please God, who walk in love as Christ did, and act towards their brethren as he did towards us: those who are willing to sacrifice themselves for their fellow-men, who have learned to deny themselves what they most love, to avoid all appearance of evil, and give no offence; who do what grace makes it possible to do, in order to edify, bless, and save their fellow-men from destruction. Wilt thou kindle a sweet incense to the Lord? then let the flame of love burn in thy soul; let it spark up in works of love; fan, feed, and increase it through earnest prayer, constant exercise in acts of love, and through a walk in the light of love without stumbling or giving offence. What in the first Christians edified the Heathen most? Their love to one another and to all men. "See how they love one another," said they, when they saw the Christians meeting one another, or assembled in the house of prayer. No light shines so brightly, none glances so in the eyes as the light of love, where there is no shade, no spot of scandal or offence. All light is painted light, is darkness, when it is not pure love. All the sweetness and appearance of love is insipid and of bad savour before God, when it is not edifying, active—when it leads not to the walk of love according to the mind and example of Christ. He who despises any one man, or does not respect him, even should he be, as Paul says, *without*, separated from the communion of Christ, or a worldling, or a child of the devil, that man's light is darkness, his love is a cold form, a mere north-light, that twinkles indeed, but gives not heat.

Wer Brüder liebt der liebet sich.
O seid barmherzig, brüderlich!
Seid freundlich und von Herzen klein!
Ein Jeder woll' der Kleinste sein.

Herr Jesu ! unser Herr und Haupt
An den das arme Häuflein glaubt,
Auf dich ist unsere Zuversicht,
Und unser Auge hingericht't.

Durch deine Gnade ganz allein,
Wird unser Wunsch gewähret sein ;
Lass uns aus Gnad' in Gnade gehen,
Und als verbundene Mauern stehen !

Bonn, March 6th, 1853.

V.—THE WEEK'S REGULAR WORK.

We rise at half-past five every morning, and go to bed at eleven o'clock. This was rather early during the winter, but in order to ensure it, I made arrangements with a gentleman to come and talk English and German at that hour; thus necessity came in to help virtuous resolutions. We breakfast at half-past seven, dine at one, and take tea at six o'clock. Immediately after breakfast and tea we have family worship. The prayer is in German, but the reading in various languages. *Sunday* is my busiest day. From half-past nine till half-past eleven is our English service; the attendance varies from fifteen upwards. In the summer it is much larger. At a quarter before two the Sunday-school commences, and continues till three o'clock. We have fifteen teachers and 110 children. This is a new experiment. It is doing well, and is likely to be imitated in other places. From three to half-past four we have our regular German service. The attendance here is large and respectable. From six to seven I go to the German church to keep up my knowledge of German, and give a good example to others.

From seven to nine I spend in a prayer-meeting and conversation with the Countess of Stierm, an excellent bed-ridden religious old lady. This ends my Sunday services. I am generally very tired, and therefore well prepared for a sound sleep. *Monday* is devoted to receiving visits from Jews, travellers, linguists, Orientalists, antiquarians, &c., and in the evening, from seven to nine, I hold my regular lecture for the Jews, on the whole subject of Orientalism and Bible interpretation. This lecture is well attended, though not by Jews, and I have many proofs of its being useful to both Germans and English. It has continued regularly during the last fifteen months, and is still one of the most attractive points of our mission. *Tuesday* I read, write, visit, and prepare; I answer letters, arrange tracts, assort Bibles, &c., for the colporteur. *Wednesday*, at two o'clock, I have a German class of the more advanced of the Sunday-school children for teaching and expounding the Heidelberg Catechism; from three to half-past four I have my English class, which consists generally of about twelve or fifteen young people, who wish fuller instruction in the principles of Christianity. The parents and guardians come with them, so that the room is generally well-filled, and I have many opportunities of speaking a word in season. This class is generally considered one of the most important and attractive of our meetings. From seven to a quarter-past eight in the evening I hold my German prayer-meeting, which is generally thinly attended. On *Friday*, I have the meeting of a young-men's society in the evening, and the other two days are given mainly to preparation for the services, and the various purposes of the mission. On *Saturday* the colporteur reads his report and receives books and instructions. Thus there are regularly eight meetings every week in our chapel, and of these four are in German and four in English. This is the regular

work of every week, and being once mentioned need not be repeated. There are, indeed, often extra labours which necessarily arise in a mission, and cannot be particularly specified.

For Sion's sake I will not rest,
I will not hold my peace
Until Jerusalem be blest
And Judah dwell at ease;

לִמְעַן צִיּוֹן לֹא אֶחְשָׁה
תְּדוּד שְׁנָתִי בַלַּיִל
עַד תִּגְאָל מִיַּד נֶשֶׁה
תִּקּוּם וְתַעֲשֶׂה חַיִּל

Until her righteousness return
As day-break after night;
The lamp of her salvation burn
With everlasting light.

עַד צְדָקָה בְּנוֹגָה תִּפְרָח
כְּלַפִּיד כִּלְיִל תִּהְיֶה
וַיִּרְאוּ מַיִם וּמִמְזִרָה
יִשְׁעָהּ אֵין כְּמוֹהוּ

Bonn, March 7th, 1853.

VI.—SCRIPTURE ILLUSTRATIONS.

The following passages in Matthew's gospel, I have found occasion to illustrate from the manners and customs of the East. Matt. i. 18; ii. 2, 11; iii. 4, 11, 12, 15; iv. 23; v. 1, 13, 14, 17, 24, 28, 31, 33, 34, 36, 47; vi. 5, 7, 17, 30; viii. 12, 28; ix. 1, 2, 6, 17, 20, 23; x. 9, 10, 14, 27; xi. 17; xii. 42; xiv. 6, 8, 10, 20; xv. 4, 26; xvi. 18; xvii. 3, 6, 21, 25, 34; xix. 24; xx. 22; xxi. 8, 34; xxii. 3, 11; xxiii. 7, 14, 24, 27; xxiv. 17, 41. Hence it appears that many difficulties in the holy Scriptures, if not the entire of them, are owing to our ignorance. Hence it follows, also, that books of travels, especially when the journeys are made in the East, are great helps to the expositor, and that the travellers of modern times, who have directed their attention to this

matter, deserve the thanks of all the friends of the sacred Scriptures.

Bonn, March 8th, 1853.

VII.—THE POPE'S LOVE TO HIS NEIGHBOUR.—A LITTLE HISTORY.

The scene is the fair city of Brussels, the residence of Albert, Archduke of Austria, and Governor of the Netherlands, for the King of Spain, Philip the Second. It is the year 1597. The city had been long ago conquered, and all the Protestants banished or killed. The sharp eye of the archduke discovers a servant girl, who inclines to the doctrines of the Reformation. She is brought, questioned, and confesses that she is a Protestant. The Jesuits take her in hand, with the hope of converting her to the doctrines of the Pope. She will not, however, worship the Virgin Mary, or the saints, as she is persuaded there is only one God, and one Mediator between God and men. Instead of the purification of purgatory she will trust in the efficacy of the blood of Christ. The mass, with all its forms and ceremonies, has no charms for her, as her Lord and Master never appointed it. She has faith in the Son of God, and will not give it up, nor can the windings of the Jesuits bend her clear firm mind from the convictions of her humble, but immortal hopes. She is warned, she is entreated, and she is threatened with shame and torture, and death. She can suffer, however, but she cannot sin. Like Colonel Gardiner, she could say, "I am not afraid to die, but I am afraid to sin." O, most noble faith, most heroic resolve! But see, the crowds are gathering from all parts of the city, and a strange, terrible feeling of wonder, amaze-

ment, and horror, creeps over the multitudes, and the hearts of the stoutest tremble. They are Papists, indeed, but they are men, and they would willingly turn from the fearful sight, but the strange irresistible curiosity, so potent in the human breast, leads them on. The grave is dug deep and wide, and they know well what it is for. Anneke Hove is there too; she is, indeed, necessary for the occasion, and she knows her doom. She will not recant, and the Jesuits must have their revenge. The coffin is opened, the young and beautiful confessor of the faith is laid into it, and the lid made fast. It is laid into the grave, and the cold earth receives its warm, living victim, the mould is shovelled in upon the coffin, and the young martyr of Jesus closes her eyes to die. The multitudes return to their houses in silence, or perhaps indignation, the Jesuits depart in triumph, and set themselves to watch for fresh victims. The tender mercies of the wicked are cruel.

VIII.—THE HEAVENLY MANSIONS. JOHN XIV. 2, 3.

O, sweet word of comfort, for all suffering and troubled hearts on earth. He who understands that word in faith must, in the most disconsolate condition, feel comfort, and in discontentment, joy. So only can the Son of God, the Son of eternal love, comfort. Such promises for everlasting life, who can impart? who can fulfil them? Therefore Thou alone shalt have our entire hearts, O thou preparer of our glory, thou master-builder of the heavenly mansions, thou messenger of the Father, who thine own self wilt take us and introduce us into the crystalline diamond palaces. When the poor weak heart thinks, where Thou art, there shall I be, and as Thou art, so sublime, so glorious, so blessed shall I

become. When the heart comprehends that word in all its fulness, in all its height and depth, then it almost dies under the blessed glorious hope. Why wilt Thou have us with Thee, so near Thee, and so near Thee for ever? What in us pleases Thee so well? What joy can we give Thee? Shall we enhance Thy blessedness? Yes, we shall be the object of Thy love, on which it can expend all its fulness; for no creature can so much need Thy love and kindness as we poor weak sinners. Who can think of heaven without remembering Thee and Thy promise with extatic joy? Heaven! thou many-mansioned house of our Father, thou home of the disciples of Jesus! how beautiful art thou, when the words of Jesus make thee bright before our eyes! how beautiful art thou, when we think of the mansions which His hand has prepared for us in thee. Who can satisfy himself in gazing at thee—even from without? What then must it be within?

“ There is a land of pure delight
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea divides,
This heavenly land from ours.

But timorous mortals start and shrink,
To cross this narrow sea;
And linger shivering on the brink,
And fear to launch away.

Oh! could we make our doubts remove,
Those gloomy doubts that rise;
And see the Canaan that we love,
With unbecclouded eyes!

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Could fright us from the shore."

Bonn, March 9th, 1853.

IX.—OLIVET.—A LOOK AFTER CHRIST.

ZECH. XIV. 4; MATT. XXI. 1; XXIV. 3; XXVI. 30; LUKE XIX. 29;
JOHN VIII. 1; ACTS I. 12.

Here we are, after our labours and travels, in full health of body and of mind, and surely the Lord has more than rewarded us for them all, by this view of the ancient city. I cannot describe on paper, beloved in the Lord, the overwhelming associations, and burning thoughts, with which the mind is filled and overwhelmed upon this sacred spot. All is new to us in this old world, and we feel as if surrounded with the men of former generations, while monuments of the most holy antiquity, standing or lying around you, arrest the attention, and direct your thoughts to the various ages and nations which, like sands on the shore of the boundless bottomless ocean of eternity, have passed over this now wasted, but once delightful land. Beautiful though in ruins. There she is before us—that sombre city, the desolate widow clothed in her weeds nearly two thousand years, and having little hope of soon laying them off. I shall not speak much of the scenes that meet the eye from the summit of this mount—the valley of Jehosaphat, the garden of Gethsemane, the mosque of Omar—the dun, lifeless walls, houses, and dilapidated monuments of various kinds—in the distance the mountains of Moab, the valley of the Jordan, and the waters of the Dead Sea. We follow Jesus

from this mount to His and our home in the skies, and faith gives us eagle-glances of those mansions of glory, which He is gone to prepare. Here He stands, the risen Head, the Redeemer of the world, surrounded by his disciples, and about to bid them his last farewell. He is the victor now for evermore. Sin, Satan, and the world, are all conquered, and the light of life brought into the regions of the tomb. He is the visible, real, immortal king. It is no vision. We feel His hands, we see His wounds, we hear His voice in the same accents of immortal tenderness as before He died, the same in love and all the lineaments of moral beauty, but O, how changed! The corruptible has put on incorruption, and the mortal is now clothed with immortality. His last word is peace—"my peace give I unto you;" and, lo! while His hands are stretched out in blessing, He rises before our eyes from this very mount, and ascends visibly to His native heaven. The heavens are now opened for all believers, and our forerunner has taken possession in our behalf. O, most blessed hope! O, when shall the dim eye of faith yield to the full beatific vision of our adorable master? His feet shall yet stand on this mount, it seems (Zech. xiv.) when he comes in the glory of the Father to judge the world. He shall visit once more His blood-redeemed world, and His ancient city and people shall not be forgotten. In the meantime, brother, let our hope and faith be in Him, for there is no other name given under heaven by which we can be saved.

"Triumph! ihr Christen, freuet euch
Der Tod ist nun bezwungen,
Wir haben Theil an Jesu Reich,
Er hat es uns errungen.
Auf, bringt ihm Dank und Lobegesang!
Wir gehn durch Kampf und Leiden
Mit ihm zu seinen Freuden."

Bonn, March 12th, 1853. (Transcript.)

X.—THE APOCRYPHA. ITS ERRORS COMPARED WITH THE
HOLY SCRIPTURES IN A NUMBER OF PASSAGES.

Judith i., compared with 2 Kings xxiv. 1; Jer. xxvii. 6;
Dan. i. 1; iii. 1.

— ix. 2, compare Gen. xlix. 5—7; 1 Thes. v. 15; Gen.
ix. 5, 6; Ex. xx. 13.

— ix. 10, see 1 Pet. ii. 1; Job xxvii. 4; Eph. iv. 22;
Jer. ix. 3; Prov. xxix. 5; Jer. xxviii. 15;
Ps. l. 19; v. 7.

— ix. 5, see Rom. iii. 8.

— x. 13, see Prov. xxiv. 29.

— xi. 5, see 1 Thes. ii. 5; Ps. xl. 5; lii. 4, 5; Prov. xiii.
5; Jerem. ix. 3.

— xi. 12, see Ex. xx. 7; Jer. xiv. 14; Ps. lii. 4, 5.

— xii. 15, comp. Prov. xi. 22; 1 Cor. vi. 18; 1 Thes. v.
22; Rom. xiii. 13; Eph. iv. 29.

Wisdom of Solomon, iii. 12—14, compare Rom. iii. 23, 24.

— iii. 16—18, compare Ezek. xviii. 2—4, 20; Jer.
xxxi. 29, 30.

— vii. 17—24, compare Prov. xxx. 2; Job xxviii. 2, 6.

— viii. 10, compare John vii. 18.

— viii. 19, 20, compare Gen. viii. 21; Job xiv. 4; Ps.
xiv. 2, 3; Prov. xxii. 15; John iii. 6; Matt.
xv. 19.

— x. 3, 4, compare Gen. vi. 5—7.

— x. 15, compare Ps. li. 7; John iii. 6; Rom. iii. 28;
1 Kings viii. 46; Prov. xxii. 15; Gen. xxxii. 9;
xxxiii. 3; Deut. ix. 13, 27.

— xii. 10, 11, compare Rom. iii. 9—12.

— xiii. 6, compare Rom. i. 22, 23.

— xiv. 15, compare Rom. i. 18—20.

Wisd. of Sol., xvi. 9, compare Ex. viii. 24.

— xvi. 17, 18, 22, compare Ex. ix. 23—25.

— xvi. 20, 21, compare Ex. xvi. 31; Numb. xi. 8; xxi. 5.

— xvii. 4—6, 9, 11, 15, compare Ex. x. 22.

Tobias iv. 11, 12, compare Matt. xvi. 26; Gal. i. 8; 1 Pet. i. 18; 1 John i. 7; 1 Cor. xiii. 3; Rom. iii. 23; Prov. xix. 17.

— v. 7, 19, compare John viii. 44.

— vi. 9, Deut. xviii. 10; Matt. xvii. 21; 1 John iii. 8; Eph. vi. 11; Jas. iv. 7.

— xii. 9, compare Gal. i. 8; Rom. iii. 24, 28; Gal. ii. 16; Rom. iv. 5, 6; ix. 6; Gal. v. 4—6.

Ecclesiasticus i. 16, compare Ps. li. 7.

— iii. 4; Deut. xxvii. 26; Jas. ii. 10; Acts x. 43; 1 Pet. i. 18, 19; Eph. i. 7; ii. 8, 9; Ps. lix. 8, 9; 1 John i. 7.

— iii. 16, 17; Matt. v. 18; x. 37.

— iii. 33, compare Acts iv. 12; x. 43; xvi. 31; Rom. iii. 20, 24, 28; Gal. ii. 16; iii. 10; 1 Pet. i. 18, 19; Jer. xliii. 24, 25; Eph. ii. 8, 9.

— xii. 4, 5, compare Luke vi. 33; Matt. v. 44, 45.

— xii. 9, 10, compare Zech. vii. 10.

— xv. 14, 15, compare Phil. ii. 13; 2 Cor. iii. 5; Gen. vi. 5.

— xxv. 9, 10, compare Job xxxi. 29; Matt. v. 43, 44; Prov. xxv. 21, 22; Rom. xii. 20, 21.

— xxv. 34, compare Matt. xix. 6—9; Mal. ii. 15; 1 Cor. vii. 10, 11.

— xxix. 15, compare Ps. xli. 2, 3; 1 Cor. xiii. 3.

— xxxi. 25, compare Gal. v. 19—21.

— xxxi. 33, compare Prov. xxxi. 4; xxiii. 31, 32.

— xxxii. 5—9, compare 1 Cor. xv. 32, 33.

Ecclesiasticus, xxxiii. 27, compare Col. iv. 1 ; Eph. vi. 9.

— xxxv. 5, compare Heb. ix. 26 ; x. 14.

— xxxviii. 17, 18, compare Matt. vi. 17.

— xxxviii. 25—39, compare Deut. xi. 18—21 ; Nehem. viii. 3 ; ix. 3 ; xiii. 1 ; Jer. xxxiv. 16 ; John v. 39 ; Matt. xxiv. 15.

— xlvi. 23, compare Is. viii. 19 ; Ps. lv. 23 ; Luke xvi. 31.

— l. 27, 28, compare Ex. xxiii. 4, 5 ; Matt. v. 44 ; Rom. xii. 14 ; 1 Pet. ii. 23 ; 1 John iii. 15.

— li. 18, compare Gen. viii. 21.

Baruch i. 1, compare Jer. xliii. 5—7.

— i. 3, compare 2 Kings, 25, 27.

— i. 8, compare Ezra, i. 7 ; Jer. xxvii. 16.

1 Maccab. ii. 44, compare 2 Cor. x. 4.

— ii. 52, compare Gen. xv. 6.

2 Maccab. ii. 4—8, compare Jer. iii. 16 ; Is. iv. 6 ; Heb. iv. 1.

— xiv. 37, 41—46, compare Acts i. 25 ; Prov. xxiv. 8.

Prayer of Manasses, verse 8, compare 1 John i. 8 ; Rom. iii. 10, 12 ; Job iv. 18 ; Rom. v. 12 ; Gen. xxiv. 7 ; xxvi. 18, 24 ; Nahum i. 3 ; Ps. xiv. 3 ; cxliii. 2.

These are a number of the passages in the Apocrypha which seem at least to contradict both the spirit and the letter of the sacred Scriptures. It is true some of them are *capable* of a scriptural interpretation ; others, however, are utterly inconsistent with the truth of the sacred Scriptures, as well as the character and perfections of God.

Bonn, March 15th, 1853.

XI.—RINGING OF BELLS.

There is something pleasing, and perhaps soothing, in the slow solemn tolling of church bells. In the symbolic, theatrical religious system of the Papacy, the ringing of bells occupies a conspicuous place. The churches are surmounted by bells, the priestly mummeries of the mass are interspersed with ringing of bells, the incense ascends to heaven through solemn sounds, the people are prepared for the grand idolatrous act of adoring their wafer-god by tinkling sounds, spirits are charmed by them, demons frightened, and rain, fruitful seasons, and all blessings procured by them. The advantages of this system are various. 1st. Their superstition is forced upon the public attention. 2nd. The practices of daily life are insensibly associated with the solemnities of religion. 3rd. It adds another to the many parts of external pompous symbolism of which that sensual religion is mainly composed. In Popish countries the ringing of bells is nearly perpetual. In Malta it is a perfect nuisance. Here in Bonn, it is frequent, but not disagreeable. I have been nowhere where the bells, the crosses, the images, and all the monuments of the dominant superstition are so abundant as in Malta.

*Funera plango, fulgura frango, sabbata pango;
Excito lentos, dissipo ventos, paco cruentos.*

They are of heathen origin, being used by the priests in the worship and sacrifices of the gods. They were first used for churches in Italy, where the cast-off garments of paganism were fitted up for Christian use. The popes baptized them, in order to make them Christian, as the Hindoos, by rites and ceremonies, transfuse the Deity into the images

before they become proper objects of veneration. The papists, indeed, do the same. One of Schiller's most celebrated poems is the one on "The Bell."

" Von dem Dome
Schwer und bang
Tönt die Glocke
Grabgesang.
Ernst begleiten ihre Trauerschläge
Einen Wanderer auf dem letzten Wege."

Bonn, March 18th, 1853.

XII.—TITLES OF HONOUR.—A SUPPER PARTY.

This evening spent in a large gentleman party. There were seventeen of the celebrities of Bonn present,—princes, professors, lawyers, and pastors. The invitation was at eight o'clock, and on entering, tea was handed round; not like our strong, national, noble tea, which it does the soul good to see; so finely mixed, such golden cream—as a whole, so glorious and delightful; but the tea of Germany (they know nothing of tea, the ignoramuses; it is, indeed, "*Thuwasser*") thin, blue, and transparent as the clouds. No body in it, nor soul either—water bewitched; no cream; the sugar you help yourself to with the fingers; one cup is enough, and more than enough. The talk goes on, however, and various little groups discuss all sorts of subjects except politics and religion, which, by mutual consent, seem to be laid aside. There was one Popish professor amongst us, a good-natured, fat-faced, well-to-do sort of a lawyer, who prefers pudding to the pope any day. At half-past nine, supper. We have no ladies to lead down, and yet we go down. So in the East

they can go to dinner without bells. Strange! No wonder Paley says, "We are only a bundle of habits." The table is brilliant, and the supper excellent. The dishes are, however, all carried round, so that there is no carving, nor anything else to interrupt the steady current of eating, drinking, and talking. The courses are very many, and you continue at table till half-past eleven, which is no bad sort of recreation; but the Rhine wines are salubrious, and none seems *touched*. There were many subjects of conversation; but that one which excited the most ridicule, laughter, and contempt, was "*Giessen and its titles*." One man, it was said, opened a shop for selling doctorships in; another has himself appointed as agent for foreign affairs. These titles, they said, were despised in England, and an M.D. from Giessen did not prevent an examination in Britain. I rarely am in any company where England is not often on the tapis; her parliament, her colonies, her riches, her statesmen, her laws, her devotion to religion, mingled, at times, with random shots of ridicule at John Bull's paunch, his predilection for roastbeef (I saw in an Athens' bill of fare the same celebrated $\rho\sigma\beta\epsilon\phi$), his fat, stupid sense of justice, when he once gets the *idea of what is just*, his proud aristocratic gait, and his calm, indifferent hospitality to tyrants who trample on their subjects, and patriots who seek to dethrone their kings. When grace is said, it is always in silence, like the Quakers' prayers, or perhaps not so good. I heard of a young gentleman who said, when he went into a church he put his hat to his face, and just *counted ten* before he sat down. However, at German meals you may do as you please, but the time of silence is about the time you could count *ten*. Returning thanks is not known, but on rising, each bows to his neighbour, and says "Gesegnete Mahlzeit:" may your meal be blessed. In Damascus the Arabs say *هنيئا* *hinian*—a good

digestion. The New Testament knows nothing of formal thanks after meals. The great fashionable parties break up about twelve o'clock, and the common every-day parties at ten. Nobody is invited to any meal but supper. It is the time of state, friendship, and ceremony.

Bonn, March 19th, 1853.

XIII.—LONGING AFTER JESUS.

Jesus ! Thou glorious object of our adoration and praise ; we find in thee all that the full soul can imagine of beauty, glory, and excellency, and all the grace, peace, and mercy which the empty soul needs. The heart longs after thee ; the eye faints to behold thy glory ; the ear is never weary with the music of thy name. How dark, gloomy, and worthless does the world, our own wisdom, all human science, appear to the eye that is accustomed to behold thy cross, and thy crown, thy doing and dying for sinful man. In thee we have all. There is no deficiency in thy fulness, no spot in thy celestial brightness, no weakness in thy love, no change in the movements of thy calm, pure, boundless compassion to the sons of men. Nature fails us, the nearest and dearest leave us, our loveliest, brightest, die away under our eyes, and leave us in the silence and solitude of abandonment and despair ; our pleasures leave the sediment of despondency and discontent ; our hopes break like bubbles, just when we would seize them ; our life is a vapour, and our labour vanity, and vexation of spirit. Thou, O Jesus ! art our hope, our life, and our home ; thou remainest, and thy years shall not fail. O, how our souls long after thee ! What joy to see thee, to meet thee once more, thou dear Redeemer and

dying Lamb. Thou art the only hope of this poor fallen world.

Redeemer and head,
Life from the dead,
We gaze at thy throne in glory;
Where the hosts of the blest,
In their endless rest,
Throw their crowns of gold before thee.

See the angels of might,
From their thrones of light,
Surrounding the victor's throne;
With their songs of love,
In the courts above,
And raptures before unknown.

O glory for ever!
To thee, the life-giver!
And light of the ransomed race;
We hail thy rising light from afar,
And welcome the beams of the morning star,
With its radiance of mercy and grace!

Bonn, March 23rd, 1853.

XIV.—THE GRIEVOUS WOUND. JER. xxx. 12, 17.

There is no wound so deep as the serpent sting of sin, which festers in our hearts and poisons all the fountains of our life. Hast thou never felt this wound? Then thou art worse than wounded, thou art dead, thou art past feeling, and there seems to be little more hope for thee. O how deep the wound! That poison-bite of the old serpent, like a running sore from Adam, sends forth over the world its streams of vileness, deep and dark as hell. But may none escape? None, none, we are all serpent-bitten, bruised incurably, and for ever undone,

if eternal mercy pity us not in our lost estate. Man, angels, the strength, wisdom, and glory of the wide creation, cannot medicate this malady, for eternal immutable law gives the poison its strength, and keeps the wound open. But boundless mercy may deliver what boundless power holds in bondage, and hence it is written (17th verse), "I will heal thee of thy wounds, saith the Lord." How? Through his own wounds, his own sacrificial death (Is. liii. 5; 1 Peter ii. 24). These wounds in his hands plead for our poor fallen sin-stricken nature, all lost, wounded, ruined, as it is; his feet were nailed to the tree, his head was crowned with prickly thorns, and his heart pierced with the cruel spear. Oh, how many voices of love and forgiveness flow from his glorious person, and they all plead for the poor, weak, wounded soul. Thy wound is deep, but His is deeper! From that opened bleeding side flows the ocean of Jehovah's everlasting mercy—and *it flows for thee*. Here is balm and balsam for the whole world. He can and will heal thy wounds, if thou trustest in Him, and He will make thee the bearer of His cross on earth, and the heir of His glory in heaven.

Jesus, Saviour, full of grace,
See me in my helpless case,
Wounded, in my sin I lie,
Heal, oh heal me, or I die.

Thou hast borne the cross and pain;
Thou hast borne my curse and shame;
Thou art good, and canst forgive;
Thou hast died that I might live.

XV.—GOOD FRIDAY.

1. *A Popish Custom.* The Romanists here do not keep Good-Friday in any special manner; their shops are open, they

attend to their ordinary business; there is indeed no bell rung either among Protestants or Papists, for the bell is the emblem of joy.

“ Freude hat mir Gott gegeben !
 Sehst ! wie ein goldner Stern
 Aus der Hülse, blank und eben,
 Schält sich der Metallne kern.”

The Papists give as a reason for not keeping Good-Friday that the day is *too* high, *too* holy, *too* unapproachably glorious for mortal man to attempt its celebration. On the other hand the Protestants keep it regularly, indeed ten times as strictly as the Lord's day; all is still and solemn, and the shops universally closed; the sacrament of the Lord's Supper is celebrated, and the day spent in religious exercises.

2. *The Lord's Supper described.* The churches here have no pictures; in the north of Germany, and indeed among the strict Lutherans, pictures and paintings are as common in the churches as among the Papists, but nobody pays any attention to them. Here the reformed doctrines prevailed among the reformers, and pictures disappeared. See, however, over the pulpit stands a large colossal cross; one of gold, the gift of the Prince of Prussia, stands on the altar or communion table, and on each side of it burns a large candle; the young communicants have been previously prepared, as with us, and confirmed, as in the Church of England. A sermon is preached on the subject of the crucifixion, and after warnings and exhortations, as with us, the people are invited to communion of the last supper. They communicate neither sitting nor kneeling, but standing, and the emblems of His body are in the form of wafers, as among the Papists, and laid in the mouth of the recipients by the hand of the minister. Hence two pastors are necessary for this solemnity; one stands at the one end of

the altar and gives the breaden wafers, and the other at the opposite end to distribute the wine. The former says to each individual, "Take ye, eat ye, this is my body which was broken for you;" and the other, as he holds the cup to the lips of each individual, says "This cup is the New Testament in my blood, shed for the remission of sins unto many, drink ye all of it." This renders the service very long, and on the whole not by any means so solemn as with us. The organ plays, and the congregation sings the whole time. Then after exhortation and prayer the solemnity ends.

3. *Solemn Thoughts.* How great, how glorious, yea how terrible is the doctrine of an incarnate God! My soul, bow down in adoring love before the throne of thy God and creator; think of Nazareth and the angel-salutation; of Bethlehem and the angel songs of glory to God and peace to men; of Galilee, where his wonderful ministry manifested the footsteps of almighty power and grace; of Gethsemane and his agony and bloody sweat; of Calvary and the awful sacrifice which expiated the sin of the world; of the cold dark grave where he lay, my soul, for thee, that he might taste the bitterness and overcome the sharpness of death! O, holy Lamb of God, didst thou suffer all and die for me? Was my poor dark soul so dear to thee, O thou holy bleeding Lamb! So then, O my Saviour and King, take my heart, life, and all that I have and own, and let it all and ten times more, twice told if I had it, be dedicated to thee. Thou art worthy, and to thy holy name be the praise and glory for evermore. Amen.

4. HYMNUS PASCHALIS.

OSTERLIED.

Plaudite cœli!
Rideat æther!
Summus et imus
Gaudeat orbis!

Jubelt ihr Himmel,
Lächelt ihr Lüfte,
Jauchzet der Erde
Höhen und Gräfte!

Transivit atræ
Turba procellæ
Subiit almæ
Gloria palmæ

Drohende Schauer
Schwanden den Trauer;
Schauert daroben
Palmen erhoben.

Surgite verni,
Surgite flores,
Germina pictis,
Surgite campis.
Teneris mistæ
Violis rosæ
Candida sparsis
Lilia calthis.

Blumen des Lenzes
Dringt aus dem Boden,
Spriesset, ihr' Keime
Wachset ihr' Lohden;
Rosen, die zarten
Veilchen sich paarten,
Nelken, die frischen
Lilien dazwischen.

Currite plenis,
Carmina venis!
Fundite lætum
Barbita metrum;
Namque revixit
Sicuti dixit
Pius illæsus
Funere Jesus!

Herzen erschwellet,
Lieder entquelllet!
Fröhlicher Feier
Töne die Leier:
Christ ist erstanden
Aus Todesbanden;
Was er gelehret
Hat er bewähret!

Plaudite montes,
Laudite fontes,
Resonent valles,
Repetant colles;
"Jo, revixit
Sicuti dixit,
Pius illæsus
Funere Jesus."

Berge lobsinget,
Quellen erklinget,
Hügel hallt wieder,
Thäler, die Lieder;
"Christ hat bewähret
Was er gelehret
Aus Todesbanden
Ist er erstanden."

AN EASTER HYMN.

Sing, sing to his glory,
Ye angels of light,
Ye valleys and mountains,
Ye stars of the night,

The tempest is over,
The battle is past,
And the shout of the victor
Is heard on the blast.

Ye flowers of the forest,
Ye fruits of the plain;
Rise, rise from your slumbers,
'Tis summer again;
Rise, sweet smelling roses
And lilies so fair,
And scent with your odours
The earth and the air.

O joy everlasting!
The multitude stands,
To welcome the victor,
With harps in their hands;
Lo! he that departed
Returns as he said;
The loved one, the lost one,
Is risen from the dead!

Praise him ye mountains,
Praise him ye plains;
Ye valleys and fountains
Re-echo the strains.
"He that departed,
Returned as he said;
The loved one, the lost one,
Is risen from the dead!"

Bonn, March 24th, 1853.

XVI.—HIS TOMB.

Lord Jesus, thou didst lie in the tomb of Joseph, that thou mightest fulfil the Scriptures, and for my sake overcome the

power of death. No sin stained that body, which the promise of thy Father embalmed, that it could not see corruption (Ps. xvi.) : and as a free and willing victim, thou didst give thyself to the embrace of death. In human form thou didst conquer the enemy of mankind, in temptation didst overcome the tempter, through simplicity of faith the wiles of the devil, through death him that had the power of death, that thou mightest deliver us from the bondage of sin and corruption. It is no more so very dark and cold and gloomy, for thou hast brought into it the light of life. There didst thou lie, O my Lord, in the weakness and obstructions of death ; so cold, so still, so silent. Thy noble heart was still, and thy tongue could speak the words of love no more. O, deep and noble love ! Most pure and spotless sacrifice ! Thou hast followed the destroyer through all his wanderings, and met and resisted all the temptations human nature can be subjected to. Thou hast touched and cured our weakness, and as a good captain gone before us into the battle, that our hearts might not fail nor our hands become slack. Here was the triumph of the enemy celebrated for a time. This grave shows the depth and fulness of the curse, as well as the power of Satan, for here, O Lord of life and glory, thou didst lie ! Here sin and the law, and death and Satan, all thought their triumph complete, and their reign everlasting : the sepulchre was sealed, and the watch set ! But their dominion is broken, and thou hast led them captive at thy chariot wheels. Let us follow thee, O Lord Jesus, and bear thy cross in whatever way our weak faith and love may enable us to do ; nor would we fear to die, for thou livest, O Lamb of God, and Saviour of the world ; nor would we fear the guilt of transgressions, for Thou hast carried them all with thee, and left them in the land of forgetfulness ; yet would we weep over the sins which brought Thee so low, and, through thy grace,

hate and forsake them. Holy Jesus, keep us mindful of thy precious death and burial.

Bonn, March 26th, 1853.

XVII.—TRAVELLING ; NOTICES ; NATIONAL HINTS.

One tires of travelling, and like the hunted hare longs for some quiet den where he can live and die in peace. I am weary of it, and long for rest. I have seen the Jordan, the Nile, the Tiber, the Seine, the Danube, the Elbe, and the arrowy Rhine, and the wide districts that lie between; and the various forms of these nationalities, the men, the mountains, the cities, the plains, their customs, constitutions, science, and civilisations, rise up in my memory like dim, half-defined, cloudy images, a wild, strange, beautiful phantasmagoria of the real, not less wonderful than idealities of poets and romancists. There is some difference between stepping upon a donkey in Damascus and into a railway in London; but the former is on the whole, more poetical and picturesque (see the goat in Campbell's Rhetoric); between the tinkling of bells on the necks of camels in the desert, and the deafening noise of spindles, wheels, furnaces, and steam engines in the British Isles; between the rain, storms, and cloudy sky of the North, and the bright blue sunny heaven of the patriarchs and prophets. Characteristic and instructive are the modes and manners of nations, and we may trace nationality as readily in their salutations as any thing else. James meets John at the Jordan, and bowing reverently, and kissing cheeks and forehead, exclaims, "How is thy majesty, how is thine excellency, how is thy honour," &c. Which he applies also to his tents, horses, donkeys, and all his possessions,

the wives alone excepted (*nemo me impune lacessit* ; see also *Lacessere pugnam*, Liv. iii. 36) ; to all which John replies, with great and lengthened formality, "Glory be to God, I am well, mabsoot (*outstretched*, laid out at ease on his mat), my camels are well," &c., all of which he repeats fully and repeatedly. How much have we here of the East ? Their pomposity, swelling words which mean nothing (he says when you enter, "My house is thy house ; all I have is thine ; come forward"), their love of ease, and their simple natural character ; they say "thou," "thine," "thy," "thee," like the true Quakers, which they are indeed as to natural beautiful simplicity. You meet an Englishman ; he gives no kiss (being too far north I suppose), but he gives you a noble shake of the hands, which sends affection thrilling through your veins ; "How do you do ?" "How do you do ?" And he thus contrives to show in the monosyllable *do*, twice in the shortest form of salutation possible, a true image of that active isle where *do do do* is the order of the day ; that beehive where the drones are most surely put to death ; the workshop of nations where *doing doing doing* marks the entire population from the peer to the peasant. In fact, the private, religious, and political life of Britain is nothing but an everlasting conjugation of the verb *to do* ; as for *being* or the verb *to be*, they know nothing of it, and you must seek it in the East. Thus the "How do do" of a long haired dandy has its meaning, and shows the way the wind blows. The German says, "How goes it with you." With the slow German the world wags, and he lets it wag ; he only asks how ? He lets the nation take its course, but he will complacently inquire what direction it takes. So in parting John Bull says, "Farewell," &c., "may you have a good journey ;" and justifies the adage of Napoleon, "Where wood swims I find these English." "These," say the Arabs, "are the mad

English lords, who go through the world searching for old stones and inscriptions to give us gold for them." This John Bull *does* as long as he can, and when there is nothing more to *do*, he shakes his head furiously (O caput insanabile, &c., or Fœnum habet in cornu, Hor.), raises his tail, and takes off through the world! He must be *doing* or *way-faring*. The German says in parting, "Live well." He is quiet, he is content with life if he is allowed to live; he finds in his philosophies and transcendentalisms, energy and excitement enough. He wishes you to *live* well. He seeks rest, quiet indulgence in his easy speculations. The Frenchman, dancing half his time between earth and sky, says, "How do you *carry yourself*?" He is a light buoyant little sprite, not nivial nor pluvial, but ventose. When he gets nobody to carry him he *carries himself*. Thus the French natural character is self-poised, borne up by internal heat. The Italian says, "Good morning, senior, how do you stand?" *Standing* is his *standard*; the erect posture, the proud gait of the old Roman still cleaves to him, and however prostrate he may lie under papal and political oppression, he has pride in his poverty, and the faint glimmering of a noble destiny scintillates from his "How do you stand." As to the *forms* of address, politeness has a very various appetite. The Arabs say "*thou*," "*ye*." The English say to an individual, "How do *you* do." The German says to his fellow-traveller, "How do *they* do." And in Spain and Italy, in the upper classes of society, James says to John, "How does *she* do?" Much like the Highlanders in Walter Scott. This subject is far from exhausted. These are little traces of the great lines of character and action which nations have formed for themselves. Language is indeed the true vein that leads us into the sparkling ore of the national mind.

Bonn, March 27th, 1853.

XVIII.—THE JEWS ; RECAPITULATION.

Is there no sign of life ? No shaking among the dry bones ? I see very little. The reformed Jews hear, and then tell you all religions are good and useful ; the true idea in religion is *God*, all the rest is *nimbus* and form, to be dispensed with or retained at pleasure. The old Talmudical Jews, who have some veneration for the Old Testament, are fierce and fanatical, nearly beyond the influence of argument and reason. And they are all equally worldly. Money is their idol, and they worship it with great assiduity. They receive tracts and Testaments willingly when they get them for nothing, but the colporteur has sold, during the month, almost nothing. Keith's Evidences were done, and so we had nothing but tracts and Bibles. Among the Jews we distributed about 200 tracts on the person and work of the Messiah ; the colporteur visited 160 Jewish families, and gave me his report every Saturday evening. We distributed 4,000 Christian tracts and many Testaments in the Popish version. There was indeed a run upon us for tracts and Testaments, so that we had to forbear for a little. The priests were alarmed, and their altar denunciations were likely to attract the notice of the government. We ceased for a little, till the storm blew over. The police had to guard our houses, and the people were a good deal excited. During the month I held twenty-eight regular meetings and several occasional ones, and the services were attended as usual. We have the communion of the Lord's Supper regularly on the last Sunday of the month. I have often felt during the month that my strength was being spent in vain when preaching to twenty or thirty people in a room, when I might be addressing thousands, as I formerly was, in large churches and in the open air. But I try to guard these feelings in the conviction

of the church's prudence, and the overruling providence of God. The inward, hidden life of God in the soul, is of more importance than any external privileges, and we are in general but bad judges of what may be most useful for the Church of God.

Bonn, March 30th, 1853.

XIX.—DARKNESS BEFORE THE DAWN.—(A HYMN.)

The sky is dark,
And the earth is cold,
The faith of the past
Is waxing old.

The hope that brightens
The eye of faith,
The love that lightens
The pains of death.

Is the martyr-life
Of heroic men,
Never on earth
To return again?

Is not the stream
That follows the flock,
Full as when leaving
The smitten rock?

Unchangeable love sheds its blessings abroad,
And time cannot alter the nature of God;
But we, like the virgins, asleep in the night,
Have forgotten the king, and the kingdom of light.
The pastors say peace, and the people believe,
And the spirits go forth with intent to deceive;
The nations are rising, the battle is rife,
And the parties are pledged in the terrible strife.

Old tyranny trembles on tottering thrones,
And liberty marches o'er mountains of bones;
The past and the present in battle array'd,
Are invoking the powers of the world to their aid
And both have agreed, in the midst of the fight,
To cast off the yoke of the Gospel of Light;
The sky is dark, and the night is cold,
The faith of the past is waxing old !

APRIL.

- I. Arabic Rhymes for my Son; 1. For the Lord's Day; 2. Morning Hymn; 3. For taking medicine; 4. Memorial Rhymes. II. The Arabic Language, Poetry; the Oriental Imagination. III. Old Associations. IV. Cöln; Prayer Meeting, Popery. V. Brussels. VI. Waterloo. VII. The Ascension. VIII. Mysteries of Nature; Electricity; the Force of Will. IX. The Spirit helpeth our Infirmities. X. Questions for the Pope. XI. Saturday Evening; Reflections. XII. God is Love. XIII. Ministry, *διακονία*. XIV. 'Ο λόγος τοῦ σταυροῦ. XV. The Coming Glory, a Song. John xiv. 3.

I.—ARABIC RHYMES FOR MY SON.

FOR THE LORD'S DAY.

مش لازم تلعب يوح الحّد
 لكن تصلي مع الاولاد
 اعبد الاب وابنا الحبيب
 واقرا كلافا في العهد الجديد
 اسمع يا ولد اسمع الحق
 القارز يحكي لنا ولك
 انفتح لنا داب السموات
 انفتح انفتح عين الحياة
 اشرب يا ولد اشرب كثير
 كل شير حاضر تعال يكبر

MORNING HYMN.

احفظ نفسي ربّ الكل
 احفظ نفسي كل ظمان
 من حظيتي مخلول
 اعبدك في كل مكان
 راخ الظلمة راخ الاليل
 نمت طايب نمت كفيق
 كل مالي بفعل وقول
 دبر يسوع العريف

FOR TAKING MEDICINE.

اشرب ياولو اشرب الدوا
 بعد هذا نحن نشعّ الهوا
 يفطر معنا ابو منسور
 حاضر ياولد حاضر الفطور
 وقت الاكل لا تحكر بعد
 لارح تسكت وقت الصلاة

MEMORIAL RHYMES.

الصبي يشتغل مثل الفار
 وهو يتعلّع كل النهار
 رجه الصبي جميل جميل
 ولسان الصبي طويل طويل

الصبي يحبّ النور النور
 وهو يريد يزور يزور
 يكتب الصبي عطيع عطيع
 وهو يتكلّع فهيع فهيع
 الصبي اعطع من هرنموس
 ولاجل ذلاي هو يخذ الفوس
 ان كان الصبي يقرأ كثير
 بعد شوي هو يصير امير
 ان كان الصبي ياكل قليل
 بعد شوي هو يصير جميل
 بعد الغسل والصلاة والفطور
 حاضر الصبي ليقرا ويزور
 ولدي هو عطيع وحبيب
 والاب ما يضرب الابن شديد

II.—THE ARABIC LANGUAGE; POETRY; ORIENTAL IMAGINATION.

As to *compass, variety, and fulness*, the Arabic yields to few languages either of the ancient or modern world. It has *cases* like the Greek and Latin, for marking three relations, nom., gen., and accusative; it has a definite article which, like \acute{o} , η , $\tau\acute{o}$ of the Greeks, can be used also relatively, and as an article, far more clear and distinct in its defining power; it has three numbers, the singular, dual, and plural, in nouns, verbs, and adjectives. The order of arrangement in sentences the most simple imaginable, so that in assertions and simple

sentences the *copula* is unnecessary, and never used. The verb is far from being perfect, but it is more perfect than that of the Greek or Latin, and, with the exception of tense or time, has far greater variety. They have the active and passive voices as we have, and, in addition, they have a method of varying the original *idea* of the verb at pleasure, yet according to fixed and regular rules. They are thus able, by inserting and prefixing certain letters, to give *ten* additional varieties to the original signification of the root! Their grammar is, therefore, one of the most difficult and complicated in the world. The Arabs assert that no man can master all the subtleties of the language without Divine inspiration! As to richness of sound, fineness of tone, &c., we may think it yields to the Greek, but no Arab would admit it; their strong gutturals they think the perfection of lingual beauty, and in this matter sixty millions of men will decide the principle of taste against you. All the verbs, nouns, and adjectives can be used as adverbs, and the same principle may be traced in the Hebrew. The literature of the language is not of much critical or classical value, except as an exponent of the Oriental mind, and an index of culture and civilisation so different from our own. As to poetry the language is capable of wonderful varieties, and has been used by the Arabs on all conceivable occasions; the best grammar (one of the best) in the language is written in poetry, and called *Alfiet*, or "Thousand," because the whole subject is expressed in a thousand lines or verses. De Sacy has written a commentary on it. They have more varieties of measure than the English, or even the German, and rhyme or similar endings seems a necessary accompaniment. The Arabs are enchanted with sweet sounds, fine poetry, and eloquent diction. Whether the Arab ear be capable of distinguishing, and the tongue of expressing, refined music cannot be known, nor

has the connection between music and language ever been definitely traced. One thing is certain, that music does not seem to be a mark of perfection in language. The only great composers in Europe are the Germans and Italians; but we are far from allowing, on that account, that the language of Milton and Shakespeare is inferior to any other modern language. In Spain, every body *sings*, everywhere, and nearly at all times; but the Spaniards have hardly any national music. There seems to be some unknown connection between language and music. The Italian is smooth, soft, and mellifluous; the German hard, stilted, and ponderous, fitter for philosophy than love, and yet they are equally capable of musical expression. As to the Arab imagination it is boundless; no flash now and then, like our northern coruscations, but one continual blaze, which soars aloft and rarely, indeed, touches the earth. No dangers impede it, no difficulties entangle its wings, no improbabilities fetter the creative fancy, for there are genii, angels, demons, fairies, ghouls, &c., ready at all times to relieve you, and the Oriental taste luxuriates in the gigantic, magnificent, and improbable. But you tire of such efforts; *we*, at least, want the roast beef of common sense, before the strong Indian curries, and the fancy which we relish must be only as bright spangles on a dark ground.

III.—OLD ASSOCIATIONS.

On March 31st, late in the evening, as I sat writing some Arabic rhymes for my son, there walked in a strange looking person, wrapped up in a cloak, with a travelling cap on his head, and a good large moustache on his upper lip. I did not at first know him, but his voice revealed my former companion and fellow-labourer in Damascus, the Rev. S. Robson.

This visit was utterly unexpected, and our astonishment was only equalled by our delight at meeting our old friend. He has been nine years in Damascus, and returns to recruit a little in his native land; and gave me an account of the state of the mission, which has had many changes since I left. The Jews there are as the Jews here, hard and impenetrable, and little can be made of them; they seldom came. They show a disposition to be civil when spoken to. Daub is still coming and going, promising and scheming, when he can hope to make anything by it. They have prosperous schools for the Moslems, Christians, and Jews. Shatilas has forty children, of which thirty are Jews. The Americans have enlarged their mission very much, and built two fine houses at Blucan. The Rev. Mr. Barnet and Dr. Paulding's house was robbed and plundered by a person to whom they had showed great kindness, and after a long tedious journey the thief was taken in Scandaroon. Mr. Robson's house was also plundered while he was preaching, but he got the thief and his property after a few days. The Rev. Mr. Porter was waylaid by a robber, quite in the neighbourhood of Damascus, and only escaped by boldness and the fleetness of his horse. Their whole party was imprisoned in the region of Palmyra, and through the whole plain of Damascus plundering bands of Curds, soldiers, and other dangerous knights of the land, constantly pass and repass. Such is that great land, which was far the most valuable and productive province of the Roman empire. But the East rises up before me in all its varieties and grandeur. I forget the dangers, the sands, and the wild plunderers of the desert. יְדוּ בְּכָל יוֹם כָּל בּוֹ. We forget all in the associations of the past, and the hopes of the future. It is the land of prophets, apostles, heroes, martyrs, and conquerors! The land of love to the lost world! He was there! His cradle, His footsteps, His miracles, and His

tomb! Bible customs are there still, and you feel yourself again in the days of the young world, with Abraham, Isaac, and Jacob, among their flocks and tents.

Bonn, April 3rd, 1853.

IV.—CÖLN; PRAYER MEETING; POPERY, ETC.

Here we are in Cologne, and enjoying the friendship of Christians, as we did together in Damascus; but how different in all else save that love which unites and assimilates all things. Here the Papacy flourishes still, though deprived, since the days of Napoleon, of much of its external splendour, and no art is left unused which can attract the notice or charm the heart of man. The churches, the great cathedral at the head of them, are built to dazzle and attract; their spires, their statuary, their brilliant altars, their paintings (some of Rubens' among them), their violent contrasts in stone of fearful images of death and light attractive nymphs, cupids, Virgin Marys, and angels with wings; the wide spaces, lofty ceilings, and massive pillars, fill the mind with ideas of power, beauty, and majesty, so that you forget in these lofty feelings the heathenish idolatry which a priest is mumbling in a strange language before a Virgin two feet and a half long, dressed like a doll, and standing on the altar before you. Here, too, are all kinds of relics, from the *three kings* of the East (Matt. ii. 2, how do you know they were kings? and only three?), Gasper, Melchior, and Balthazar (their names are well known), to the votive offerings of some stupid devotees hung around the neck or arms of some winking doll. You see all, and get the benefit of all, for money. The town is large, dirty, and, Popery apart, quite uninteresting. It has no public buildings, no great works,

not even a bridge of stone over the Rhine. The cathedral, the churches, the relics, are the attractions for novelty-hunters and sight-seers. We took tea with Mr. Millard, agent for the Bible Society here; he is very active, and it is pleasing to know that every week he sends forth 1,000 copies of the Scriptures from his depository. This is something in the midst of Popery!

“Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory
It spread from pole to pole.”

He gathered a meeting for us of some forty people, to whom Mr. Robson made known the state of things in the East, with regard to our mission and Christianity in general.

Bonn, April 5th, 1853.

V.—BRUSSELS.

Here we are after travelling all night, weary and fagged, and ready for the refreshing coffee, thrice welcome beverage to the traveller, especially when the stomach is (as Horace says, Sat. ii. 18) in the barking humour; but it is *not* English tea! No! That inimitable refresher (like a barrister's fee) is to all continental syrups and syllobusses (to be again classical), as ossa to a wart! How the sight charms the eye! And then the delicious swill from the large breakfast cup! It is enough to make you forget your labours and lean your back, as the Easterns say, against the mountain satisfaction. This is rather a fine capital; the palaces of the King and the Prince of Orange are handsome buildings, and the streets, squares, parks, and houses, are not unworthy of royal residence. It is not to be compared with Vienna, Berlin, or Hamburg.

The last is the commercial capital of Germany, and is altogether a very noble city. Brussels is historically interesting, as it played a conspicuous part in the wars of the Netherlands, the celebrated petitions of the *Beggars*, the wars of Alva and Parma, Spain's bloody instruments against religion and liberty. Indeed this land may be called the battle-place of Europe. Here the Counts Egmont and Horn were beheaded by Alva, before the Hotel de Ville, and here Anneke Hove was buried alive for her Calvinism; the work of that mild, sweet-tempered, charitable body of men, the Jesuits. The priests here are very numerous. I met eleven between the railway and my hotel; they all wear the same habit, viz., a three cornered very broad-brimmed hat, white or blue shirt, necks folded down, no neckerchiefs, long flowing robe, with girdle; pantaloons or breeches buttoned from the foot to the knees, and shoes with bright silver buckles. Of course all is black; they generally in railways mumble over some Latin prayer from their elegantly bound ritual prayer-book. They never awaken in you the feeling that they are educated, well-informed men; they wear neither beard nor whisker, nor moustache of any kind, and the mysterious tonsure, like a little moon, glorifies their crowns. Such are the Belgian priests externally, what they inwardly are I know not. I only marvel what keeps 3,000 English in this dull city, which their presence has made dear enough. Protestantism is making considerable progress, both in the city and throughout the country at large. May the Lord our God break speedily the chains of all the enslaved idolatrous nations of the earth!

“Yes! we trust the day is breaking,
Joyful times are near at hand;
God, the mighty God, is speaking
By his word in every land;
Mark his progress—
Darkness flies at his command.”

There are several converted priests here who have large and increasing churches, wholly or mostly composed of converted Papists. This is truly encouraging, and all the splendour of crosses, altars, dresses, wax-candles, pictures, statues, and fabulous relics, set in jewels and gold, are felt to be a poor compensation for the gospel.

VI.—WATERLOO ; MONUMENTS.

Here we are on this celebrated field, which, with Marathon and Thermopylæ, shines lustrously in the pantheon of universal history, and raises the firmness and valour of the British soldier to an equality with that of the ancient Greeks. Here we are, after a drive of ten miles from Brussels ; pass on through this straggling village of Waterloo, and now we enter that of Mont St. Jean, equally straggling and insignificant. But see that house a little before you on the left hand ; that house, with its enclosures, was of importance to the Duke ; it is the farm of Mont St. Jean, and served as a kind of hospital for the wounded during the battle. How many brave men died within those walls ! Honour to the brave ! They died in the service of their country, and their deathless fame re-echoes eloquently in the ears of an Englishman from these forests, rocks, and dells. The roar of cannon has ceased, but every bush, and stone, and cottage, every valley, fountain, and field, is surrounded with a halo of traditions which appears to grow wider and brighter every year, and the wind of glory rushes on louder and swifter than ever.

Hear what a sensible old church father says on the subject—

“Fama, malum quo non aliud velocius ullum ;
 Mobilitate viget, viresque acquirit eundo.
 Parva metu primo; mox sese attollit in auras,
 Ingrediturque solo, et caput inter nubila condit.”

And every Briton exclaims (as he listens to the superlatives of his guides) with the crafty old Greek (Odys. ix. 20), *καί μοῦ κλέος οὐρανὸν ἤκει*, “and my glory, too, reaches up to heaven;” or, if you wish modern authority instead of ancient, Byron gives you sound advice and direction on the subject :

“But glory’s glory, and if you would find
 What that is—ask the *pig* who sees the wind.”

You can take this advice at your leisure some day, in company with Thomas Moore, Esq., who when searching for a religion, was enabled, as the last and newest miracle of Father Newman’s approval,

“To teach an old cow paternoster,
 And whistle Moll Row to a pig.”

In the meantime we leave the farmhouse of Mont St. Jean, and following the broad highway we ascend a very gentle elevation. Where are we now? In the centre of the British position. Behind us the road goes to Brussels, before us, to Genappe and Namur; on either hand a small country road stretches out from the main road, nearly at right angles to it; this facilitated the movement of the troops. Here, then, in front of this by-road, and in the little valley behind it, Wellington had grouped, in the small compass of a mile and a half, an army of above fifty thousand men. Look straight along the road, at the distance of about a mile, and you see the white house, called *La Belle Alliance*; and, if your eyes be good, you may discern an

Imperial figure mustering the guards for the final conflict—"Gentlemen, there is the road to Brussels!" To be sure it is, Sire; but the roads are heavy this 18th of June, and the perfidious English don't know when they are beaten. See that farmhouse, some hundred perches before you, on the right side of the road: that is the farmhouse of *La Haye Sainte*, where such horrid butchery took place; their ammunition failed, and its noble defenders were cut down to a man. The French, however, could not keep it, as the British cannon rained upon it a continual tempest of grape shot (a dangerous kind of *donner wetter*). Near this house of slaughter they show you the grave of the warlike life-guardsman, Shaw, who killed nine Frenchmen with his own hand, and like Achilles, sent many heroic souls prematurely to Orcus ($\Delta\iota\omicron\varsigma\ \delta'\ \epsilon\tau\epsilon\lambda\epsilon\acute{\iota}\epsilon\tau\omicron\ \beta\omicron\upsilon\lambda\acute{\eta}$). Look now to the right of the field, and you observe the farmhouse of Hougomont. It is distant from La Haye Sainte 1,300 yards, stands directly on the branch road to Nivelles, and forms, in fact, the key of the British position; all the efforts of the French were exerted against it in vain. Their fierce attacks, their terrible artillery, their storming columns, prevailed not; and the stern defenders issued forth only at the word of their illustrious commander, to swell the tide of victory, and chase the flying Gauls from the field of battle. These, then, are the main points of the battle-field; on these heights the British squares stood the entire day, rooted, as it were, in the soil, and resisting all attacks at the point of the bayonet; over that little valley, at the distance of 500 yards, stood Napoleon and his Frenchmen. There were no tactics on either side. There stood the British army, on the road to Brussels, and Napoleon wished to dine there! He must fight, and there is nothing but fighting for him. No manœuvres any more. He is before that renowned infantry, which never

was seen to yield, and which has a dangerous manœuvre of its own, viz., the rush upon the enemy with the levelled bayonet. The whole battle, therefore, was one scene of butchery—one continued system of attacks and repulses, and showed, on the part of the attacking foe, only the common-place, bulldog quality of seeking the enemy and assailing him in the readiest way. There are several monuments on the field. That great earthen mound, surmounted by the Belgic Lion, is 200 feet high, and contains the bones of friends and foes. From this mound you have a clear and distinct view of the whole field. See; there is the pillar erected to the memory of Lieut.-Gen. Sir Alexander Gordon, and immediately over the way the Hanoverian obelisk, and far away in the distance you observe the monument of Prussia. This is the most simple and easily understood battle-field which I have seen. It is small, you can take it all in at a view; and even the unprofessional spectator sees and comprehends in a moment every attack, and the object intended by it.

“ And Harold stands upon this place of skulls,
 The grave of France—the deadly Waterloo!
 How in an hour the power which gave annuls
 Its gifts, transferring fame, as fleeting too!
 In ‘pride of place,’ here last the eagle flew,
 Then tore, with bloody talon, the rent plain,
 Pierced by the shaft of banded nations through;
 Ambitious life and labours all were vain;
 He wears the shatter’d links of the world’s broken chain.”

VII.—Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς.—(ACTS II. 33.)

THE ASCENSION.

Lord Jesus, my King and my Redeemer, the joy of my

heart, and the chief object of my longing desire; thou art no longer the weak, dying, sin-bearing Lamb; the king of terrors has done his worst upon thee, and the strongest mansion of death could not hold thee bound. Thou art the life of the weary soul, the eternal life of every happy creature. Thou hast opened the kingdom of heaven to all believers, and from thy heavenly throne thou showerest down thy gifts upon men. Thou art worthy of all love and adoration, O thou Friend of sinners, and my chief and noblest desire is to please and glorify thee. In thee I am connected with heaven; in thee my position is above the angels of glory; in thee I have found the father of my spirit; in thee, at last, the weary has found rest, and the wanderer a home. Seen from thy throne in heaven, how little the world and all its cares appear to my eyes. It is surrounded with the littleness of distance, and its decaying brightness can charm no more. Thou art my world, my heaven, and my all. Whom have I in heaven but thee, and there is none upon earth whom I desire beside thee. Be thou, O God, my guide through life, and my succour in the hour of death.

“ *Salutis humanæ sator
Jesu voluptas cordium
Orbis redempti conditor
Et casta lux amantium.*

“ *Quia victus es clementia,
Ut nostra ferres crimina?
Mortem subires innocens
A morte nos ut tolleres?*

“ *Perrumpis infernum chaos;
Vinctis catenas detrahis;
Victor triumpho nobili
Ad dextram patris sedes.*

“Te cogitat indulgentia
Ut damna nostra sarcias;
Tuique vultus compotes
Dites beato lumine.

“Tu Dux ad astra et semita,
Sis meta nostris cordibus,
Sis lacrymarum gaudium,
Sis dulce vitæ præmium.”

Bonn, April 11th, 1853.

VIII.—MYSTERIES OF NATURE; ELECTRICITY; THE
FORCE OF WILL.

A strange report went the round of the papers here, and caused no little astonishment and amusement to the good people of Bonn. I disbelieved it, and consequently gave myself no trouble about it, until report after report, from all around me, made me determine to put the matter to the trial, and I must say my astonishment was never more excited in my life than by the results. You will understand the whole matter from the following description:—We took a small round table, whose leaf was about eighteen inches in diameter; it stood on three legs, and is for setting a lamp or a large Bible upon—any round table will (I suppose) do equally well; we sat, or stood around it, viz., Nora Marchman, her governess, my son Francis, and myself. We laid the palms of the hands gently on the table, touching, but not pressing it; our thumbs and little fingers touched each other, forming thus a kind of circle. We said, our wish is that the table should move in a certain direction, viz., towards a piano, that stood at the distance of a few yards. We kept the circle complete for ten minutes, the hands still touching, but not pressing the table; we then broke the

circle (the contact of the hands with one another is not necessary longer than ten minutes), but still kept the palms and fingers, as before, on the table, and in less than fifteen minutes the table began to move—and in the direction of the piano. It positively lifted one leg, and bent the leaf down towards the ground on the other side (we keeping our hands in the same position, and following the movement of the table). I thought it would fall (but it did not); on the contrary, it brought the foot round along the carpet, in the direction of the piano, then recovered its balance again on its three legs, rested a minute or two, bent towards the other side, and took another step towards the piano. All this time we held our hands in the position already mentioned. In this way we moved the table according to our pleasure, without any human force, but only the force of will. I would have believed no human evidence had I not seen it. It is a fact, account for it as you may, and can never be gainsaid; try it, and you may prove the truth of it. Is it electricity, or galvanism? Or the power of mind over matter? I know not; but I know the little round table moved, and moved as we willed it, and without human force. It is no trick. You may easily put it to the test. The simple contact of seven hands has moved a table of fifty pounds weight. Are we not fearfully and wonderfully made? And when shall the mysteries of our nature be revealed? When we see as we are seen, and know as we are known.

IX.—THE SPIRIT HELPS OUR INFIRMITIES.

ROM. VIII. 26; 1 JOHN III. 34.

He that loves prayer is certainly possessed of the Spirit of God, and the Son is his Redeemer. Where the Holy Spirit

dwells, there dwells also the Father and Son. It is a sure mark of the indwelling power of God, when we have our greatest joy in communion with God, and in walking humbly with Jesus; viz., in the joyful spirit of prayer. For prayer is not a mere movement of the tongue, nor an utterance of the lips alone. True holy prayer is unutterable; yes, I say the unutterable sighing of the soul. So long as we can speak much in prayer, there remains much of our own in it; much foreign, perhaps impure fire. But when the Holy Spirit kindles the censer of prayer, then the heavenly incense ascends higher, and the speech fails—we cannot find words—and the heart, the spirit, expresses more before God without words, than the tongue can utter. But we say not that verbal prayer is to be rejected. Everything has its time. I only say he that cannot pray except verbally, yields but little to the impulse of the Spirit; he can do so much himself, that he thinks he has but little need for the divine intercessor in his heart.

“Thou Holy Spirit breathe,
Thy quickening power impart,
Thy heavenly unction give,
And warm the frozen heart;
Now let us feel the sacred fire,
And every soul with love inspire.

“Conquer the powers of hell,
Break down the walls of sin;
And every lust dispel
Polluting us within;
Now let us feel thy sacred fire,
And every soul with love inspire.

“Bid darkness flee away,
Let light and life be given;
O lead us into day,
The blessed light of heaven,

Now let us feel thy sacred fire,
And every soul with love inspire."

" Nunc sancte nobis Spiritus,
Unum Patri cum Filio,
Dignare promptus ingeri
Nostro refusus pectori.

" Os, lingua, mens, sensus, vigor,
Confessionem personent,
Flamescat igne charitas,
Ascendat ardor proximos.

" Præsta pater piissime
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum."

Breathe, O Holy Spirit, thy divine purifying fires into my heart, that I may love holiness and the holy God, and every thing and creature only in proportion as it is holy. Fill my soul with the overflowings of Divine love, that my spirit, heart, and inmost sense, may delight unutterably in the adorable character of the great and glorious Jehovah, whose love to me is boundless and everlasting. May my delights be in thee, O God, as thine have been with the sons of men. Amen.

Bonn, April 12th, 1853.

X.—QUESTIONS FOR THE POPE.

I am most anxious to be informed, Holy Father (ὁ υἱὸς τῆς ἀπωλείας), how many heretics are in the dungeons of the

eternal city?—how many are in the dungeons of the Roman states in general?—also, if it be convenient, what are their crimes?—how many for the simple act of reading the Bible?—how many for refusing to worship a piece of bread, or an image, or a wax doll, or a winking picture? How many new mediators has your holiness made (1 John ii. 1), since you came to the Papal throne? It is no doubt very wrong that any of your subjects should obey the commands of God, when you order them to do the contrary (2 Thess. ii. 4), but yet in such cases should you not act with mildness and fatherly compassion? It is no doubt distressing that men should read the Bible and approach God through Jesus alone, and pray without a priest, and wish to go directly to heaven without a thousand years in purgatory, or a thousand pounds to the confessor; all such things are very strange, and show a wicked depraved disposition to obey God rather than man, and you should no doubt, and will, punish them severely. Rebuke them sharply; give it to them well; why should they dare to listen to the voice of God without asking your permission? It is highly presumptuous, and not to be endured. Is it true that in Italy the morals of the people, and especially of the priests, are extremely corrupt and sensual? Is it true, as I have been informed, that your holy treasury is augmented by lotteries, and a tax on the houses of ill-fame in the city? Is it true, that during the transaction of their iniquities, you have ordered the images of the Virgin to be veiled, or does it arise from the instinct of the worshippers themselves? I asked you before (but have not got your answer), in what respects holy, happy, united, apostolic Italy, the seat of all wisdom, the centre of Catholicism, the residence of the infallible chair of the fisherman, surpasses England, Germany, and America, where that infallible authority is despised and rejected? Tell me, also,

have the Jesuits given up their principle, that it is right, and good, and Christian, to poison, and by all possible methods make away with Protestant princes and kings? You know the Prince of Orange and many others fell by their murderous hands; but perhaps this only agrees with your own principles, not to keep faith with heretics; viz., with those who read the Bible? I shall wait patiently, hoping for a speedy reply to my questions.

XI.—SATURDAY NIGHT.

Many thoughts naturally rise in the mind as the week closes. We are seven days nearer the day of God, when we shall appear before the judgment seat of Christ, and the serious mind will naturally inquire, how the account stands between the soul and God? Have we fled for refuge to the hope set before us, being clothed in the royal resurrection robe of the Redeemer's righteousness, which even the eye of God can find no fault with, or are we standing trembling and shivering in the rags of our own righteousness? Or, if the matter of our justification be made sure, then how does the work of sanctification proceed? Have we made a week's progress? What wayward thoughts have been steadied, what prejudices conquered, what roots of bitterness weeded out of the heart and mind during the week? Has love to God, to Jesus Christ the Redeemer, to the brethren, to sinners, to the whole world, increased? Are we really seeking to abound in love more and more? Then, again, have we no accusations to bring against ourselves, no sin against our Father's love and the brethren, no neglect of duty, no coldness in prayer, no want of earnestness in the Lord's work and cause, over

which to humble ourselves before the mercy-seat of the holy God? Are we prepared for the exercises of the Lord's day? Much of the blessing derived from a preached gospel depends on the state of mind of the hearers, and much of our languor and leanness may arise from want of right preparation of heart for the hearing of the word. O, how blessed is the day of rest for a weary, toiling, sin-stricken world! It arrests the current of worldly thoughts and employments; it gives time, by God's authority, for training the soul and teaching it; it equalises all classes for the time, like all the gospel ordinances, making all alike sharers of the same common blessings; it reminds of creation, redemption, and the everlasting rest of the saints, of which it is the most fitting type. Welcome, then, most welcome, are the beams of thy morning light! These Sabbath bells! how sweet, how solemn they are! May we be prepared, O God, to enter thy house of prayer, that we may receive thy full fatherly blessing through Jesus Christ, our only mediator and advocate. Amen.

" Sweet is the solemn voice that calls
The Christian to the house of prayer;
I love to stand within its walls,
For thou, O Lord, art present there.

" I love to tread the hallowed courts,
Where two or three for worship meet;
For thither Christ himself resorts,
And makes the little band complete.

" 'Tis sweet to raise the common song,
To join in holy praise and love;
And imitate the blessed throng
That mingle hearts and songs above.

“ Within thy walls may peace abound,
May all our hearts in one agree;
Where brethren meet, where Christ is found,
May peace and concord ever be.”

Bonn, April 16th, 1853.

XII.—GOD IS LOVE.

The natural sentiments of the heart are dark and suspicious, arising, no doubt, from the hidden consciousness that our state is not right before God. We have a suspicion that he hates us, or at least that we do not deserve to be loved. Hence the religions formed by the natural man are founded on fear, and their difficult and sanguinary rites form the best witness of our fallen state. “*Timor facit Deos*,” says Lucretius, and to a great extent the sentiment is true. See the Indian swinging in the air with iron in his ribs, thus meriting at once the reward of his bloody deities, and the applause of the multitude; or plunging into the Ganges to rise no more, or holding his right arm in *one* position for half a century without change; or keeping his hand shut till the nails grow through the palms; or immolating himself under the wheels of Juggernaut; or, like the Fakirs of Turkey and Islam, propitiating his imaginary gods by filth and nakedness. All these are the fruits of our sanguinary natural theology. Don’t quote against me the processions, the songs, the temples, the dancing girls, of the heathen temples, the impure worship of Venus, Bacchus, and Astarte! It is there, I admit it all, and the licentiousness of all heathen worship only proves that the gods of our own formation partake of our own character, and that the un-

assisted human mind cannot attain to the idea of a pure holy Sovereign of the world. Hence the necessity of Revelation. The very idea of a holy God—a God perfectly holy, just and good, can not originate in the human race.—Hence Polytheism is mixed; hence the gods are good and bad, merciful and implacable by turns, just like the fallen race of man. How can we banish from the heart of the nations, at once the terror which makes them tremble, and the licentiousness which makes their religion a disgrace to human nature? By announcing the glorious sentiment, “God is love.” His power is known, and His *purpose* must be also made known. Nature reveals His power, and the Bible reveals His purpose, which is, love to His ruined race. The Creator, surrounded with his thunders, makes us tremble; the God and Father of our Lord Jesus Christ, surrounded by the attractions of mercy and grace, solicits our hearts, and conquers their ungenerous suspicions. God is love. Cheer up, my brother! Hope breaks through the clouds of darkness, and mercy beams down on you from the heavenly throne. God is love. His very nature is love; his ways are full of love, and his acts to the children of men are all acts of divine love. Behold that bleeding cross! Say, brother, who died there? It was His Son—the brightness of His glory, and the express image of His person—it was Immanuel, the only-begotten of the Father, full of grace and truth.—Say, now, is not thy God love? Was not this great sacrifice for thee?—For thee it was, brother, to banish thy dark suspicions, and prove to thee that God is love. Come then, let us sing together in the full confidence of faith—

“ Since Thou, the everlasting God,
Our Father art become;
Jesus, our guardian and our friend,
And heaven our final home;

"We welcome all thy sovereign will,
 For all thy will is love;
 And when we know not what thou dost,
 We wait the light above.

"Thy gracious love in all our need
 Shall heavenly light impart;
 And be our theme of endless praise,
 When all things else depart."

Bonn, April 20th, 1853.

XIII.—MINISTRY, *διακονία*—*ἔργον διακονίας*, THE WORK
 OF THE MINISTRY —(EPHESIANS IV. 12.)

It is remarkably striking how names remain where the meaning changes. Minister is not now equivalent to *servant*: on the contrary, the ideas connected with *ministers* are learning, preaching the word occasionally, and fulfilling the duties of his profession. He is a gentleman rather than a servant, and yet ministry, *διακονία*, is simply *service*. The word is used variously in the New Testament. (1.) The service of the table. Heb. i. 14; Luke x. 40; 1 Cor. xvi. 15. The waiters are the ministers of the table. (2.) Service for the poor; alms, charity. Acts ix. 29; Rom. xv. 31, 26; 2 Cor. viii. 4; ix. 1, 13; xi. 8; Rev. ii. 19. And the distribution of alms. Acts vi. 1; xii. 25; xi. 30; 2 Cor. ix. 12. (3.) The service or ministry of the church—of apostles, prophets, pastors, and teachers. Acts i. 17, 25; vi. 4; xx. 24; xxi. 19; Rom. xi. 13; 1 Cor. xii. 5; 2 Cor. iii. 7, 8, 9; iv. 1; v. 18; vi. 3; Eph. iv. 12; Col. iv. 17; 1 Tim. i. 12; 2 Tim. iv. 5, 12. Hence the deacons, *διακόνου*, are—(1.) Hasty messengers running, *διὰ κονίς*, *through dust*,

according to the derivation of the word. (2.) They are the attendants of a king. Matt. xxii. 13; and the king himself is Θεοῦ διάκονος. Rom. xiii. 4. (3.) They are ministers τοῦ Θεοῦ. 1 Cor. iii. 5; 2 Cor. iii. 6; vi. 4; 1 Thes. iii. 2. Because they make known the will of God. (4.) They are the ministers τοῦ Χριστοῦ. 2 Cor. xi. 22, 23; Eph. vi. 21; Col. i. 7; iv. 7. (5.) They are also called ministers of the New Testament, because, through their office, is the Head of the church dispensing the blessings of the covenant of grace. From all this, it is manifest that *our office* as ministers of the gospel is the noblest, the most difficult, as well as the most laborious on earth. Woe, woe to the minister who forgets that he is a *dusty messenger*! It is also manifest that *service* is not disgraceful but honourable, and so far as the word *gentleman* includes the idea of *doing nothing*, or having *nothing to do*, it is unscriptural and dishonourable. The king is διάκονος Θεοῦ. Rom. xiii. 4. Service, activity, the ministry of love, is the law of the new creation of God. Labourers for the harvest, swift messengers for the king's message, soldiers who are willing and able, through grace, to bear the banner of the cross through hostile squadrons, and plant it victoriously on the position of the enemy — these are the *διάκονοι*, whom the Lord requires.

“Go, messengers of Christ, proclaim
 Salvation through Immanuel's name;
 To every land the tidings bear,
 And plant the rose of Sharon there.

“Speak! and the world shall hear thy voice;
 Speak, and the desert shall rejoice.
 Scatter the gloom of heathen night,
 And bid all nations hail the light.”

Bonn, April 21st, 1853.

XIV.—'Ο λόγος τοῦ σταυροῦ, THE WORD OF THE CROSS.

1 COR. I. 18. GAL. V. 11; VI. 12. PHIL. III. 18. 1 COR. I. 17, &c.

The sufferings of our Lord Jesus Christ, however we contemplate them, must have indescribable worth and merit for us sinners. He suffered first of all for the forgiveness of our sins as our Redeemer, so that his merit becomes mine through faith, and I recognise him as the Lamb that bore away my sins, and through his obedience unto the death drew down the grace of my God and Father. Then he suffered in order to procure for us the Holy Spirit, strength and victory in temptation, holiness of life, and the new nature in the inner man. His death is the living fountain—the healing stream which heals all who drink of it. Thirdly, he died as our example, that we might follow his steps; and those who take him only as Redeemer, and not as their example, act as unapostolically as those who see in him the example of human virtue, but not the Redeemer of the world. He is to us all and in all, and we must not divide Him, but take Him fully and entirely as he is offered to us in the gospel.

Du Gottes Lamm, das alle Sünde träget,
Auf das der Herr die Strafen weislich leget
Dass er die Schuld an den verlornen Schafen
Nicht dürfe strafen!

Dir Jesu, leb' ich, dir will ich auch sterben.
Lass den ja nicht, der dir vertraut, verderben!
O, hilf mir jetzt und in den letzten Stunden
Durch deine Wunden!

Bonn, April 23rd, 1853.

XV.—THE COMING GLORY.—JOHN XIV. 3.

The world with its brightness is fading away ;
 The morning is breaking ; we wait for the day ;
 Rise, rise from your slumbers, away with your fears,
 The voice of the Bridegroom resounds in our ears.

The chains of our bondage are breaking at last ;
 The weeping is over, the winter is past ;
 Dark Egypt behind us—the wilderness too,
 And the house of our Father appearing in view.

Welcome, thrice welcome, ye regions of rest ;
 Now, now we shall join in the songs of the blest !
 All toils of the past, save the labours of love,
 We'll forget in the mansions of glory above.

O, that we could always live in the spirit of readiness to meet the Lord ! How little the world would tempt or afflict us ! He comes to burn it up and all its works ; the saints then alone are safe, and shall remain in the covert of Jehovah's love, when the kingdoms and empires perish ! Come, O thou long expected King ! Thy saints long for thy appearing, the world itself is weary of its wickedness, and all things sigh to be renewed.

“ Come then, and added to thy many crowns,
 Receive yet one, the crown of all the earth,
 Thou who alone art worthy ! It was thine
 By ancient covenant, ere Nature's birth ;
 And thou hast made it thine by purchase since,
 And overpaid its value with thy blood.
 Thy saints proclaim thee King ; and in their hearts
 Thy title is engraven with a pen
 Dipp'd in the fountain of eternal love.
 Thy saints proclaim thee King ; and thy delay

Gives courage to their foes, who, could they see
The dawn of thy last Advent, long desired,
Would creep into the bowels of the hills,
And flee for refuge to the falling rocks."

Bonn, April 23rd, 1853.

MAY.

- I. "O that the salvation of Israel were come out of Zion." II. Adoration.
 III. The Protestant Church on the Rhine. IV. A Jewish Prayer for the
 Royal Family of England. V. On Liturgies in the Church. VI. *Εἰρήνη
 ὑμῖν*. VII. Jewish Objections; the Unity of God. VIII. German Students;
 Character; A Song. IX. The Little While. X. *Πεντηκοστή*. XI. The
 Conversion of the Jews. XII. Augustine's Paradise. XIII. A Morning on
 the Lebanon. XIV. Cruelty to Animals; the Lament of the Hare in 1575.
 XV. Jewish Objections; the Prince of Peace. XVI. A Letter to a Roman
 Catholic; 1. Lies; 2. The Bible; 3. Tyranny. XVII. From Nature up to
 Nature's God. XVIII. The Little Child and the Father. XIX. Jesus at
 the right hand of God.

מי יתן מציון ישועת ישראל.—I.

"O THAT THE SALVATION OF ISRAEL WERE COME OUT
 OF ZION!"—Ps. xiv. 7.

This race is the most wonderful in the world. A strange mysterious halo seems to surround the nation, which gives it an interest in the minds of thinking people, and makes them cry, "O that the salvation of Israel were come out of Zion." The *antiquity* of the Jews renders them objects of interest. They are indeed the only people who can for a long series of ages boast of their descent from one common ancestor. From Abraham to the present time is about 3853 years: an enormous period for the national existence! No other nation can pretend to anything like this. They are a *mysterious* people. The nations and rulers of the world have the deep ineradi-

cable belief, that the providence of God is in some remarkable way connected with them. Some deem them a curse, others a blessing, but none are indifferent. The great Frederick of Prussia would not persecute them, for, said he, "History shows that it is dangerous to meddle with them." The free-thinking king was right. The nations that oppressed them have perished! Pastor Mallet, of Bremen, observed to me, "Das Heil and das Unheil is von den Juden"—the blessing and the curse are from the Jews. Spain, it is observed by historians, commenced to decline from the day that she banished them; nor is this strange, for they were the capitalists and merchants of the nation. The Turks received them, and Constantinople has at the present time 80,000 Spanish-speaking Jews. These are called the Sephardim, or Oriental Jews, as distinguished from the German Jews, or Ashkenazim. All the ancient literature of the nation belongs to the former, all the modern to the latter. This arises from the fact that the Ashkenazim live mostly in countries where Protestantism has been most influential. The principles of the Reformation have shed their elevating and civilising influence over all classes of the community. The Jews indeed have ever been and still are one of the most literary nations in the world. The Christians in Palestine have not a single printing press; the Jews have two, one in Tiberias or Safet, and one in Jerusalem. The influence exercised over the press in Germany by the Jews is very great. The oppressions of ages have maddened them against Christian institutions, and thrown them entirely on the side of liberty, which is indeed often another name for licentiousness and misrule. On the other hand, we have many examples of their power and labours on the side of the gospel. The last of the church fathers, *Neander*, was a Jew, and his defence of Christianity in reply to Strauss, is one of

the best. The nation is now thoroughly and radically divided. The Oriental Jews, true to the character of their country and clime, remain unchanged. All is still and tranquil in the sunny lands of fabled magnificence and splendour. The Sephardim are Talmudists, and are saved the necessity of thinking. The German Jews are divided. The ardent, political, wealthy Jews, reject the Talmud and all its restrictions. They eat pork without a scruple! These are the new Jews; their faith is Deism; their Messiah, political liberty; their promised land is not Palestine, but the land which gives them equal rights. As to converted Jews, their numbers are very small, while the baptised Jews are very many, and it must in truth be added, that many of these converts are little credit to Christianity. There are indeed many bright exceptions who adorn the doctrine of God, their Saviour, and verify the Divine intimations of Rom. xi. As to missionary labour among them, 1st. There has been success enough to justify the Church in continued efforts for their conversion; she is still to continue her unwearied efforts for the enlightenment and salvation of all the nations of the earth. 2nd. As to the modes of operation; these must vary in different countries; generally they dislike visits; they deem it disgraceful to be or to receive a missionary. Every man should remain in his own religion, and serve God according to his own convictions. They receive tracts *generally*, and books when they get them for nothing, and I believe many of them read them. They do not come to hear, nor can this be expected till their prejudices be greatly shaken. A Jew lately, Dr. Stein, gave a course of lectures in my chapel on the literature of Germany. He often spoke of Christianity as the great civiliser of modern times, and Christ as the light of the world! He is a rational Jew, and rejects the dogmas of their traditions. Has God not some

great work in store for the Jewish nation? Undoubtedly—
1st. They are to be converted and restored to their own land, according to the prophecies and promises of the Word of God.
2nd. The two parts of the nation, Judah and Israel, are to be united, and form one great ruling free nation in Palestine.
3rd. They are to be in some way or other the means of blessing to all the nations of the earth; they are kept separate; they know all tongues, countries, customs, and climates, and are thus fitted for some *universal* display of the Divine Glory. O that the Salvation of Israel were come out of Zion!

Pity, Lord, thy chosen race,
Far from thee and far from grace,
Every sorrow, every grief,
Hardens them in unbelief.

See their land, where Jesus died!
See their wanderings far and wide!
See, O Lord, and pity them,
Bless thine own Jerusalem.

Thou hast chosen them of old,
And thy love can ne'er grow cold!
Love eternal holds them fast,
Till it conquers them at last!

Hopeless, homeless wanderers still,
Far from thee and Zion's hill!
And, O, the curse still cleaves to them,
The curse that smote Jerusalem.

Jesus! Saviour full of grace!
Virgin-born from Israel's race,
Let thy tender pitying eye
Melt their hearts to sympathy.

By that love which brought thee here!
Love incarnate ever near!

By that love which took thee home
 To thy heavenly Father's throne ;
 Bless the tribes of Israel's stem,
 Pity, Lord, Jerusalem !

By thy holy life below,
 By thy agony of woe,
 By thy fainting dying breath,
 Breathing pardon even in death !
 Bless the tribes of Israel's stem,
 Pity, Lord, Jerusalem !

By thy sweat and agony,
 In the dark Gethsemane,
 Rending rocks and darkened sky,
 Parted veil and dying cry ;
 By the heaving earthquake shock ;
 By the sealed sepulchral rock ;
 By the valley dark and dread ;
 By thy rising from the dead ;
 Son of God and Son of man !
 Shepherd-king and dying Lamb !
 From thy boundless realm of light ;
 From thy throne of glory bright ;
 See the tribes of Israel's stem ;
 Bless thine own Jerusalem !

Bonn, May 1st, 1853.

II.—ADORATION.

O Thou that dwellest in the heavens ! to thee I lift up my eyes, my hands, and my heart, in the silence and sacredness of adoring love. Thou fillest all, pervadest all, rulest and guidest the created world, O thou most holy, wise, unapproachable God ! Unseen, but all-seeing ; unknown, yet all knowing ; unfelt, yet all-pervading God. How I tremble at my nothingness, my weakness, sinfulness, and guilt when I look up to

thee! I hear not thy voice, I see not thy form, I am not conscious of the all-pervading power; most distant, yet ever near; needing nothing, yet requiring all; O how shall I name thee, how shall I approach thy throne, how shall I get into the hiding of thy power? O the visible universe, the external shrine and shadow of thy glory, I long to get through the veil and enter the sanctuary of the living God! My God! how the soul longs to know thee, to feel thee, to have communication with thee! I see thee, hear thee, in the visible universe. I *think* I see and hear *thee*, but I long for the reality when *thinking, hoping, and believing* shall yield to the vision of thy glory! I am so *near* thee, and yet cannot be sure of thy presence! I am in thee, and cannot feel thee! O my God, my God! accept the trembling weakness of a poor miserable sinner who cannot think of thee! My heart trembles before thee, my eye fails, and thy power makes me afraid. My faith is like the grain of mustard-seed, and cannot sustain me. I am nothing before thee. Thou arbiter and judge, thou king and ruler of the universe, thou living fount of eternal power, glory, and blessedness, I take refuge under the covert of mediation. Lord Jesus, I come to thee!

Bonn, May 2nd, 1853.

III.—THE PROTESTANT CHURCH ON THE RHINE.

The strong principles of Lutheranism never took deep root in this region; the Reformation here went far over the bounds which Luther wished to set to it. Here, they were Reformed and Calvinistic, and the churches of the present day bear the same character. In doctrine they are Calvinistic, in government Presbyterian; though in both they are far from the

clearness and unity of the Church of Scotland. I witnessed lately the choice of a pastor in Bonn. The election rests with the people, but the mass of the people do not vote directly, they choose at stated intervals of a year, or two years, or three years, representatives from among themselves, to whom all church matters are committed. These, with the pastor, or pastors, form the Presbytery, and have the entire management of all that concerns the well-being of the church. In Bonn, the little church, of about 1,000 souls, has from thirty to forty representatives. When a pastor is to be chosen these meet together and consider the subject. The neighbouring pastor whom they wished to bring to Bonn was proposed, then a deputation was sent to drop into his church unexpectedly to hear his preaching, and gather information about his life and conversation. These are well satisfied with his preaching, and report to their brethren of the Presbytery; then the next step is to write their wish to the president or superintendent of the Consistory, who appoints a day, at least fourteen days distant, for the election; on the appointed day he comes with his assessor, preaches, and holds the election, and declares the pastor or candidate who has the majority of votes to be the person appointed for the office of the ministry in that place. The pastor elected may take four weeks to consider the matter, and then refuse or accept as he pleases. The whole proceeding was very solemn, and the voters, when called upon, came forward to the pulpit and gave their votes. The Synod meets every three years. Thus the Presbytery, the Consistory, and the Synod, are the proper church courts of this Protestant Church. Note, the doctrines in this church are not uniform; many of the pastors differ from the Heidelberg Confession, or Catechism, and the discipline is much laxer than with the Presbyterians in Great Britain. Note further, that the pastors speak against sects, and repudiate all

departure from the State Church, however sound may be the doctrines of the separatists; while *in the church* you find all possible varieties of belief, from the mythology of David Strauss, to the most ardent high Calvinism! Rothe, one of the professors of divinity in Bonn, is sought after from distant lands on account of his celebrity. He utterly rejects the doctrine of the Holy Trinity, and once in my hearing declared "that Paul knew nothing of the pre-existence of Christ." Another divinity professor, Dorner, equally celebrated, is orthodox, and his work on the person of Christ is known throughout Europe. They get on apparently very well together!—all in the same church, all at the same table of the Lord! The differences of almost all the sects in England are nothing to this.

May 3, 1853.

IV.—THE PRAYER OF THE JEWS FOR THE ROYAL FAMILY OF ENGLAND.

"May He that dispenseth salvation unto kings and dominion unto princes; whose kingdom is an everlasting kingdom; who delivered his servant David from the destructive sword; who maketh a way in the sea, and a path through the mighty waters; bless, preserve, guard, assist, exalt, and highly aggrandise our most Gracious Sovereign, Lady Queen Victoria; Adelaide, the Queen Dowager; the Prince Albert; Albert Prince of Wales, and all the royal family. May the supreme King of kings, through his infinite mercy, grant them life, preserve and deliver them from all manner of trouble, sorrow, and danger; subdue the nations under her feet, cause her enemies to fall before her, and grant her to reign prosperously. May the supreme King of kings, through his infinite mercy,

inspire in her heart, and in the heart of all her counsellors and nobles, to have compassion and benevolence towards us, and towards all Israel. In their days, and in ours, may Judah be saved and Israel dwell in safety, and the Redeemer come unto Zion; which God, in his infinite mercy grant, and say, Amen."

Thus the Jews pray (Ewald) in the city of Jerusalem! This is a remarkable fact, and shows that England is the protector of the Jews throughout the world. And we may hope that the Lord will bless us for our kindness to his ancient people. Blessed is he that blesseth thee!

May 4, 1853.

V.—LITURGIES; ARE THEY DESIRABLE OR NOT IN THE CHURCH OF CHRIST?

This question should not be discussed as a party question. There may be Episcopalians who reject liturgies, and there are certainly millions of Presbyterians who retain and defend the use of them. The advantages seem to be the following:—That there should be a steadfast, regular, and known form of prayer delivers the church from hasty, rash, and, it may be, intemperate effusions of enthusiasm or fanaticism. It accustoms a nation, or church, to a form of sound words, which by long usage becomes so entwined with the feelings and habits as to form a certain kind of guarantee against change and apostacy. It relieves the pastor from the great responsibility of a sacred part of his office, and the church seems to forget the man in the office; for young ministers, and among wealthy, proud, aristocratic hearers, this is of some importance. Liturgies grew up in the course of the Christian church, as a development of her life, as well

as a testimony for, and defence of, her doctrines ; and thus, by using the scriptural parts of those in existence, we become, in the public acts of our faith and religion, incorporated with the universal Church, and thus imbibe the spirit and sentiments of heroic and martyred ancestors. We repeat the prayers used for fifty generations in the one Church of the Living God. These seem to be the advantages of liturgies. The disadvantages are the following :—They have no authority in the Holy Scripture ; they consecrate and perpetuate error as well and as readily as the truth ; they go on the principle that *tradition* hath authority to expound and complete the written word ; they are likely to engender a legal, formal, pharisaical spirit ; and lastly, the spirit of unity, which the Bible is so well calculated to produce, is likely, through liturgical services, to degenerate into the unholy, sectarian dogma of *Uniformity*. As to the amount of service (if liturgies be allowed at all) which should be liturgical, that must depend on circumstances. The liturgies in the Presbyterian churches of Germany are very short, not occupying, certainly, more than half an hour, and they are used only at the principal services of the church, or what in England we would call the morning service. The Nicene and Athanasian creeds are left out, while the Apostles' is retained. The same Scriptures are read on Sundays, and the four great festivals (which they have retained), as in the Popish churches. The Presbyterian liturgy may be too short for a liturgy, and it is a fact that the majority, perhaps, of the established church of Prussia are in favour of a more comprehensive liturgical service. How often, on the other hand, have I heard devoted and earnest English clergymen lamenting the length of their national liturgy, and especially the necessity of reading it on all occasions. Nevertheless, if the *intention* be to make the people indepen-

dent of the pastor, and render the pulpit ministration less necessary, it should be long and full. In the East liturgies have nearly banished preaching from the church. Popery delights in liturgical services, because they are formal; they are in a dead language, they accustom the people to church authority; they do away with the necessity of preaching, which the Papacy rarely encourages; they give opportunity and occasion for splendid exhibitions, processions, and attractive worldly pomp. They are also very consistent with the Romish doctrines of inherent justification, and *opus operatum*. In England the attempt was to harmonise antiquity with progress—the pomp and solemnity of liturgies with the intelligence of the people, and the freedom and vehemence of popular discourse. The clergyman is far from being independent, and yet he has a certain circle in which the individuality and spirit of the man has free scope. The liturgies of the Reformed Calvinistic national churches of France and Geneva are short, and, like the Church of Scotland (which uses no liturgy at all), leaves the service mainly in the hand of the officiating pastor. Every church and nation, both in reformed and unreformed lands, have their own special liturgies. Thus the liturgy used in Scotland differs from the English, and the English from that of the Episcopal church in America (in America they don't receive the Athanasian creed), and in the non-episcopal churches of Germany, Austria, Denmark, Sweden and Norway, France, and Geneva, the liturgies are all different from one another in many respects. This is also true in Roman Catholic countries. Indeed, I believe the only missal used *generally* in the Popish church is the Roman.

Λειτουργία, among the Greeks, denoted any *public work* (Demos. contra Leptinem, 143); in the Septuagint it is used for מלאכה (1 Chron. xxvi. 30); for עבדה, service (Ex.

xxxviii. 21 ; Numb. iv. 25) ; for *פֶּעֶלָה*, work (Ezek. xxxix. 20) ; for *צָבָא*, war (Numb. viii. 24) ; for *תּוֹרָה*, law (2 Chron. xxxi. 4. Thus all the offices of church and state—all conceivable public acts and offices, are *λειτουργία*. In the New Testament it is *ministration* (in the Jewish priestly office, comp. *כֹּהֵן*, 1 Chron. xi. 13), Luke i. 23. *Service* (viz., service of love and benevolence for the poor), 2 Cor. ix. 12. The *λειτουργία τῆς πίστεως* (Phil. ii. 17), is the service to the saints which faith requires. Comp. Phil. ii. 30, and Acts xiii. 2 ; Rom. xv. 27 ; Heb. x. 11. It is remarkable that the word *liturgy* does not occur in the English translation of the Bible.

May 5th, 1853.

VI.—JEWISH OBJECTIONS ; THE UNITY OF GOD.

The following may be taken as a fair specimen of Jewish reasoning among the more intelligent of the free-thinking Jews on the Rhine.

Jew.—We take our stand on the words of the Jewish law-giver, *שמע ישראל יהוה אלהנו יהוה אחד* “Hear, O Israel, the Lord our God is one Lord ;” or perhaps better translated, “Hear, O Israel, Jehovah is our God, Jehovah alone.” This great truth Christianity denies or perverts ; for it must be admitted that, in some sense at least, the doctrine of the Trinity contradicts the strict unity of God.

Christian.—I deny that the New Testament teaches the doctrine of a Trinity in any sense inconsistent with the unity of God in the law of Moses ; and on this subject I submit the following considerations :—(1.) The unity of the Deity does not seem to be absolute even in the law. In the passage which you quote (Deut. vi. 4) *אלהים* is plural ; “Hear, O

Israel, Jehovah is our Elohim, Jehovah alone;" and plural forms of verbs and nouns are associated with God in many passages (Gen. i. 26; iii. 2; xi. 7; xx. 13; xxxi. 53; xxxv. 7; Deut. iv. 7; v. 23; Jos. xxiv. 19; 1 Sam. iv. 8; 2 Sam. vii. 23). Now, I ask, if the Divine unity be inconsistent with any kind of plurality, why is the plural used?

Jew.—Kings, princes, and great people speak in the plural number; the form is a mere usage, and you can argue nothing from it.

Christian.—Prove that it is a usage in the East; I deny that it is. I maintain that the usage in the East is in the singular number. It is not—"We, the king, do make a decree;" but "I, the king, do make a decree" (see Ezra vii. 12, 13, 21; Dan. ii. 3, 5, 8, 9; iii. 15, 17, 25; see especially Dan. iii. 29; vi. 26). I do therefore utterly and absolutely deny that kings in the East ever spake in the plural; and I deny that they do so now. I maintain that the "We," which you talk of, is both a *Western* and a *modern* custom. It arose from a division of power, from councils, senates, and parliaments; but in the East, where single monarchy was the form of government, it was, and is the custom for the king to say, "I, the king, do make a decree." Your objection is, therefore, unfounded, and I must again ask, why the Divine being speaks to us in the plural number?—"Let *us* make man in *our* image, according to *our* likeness" (Gen. i. 26). Besides (2.), you are aware that the ancient Jews, at least some of the learned among them, asserted there were three degrees or principles, or persons, in God, viz., God, his Word, and his Spirit, of which you may read a great deal more in the works of Philo and the Jewish rabbis.

Jew.—The doctrine of the Trinity is contradictory and unreasonable. I cannot believe that three are one.

Christian. — The doctrine of the Trinity is no contradiction; the nature may be one, and the persons in it many. In the unity of the human nature there are many persons, and so in the unity of the Divine infinite nature there may be *three* Divine persons. Where is the contradiction here? In your own unity there are three principles united—body, soul, and spirit. And if it be true, it cannot be unreasonable. God is the Lord and giver of reason. We may not be able to comprehend it; but neither that, nor any other truth, is incomprehensible.

Jew.—You have more to say than I thought. I will take time to consider your statements. I shall call in the course of the week. Farewell.

May 8th, 1853.

VII.—THE PEACE OF GOD. PHIL. IV. 7; JOHN XIV. 27;
ROM. V. 1; COL. III. 15

The peace of God must be a peace *worthy* of God; all his works and ways manifest the fulness, worth, and majesty of his character. See his creation! How vast, regular, and glorious is this fair world, which, indeed, seems to be created equally for the use of man and the glory of God. It is worthy of his Divine wisdom and power. So the *Gospel of God* is worthy of him. The occasion was a great one—the ruin of a whole order of his creatures; the means were worthy of him, viz., the incarnation, life, death, and resurrection of his Son; the end was worthy of him—the eternal welfare of his creatures. So he is the God of peace; Jesus is the Prince of peace; his gospel the gospel of peace; his death the cause of peace; and his resurrection the proof and

seal of peace. This εἰρήνη τοῦ Θεοῦ is a peace *from* God,—a peace which he gives; a peace which brings the sinner into fellowship with himself; the enmity ceases, and the sunshine of love is re-established between God and the sinner. This peace is not the result of our making a treaty or agreement with God; it is not a cessation of hostilities, and a laying down of our weapons, but a removal of the enmity itself. We do not *wish* to learn war any more. His love has filled us, and we think, feel, and love to act as he does. He has loved, redeemed, and forgiven us, and the conviction and firm assurance of this fact results in *peace*. Perfect peace is impossible while we have any doubts on the subject of personal salvation. Perhaps the word, peace of God, denotes the peace which *he has*—the peace and serenity in which he dwells; so that by faith we see sin with his eyes, and feel over sinners with his heart. We dwell in him, and share the calmness and peace that dwell there.

Εἰρήνη ὑμῖν, little flock,
Thy safety is the Living Rock;
Thy hiding-place the mercy-seat,
With Mary at the Saviour's feet.

Εἰρήνη ὑμῖν, peace I give,
To all who will believe and live;
My peaceful banner is unfurl'd,
And peace proclaimed for all the world.

Εἰρήνη ὑμῖν in the hour,
When death and sin assert their power;
Peace in thy dying agony,
And peace to all eternity.

VIII.—GERMAN STUDENTS; CHARACTER; SONGS.

Learning is undoubtedly more estimated and also more diffused in Germany than in England. This arises from the German character, which is more patient and studious than ours; from their national schools and gymnasiums, which are of the highest order, and very cheap; and lastly, from the great encouragement which the rival princes and governments give to learning and learned men. As to the *kind* of learning, and the *purpose* to which it is applied, the Germans are much more *indifferent* than we are. If the book be learned, the author will be *rewarded*, no matter what the opinions be which he advocates. As to the students, we observe, that on the whole they are as moral, and much less mischievous, than the students in England and Ireland. Of the thousand that attend the university here annually, about twenty, I am told, pass the session without hearing any lectures or examinations at all; among the others there are many who study very diligently. They are divided into clubs, which are distinguished by their caps. In many of these clubs fighting (duelling) is one of the fundamental principles, and often one club challenges another, and they drive out to the wood and fight it out. It is not, however, like the Irishmen's duel, with the pistols in each other's *mouths*—they use only swords; they are forbidden to thrust; the neck and left arm are bandaged, so that there is little danger, except from cuts in the face. The German students sing a great deal. Song has a prodigious influence on the German mind in general; and the students, in their meetings, in their evening walks, and on board the steamers of the Rhine, contribute very much to the vivacity and amusement of society by their songs. These songs are mostly in German, but sometimes they are in Latin. The following is a curious specimen:—

Gaudeamus igitur
Juvenes dum sumus !
Post jucundam juventutem
Post molestam senectutem
Nos habebit humus.

Ubi sunt, qui ante nos
In mundo fuêre ?
Vadite ad superos,
Transite ad inferos
Ubi jam fuêre.

Vita nostra brevis est,
Brevi finietur ;
Venit mors velociter,
Rapit nos atrociter,
Nemini parcetur;

Vivat academia,
Vivant professores,
Vivat membrum quodlibet,
Vivant membra quælibet
Semper sint in flore !

Vivant omnes virgines
Faciles, formosæ,
Vivant et mulieres
Teneræ, amabiles,
Bonæ, laboriosæ !

Vivat et respublica
Et qui illam regit !
Vivat nostra civitas
Mæcenatum caritas,
Quæ nos hic protegit !

Pereat tristitia,
Pereant osores,
Pereat diabolus,
Quivis *antiburschius*,
Atque irrisores !

IX.—THE LITTLE WHILE. HEB. X. 37; LUKE XVIII. 8;
JOHN XIV. 19.

The ways of the great Jehovah are not to be measured by our modes of action or thinking. His worlds in the starry heavens move in spaces, masses, and with velocities which baffle and overwhelm our conceptions. His kingdom rules over all; and the extent of its boundaries, the number and varieties of its subjects, the nature and extent of its laws, the connection of the provinces with one another, and with the capital, where the throne of God is; the mystery of decay and reproduction, and how far it extends: all these, and, indeed, everything else which concerns him and his glorious self-manifestation, transcend infinitely all our powers of thought or expression. So is it with grace. His love is as transcendent as his power; the fountain of mercy as open and free as the law of life in the material creation. Yet Jesus rarely passes from the human into the infinite; being one of us, and with us, and seeking to be understood by us, his words are words of human sympathy and limitation. Yet now and then the in-dwelling fulness breaks forth, and leads us away into the boundless and infinite. It is, however, only a glance, and we are soon recalled again to the human conditions which encompassed the incarnate Son. His *little while* is a long series of ages; one day is, with him, as a thousand years, and a thousand years as one day. He talks with Nicodemus on earth, and is at the same time in heaven (John iii. 13); in space as in time, he is here and there presented in his relations to the infinite. His words, his ways, his actions, his teaching, his entire intercourse with men, are truly human, yet they seem ever *something more*. His sympathies are tenderer than ours; he works with a clear aim; he makes no experiments; his attempts never

fail. His little while is ages; his few hours on the cross of dying love influenced two eternities. And this *idea* of time may console the Church in her pilgrimage; for if this *little while* of grace lasts so long, what must be the hopes and prospects of the ages of glory? This little while is the world's respite;—the hour of repentance and grace before the fires of vengeance break forth to consume the ungodly. What a motive for us! Be diligent; sinners are perishing. The time is short, and the judge standeth at the door.

Lo! the strife is not decided;
See, thy seamless robe divided;
Dreadful notes are heard afar,
Nations sound the trump of war,
Come! Come! Come!

Tyrants bind thy saints in chains!
Antichrist still lives and reigns;
Sin abounds; our love is cold,
And Satan rages round the fold.
Lord Jesus, come!

Hear thy weeping, widowed bride;
Hear the groans on every side;
Nature, man, and angels, all
Join the universal call,
Come! Come! Come!

May 10th, 1853.

X.—חג שבועות—ἑορτὴ ἑβδομάδων, DEUT. XVI. 10, THE
SAME AS πεντηκοστὴ, THE FEAST OF PENTECOST.

It was one of the three great feasts of the Jews, which were the standing types and memorials of God's everlasting truth — the Passover, the Pentecost, and the

Feast of Tabernacles, symbolising nature, grace, and glory ; or considered locally, Egypt, the wilderness, and Canaan ; viz., Earth, our pilgrimage, and heaven ; or, seen and sealed in the person of Christ (as all truth is and must be), you have the Crucifixion, the Ascension, and the Second Advent ; and these are the fundamental truths of both, yea of all dispensations ; viz., what we *were*, what we *are*, and what we *shall* be. We were in nature (Egypt), we are in the wilderness, with our backs to the iron furnaces, and we shall enter into glory ; the Passover (the cross), broke Pharaoh's power over us ; the Pentecost (heavenly gifts, manna in the wilderness), is our provision by the way ; the Tabernacles (Advent), brings us into the long promised rest of the kingdom.—This day, then, reminds us of the ascension of Christ, and the coming of the Holy Ghost. He has, then, really broken the dominion of death, and carried with him into the heavenly sanctuary our immortalised and emancipated nature ; and not only is he as head and forerunner entered within the veil, but he has dispensed from his glorious throne the inestimable gifts of the Holy Ghost. The pentecostal effusion has never ceased ; the current, less deep than formerly, flows over a larger surface, and the gifts of the Comforter are dispensed with Divine wisdom, according to the wants of the church and the world. He that ascended still intercedes, and the graces of his Spirit are inscribed on the character of all his saints. He is given in answer to our prayers as he was on the day of pentecost, and in proportion as we live and walk humbly with our God, may we expect the Divine breathings of the Comforter. Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. His presence brings you joy ; he leads you to the Lamb, and makes you rest sweetly on the bosom of Divine love ; he is the dove of peace with the olive branch,

to say that the waters are subsided ; he is the rushing mighty wind, to bear the bark of salvation to the ends of the earth ; he is the rain and dew of heaven, the river of God, and the streams of rejoicing, to fertilize the heritage when it is weary ; he is the fire of divine love to inflame the heart and burn up the wood, hay, and stubble within you ; he is the breath of new and eternal life, breathed into the redeemed church by the Second Adam, the Lord from heaven. O, cherish his presence ! “ Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.” “ Quench not the Spirit, despise not prophesyings.”

Holy Spirit, heavenly fire,
Kindle every pure desire ;
Give the oil and fan the flame
Of burning love to Jesu's name.

Fill, O fill, the vacant heart ;
Life and love and joy impart ;
Let our inward tumults cease,
O thou gentle dove of peace.

Thou canst make our journey bright ;
Turn our darkness into light ;
Attune the ear, direct the eye,
And waft to heaven the sinner's sigh.

“ *Almum flamen, vita mundi
Cujus virtus vegetat
Quidquid æquoris profundi,
Soli quidquid et rotundi
Spatium progerminat.
Motor omnis creaturæ,
Vita vitæ sub tellure
Motus atque requies
Spiritus tu unus es.*

" Veni spiritus creator,
 Dono largus septulo,
 Veni terræ renovator
 Pacis atque boni sator
 Locuples Solatio !
 O tu mentibus beatis
 Gaudium, sed pravitatis
 Inventori barathro
 Maxima confusio."

XI.—THE CONVERSION OF THE JEWS.

I am firmly persuaded that the Lord is working in this dispensation of grace according to the principle of election. This extends to both Jews and Gentiles. The effects of the gospel seem to be simply the taking out a people to his name—the uniting and gathering together the *Εκκλησια*, or elect church of God. It is to be universally proclaimed, but it is not universally received, nor does either the promise of God or the experience of the past warrant us in believing that it shall be so, while the present dispensation lasts. Many are called, but few are chosen. The miraculous effusion of Pentecost led multitudes to mock and add blasphemy to their former hardness of heart. The entire working of grace is partial; no man is fully sanctified; no nation has yet become Christian, in the true sense of the word; no city, country, or isle of the sea, has ever yet become thoroughly Christian. Providence and the promise, unite in verifying this fact. All, therefore, that we can *expect* from the preaching of the gospel among Jews or Gentiles, is the fulfilment of the Divine promise—viz., the taking out of the world a people for his name. And this state of things shall certainly remain to the end, as the state

the gospel abundantly testify. Nor are the Jews an exception to this law of election; they confirm it greatly, for while they are nationally rejected, and all their former privileges abolished, as the public depositaries of the Divine oracles, and the witnesses for the Divine unity and character, they come for their share in this dispensation of election.

Hence they are not *entirely* blinded, nor are *all* the branches broken off. (Rom. xi. 17, 24, 25.) There is an election among the Jews, and many of the brightest ornaments of the Christian name are converts from that nation. I have been led into this train of thought, by the visit of a Jew yesterday. I had seen him in Hamburg as an inquirer, and given him letters to friends in England. He was baptised there, and brings excellent certificates from Dr. Henderson and others. He seems a very excellent young man, and may yet be very useful in the church. He called to thank me for my former kindness, and get tracts and books to distribute among his brethren. I gave him these and recommended him to the grace of God. He is now residing in Dusseldorf.

But, you say, is the world to remain for ever unenlightened? Answer: It will certainly remain so, and become worse and worse probably, till the Lord comes; for the Man of sin and Son of perdition will reign till the Son of Man comes to destroy him (2 Thes. ii.), and great Babylon shall sink all at once, and not gradually, into the sea (Rev. xviii.), and the image shall remain till the kingdom of the Stone breaks it to pieces in a moment (Dan. ii.), and the rule of the beasts shall continue until the Son of Man comes with the clouds of heaven to set up the kingdom of the Most High under the whole heaven (Dan. vii.), and Antichrist and his scarlet paramour will occupy the earth, until the bride and the heavenly bridegroom displace them (Rev. xvii. and xiv.); and the wheat and the tares, the sheep and the goats, will

of the world at the coming of Christ, and all the parables of remain together unto the judgment of the quick, when the Son of Man shall separate them (Matt. xxv.)—Then the Jews will return nationally to God and also to their own land, and the renewed earth shall become the theatre of universal felicity; then the sublime prophecies of the Old Testament will be fulfilled to the letter, and the whole earth be filled with the knowledge of the Lord; then the clang of arms and the shock of battle will be heard no more, but all nature and all nations shall be at rest under the King and the kingdom of righteousness and peace. Then the wonders of redeeming love will be seen in the teeming population of the earth, which, wandering star as it was, shall return to its orbit of holiness; and all its families and tribes and nations, the savage as well as the civilised, shall enjoy with thankfulness the goodness of the Lord, and one endless, boundless hallelujah of praise and adoration shall ascend from them all, to Him that sitteth upon the throne, and to the Lamb for ever and ever! Oh, does not the heart leap, and the eye sparkle at the hope of such glories? Come, Lord Jesus, come quickly!

Bonn, May 16th, 1853.

XII.—AUGUSTINE'S PARADISE.

The delineations of the future glory of the church must partake of the infirmity of earthly feelings and human language. Hence, even in the sacred Scriptures, we read of a holy city, with streets of gold, and walls of pearls. The inhabitants are clothed in white robes; palms of victory are in their hands; crowns, diadems, golden harps, everlasting spring, unclouded skies, everlasting rest, are the common imagery of the heavenly state. And so it must be. Pure

spirits may enjoy purely spiritual truth, embodied spirits like us must have embodied truth.

You should not, therefore, find fault with the noble canticle of Augustine (one of the noblest of antiquity), because his glowing descriptions are embodied in a brilliant framework of materialism. And, indeed, think of heaven as you may, it must necessarily include the ideas of locality and materialism (see Chalmers on the New Heavens), for the glorified body of our Redeemer must be conceived of as a human form, occupying a certain portion of space somewhere. Dixon's admirable spiritual song, "Jerusalem, our happy home," is full of the same noble and striking imagery, though, as a composition, it must yield, I think, the palm to Augustine's "Paradise."

I like to turn back to Augustine. The clouds of ignorance and barbaric superstition had not settled around the church. The apostacy had not submerged the simple sublime faith of the apostolic ages. Augustine's whole life and doctrine were one continual protest against the fatal errors of self-righteousness and human merit. We trace the muddy stream through the swamps of the Papacy, until we reach the pure fountains of primitive faith. Let us, therefore, refresh our hearts with Augustine's song. The German version is by Simrock, the poet of the Rhine, and is both exact and beautiful. All I have attempted in the English translation is free rendering of the author. I make no pretensions to poetry.

RYTHMUS DE GLORIA
PARADISI.

Ad perennis vitæ fontem
Mens sitivit arida;
Claustra carnis præsto frangi
Clausæ quærit anima:
Gliscit, ambit, eluctatur
Exul frui patria.

THE GLORY OF PARADISE.

For the living fount of glory,
Longs my panting thirsty soul,
Longs to break its earthly prison,
Longs to reach its heavenly goal;
To regain its lost dominion
Far beyond the world's control!

Dum pressuris ac ærumnis
 Se gemit obnoxiam,
 Quam amisit, dum deliquit,
 Contemplatur gloriam,
 Præsens malum auget boni
 Perdidi memoriam.

Nam quis promat summæ pacis
 Quanta sit lætitia?
 Ubi vivis margaritis
 Surgunt ædificia
 Auro celsa micant tecta
 Radiant sublimia.

Solis gemmis pretiosis
 Hæc structura nectitur,
 Auro mundo tanquam vitro
 Urbis via sternitur;
 Abest limus, deest fimus
 Lues nulla cernitur.

Hiems horrens, æstas torrens
 Illæ nunquam sæviunt,
 Flos perpetuus rosarum,
 Ver agit perpetuum;
 Candent lilia, rubescit
 Crocus, sudat balsamum.

Virent prata, vernant sata,
 Rivi mellis influunt;
 Pigmentorum spirat odor,
 Liquor et aromatum;
 Pendent poma floridorum
 Non lapsura nemorum.

Non alternat luna vices,
 Sol et cursus siderum,
 Agnus est felicis urbis
 Lumen inoccidium;
 Nox et tempus desunt ei
 Diem fert continuum.

Restless, wayward, weeping, sighing,
 Mourns the soul her weary road;
 Feels herself, through sin and Satan,
 Exiled from her loved abode,
 And the thought of former glory
 Much augments her present load.

Who can paint the joy and gladness
 In the world of angels bright?
 Radiant roofs and golden mansions,
 Sparkling in eternal light;
 Where no sin, nor death, nor danger,
 Mars the soul's serene delight.

Who describe the golden glories
 Of the new Jerusalem?
 Walls of jasper, gates of diamond,
 Every tower a precious gem;
 No more dying, no more sighing,
 No more sorrow found in them.

Dreary winters, burning summers,
 Now disturb our peace no more;
 Genial spring, in rosy bowers,
 Scatters sweets from shore to shore;
 Myrrh and lilies, balmy odours,
 Ever sweeter than before.

Blooming fields and verdant meadows,
 Oil and honey, milk and wine;
 Sweetly scented herbs and odours
 From the orange, palm, and pine;
 Fruits for ever ripe; and clusters
 Pendant from the fruitful vine.

Night no longer spreads her curtain;
 Moon and stars no longer shine;
 Darkness yields to day eternal;
 Christ their sun can ne'er decline.
 He the light, the lamb, the temple,
 Fills the place with joy divine.

Nam et sancti quique velut
Sol præclarus rutulant;
Post triumphum coronati
Mutue conjubilant,
Et prostrati pugnas hostis
Jam securi numerant.

Omni labe defæcati
Carnis bella nesciunt,
Caro facta spiritualis
Et mens una sentiunt;
Pace multo perfruentes
Scandalum non perferunt.

Mutabilibus exuti
Repetunt originem,
Et præsentem veritatis
Contemplantur speciem,
Hinc vitalem vivi fontis
Hauriunt dulcedinem.

Inde statum semper idem
Existendi capiunt;
Clari, vividi, jucundi
Nullis patent casibus:
Absunt morbi semper sanis
Senectus juventibus.

Hinc perenne tenent esse
Nam transire transiit;
Inde virent, vigent florent,
Corruptela corrui,
Immortalitatis vigor
Mortis jus absorbuit.

Qui scientem cuncta sciunt,
Quid nescire hi queunt?
Nam et pectoris arcana
Penetrant alterutrum;
Unum volunt, unum nolunt,
Unitas est mentium.

Now the saints, like stars in glory,
Shine around their Father's throne;
Now they tell the joyful story,
Grace triumphant, foes o'erthrown!
Glory in the heavenly mansions,
Glory to the Lord alone.

Washed from sin's polluting vileness,
Stilled the inward troubled sea;
Law of mind, and law of members,
Brought to perfect harmony;
Now their joy is full in Jesus,
Full to all eternity.

Freed from change and earthly bondage
They have found their native home;
Where they see all truth and beauty
In the face of God alone;
Drinking life from living fountains
Round the dear Redeemer's throne.

Now their state is fixed for ever,
Time and change have passed away;
Every gift reflects the giver,
Through the bright eternal day;
No more age, and no more sickness,
No corruption, no decay.

Here is changeless blest existence,
And the transient all is past;
Death is dead; corrupts corruption;
All is blissful peace at last;
For the law of life eternal
Holds the new creation fast.

Those who know the One all-knowing,
What may they not seek to know?
No more secrets; nature's chambers
All their portals open throw;
All desires take one direction,
All their joys together flow.

Licet cuiquam sit diversum
 Pro labore meritum
 Caritas hoc facit suum
 Quod amat in altero :
 Proprium sic singulorum
 Fit commune omnium.

Each receives a different portion,
 Various as his works have been ;
 Brother loves each brother's virtue,
 And through love resembles him !
 Thus each special grace and glory,
 Common to the whole is seen.

Ubi corpus illic jure
 Congregantur aquilæ,
 Quo cum angelis et sanctæ
 Recreantur animæ,
 Uno pane vivunt cives
 Utriusque patriæ.

Eagles gather round the carcase ;
 Children eat one common bread ;
 Saints and angels, re-united,
 Glorify one common head ;
 One their hearts, and one their anthem
 " Jesus liveth that was dead."

Avidi et semper pleni
 Habent quod desiderant,
 Non satietas fastidit,
 Neque fames cruciat :
 Inhiantes semper edunt
 Et edentes inhiant.

Ever full and never cloying,
 All their wishes gratified ;
 Life and love and God enjoying,
 What can they desire beside ?
 Ocean streams of joys immortal
 Swell the ever rising tide.

Novas semper harmonias
 Vox meloda concrepat,
 Et in jubulum prolata
 Mulcent aures organa,
 Digna per quem sunt victores
 Regi dant præconia.

Ever new harmonious voices
 Raise the joyful song on high ;
 Organs, harps, and various music,
 Charm the heart, the ear, the eye ;
 Worthy songs to praise the victor,
 Him who brought them to the sky.

Felix cœli quæ præsentem
 Regem cernit anima
 Et sub sede spectat alta
 Orbis volvi machinam,
 Solem, lunam, et globosa
 Cum planetis sidera !

O happy hosts in realms of glory !
 There they behold the living God ;
 Sun, moon, and stars beneath them
 rolling,
 And this poor world which once they
 trod ;
 They hear no more the accuser
 tempting,
 No more they feel the chastening rod.

Christe palma bellatorum	Jesus, captain of salvation,
Hoc in municipium	By thy dying love to men,
Introduc me post solutum	Give me name and place and station
Militare cingulum,	In thy new Jerusalem ;
Fac consortem donativi	When thy hand unbinds my armour
Beatorum civium.	Ne'er to be resumed again.

Præbes vires in infesto	Give me, Lord, thy strength in battle,
Laboranti prælio,	Give me faith to trust on thee ;
Nec quietem post certamen	Give me rest with thy dear people,
Deneges emerito,	Who have gained the victory ;
Teque merear potiri	Let me from thine ocean fulness
Sine fine præmio !	Drink, O Lord, eternally !

DIE HERRLICHKEITEN DES PARADIESES.

Nach der ew'gen Lebens Quelle
 Lechzet meiner Seele Brand,
 Der gefangne Geist durchbräche
 Gern des Leibes engend Band,
 Ringt und mühet sich und Kämpfet
 Ums verlorne Vaterland.

Seufzend fühlt er sich von Leiden,
 Von Entbehrung schwer gedrückt,
 Ach, verloren durch die Sünde
 Gieng der Glanz, der ihn geschmückt,
 Und sein Elend Schärft Erinnerung,
 Wie er einst war hochbeglückt.

Denn wer mag die Wonne schildern
 In des Himmels Freudensaal ?
 Wo aus Perlen stehn errichtet
 Prachtgebäude sonder Zahl,
 Und die hohen Dächer golden
 Leuchten in der Sonne Strahl.

Nur aus echten Edelsteinen
Ist erbaut die Himmelsstadt,
Klares Gold ist alles pflaster
In den Strassen, die sie hat,
Wie zum putze rein von Schmutze,
Denn kein Unrath findet statt.

Winters Härte, Sommers Dürre
Schaffet Niemand hier Beschwer;
Immer blühen hier die Rosen,
Ew'ger Frühling ist umher,
Lilien glänzen, Balsam duftet,
Röthlich glüht ein Crocus hier.

Zwischen Wiesen, frischen Saaten
Wallen Honigbäche hin,
Alle Kräuter hauchen Düfte,
Die die Lüfte süß durchzieh'n,
Und von immer reifen Früchten
Schwankt des Waldes Baldachin.

Sonn' und Vollmond, alle Sterne
Sih't man stäts am Himmel stehn:
Gottes Lamm, der heiligen Stätte
Licht, mag niemals untergehn;
Da ist weder Nacht noch Stunde,
Stäter Tag ist da zu sehn.

Auch der Heiligen Leiber leuchten
Dort wie Sonnen hell und klar,
Jetzt im Siegeskranze prangend
Wünscht sich Glück die werthe Schar,
Zählt im Frieden die Besiegten,
Zählt die Schlachten voll Gefahr.

Alles Wankens überhoben
Und des Kampfs mit Fleischeslust
Ist der laute Leib sich gleichen
Zieles mit dem Geist bewusst,
Im Genuss des vollen Friedens
Ruht von allem Drang die Brust.

Keinem Wechsel mehr erliegend,
Jetzt zum Ursprung heimgekehrt,
Sehen sie das Bild der Wahrheit
Unverschleiert, unverwehrt,
Schöpfen aus des Lebens Quelle
Lebenskraft, die ewig währt.

Solch ein immer gleicher Frieden
Lächelt in der Ewigkeit,
Klar und heiter, volles Leben,
Ohne Widerwärtigkeit,
Blüh'n sie in gesunder Jugend,
Krankheit bleibt und Alter weit.

Hier ist wandellose Dauer,
Das Vorüber ist vorbei ;
Alles treibt, gedeiht und blühet,
Von Verwesung bleibt es frei,
Denn die Kraft des ew'gen Lebens
Brach des Todes Macht entzwei.

Die Den kennen, der allwissend,
Was mag denen noch entgehn ?
In der Brust geheimste Tiefen
Können sie einander sehn ;
Trotz und Eigenwille schweigen,
Sinneseinheit bleibt bestehn.

Ob auch Jeder nach Verdienste
Seiner Thaten Lohn empfängt,
Wird des Andern, den er liebet,
Glück doch Jedem aufgedrängt,
Und Gemeingut muss es werden,
Was dem Einzlen schien verhängt.

Wo ein Leichnam ist, da stellen
Gerne sich die Adler ein ;
Hier wo mit den heiligen Engeln
Sel'ge sollen selig sein,
Leben Bürger beider Welten
Nur von einem Brot allein.

Stäts verlangend, stäts erlangend
Haben sie im Ueberfluss,
Von des Hungers Noth gemieden,
Unbeschwert von Ueberdruss,
Im Begehren schon geniessend,
Noch begehrend im Genuss.

Immer neue Harmonien
Dringen aus den Kehlen vor,
In der Sänger Jubel stimmend
Rührt der Orgel Klang das Ohr;
Ihn den König aller Siege
Preist des Volkes froher Chor.

Sel'ge Seele, die da schauen
Darfst der Himmel höchsten Herrn !
Blickst herab vom hohen Sitze
Auf das Weltgewölbe fern,
Siehst um ihre Achse Kreisen
Sonne Mond und Wandelstern.

Christe, palme Deiner Streiter,
Führ in diese Stadt mich ein
Löse mir den Kriegergürtel
Dort in Deiner Kämpfer Reih'n,
Lass mich theilhaft auch der Freuden
Deiner sel'gen Bürger sein.

Gabst dem Kämpfer in der Hitze
Des Gefechtes Kraft und Muth;
Gönne dem verdienten Streiter,
Dass er nach dem Kampfe ruht;
Lass ihm dann auf ewig werden
Dich zum Lohn, du höchstes Gut!

Bonn, May 19th, 1853.

XIII.—MORNING ON THE LEBANON.

Most beautiful vision ! See these multitudinous mountains, lying in fearful, appalling sublimity around you ; the tops of the ridges are naked and bare ; no vegetation, however stunted, relieves the weary eye as it wanders over the frightful uniform desolation ; rocks, rocks, and ever more rocks, snow on the upper ridges, and the glories of the Syrian sun, form the elements of the scene. Now look downwards ! These valleys are all full of inhabitants ; the vine, the orange, and the olive, and all the trees of the wood flourish there in richest magnificence ; wells of living water, and streams from Lebanon, delight the ear, the eye, and the parched lips of man. The mists of the morning are now cleared away, and lo ! the wondrous scene meets the charmed and delighted sense. How varied ! Above you snow, rocks, and barren desolation ; beneath you, in the innumerable valleys, the richest vegetation, cedar groves of gigantic dimensions, and the most delicious orchard and garden fruits smile around you ; before you, in the distance, is the Mediterranean Sea, without ebb or flow as in the days of old. All that is conceivably necessary to make up a sublime scene is here. Hill and dale, wood and water, rocks, precipices, and threatening crags ; irreclaimable desolation and boundless fertility, vast heights, distances, and valleys, burning heat and perpetual snow ; all the elements of greatness, littleness, and contrast, meet and mingle in wonderfully attractive proportions ; the attractive and the repulsive, the sublime and the beautiful, the appallingly great and elegantly little, the patriarchal cedars and the lilies of the valley ; all that can attract, delight, or terrify the ear, eye, and heart of man, blended together in wild, chaotic, yet harmonious confusion, in this upland panorama of the workman-

ship of God. There is harmony in the disorder ; the apparent lawlessness but intimates a deeper law, and the colours, lines, and proportions reveal the skill and perfection of the Divine artist. And then the sun, the glorious sun, unites all, tranquillises all, and throws over it all the baptism of his golden beams. I have seen nothing like this. The Rhine, the Elbe, and the Danube, the Mountains of Wicklow, and the Highlands of Scotland, all that I have yet seen must yield to the glories of Mount Lebanon.

XIV.—CRUELTY TO ANIMALS; THE HARE.

It will no doubt be gratifying to the members of the societies against cruelty to animals, to know that their principles were known as early as the year 1575. The following pathetic complaint and appeal of the poor little hare will, I hope, make a deep impression upon hunters and sporting gentlemen of all kinds :—

Flevit lepus parvulus clamans altis vocibus
 Quid feci hominibus ; quod me sequuntur canibus ?
 Quid feci hominibus ; quod me sequuntur canibus ?
 Neque in horto fui, neque olus comedi.

Quid etc.

Longas aures habeo, brevem caudam teneo.
 Leves pedes habeo, magnum saltum facio.
 Quando servi vident me, hase ! hase ! vocant me.
 Domus mea silva est, lectus mea dura est.
 Dum montes ascendero, canes nihil habeo.
 Dum in aulam venio, gaudet rex at non ego.
 Quando reges comedunt me, vinum bibunt super me
 Quando comederunt me, ad latrinam portant me.

Bonn, May 25th, 1853.

XV.—JEWISH OBJECTIONS; THE PRINCE OF PEACE.

Jew.—You boast that the prophecies are fulfilled in Jesus of Nazareth, but how is this possible? I maintain that the prophecies (1.) connect the coming of the Messiah with the glory, happiness, and prosperity of Israel, and (2.) that the appearance of Jesus of Nazareth was the cause of dissension and ruin to the nation. How then are the prophecies fulfilled in him? He never brought blessing to the nation! Answer.—We must distinguish where God makes a difference. A multitude of prophecies referring to the life, birth, character, and death of the Messiah for the sins of the people are, you must admit, really and truly fulfilled in Jesus of Nazareth; see Is. ix. 7; liii., and others; other Scriptures, referring to the blessing and greatness of the nation, remain yet to be fulfilled. How can you expect a blessing from Jesus of Nazareth when you do not receive him? I argue thus, if these prophecies remain unfulfilled, if you are not blessed in Jesus, the seed of Abraham, it is your own fault; you have none else to blame in the matter. You rejected him, and, therefore, your temple is destroyed, your land desolate, Jerusalem a habitation of strangers, and you yourselves scattered to the ends of the earth.

Jew.—Our scattering was according to the will and wisdom of God, that we might be witnesses for his unity. Christian.—Many of the nations, among whom you are now scattered, are much stricter believers in the Divine unity than you are; what do you say to the Moslems? Are not all the European nations believers in the Divine unity? In point of fact you are most found, not among the polytheistic, but the monotheistic nations of the earth. You are not now God's witnesses as you formerly were; you rather profane and defile the name of Jehovah among the heathen; your worldliness, as a nation,

is no recommendation to the religion of Moses. Have you anything else to say?

Jew.—I have hardly began yet. The Messiah was to be the *Prince of Peace*; but the Christian nations are warlike, and, in point of fact, the greatest wars known to history have been planned and executed by Christians. Therefore Jesus is not the true Messiah. Answer.—Jesus is the true Messiah notwithstanding. If the nations do not keep his commands, you cannot set down their disobedience to the score of the gospel. His kingdom is a kingdom of peace, his name the Prince of Peace, his gospel is peace, the angels' song at his birth was peace, and his last blessing was peace. War is contrary to the genius of the gospel. I might as well argue that the present Jews are not the descendants of Abraham, thus—God promised the land of Palestine to Abraham and his seed for ever, but you are not in possession of that land, and therefore you are not the seed of Abraham.

Jew.—If you can bring yourself to believe that the present time is the reign of the Prince of Peace, your faith is stronger than Abraham's! Answer.—At all events we are living under the administration of *God*, and yet we are not to set down war and bloodshed, cruelty and rapine, as being according to his will. Can you deny that the gospel encourages and sanctions the doctrines of universal peace and brotherly-kindness? Did Jesus call down fire upon his enemies? Is not his death the best and noblest proof of the pacific nature of his kingdom?

Jew.—You speak of principles, I want *facts*; the Jews are scattered, the temple is in ruins, the nations are at war, the Christians are all of them worshipping three gods, and the majority of them worship a piece of bread and bow down to images, and they adore the work of their own hands; therefore I say the *Messiah is not come*, for all these idols and evils he shall

utterly abolish. Answer.—All idolatry is forbidden in the New Testament. If Christians worship idols, so do the majority of the Jewish nation; the lost ten tribes are idolators, yet the law of Moses does not sanction idolatry. As to *peace*, we have peace of conscience and joy in the Holy Ghost; we have inward peace; the gospel gives us peace with God in the forgiveness of sins through the cross of Christ. We expect, too, a time of external peace, when the kingdoms of the world will become the kingdoms of our Lord and of his Christ. We do not limit the glorious power of God, and, therefore, we see many prophecies not yet fulfilled, and among these are the prophecies which refer to the Jewish nation in the latter day. Deus habet horas et moras. In the meantime don't think you can get a blessing from Christ if you do not believe on him.

Jew.—Salvation does not depend on our opinions, but our works; I am far from believing that Christians do not go to heaven; all religions are essentially the same. The existence of God is the foundation, and the superstructures may be as various as the nations of the earth are different. In fact there is a good deal of priestcraft in most religions.

Answer.—I am astonished to hear a Jew talk in that way! What? Is idolatry then a trifle? What advantage then has the Jew? Why do you not at once become Christians? Is the law of Moses no longer Divine? As for the idea that we can get to glory by our good works, I think it right to demand what are the works which merit heaven? But there is an important previous question, viz., how shall we get rid of the consequences of our *bad* works which seem to merit hell? Tell me, is there one of us who has not broken the law of God, and if so, how can we merit heaven by our works? However, we are departing from our original theme, that Jesus is called the *Prince of Peace*, and I can only beseech you to study his peaceful holy character. Enough has been

fulfilled in his person to give us full confidence in his love and the efficacy of his work. The prophecies that remain to be fulfilled are also true and certain, and the faithful Promiser will, in his own good time and way, bring them all to pass.

Bonn, May 25th, 1853.

XVI.—A LETTER TO A ROMAN CATHOLIC.

You ask me what makes the English so violently opposed to the Catholic religion? I reply, the English are not opposed to the *Catholic* religion; on the contrary, they hold fast the name, the doctrines, and the discipline of the Catholic church, and they reject Popery, because they think it uncatholic as well as unchristian. But why are they so opposed to Popery?

I. They firmly believe that the distinguishing tenets of the Popish system are *lies*, and can never bring the blessing of God to the soul. Truth is the jewel of great price, which the English prize above all things. They see also that lying characterises your entire system. The beginning, the middle and the end of it is interpenetrated with lies. And as the creature-worship, mariolatry, image-worship, and the innumerable mediators which you have introduced in the place of the gospel are false doctrines, so the practising of these has engendered a system of falsehood and lying in the daily operations of life.

Thus, the *Pope* dispenses with the sanctity of oaths; the Jesuits as a body teach the lawfulness of reservation, prevarication, and lying, *ad majorem Dei gloriam*; the missionaries in India, Syria, and indeed everywhere, asserted the most awful lies, in order to get the heathen to receive the rite of baptism, and it is the doctrine of the Popish apostacy,

that faith should not be kept with heretics. We reject the system, therefore, because we believe it to be full of lies. I should add here, that *lying wonders*, too, are characteristic, and in perfect keeping with the mendacious character of the system, as well as with the predictions of the sacred Scriptures (2 Thes. ii. 10 ; Rev. xiii. 13 ; xix. 21). Can that which contains such manifest and fundamental falsehoods, be from the pure and holy God ?

II. The English love the *Bible* ; they think that as the sun, the moon, and the stars of heaven are intended of the Lord to shine upon the earth, so the *Word* of God is as free to the children of God as his works. It is the will of the Author of it that we should read and understand it, but your system is, and ever has been, and must be, opposed to the reading of the Word of God. 'Your service is in a strange tongue ; your priests have the keeping of the Word of God ; your bishops, cardinals, and popes forbid the reading of the Bible, and anathematise those who refuse to obey their unholy commands. Hence in Popish lands you can hardly get a Bible at all ; and if you do succeed, it is probably in three or four large volumes, and may cost several pounds. Tell me now, candidly, if the Bible be the pure and blessed fountain of truth, why do you lock it up from the people ? If it favours your system, why not give it publicity ? Is it not very suspicious ? He that loves the truth, cometh to the light.

III. The English love *religious liberty*, and therefore they reject the Papacy. We look upon Popery rather in the light of a universal confederation and conspiracy against the word of God and the liberties of mankind than a religion. It is essentially political. Its head is a temporal prince, whose cardinals, legates, bishops, and priests, are the spies and informers of the Roman court, throughout the world. Its priesthood is the most grasping, unscrupulous, and am-

bitious of which history, sacred or profane, makes mention; every nation which has hitherto attained religious liberty, has done so by overturning the dominion of the Papacy. They felt that *Popery* and *Liberty* could not go hand in hand in the regeneration of the nations, and I think you yourself must admit, that the genius of the Roman Catholic religion is opposed to the civil and religious liberties of nations.

These are *three* of the reasons which make the English opposed to your "Holy Roman Catholic and Apostolic Church." I shall, perhaps, on another occasion, give you more. These three are, however, sufficient to determine the judgment and reason, for we are persuaded that what is *false*, *anti-scriptural*, and *tyrannical*, can never be the handmaid of virtue, or the benefactrix of nations.

Bonn, May 27th, 1853.

XVII.—"FROM NATURE UP TO NATURE'S GOD."

Is it possible, from the works of the creation, to arrive at a knowledge of the character of the Creator? Most certainly, for the Apostle declares, Rom. i. 19, τὸ γνωστὸν τοῦ Θεοῦ, φανερόν ἐστιν ἐν αὐτοῖς. It is therefore true that that which may be known of God is manifest in his works. The sun, moon, and stars are his works, and the traces of his glory and majesty are inscribed on them all. He is manifest in them all, his power sustains, his presence fills, and his love blesses them all. There is no want of evidence; even the heathen are without excuse. But is it a fact that we, the fallen race of Adam, have ever through nature arrived at the idea of a perfect, holy, beneficent God? Never! we never have done so, and we never can do so, at least in our present circumstances. Cicero indeed says, "Deum non vides tamen Deum

agnoscis ex operibus ejus;" and Aristotle declares, "ἀπὸ τῶν ἔργων θεωρεῖται ὁ Θεός." But all this proves nothing, as the question still remains, *what kind of a Θεός* do you see in the visible creation? And universal antiquity, and all the ancient and modern mythologies, sufficiently prove that they never arrived at the sublime idea of one pure, holy, beneficent Almighty Creator. How could they? The testimony of nature herself is divided, and seemingly inconsistent. The good and the evil are mixed and interpenetrated in the natural and moral world so inseparably, that human reason avails not to disentangle and trace them to their fountains. All our history is mixed, the phenomena of the natural world are of a mixed character, and drawing our conclusions from such disjointed and confused premises, our idea of the Creator and Ruler must be mixed and imperfect also. Our very *ideals* are, and must be, imperfect, for these can be nothing but a heightening and refining of the actualities that surround us. Are the heathen gods perfect? They are just deified heroes; and the good and bad of our nature are both equally seen and symbolised in them. We are *fallen*, and sin has marred the visible *creation* also, so that two main elements are wanting in the data from which *we* can arise from Nature up to Nature's God. Here now is the point where revelation lends us a helping hand, and from a higher source unfolds to our dim eyes the glorious perfections of God. It gives us the ideal and the real at the same time. The Bible reveals the pure and perfect character of the Supreme Ruler; our hearts and thoughts are lifted up to the sublime contemplation of a pure, loving, adorable God; while at the same time all this ideal and transcendent excellence and beauty, are realized and manifested in the Word made flesh—the wonder of the universe—the incarnate Son of God. Here we have the glorious antitype of all conceivable and ideal

Sure you won't leave, papa! again to bereave mamma!
Now don't deceive, papa—are you come home?
Prattler so cunning, so charming, so winning,
Leave off your funning! I am come home!

Sweet little smiler, charming beguiler,
Come, come!
Oh! joy such as this is, thousands of kisses,
Come, come!

Bonn, May 27th, 1853.

XIX.—JESUS AT THE RIGHT HAND OF GOD.—Ps. cx.

The offices of mediation and the exercise of them are all found in the adorable Redeemer at all times and in all places. This is true of his earthly life, for he put forth his prophetic, priestly, and royal authority and power, as occasion required. He was, and is always the anointed prophet, priest, and king of his Church, yet we may easily conclude, from Heb. viii. 4, and other Scriptures, that there is also a progressive development of his wonderful character and office. Till the Resurrection he was mainly the *prophet*, the teacher, the lamb to be offered up for the errors of the people; from the Resurrection till the Advent, he is mainly the *priest*, the mediator, and advocate of his people; from the second Advent he shall manifest especially his royal office, and God's appointed king. He *was* the *prophet*, he *is* the *priest*, and he *shall* be the king. Let us contemplate him as a high-priest in heaven, where he ever lives to make intercession for us. O sweet assurance, O most blessed hope! Our brother, in whom we trust, is gone before us as our forerunner; the way is clear, the door is open, the fountain of life and love flowing from the throne on high, invites us all to

its waters ; the holiest of all has received the incorruptible manna, as a pledge of our abiding and incorruptible inheritance. Where the head is there the members shall be ; his love, joy, peace, and glory are theirs ; he shared our misery and we shall share his glory ; He is the example to the inhabitants of the heavenly sanctuary of the beauty and blessedness destined of the Lord for the redeemed race ! O Jesus ! how precious is thy love ! Deeply tried, but always victorious : thy tender love to poor sinners is the same to-day as when thy heart was pierced on the cross of Calvary. And we may use thy name and plead thy work before our God ! We may approach the holy God as thy disciples, washed, sanctified, and justified through thy most precious blood. Come, then, let us adore him ; let us make our requests known to God in his name, for the Father seeketh such to worship him. It follows as a necessary consequence of the exaltation of the Son of Man, that the redemption has placed man at the head of the creation, as the first, highest, and most glorious of all the creatures of God. Most glorious fact, which throws its light over the character of both God and man.

“ A hope so great, and so divine,
May trials well endure,
And purge our souls from sense and sin,
As Christ himself is pure.”

Bonn, May 29th, 1853.

JUNE.

- I. Early Love to Christ. II. The Jews; Objections. III. Advice to a Young Minister. IV. Ὁ Θεὸς καὶ Πατήρ. V. The Rhine. VI. The Living Temple. VII. Thoughts on Turkey and the Turks. VIII. Τὰ ἐλπιζόμενα, "Things hoped for." IX. Free-thinking among the Jews. X. Arabic Anecdotes.
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I.—EARLY LOVE TO CHRIST.

The young heart is fresh and warm and vigorous in its longings and aspirations; the evil ways of the world are at least partly unknown; contending passions have not yet hardened it; disappointments have not soured it, and, like the flowers and the dewy earth, it is ready for the blessings of the Sun of righteousness. Prevention, they say, is better than cure; it is easier to educate the young, and better than to build prisons for them or hang them, when through neglect they have become criminals. Jesus, too, shows his tenderest love on many occasions to children; he made them examples for his disciples, and sharers of his kingdom. All this teaches the advantage and blessedness of early dedication to the service of the Lord. I find no moral greatness so beautiful and so attractive as that of a young man fully and heartily devoted to the service of God. On the other hand there is no sight more thoroughly pitiable than an old man trembling on the edge of the grave, without any serious thought of the world to which he is hastening. Voltaire and Anacreon, the types of hoary-headed blasphemy and revelry, seem to be the

acme of repulsive and disgusting improprieties. Old Hobbes' "leap in the dark" is more modest and manly. But the young mind, actively engaged in the pursuit of virtue, is the noblest jewel in the crown of Jesus : the love is warm, and the foot is swift, and the arm is strong. The soldier is in the vigour of manhood, and capable of executing his captain's commands. He can enter into the "gaudia certaminis" of the spiritual conflict, and triumph over his enemies, through the wisdom and strength of his prince. Seek, then, to give your young hearts to Jesus, and remember that his eye is ever upon you, and his ear ever open to your cry. Be strong in his strength, and seek guidance from his wisdom.

One there is who loves us dearly,
O how precious is his love !
One who pardons fully, freely,
From his throne of grace above.

One there is who came to see us,
From the realms of glory blest;
He who lived and died to free us,
With the load of sin oppressed.

One there is who ne'er forgets us,
On his throne of grace on high ;
Ever gentle, ever loving,
And his help is always nigh.

One there is who loves for ever,
All who seek his love to share ;
And his mercy, like a river,
Waters all that weary are.

One there is whose loving bosom
Welcomes little children dear,
Tells them of the heavenly kingdom,
With its sky so bright and clear.

Hear his name ! His name is Jesus !
His is love that knows no end ;
His the pitying eye that sees us ;
He the sinner's only friend.

Bonn, June 7th, 1853.

II.—THE JEWS ; OBJECTIONS.

A Jew said to me the other day, "Mr. Graham, I am convinced of the truth of Christianity ; the prophecies you refer to are fulfilled in the person of Jesus of Nazareth ; all is true, you have the best of the argument, and the Jews are overthrown, and yet I cannot, dare not, become a Christian." "Why not?" "I have taken an oath long ago, never to change my religion ; I am sorry for it, but I cannot help it ; my wife is a strict Jewess, but there are my children, take them and educate them in the Christian religion." This is often the case ; the parents or the fanatical Rabbis make the young Jews take the most fearful oaths never to leave the religion of Moses. They hate Christianity as Hannibal's father did the Romans. The most current objections put forth by the Jews are the following :—1st. The Jewish nation rejected the claims of Jesus, and therefore he cannot be the Messiah. 2nd. The prophecies that refer to the glory and prosperity of the Jews have never been fulfilled in him. 3rd. The change of the Sabbath and the overthrow of the Jewish polity and the holy city, is contrary to the will of God. 4th. In the times of the Messiah wars shall cease, idolatry be overthrown, peace be universal, the Jews happy and victorious, but this has never taken place, and therefore the Messiah is not yet come. 5th. The Christian system seems to destroy

the unity of God, and the doctrine of mediation is unnecessary. These and other similar objections are frequently met with among the Jews. The Rationalists take a shorter road in coming to the same conclusion. Their summary process is something like the following: "All religions have the germ of truth in them—the unity and attributes of the Deity, the inculcation of the moral virtues, and the doctrine of a future life. These are the substance, and all the rest is form, ceremony, and priestly traditions. Many of the *ideas* associated in the Christian mind with the person of the Redeemer, are beautiful, true, and of eternal importance, and their operation on the mind must be the same, whether he was *really* the Son of God or not. All religions are true, though not all equally so, and yet all contain much that is false, nonsensical, and derogatory to the true character of God."

The most popular arguments *for* Christianity are the following:—1st. The Scriptures are fulfilled in the person, work, and sacrifice of Christ. 2nd. Its *progress* and triumphs in the apostolic ages show it to be of God. 3rd. The well-substantiated miracles by which its doctrines have been confirmed. 4th. It is founded only on *facts*: the birth, life, death, and resurrection of Jesus Christ are historical facts, and far removed from the fancies and speculations of other religions. 5th. I defy you to bring one argument for Judaism which I cannot apply to Christianity. 6th. The doctrines of the New Testament are like God, and they suit the wants of man; the craving, longing, and fears of the human mind are met and satisfied in the gospel. These are some of the arguments which the Jewish missionary should be fully prepared upon, as most likely to bring conviction to the mind of the Jewish people.

III.—ADVICE TO A YOUNG MINISTER.

The first and most important matter, dear brother, is the preaching of the gospel. You are called of God, and appointed to this great and laborious calling, and you should seek to show yourself to be a workman that need not be ashamed, rightly dividing the word of truth. Study is necessary, otherwise your discourses will become pointless, and the continual round of a few Scriptural truths will make both the people and yourself indifferent. Enter into the full mind of the Spirit, in the wondrous plan of redeeming love, and as the mind opens, and the heart enlarges, the affections will become inflamed with zeal and love for the salvation of souls. The longer you abide on the Mount, the more your face will shine. There is no tonic for the mind better than prayer; and in the presence of, and fellowship with, greatness, goodness, and divine majesty, the dwarfishness and earthliness of our character gradually pass away. All the successful pastors we read of were men of prayer, and Chalmers had a proverb which he used very often, "A man of prayer is a man of power." Apart from the direct blessings which are promised to prayer, the exercise itself has a very blessed and ennobling influence on the mind. It makes us better men—humble, lowlier, and more contented. You should *labour hard*. Think of Jesus Christ and his apostles; think on the faithful preachers and martyrs of former times; think of the value of souls, the price paid for them, the torments of hell to be avoided, and the glories of heaven to be won. Think of your time, how short it is, and how, though you may neglect your duty, the world does not stand still, nor sin cease to harden, nor the seducer to tempt, nor the thousand evil influences to deaden the conscience and corrupt the heart. Your position, as a believer, is in

heaven ; you are risen with Christ, and from the elevation of his throne you should look down on the world, and all its vanities. I advise you to rise early. Seven hours are enough in bed ; I make it a point for myself to rise at six, viz., to be in my study at six, summer and winter. This gains a good deal of time. Be sure you forget nothing you have ever learned. Many young men, when they have gone through their studies, and gained comfortable parishes, lay aside their books, whereas all that teachers and professors can do is to put you in the way of studying for yourself. But not only should you not *forget*, you should increase your stores of knowledge continually. I shall give you an example of what I mean. You have read some Greek and Hebrew ; now, if you shut the Hebrew and Greek Bible and Testament, your knowledge of the sacred Scriptures in the original tongues will speedily vanish ; so that, at last, you will be able only with difficulty to compare a passage with the original. Take my advice, and it will be otherwise with you. Read one chapter in Greek every morning, and one in Hebrew every evening, and before ten years you will read the Bible in both languages as easily, intelligently, and fluently as in English. If the ministers of the Presbyterian Church in Ireland would follow out this suggestion, they would speedily become the first Greek and Hebrew biblical scholars in the world. This practice will not only keep you where you are, but lead you onward along your literary road ; it will also open up many sources of pure and blessed enjoyment which translations cannot give, and your mind will meet the people's, in your ministrations, with the freshness and vigour which are best supplied from the fountain-head itself.

Bonn, June 10th, 1853.

IV.—Εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.—COL. III. 17.

GOD AND FATHER.

The soul of religion is thankfulness. The heart which feels its wants, and knows where to find a supply, must be thankful. All the terrors which sin and Satan have brought into the soul have passed away through the mercy of God, and the serene sunshine of hope and forgiveness irradiates the heart. The object of our thanks is God. To him we lift up our souls in constant adoration and praise. His gifts supply all our wants, his hand sustains our feeble strength, his eternal love fills us as the vessels of his mercy. We see him, hear him, feel him, in all things—the beauty, strength, and steadfastness of the material creation are but the faint manifestations of his excellence. God! what awful glories surround that name! The boundless, endless, omnipotent, omniscient, all-pervading, eternal God. But he is our *Father* also. This stills our fears. Θεὸς and πατήρ are united in the same glorious person; illimitable power no longer appals, for we know it is guided by love; love is no longer a helpless, inefficient sentiment of pity, for it is supported by infinite power. He whom we adore is both God and Father. Nature reveals his godhead (Rom. i.), the Bible his paternity, and thus the works and the word of God unite to encourage and support the believer. The power and the purpose of the Deity are made known in these two names. He is God, and we tremble before him; he is Father, and our fears subside. He *can* and he *will* bless us. That ὁ Θεὸς καὶ πατήρ, by the usage of the Greeks, denote one and the same person, is manifest; and the meaning is—Deus qui idem pater est. He who is God and Father. See the following passages:—1 Pet. i. 3; 2 Pet. i. 11; ii.

20; Phil. iv. 20; Eph. i. 3; 2 Cor. iii. 3. As bearing on the person of Christ, see, among others, Titus ii. 13; Jude 1, 4; and 2 Thes. i. 12. Winer's objections in these three instances are frivolous, and arise from his neological tendencies. He says, indeed, 2 Thes. i. 12, reduces itself simply to this, that *κύριος* is used for *ὁ κύριος*; viz., simply, Winer *makes* Scripture, instead of interpreting it. So the expression, *ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ* (Eph. v. 5), must mean, according to the analogy of the language, the kingdom of him who is Christ and God. Why should *ὁ Θεὸς καὶ πατὴρ* denote only one person, and *ὁ Χριστὸς καὶ Θεὸς* necessarily two? There is no reason, save that Arians are unwilling to believe that Jesus Christ is *Θεός*. This principle is important, and has a wide application in the Scripture.

Bonn, June 11th, 1853.

V.—THE RHINE.

Most noble river! How human works, and human toil, and human existence, are all mocked by the perpetual flow of thy silent waters. Ages roll on, and empires rise and fall; but this peaceful, placid, silvery stream holds on its ceaseless march. The Rhine land is the land of *fable*. Tradition, ever busy, has peopled the hills and the valleys, the rocks and the fountains, with the memories of the past, boundless as the imagination, gorgeous and many-coloured as the all-bespanning bow; here heraldry, chivalry, and the robber knights performed their exploits, in which daring and submission, abject superstition and proud defiant independence were so strangely blended. It is the land of

song; the fine climate, the noble river, the comfort of the people, the cities, the vineyards, and the high civilisation which for ages has had its home here, all conspire to make the people joyous, cheerful, and musical. This is the fact. A people may be musical, and yet produce few poets or composers of music. Look at Spain, where singing is universal. But here, on the Rhine, they are musical as a nation, and they have had great poets and composers. *Rhine* is a fortunate word, inasmuch as it rhymes with *wine*, and this has contributed in no small degree to associate the majestic river with the socialities, habits, and entire domestic life of the people. But it a great *historic* river—taking its place in the memorials of nations with the Nile, the Euphrates, and the Tiber. It witnessed the defeat of Varus by the German nations, and thenceforth formed the boundary of the Roman conquests. The cities of the Rhine, and especially Cologne, played a conspicuous part in the dark ages, when priests ruled the world, and emperors kissed the toes of the Pope; while in the breaking forth of light and reformation, a few small provinces, fertilised by its waters, did not hesitate, in the name of God, for the defence of their liberties and to overthrow the Inquisition, to bid defiance to the whole power of Spain and the authority of the Pope. Honour to the brave! There are few names in history more worthy of record than that of William the Silent, even as there is no episode in universal history more spirit-stirring and ennobling than the revolt of the Netherlands. The Rhine, the bridge of Mayence, witnessed the conquering legions of Napoleon, as they passed onwards, in the pride of power, to the plunder and conquest of the German nations—witnessed them, too, after the overthrow of Leipsic, forlorn and dejected, as they fled to their native land before the vengeance of an indignant and liberated world. All is

historic on the Rhine; its waters sweetly blend into the voice of history, which leaves, again, its echo reverberating in endless variety of tone and distinctness among these valleys and hills. But is not the scenery of the Rhine beautiful? It is beautiful—very. But, with the exception of the river, there is nothing to be compared with the Highlands of Scotland, the Wicklow Mountains, or the Lakes of Killarney. From Bonn to Heidelberg is beautiful, and, without doubt, far surpasses the Danube and the Elbe. In the summer it is thronged with steamers, who bear thousands of our countrymen from their island home to the recreation and variety of continental scenes. Some come for health, some for pleasure, many because they are weary with home and home restraints, some for the education of their children. I have heard it asserted, there are a thousand invalids, a thousand insane, and a thousand English in Bonn; and this was considered proof positive that the place was the healthiest, the pleasantest, and the most convenient on the Rhine. On the whole, they are not the best specimens of our countrymen who visit foreign lands. There is, indeed, a fair proportion of them excellent moral and religious men; and I have seen none of them anywhere who were not benevolent and kind. The character which the English sustain in Germany is the following:—They are rich, headstrong, religious, proud, holding down their heads, kopfhängers, who go twice to church on Sunday; they are made to be plundered, and nobody spares them, for it is known John Bull is a man of importance, and has a heavy purse. He is believed to be fond of good living, and in most German towns you notice the word *beefsteaks* on sign-boards, as a bait for the beef-eating islanders. This propensity is felt to be universal, and I have seen ροσβεφ (*rosbef*) standing at the head of a bill of fare in Athens. How different the

feelings and the associations of the Rhine from those of the Jordan. I have bathed in them both, and prefer the fish of the lake of Tiberias to those of the Rhine. There are, indeed, men to whom *fish* is *fish*, and *water* only *water*. With such I have no argument. For me Thermopylæ is more than a cow-gap, and Olivet, Tiberias, Jordan, Nazareth, and Jerusalem, five words, which purify and elevate the nations. Where materialism prevails the traveller will prefer the Rhine; where idealism, he will infinitely prefer the Jordan. On the Jordan you feel yourself among Divine things, and the heart draws near to Him whose baptism is still the baptism of love.

Bonn, June 15th, 1853.

VI.—THE TEMPLE OF GOD.—1 COR. VI. 19, 20.

The names and dignities of the Redeemed Church are worthy of the person and character of the Redeemer. They are the trees of His planting, the fruits of His dying love, the house of His habitation, and the temple where He is to be worshipped for evermore. The wonderful union of the deity with human nature in the person of the Son of God is the foundation stone, the corner stone, and the top stone in this immortal building. Round this fact of facts—this immense and substantial pole of the new creation, move in stately and harmonious order all the prophecies, promises, and doctrines of the Gospel. This is the basis of the pyramid whose summit reaches to the heavens; this is the centre of the great circle in which the manifold fulness of the Godhead flows forth over the creation. Without this there were no living temple, no redemption in the cross, and

no eternal weights of glory for the believer. But what is this temple? Answer—It is the church of God redeemed by the Son, sanctified by the Spirit, and glorified by the Father Almighty. It includes and embraces all ages, generations, and nations, in so far as grace and love have been realised among the sons of men. This is the innumerable company mentioned in the Apocalypse as the redeemed from the earth; this is the family of God into which we are born by a new birth, the garden in which we are planted by Divine grace, the ark of salvation which can bear us through the tempests into the harbour of eternal rest. Be not deceived. This temple is not Christendom, nor the Papacy, nor the true visible church, but the real invisible church, the faithful in Jesus Christ, who shall certainly and finally through faith and perseverance enter the heavenly kingdom. They are known by their fruits. Their life a sacrifice of love, the fruits of righteousness and peace adorn their character; their death is tranquil or victorious, and their memory is blessed. They are rich and poor, but they have all one master, Christ. They are high and low, but they all surround one heavenly throne of grace. They have various capacities, but they are all full; various gifts, but they are all employed; various hopes, but they are all bright, like the many stars of the one glorious heaven; some of them are gently built up into the living temple like Lydia, whose heart the Lord opened; others are torn from the stock of nature with the violence of a tempest; some of them spend their days in the quietude of unobtrusive obedience and love, and others must gird on the armour of the soldier and fight the battles of the faith. Many of them are early transplanted into the heavenly garden; others like Jacob in a good old age yield their spirits into the hands of their Creator; and not a few of the faithful witnesses of Jesus have through their faithfulness

unto death been honoured with the martyr's crown. How various are the stones in this living temple! But they are all *in it*. They are all necessary for its strength, completeness, and beauty, but its chief glory is, that the Lord God Almighty fills it with His presence. This is His rest; here He shall remain for ever, in the nearest closest communion with His ransomed people. Brother, have you thought of this temple? are you in it? The question is well worth thinking of.

“ O Domine Deus! speravi in Te,
O care mi Jesu, nunc libera me
In dura catena; in misera pœna
Desidero Te
Languendo, gemendo, et genuflectendo
Adoro, imploro, ut liberes me.”

Bonn, June 19th, 1853.

VII.—THOUGHTS ON TURKEY AND THE TURKS.

I am no friend of the pretensions of Russia, against whose semi-savage vehemence the more civilised nations of Europe may be yet called upon to defend their liberties and their homes; neither am I any friend of the Turks, the barbarians from the North, who, for a time, made Europe tremble for its Christianity and independence, and finally settled down as plunderers and conquerors in the fairest regions of the globe. The Turks should be banished out of Europe, and the city of Constantine purged from the desecration of a foreign faith. There are five millions of Greeks in the Turkish Empire; there are perhaps ten millions of Christians, and these, if they do not shew themselves both cowards and slaves, might form

on the Bosphorus an empire able to bridle the ambition of Russia, and sow the seeds of a new life and higher civilisation among the decaying populations of the East. The present government of the Turks is what it ever was, partial, tyrannical, and cruel; and nothing but its weakness and the commanding position of the Christian nations restrain it from the crusades of conquest and extermination which characterised the standard of the Prophet in former times. They are not changed. The name of Christ and Christian is still a mockery and a scorn to these barbarous unbelievers, and if they give you any appellation better than dogs, and swine, and slaves, you are honoured beyond your deserving. How often have I heard them say, as we went through the streets of Damascus, "May God sweep them from the face of the earth," while at the same time they spat upon the ground and looked sourer than even Turks ordinarily look. What right, save the right of successful plunder, have these armed bands to settle down in countries not their own, and possess themselves of the cities, palaces, and treasures of a civilised empire? The Christians are, by the religion and law of the State, the slaves of the conquerors; they must pay the capitation tax, the price of existence, for liberty to live in their own lands; and the fruits of their industry may at any time be seized by the blood-sucking harpies of irresponsible Pachas, who, dependent on the nod of the Sultan, generally make the most of their time and position to enrich themselves by the plunder of the people. It is a scandal and reproach to the civilised nations of the East and the West, that the Turkish hordes have been permitted to pollute the classic countries of antiquity, and fatten on the spoils of unrighteous aggression so long. All power is in their hands; they have not blended with the conquered nations as the Saxons did with the Britons, or the victorious Goths with the subjugated Romans. Nor is the

humiliation of conquest mitigated by admission to a share in the public administration ; the rulers of cities and provinces, the captains of the armies, the admirals of the sea-forces, the ministers of the crown, are in fact mostly foreigners, and must of necessity be Moslems, so that aliens in blood, language, and religion tyrannise over the nations who, in former ages, directed the stream of history, and filled the whole world with their renown. The Egyptians, the Arabs, and the Greeks are better and nobler races than the Turks, and occupy in the records of the historian a more conspicuous place, yet they must bow their necks to their foreign masters. The Pacha of Damascus is a Turk (was when I was there), surrounded by a clique of Turks from Constantinople, who knows not a word of the Arabic language, and, apart altogether from religion, is as alien and foreign to the Arabs of Syria as a French government would be in London or Berlin. If the oppressed nations were to arise and say to their foreign task-masters, We will submit no longer to your dominion ; we are fifteen millions, and you, the governing Turks, are not more than six or seven, we resist and overthrow your despotism ;—would they be doing anything but assuming the rights which, in England, have been consecrated by the successful resistance to tyranny, and are publicly recognised with more or less clearness by the civilised nations of ancient and modern times ? We justify the Greek revolution, and helped in so far to dismember the Turkish Empire ; why should not the Arabs establish their independence also ? But perhaps it is only a choice of masters, and if the Turks were overthrown the Russians would, with their equally crushing tyranny, step into the vacant throne. It might be so, but it is neither necessary nor highly probable ; and if they did so, it would weaken rather than strengthen their power. Extent of territory does not necessarily increase the resources of a nation. Russia

would then be an overgrown monster, and speedily fall to pieces from its own weight. It is a wild dream to imagine that the same power could long rule over Moscow, Petersburg, Constantinople, Bagdad, Damascus, and Cairo. No! The Greeks have tasted the sweets of liberty, and would never submit again to the yoke of a stranger; the Arabs and Egyptians, uneasy enough under the yoke of foreigners, though Moslems, would never submit permanently to a foreign Christian dominion; and the seven millions of dethroned Turks, long accustomed to command, would be a festering wound, which would exhaust the powers of the most stable government. But if all this should be otherwise, and Russia should really attain to the dominion in the Turkish Empire, it would be the triumph of Christianity over Mohammedanism, of a progressive reforming despotism over an equally despotic but stagnant barbarism. But, as I said before, it is in my opinion highly improbable that Russia shall ever possess the empire of the successors of Othman, and if she did, she would be less formidable than she now is to the rights and liberties of mankind. But it may be asked will the Ottoman power fall? Answer—It must, it will, and it should fall, for its course has not been like the beneficent river, fertilising the barren wilderness, and enriching kingdoms and provinces with fertile fields and the triumph of peaceful arts, but rather like the tornado which prostrates the monuments of human industry, and makes desolate the blooming face of nature itself. The population is not increasing as in other countries; it is in many places stationary, and in most diminishing, so that, even if let alone, Turkey must perish for want of Turks. Egypt, the granary of the ancient world, has sunk into insignificance in their hands; Syria was by far the most productive province of the Roman Empire, containing innumerable cities and a teeming population; it is now reduced

to a desert, traversed by the homeless descendants of Ishmael. The noble valley of Jezreel could sustain two millions of inhabitants, and the whole land, under a fair, liberal, strong government, would easily sustain ten times its present inhabitants. In one word, the cities are in ruins, the scattered villages miserable and unsafe, the finest valleys untilled, and the whole aspect of the country abandoned and desolate. Such are the blessings of Turkish rule. Change would give the *possibility* of improvement; it is not easy to conceive how any change could make matters worse.

Bonn, June 18th, 1853.

VIII.—THINGS HOPED FOR.—Τὰ ἐλπιζόμενα.—HEB. XII. 1.

We are created by the God of love to enjoy the luxury of hoping as well as believing, of anticipating and preparing for the future as well as ruminating on the treasures of the past. He that made us knows our frame, and has provided for our wants. He has spread over us, as Christians, a radiant heaven, from which many stars of hope beckon us onward to the promised rest. Hope is the most ethereal, elevating, and unworldly of all our faculties, and in the right use and enjoyment of it, the heavenly mind of the Christian mainly consists; and consequently the mind that dilates over the things hoped for in the Bible will become large and generous, comprehensive and benevolent. But what are these things? They are the brighter and better land than this; the Living Temple above, where God is to be worshipped; the many-mansioned House of our Father in the heavens. We shall meet again; the grave shall yield its charge to the

voice of the Son of God, and the long-broken ties of friendship and affection shall be renewed and perfected in the kingdom of glory; we shall see Abraham, and Isaac, and Jacob, and all the apostles and prophets, and the glorious army of the martyrs around the throne of God and the Lamb; we shall see the reversal of the curse, and the overthrow of the enemies of Christ, and the triumphs of redeeming love, and the unclouded glories of the incorruptible Jehovah in his house and kingdom. All that could trouble the well-being of the saints is removed. No death any more, nor pain, nor sin, nor separation from those we love; Satan roars no longer seeking to devour us, and the flesh is no more rebellious to the will of God, and all the powers of the sinful creation in us and around us, have been extinguished in the resurrection from the dead. Harmony reigns within the soul, as well as in the external world, and the well-regulated society of the redeemed, filled and interpenetrated with the presence and love of God, shall offer up to him who is worthy the perfect and perpetual sacrifice of adoration and praise. We shall see Jesus, the Mediator and Redeemer, whom not having seen we love, and in his glorious person we shall find for ever new sources of wonder and delight, new and fresh manifestations of the all-working, all-wondrous, all-glorious God. For ever approaching, and for ever at infinite distances from the unutterable, illimitable Creator, our expanding faculties, and widening vision, and adoring love, shall find in him and in his works their everlasting satisfaction and joy. The rivers of joy at his right hand, of which the Scripture speaks, shall be for ever free and for ever full; the triple crown, the crown of glory, of righteousness, and life shall be worthy of him who gives and procured it for the believer; the innumerable company of the redeemed, the palm-bearers and kings of the new creation,

beautiful and various as the stars, shall shine for ever in the firmament of their Father. We are unable to conceive the glory of the place, but we may be sure it will be worthy of the grace and majesty of God; it will be the result of his eternal plan in the redemption of the fallen race, by the mediation of his incarnate Son—it will be the proof and demonstration to the angels and the universe, how high God can elevate the fallen, how glorious and beautiful he can make the dust of the earth, how expansive and capacious the soul of man is—the demonstration to the angels and the whole creation, that the curse of sin is obliterated by the Serpent-bruise, according to ancient promise, that the harmony of the universe, broken by the first is restored and made sure for ever by the second Adam, the Lord from heaven: that the grave has been robbed of its prey, and the prison doors of Hades unbarred, the law of the righteous moral Governor vindicated and sanctioned, even in the pardon of the sinner, and a whole polluted and sin-wrinkled world restored to more than paradisaical glory. These are great hopes, and do they not draw thy heart, brother, to the one glorious centre, Jesus Christ, in whom they all have their root and tenure? Is he not the Divine-human, and therefore the home of all human hearts, that seek to resemble the Divine?

IX.—FREE-THINKING AMONG THE JEWS.

Tempora mutantur et nos mutamur in illis! The force of events carries along the current, and we are neither able to cross nor stem the stream! The Italians detest the Pope, and would gladly see him sinking in the Tiber; the English

church, for centuries the defence and bulwark of Protestantism, shows unequivocal leanings towards the Papacy; in Ireland, the bonds between the Papist and the priest—yea, the very bonds between the peasant and the soil, are breaking up; the Turks are proclaiming liberal opinions, and curbing their long-indulged ferocity. I have heard the bloody Claverhouse defended by Scotchmen! and as to the French, what shall we say to their liberty, equality, and fraternity? That nation of gallant men and cavaliers, like an over-grown calf, too fond of its milk, has put on an imperial muzzle, so that for every effort to fill its lank sides with life and literature, it is sure to receive a friendly monition either from the heels or the horns of its irritated mother! Wonders will never cease; the Jews are becoming free-thinkers, and the strait-jacket of Rabbinical ceremonialism is bursting at all its seams. They live like the Christians, open their saloons to the great and the noble, and being asked in return they follow the Christian principle of eating what is set before them, asking no questions for conscience' sake; many of these reformed, free-thinking Jews, have received the rite of baptism, but without any accurate knowledge of its doctrines, or love towards its Founder. Enter into conversation with one of this class, and if he is in a talking humour he makes some such confession as the following:—"I am not opposed to Christianity or any other religion, as I am persuaded that every man may be saved in the religion in which he was born; we must be judged (if there is to be a judgment) by our actions and not by our opinions; there are many admirable things in Christianity; 1 Cor. xiii. should be inscribed upon all corners of the streets in letters of gold; my daughter became a Christian, to please her husband, and I did not forbid her; my niece became acquainted with priests, who persuaded her that without be-

believing on Jesus, she could not be saved, and I bought her a New Testament, and allowed her to follow her convictions. For my own part, I think it is dishonourable to change our religion, and the motives for it are often impure, but if others think differently, I have no quarrel with them on that account. I believe in no *immediate* revelation, and thus I get rid of all the difficulties of inspiration and the contradictions of religious books; but I admit that the deity has revealed himself *mediately* through his works, as well as through the teaching of sages and philosophers. All goodness and beauty and truth are from Him, wherever they are found, and he can and does employ the most various means to make them known to mankind. This is my creed; you may call me a free-thinker (Freigeist) if you like, but I know many Jews and Christians who are of the same opinion." Thus it is with opinions, creeds, and political constitutions; they are gradually undermined by the influence of time, the change of human habits, and the exhaustion of their supporters, and then the first vehement tempest carries them away. The stern faith of the Jew, which nearly two thousand years of persecution only strengthened, yields before the indifference which tolerates, or the justice which treats him like other citizens and subjects; the fury of the Moslem conquerors, which seemed at one time to admit of no limit but the habitable globe, has subsided into channels which are fast drying up, and neither the swords of Toledo nor the blades of Damascus possess any more their ancient keenness. Christianity is indeed, we may hope, an exception to the law which has hitherto governed the destinies of kingdoms, religions, and nations. It has, like its Author, life in itself. It possesses the principle of immortality, and from every seeming defeat rises to renewed triumphs, from every eclipse to more cloudless splendour, nor shall it lay off the armour,

till the peaceful banner of the cross shall wave over every nation of the subjugated world.

X.—ARABIC ANECDOTES.

The Arabs respect age, rank, and valour more than most nations, and when any one pretends to a place or position which does not belong to him, they express their ridicule and contempt by saying, "Thou art prince, and I am prince, but who shall drive the donkeys?"

"I am greatly troubled with my women," said the prince, "they are always advising me, and they give me no rest, for they never agree about anything, so that I have resolved never to consult them any more." "You are wrong," said the caliph, "follow my example, and your plans shall be more successful. I uniformly ask their advice and then do exactly the contrary."

The bright glorious moon in the East is the object of admiration, and enters into many of their anecdotes and comparisons. The crescent is the standard of the prophet. Mohammed's greatest traditional miracle was, his bringing the moon from the heavens to the mountain of Ararat, and thence into the sleeve of his mantle, through which it passed speedily upwards again to its path in the sky. The fair face and the blooming cheek are compared to the full moon travelling in brightness.

The love for children among the Arabs is a passion. The Bedawin beset you at every turn for medicine and charms to procure children; but female children are, I regret to say, much less esteemed than males; nor is this peculiar to the Moslems, among whom you may suppose polygamy has

degraded the female sex. The Jews and Christians have the same feelings. "Why are you weeping?" said I to a goldsmith in Damascus, whom I was visiting. "O," said he, "it is a daughter! it is a daughter! what shall I do, what shall I do?" I knew an instance where a European lady had twins, and as they were boys the rumour spread through the neighbourhood in the city, and the Moslem ladies came in troops, crying, "What has God willed! how glorious! how fortunate! now your husband will love you (see Gen. xxix. 34), and your name shall be great. O, if I were the mother of two boys!" "But," said the lady of the house, "suppose you were the mother of two girls?" "By the life of the prophet I would choke them," was the prompt and unmotherly reply. But so it is. Woman is the slave—she is not the companion and helpmate for man; nor can the dignity and proper standing of woman be ever realised, nor has it ever been so, where *the Incarnation* is altogether rejected or but partially appreciated. That great fact reverses the effects of the first transgression and elevates the character of the *first* fallen by bringing in the Serpent-bruiser, thus turning the gate of death and all our woes into a channel of life and immortality.

" Resonet in laudibus

Cum jucundis plausibus

Sion cum fidelibus.

Apparuit, apparuit

Quem genuit Maria!

" Töne, Sion, Lobgesang,

Dass der Freude Feierklang

Schalle weit die Welt entlang.

Erschienen ist, erschienen ist

Den uns gebar Maria.

Natus est rex gloriæ

De Maria virgine,

Non virili semine.

Apparuit, apparuit

Quem genuit Maria!

Kam der Fürst der Herrlichkeit,

Ihn gebar die reine Maid

Ohne Mann, in Züchtigkeit.

Erschienen ist, erschienen ist

Den uns gebar Maria.

Deo patri sit gloria,
 Nataque victoria,
 Laus sancto paraceto !
 Apparuit, apparuit
 Quem genuit Maria !"

Ruhm und Preis Gott Vater Dir,
 Dir Gott Sohn des Sieges Zier,
 Gott den Geist, dich loben wir.
 Erschienen ist, erschienen ist
 Den uns gebar Maria !"

Many of the wise sayings and proverbs of the Arabs are taken from the proverbs of Solomon. Indeed Solomon is the great type and example in the whole East and among all classes, of a luxurious magnificent prince, whose wisdom penetrated the secret chambers of nature and subjected to his control men, birds, and genii. The Arabs say, "Everything forbidden is sweet;" every man has his own cares; we are all mortally diseased, and God is the only physician; a mother that neglects her children is like a cat that eats her kittens. When the angels come the devils depart, is the Scotch proverb, "he needs a long spoon that sups kail with the de'il;" أَهْلًا وَسَهْلًا, "Ahlan wa sahelan," welcome and good cheer, is the cead mille faille of the Irish. When you enter into the country of the one-eyed, put out one of your own eyes, resembles "you cannot live in Rome and contend with the Pope." Keep a strict eye on your wives, says the Turk, for God has created them from a crooked rib. The best collection of Arabic proverbs is that of Frytag, in three volumes.

Bonn, June 29th, 1853.

JULY.

I. The Tempter. Mat. iv. 1—12. II. Antichristian Rhymes. III. Morning Prayer. IV. Hic de Virgine Maria Jesus Christus natus est. V. Superstition and Infidelity. VI. Jewish Objections. VII. On reading the Life of Arnold. VIII. Dark Days. IX. Magnitudes and Distances. X. Christian Joy. XI. The Mass and the Night Journey. XII. Traditions; Priestly Power. XIII. The Bible—a Divine Song.

I.—THE TEMPTER.—MAT. IV. 1—12.

Jesus was the Man of the Spirit. He was the perfect Man of generation, as Adam was the perfect man of creation; and this second perfection, which is fuller, nobler, and stronger than the first, was seen in Jesus the Head, and is now seen partially and imperfectly in the members of His body, which are the fulness of Him that filleth all in all. This is the perfection of *healing*, the perfection which resists, struggles, and triumphs; not the simple perfection of a solitary man in a garden of delights, surrounded with an unsullied creation in harmony with his own nature, but the perfection of the *beaten* gold which has received the action of the anvil and hammer, and has thus gradually been formed into a vessel of superlative strength and beauty; not molten or cast work are the saints of God, but heated in the furnace of afflictions, and beaten work of the sanctuary are they; vessels of mercy which can contain the new wine of the gospel; trees of righteousness which can resist the tempests and storms of life and death; epistles of the Spirit's hand-writing, known and read of all men. Jesus is the type, example, and head of

this new creation. He was generated by the Spirit, and they are regenerated by the same Spirit; He was filled with the Spirit, and so are they; all his works, and words, and actions, were done in and by the Holy Spirit, and so are theirs. Their life is a life hidden with Christ in God. Thus Jesus, although the Son of God, and consequently possessing the nature of Deity, did not in that capacity execute his earthly functions; though the possessor, he condescended to become the receiver, that he might be the leader, example, and guide of those who have nothing, and must receive all things. The Spirit of God filled him and led him into the wilderness, to be tempted of the devil, that we might see how a Spirit-filled man can resist and triumph over the assaults of the tempter. But what are these temptations?—for we may suppose that Satan put forth all his power and subtlety against the Son of God. I. He first seeks to lead him to DOUBT—"If thou be the Son of God;" that *if* has destroyed the comfort and broken the hearts of thousands. This *if* was the fall of Adam, "Yea hath God said!" doubt his word. So is it still; we doubt our interest in the work of the Redeemer, in the heart of our heavenly Father, and consequently our *sonship*. This is the first great source of temptation, DOUBT, and it has slain its thousands. This is the terrible castle of John Bunyan, where Giant Despair lived, who seized and tortured so many pilgrims. II. PRESUMPTION. "*Cast thyself down*, for He shall give his angels charge concerning thee." What fearful numbers of the human race are fatally deluded by this fearful temptation! How many say, "We are like our neighbours; we are moral, honest, honourable men; we have no fear of the future; the conversion of the soul to God, the new heart, and the heavenly mind you speak of are not necessary. We will live and die as we are." Thus we presume to the last, and, like old Hobbes the infidel,

prefer even in death *taking a leap* in the dark, rather than to accept the life and immortality of the gospel. III. Then having failed in these, Satan changes his attack, and presents to the mind of the Redeemer all the kingdoms of the world, and the glory of them—AMBITION. This is the third teeming fountain of vileness, which has deluged the earth with evils of all kinds. “We will be as Gods;” and the subtile poison being insinuated into our veins, we became regardless of all above, or below, or around us; of the feelings and rights of man, as well as the principles and promises of the gospel, in our mad career of ambition. How deeply is the love of power seated in the human heart! The principle is not a wrong one, but it is wrong to indulge it *here*. We hope for the kingdom; and the eye strains after the glory and immortality which await the just, when the mortal coil shall have been laid aside, and the soul fully educated and trained for the exercise and office of the eternal kingdom. IV. Finally, Satan lays aside the mask of the deceiver, and stands forth in his proper person as the god of the fallen world, and the liar from the beginning. “All this will I give thee, if thou wilt fall down and worship me,”—IDOLATRY, the worship of the creature, the rejection of God, the adoration of the devil! These are, indeed, the four forms and fountain heads of all temptations; and they were all opened on the Lord of life and glory, in the wilderness of Judea. He resisted and triumphed by the *Word* and *Spirit* of God, and thereby showed us how we too may resist and triumph over the assaults of the enemy. We only observe further, that after the temptation, angels came and ministered unto him (Matt. iv. 11). As applied to us the principle is important and consolatory—every triumph over evil not only strengthens and exercises the soldiers of the cross, but is followed by the positive blessing and approval of God. Angels stand where the

tempter stood; the darkness yields to the cheerful light, and the night of weeping to the freshness and beauty of the morning.

II.—ANTICHRISTIAN RHYMES.

Who is the Antichrist? What does he do?	Rev. xvi. 19.
Come, tell me his names, and his attributes too.	Rev. xvii. 2, 3.
He is called Antichrist, for he sits in Christ's place,	1 John ii. 18.
And seeketh to rule in the kingdom of grace.	Rev. xviii. 7.
Man of sin he is called as the prophecies tell,	2 Thes. ii. 3.
And son of perdition whose end is in hell.	2 Thes. ii. 3.
The lawless; he seeketh to change times and laws,	2 Thes. ii. 8; Dan. vii. 25.
The beast from the sea with the saints in his jaws;	Rev. xiii. 1.
As a king he announces decretals abroad;	Rev. xiii. 16, 17.
And sitteth as priest in the Temple of God;	2 Thes. ii. 4.
He apes too the prophet, the guide of the blind,	2 Thes. ii. 9.
The apostle of God for the whole of mankind;	Rev. xiii. 13, 14.
His wonders and signs like a sorcerer's spell,	2 Thes. ii. 9.
Entangle his slaves with delusions of hell;	2 Thes. ii. 10.
For the Lord hath deceived them and blinded their eyes,	2 Thes. ii. 11.
Because they had pleasure in falsehood and lies;	2 Thes. ii. 12.
Seduced by the spirits of error and death,	2 Tim. iv. 1.
Hypocritical liars, apostate in faith,	2 Tim. iv. 2.
Forbidding to marry; refusing the food,	2 Tim. iv. 3.
Which God hath created both holy and good.	2 Tim. iv. 4.
Their conscience is seared; and with fables and lies,	2 Tim. iv. 2.
They seek to enamour the wondering eyes;	Rev. xvii. 4.
This kingdom of darkness, like Babel of old,	Rev. xvii. 17.
Holds traffic in purple, and scarlet, and gold;	Rev. xviii. 12.
Ready money is grace; and it acts like a spell,	Rev. xviii. 7.
Procures absolution; delivers from hell;	Acts viii. 18.
And when they're in purgatory, opulent souls,	Masses for the dead.
Can bribe their tormentors to lessen the coals;	Masses for the dead.
For the mother of harlots has always her price,	Rev. xvii. 2.
And the kings of the earth have supported her vice;	Rev. xii. 9.

But her doom is pronounced in the heavenly decree ;	Rev. xvii. 2.
" She shall fall like a millstone cast into the sea ;"	Rev. xviii. 21.
For the nations have drunk of her sorceries deep,	Rev. xviii. 3.
While she like Delilah has rocked them asleep ;	Rev. xviii. 9.
And the blood of the saints and the witnesses slain	Rev. xviii. 24.
Shall not cry against her for ever in vain.	Rev. vi. 10.
Ye apostles and prophets, ye saints great and small,	Rev. xviii. 20.
She is doomed to destruction ; rejoice in her fall ;	Rev. xix. 20.
Rejoice when her glory is laid in the dust ;	Rev. xix. 1.
Rejoice in the Lord, for his judgments are just.	Rev. xix. 2.

Bonn, July 6th, 1853.

III.—MORNING PRAYER.

When I awake I am still with Thee, O gracious, loving God, my rock, my tower, and Redeemer, my shield, and the horn of my salvation ; early in the morning will I lift up my voice to the throne of thy grace, and thank thee for thy protection and care ; during the darkness of the night thou hast spread over me thy wings, and preserved me body and soul from all danger. I will daily bless thee, and praise thy glorious name for ever. My God ! Thou givest me day after day of my life that I may prepare for eternity, and become thy special property and dwelling-place. Thou hast created me for eternal life, and it is thy holy will and desire that I should turn to thee and live. O that I may be enabled through grace, to spend this day and every day in thy fear and favour ; that finally I may obtain eternal life, through Jesus Christ, my Redeemer. Every day and week as it passes, reminds me of the great day, in which all secrets shall be made known ; and I beseech thee, O Lord, grant me the consolations of thy Spirit when I am weary, strength and

deliverance when I am in danger, and victory over all my spiritual enemies. O Jesus, my mediator and King, dwell thou in my heart, that I may feel the presence of a friend in all dangers, trials, and afflictions of this life. If God be for me, who can be against me? Grant, O most loving Saviour, that I may walk this day in thy holy footsteps, and so shall I escape the allurements of the world, and the delusions of my own heart. Be thou with me in my daily life and calling. O Lord, I look up to thee with full and perfect faith, and I will not let thee go, except thou bless me.

“ Segne mich im Schlaf und Wachen,
 Segne meinen Schritt und Tritt,
 Segne mich in allen Sachen,
 Theil' mir deinen segnen mit.
 Gesegnet lass mich sein von dir,
 And nimm den Segen nicht von mir.”

Bonn, July 7th, 1853.

IV.—“ HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST.”

Here we are, brother, in the plains of Bethlehem, but the angels' songs have long died away, and the excited fancy vainly strives to imagine what these strains may have been like! But see, here are some wild-looking Arabs, who interrupt your meditations by asking for a Bakshish, give them some piastres and enjoy undisturbed your reflections on the birth-place of Christ. Here the great stream of prophecy ended, and to this spot the time-dial of creation pointed steadily from the beginning of the world the index-finger of Hope. The three ways that led from the ancient paradise

and conducted the pilgrims of earth through the raging vault of time met here : there was a road hung with many *lamps* to light the footsteps of the earth-worms on their way ; there was a road lined with *altars*, erected at convenient distances, on which bleeding, quivering victims lay, to which mortals turned with averted eyes and bleeding hearts, wondering what these altars might mean ; and there was a third road which led the traveller to many *thrones*, on which the kings of successive ages were sitting, all pointing with their sceptres forward to a bright luminous spot, which seemed to terminate (but in reality it did not) the mystic rows of lamps, altars, and thrones. Onward, ye sons of earth, and forget not the radiance of these lamps ; though feeble and dim, it is all ye have, and the way is precipitous and dreary ; and when here and there you find an altar or a throne, let the lamb and the king, though nothing in themselves, answer the purpose of Him who made them by directing you onward to the luminous point in the distant horizon, where the earth and the heavens seem to be coming into contact. Here it was arranged that the roads should incline towards each other, and the three companies of witnesses for the high purpose of the unseen, unapproachable One—the lamp-bearers, the incense-bearers, and the sceptre-bearers of Adam’s posterity be brought to meet together in Bethlehem, at the birth-place of the *Prophet*, *Priest*, and *King*, to whom they all pointed as the *Light*, *Redeemer*, and *Ruler* of the restored, reinvigorated creation. Here we have myrrh, and frankincense, and gold ; and the three-fold glories which consecrated and adorned many persons, being now united and concentrated in one person, the wonder-child of Bethlehem, as in a living fountain and sustaining head, they shall break forth on all sides, like streams in the desert, or the thousand-fold radiance of the sun in a cloudy sky for the illumination and benediction of

the world. All stars point to this star ; all lights to the light of life ; all births to the hope-bringing birth of the woman's seed, the serpent-bruise ; all baptists in the wilderness and cries in the desert to the fire-baptiser, whose voice is never heard in the streets ; all types, symbols, and national monuments of the Jewish polity and priesthood are united in this "Hic natus est," this birth-place of the new creation's hope, this Bethlehem, this house of bread, where the living bread first came into the region of death.

" Adam vetus quod polluit
Adam novus hoc abluit,
Tumens quod ille dejecit
Humillimus hic erigit."

Enter the convent, the Church of the Nativity, and the *cave* where you are told the Redeemer was born ; see the silver lamps shedding their pale radiance through the grotto ; listen to the solemn music of an excellent organ ; and, in the midst of clouds of frankincense, you can indulge for a little in the mystic worship of a solemn kind of sensuousness ; but let the thought and the reason break through the crocodile-hide of ritualism into the great fact and purpose of an *Incarnate God*. What the sin must be which required such a stupendous degradation ; what the law of the universe and the holiness of God must be, which required such a moral vindication ; what the Eternal Mercy must be, which makes its way to us through such impediments ; what the wrath of God must be, which follows the rejection of grace ! What light this spot throws over the administration of God ! Here I begin to spell out the letters of the word FATHER, where formerly I could find only GOD—love, where formerly I trembled, like the ignorant heathen, before the terrors of an unknown but all-powerful deity. The Love of God is now a FACT.

“ O grosse That! O Wundernacht
Von Engeln selbst besungen!
Du hast den Helfer uns gebracht,
Der Sünd und Tod bezwungen,
Und jetzt, zur Herrlichkeit erhöht
Herrscht auf dem Thron der Majestät
Um Heil und ewiges Leben
Den Gläubigen zu geben.”

V.—SUPERSTITION AND INFIDELITY.

Religion is the pure service of the reason and the heart offered up to the Creator in the way he has appointed ; superstition is the perversion or misdirection of the religious faculties ; infidelity seeks the extinction of them ! Infidelity is more dangerous to the individual, superstition to the community. Infidelity has slain its thousands, and superstition its tens of thousands in the church of Christ. The fundamental nature of man and of the creature in general, render the permanence of pure infidelity in masses of people an impossibility : for the ideas of memory and hope, of meritorious virtue and punished crimes, the premature decay of the young, the unwillingness of the aged to die, and the feeling of conscious weakness in the bosom of all, must for ever lead mankind to the belief of a Supreme Ruler, and a future state of being, as the proper soil in which the religious affections can take root and expand. These ideas and feelings are, consequently, found in all nations, ages, and varieties of the human family, and can no more be obliterated than the instincts of the animal creation ; they form indeed the basis on which the necessity for a Divine revelation rests. Without the guiding light of external revelation, how various are the forms of folly and fanaticism, stupidity and mental weak-

ness, in which these nobler instincts of our moral being seek to incorporate and strengthen themselves. This is superstition. It is always something positive, and contains the quickening germs of great and eternal realities, which, being mixed up with the endless varieties of falsehood and fiction, lose, in a great measure at least, their sanative character; while yet they impart to the *system* the splendour and tenacity of truth. This makes superstition a more mortal enemy to man than infidelity. The few speculative infidels of modern and ancient times have never influenced the masses for any considerable period of time; and as *negation* is the very nature of it, it can never wind itself into the habits and customs of nations, nor embody itself in the attractive forms of an imposing ritualism. Nor is France an exception to the rule. Infidelity gained the ascendancy for a time, and enacted its deeds of darkness on a conspicuous theatre; but, wearied with terror and blood, it speedily returned to the ancient landmarks of a positive worship, and thereby demonstrated to the universe that godlessness, in the full meaning of the word, can never become the permanent character of nations. I do not diminish the evils of infidelity, nor wish to throw a veil over the horrors and crimes of an infidel revolution; yet all its enormities are less injurious to the interests of mankind, less blasphemous and insulting to God, than the single superstition connected with *θεωτοκος*, as applied to the mother of our Lord; for out of it has arisen the fearful Mariolatry of which both the Papal and Oriental Churches are full; and which, forgetting the gift in the channel that brings it, has turned the truth of God into a lie, and perpetuated for ages a most revolting idolatry in the very bosom of Christendom itself. The dangers arising from Paine are nothing to this. No, the torrent of infidelity, when it does gain the ascendancy, sweeps over the world like a tempest, terrible indeed

and desolating in its course ; but, like the hurricane, it soon subsides into the sunshine of former repose ; while, on the other hand, superstition, like the power and principle of vegetation, goes on gathering fresh strength daily, and multiplying itself, with startling rapidity, until, being deeply rooted in the soil, like a giant oak, it holds up its massive branches in defiance of tempests and storms.

VI.—JEWISH OBJECTIONS.

One of the greatest objections lately brought against Christianity by the Jews is the *Incarnation*, and on this subject they never fail to utter the most horrible blasphemies against the Blessed Virgin. Yet does not the first promise—"the seed of the woman"—contain this very mystery? The expression certainly means more than the simple intimation—"The serpent-bruise shall be a man." It means, "He shall be a man miraculously born ; born of the woman's seed *alone*," and thus the fulfilment not only elevates the *race*, of which he became one, but the *woman*, by whom sin was first introduced into the world. The *fact* brings joy and redemption to the whole fallen family, the *mode* elevates the *first* fallen to primæval place and dignity. And do not Is. vii. 14, and ix. 6, plainly teach that the great Deliverer was to be the son of a Virgin? Yet the Jew can find excuses for his unbelief, notwithstanding these texts. Indeed, in Germany, criticism is brought to such perfection, that by means of a little pounding and shaking in the exegetical crucible, any passage can be moulded to the will of the critic. The Jews were the first *spiritualisers* of Scripture. They found this principle necessary, in order to exterminate from the Bible the great *idea* of a suffering dying Messiah.

They have been, and are, imitated by the Christians, who, by the same system of what they term spiritualism, reduce to silence the passages which announce his coming to reign ; and the neologists, carrying out the same principles, get rid of *both* advents, and all that is personal and miraculous in the character of Christ. The best way of meeting the Jews who take offence at the incarnation and godhead of Christ, is to lead them gradually to the purpose of Jehovah, and the inexpressible goodness and mercy seen in these doctrines. The ruins of the fall are reversed, the dignity and importance of the human family asserted, the awful power, love, and mercy of Jehovah manifested to the universe in a way worthy of him by the stupendous humiliation of his Son. This large view of the character of God has more weight with the Jews than the criticism of particular texts. The statement of Divine love is more attractive than criticism.

VII.—DR. ARNOLD'S DEATH.

I have been refreshing my mind, my memory, and my heart, during the burning heat of this day, by reading, for the second time, the life of that great good man. Many thoughts arise in the mind that seeks to form a connected image or picture of the man, but they all contribute to our perception of the nobility, beauty, and goodness of his character. He had the moral firmness of an ancient Roman, yet how much of the most tender feeling, especially towards the close of his life, was blended with it? We admire in our Master the wonderful combination of excellencies which made him so *feared* and *loved* ; intercourse never caused familiarity in the disciples, and even when leaning on His bosom, they were afraid to ask Him questions. It was the

union of power and love; and do we not see much of this rare combination in the life and character of Arnold? I admire his *truthfulness*, viz., his love of truth, which, as he himself expresses it, can never be separated from goodness till God leaves the universe. There are no shams in him; he is a full-grown man, with mighty powers, which he will exercise, and has a noble purpose, which he steadily follows. Gilding, drapery, human authority, have little attraction for him, for he will look into the depth of things, and see the body of truth in its clearness. His labours, his activity, and his learning, are, indeed, immense, and remind us of the works of the Reformers; but what is still more admirable is, the honest, noble, manly piety which, without ostentation, meets you in every act, but very rarely in his words. In this respect, as well as many others, he is not unlike Dr. Chalmers; they were both Reformers, they were both men of very liberal politics; if Chalmers was the first preacher, Arnold was the first teacher in the world. The sentiments of both were not a little modified by experience and time; they both influenced great numbers of influential educated men, and they both died suddenly and unexpectedly. Where and what are they now? Have they met since they died? They are before the throne of God and the Lamb, and they are like him whom they loved, for they see him as he is. The lesson that we learn from the life of Arnold is of the deepest, holiest kind. We feel ourselves in company with a noble character, whose influence over us is that of goodness, beauty, and truth. How unnatural is death! It arrests, often in the very vigour of life, those who seem most earnest to benefit mankind, and promote the Divine glory. How close the union between soul and body! They were evidently made for one another, yet sin must separate them; and then the family circle, with all its endearments, must be broken

up, and all which the fond heart seems to cherish most on the earth, must end only in the grave. If I did not believe there was another world, where the great and the good shall meet and flourish immortally, I should doubt that there was a holy God in heaven, or a moral Governor on the earth; I should deem life no blessing and death no curse. The cross sets all doubts at rest. In the person of the Divine Redeemer the knots and entanglements in the web of Providence find their resolution; and over sin and death, and the moral government of the world, as well as the hopes of man and the character of God, the great atonement sheds a steady and satisfactory light. Be of good cheer, ye that toil and labour for man and God. The Restorer comes quickly, and the everlasting union of the saints with the Saviour shall be completed; 2 Thes. ii. 1 (ἐπισυναγωγή); 1 Thes. iv. 17. Death shall no more separate, and sin shall no longer mar the prosperity of the children of God. We shall meet again—from all kindreds and tongues and peoples and nations, the companies of the redeemed, the palm-bearing victors, who loved not their life unto the death, the holy apostles and prophets, and the glorious army of the martyrs—we shall meet above. We, the whole church of the living God, with all its varieties and diversities, shall meet each other in the upper sanctuary, amongst the songs and congratulations of the heavenly hosts. Till then, Dr. Arnold, farewell. We shall meet again at Philippi.

Bonn, July 12th, 1853.

VIII.—DARK DAYS.—JOB XXIX. 2—4; IS. LIX. 9.

Those only that are accustomed to the light can know the misery of darkness. The beams of the Sun of Righteous-

ness illuminate the paths of the children of God, and there is to them no darkness like the interception of his radiance. Where hardness of heart, a blunted conscience, coldness in prayer, withered affections, fill the mind in which formerly the peace of God and the love of Christ reigned, the change is, indeed, fearful, and the doubts and anxieties of the trembling spirit very dreadful. Yet such is often the case with earnest thinking Christians; and I have known some remaining under clouds and darkness for years. How fearful the agony of a mind diseased; how inveterate the roots of sin in us; how small the progress which truth is making in ourselves and in the world; what multitudes live and die without knowing or caring for the remedy provided for them in the gospel; what becomes of the heathen myriads that pass away like a dream, without thought or hope of the future? Why is not the gospel carried into all countries, and received universally where it is known? Such thoughts oppress the faculties, and incarcerate thousands in the dungeon of doubt or despair; nor are we able by any effort of reason all at once to break open the prison doors. Better, far, to think thus, my brother. Could we comprehend the ways of Jehovah, he would cease to be the great illimitable God that he is; for His glory is seen superlatively in this, that the wide creation shall be for ever discovering more of His excellencies, for ever approximating Him, and yet ever seeing infinite distances before them; himself the eternal fountain to satisfy curiosity, and at the same time awaken fresh hopes; perfectly comprehensible, yet still the unknown God—filling, sustaining, blessing all. Unseen, yet all-seeing; unfelt, yet all-pervading; the living One before whom the creation and the whole universe are as nothing. It is natural thou shouldst know but little of such a God. If you make a god like ourselves, you may comprehend him

fully. Of the true God you can just know enough to make you believe, adore, and love him. Say, He has not forgotten me, he has given me all things richly to enjoy ; my life, my happiness, my all is from him. He gave his Son to die for me, that I, a poor sinful mortal, might believe, and live with him in glory for ever. Begone, ye torturing doubts ; away, ye guilty fears ; henceforth my confidence shall be in Him, and he will turn my darkness into light, and my mourning into songs of joy.

IX.—MAGNITUDES AND DISTANCES.

The earth recedes and all its concerns become apparently insignificant as we approach nearer and nearer to God. What are councils, parliaments, kingdoms, and empires in the presence of the infinite all-comprehending God ? Distance equalises and diminishes all things, and hence the importance of the believer's position "*In Christ*," which places him far above this fleeting world, and from the heights of eternity enables him to look down on the concerns of time. "*In Christ*" is our noble position ; let us ever hold it fast—born with Him, bearing the cross with Him, crucified with Him, buried with Him by baptism into the grave of the flesh, risen with Him, yea, seated with Him in the heavenly places ; the band which binds us to Him is stronger than sin, Satan, and death, and the life which He imparts is eternal. Here now you see our vantage-ground in the fierce warfare against our spiritual enemies ; the world is conquered, crucified, the powers and motions of the flesh prostrated, the temptations of the devil met and resisted in the person of our Living Head, and by faith we enter into the battle-field, where the enemy is already slain. Members of the

conqueror at the Creator's right hand, we share His strength and partake of his victories. Others have laboured, and we have entered into their labours. Consider yourself *in Him*, and looking down from the heavenly throne, and see how little the whole world will appear. There are two exceptions to this rule—*Sin* and *Grace*; these do not diminish, but increase as you approach the presence of the holy One; sin becomes exceeding sinful when seen in the light of His holiness, and the sea of mercy deepens and widens as you come near the eternal centre of the boundless universe. O, how the soul longs for God—for the living God; longs to gaze on the beauty, majesty, and infinite fulness of the Lord Jesus Christ!

“Ich nahe dir mit tiefem Sehnen,
Mit Kindeslieb und freudigem Vertraun.
Ich will auf dich, mein Stab, mich lehnen,
Lass bald dein Vaterangesicht mich schaun.
Ia, wohn in mir! ein Freudenhimmel ist,
Wo du, mein Gott, der Seele nahe bist.”

With longing great my soul approaches Thee,
In joyful confidence and childlike love;
On thee, my staff, I lean until I see
Thy boundless glories in the courts above.
Yes, dwell in me! for there is heavenly joy
Where'er the soul doth feel thy presence nigh.

Bonn, July 18th, 1853.

X.—CHRISTIAN JOY.

Should, then, the Christian be joyful? Why not? He of all men has, in my opinion, the best reason to be joyful. He is the member of a society which shall survive the ruins

of all the kingdoms and empires of the world; he is engaged in a work which is more noble and glorious than any other, even the work which a kind and beneficent Father has given him to do, and in the doing of which he finds many Divine succours and consolations. With him the great question of the future is settled, and the life and immortality of the gospel irradiate and tranquillise his mind. He knows what he is, and where he is going. He sees and feels in himself and in everything a present God, and when doubts and darkness arise, they are dispelled by the hopes of a glorious future. He has one great object and aim upon the earth, towards which his efforts are directed, and the greatness of the end cheers and sustains him through the whole course of life. One glorious person attracts and concentrates his affections, the Lord Jesus Christ, the God-Man, in whom he finds all the attributes that can elevate and expand the human heart. His home is the house of God, his companions saints and holy angels, the rock he rests on is the promise of the unchangeable God, his covering and defence in the day of anger is the robe of Christ's righteousness. His enemies are already conquered, and faith makes him enter into the fruits of the Saviour's victories. Sin, death, Satan, and the grave are no longer irresistible, no longer the triumphant enslavers of the human race; their power is weakened if not entirely destroyed in the members as it is in the head; and the enthroned victor at the right hand of God, is the pledge and assurance of their final triumph. Their winter is never long, and their darkest days have many rainbow streaks. Their night of weeping, when it comes, is not Egyptian darkness, but spangled with a thousand bright stars of hope. He sees love, peace, and joy everywhere, for he finds everywhere his Father and his God; no event without its cause, no trial without its end, no bitter cross without the "need-

be" on our part, that we may be made partakers of His holiness, and the assurance on His that He does not willingly (Heb. from the heart) afflict or grieve the children of men. His Father's eye sees him, and his ears are ever open to his cries. Is not this enough to make you joyful? What do you want more?

"Why do doubts and fears arise?
See the bleeding sacrifice!
Sin and death accuse in vain
Since the Lamb of God was slain.

Justice now and pardon meet
Round the sinner's mercy-seat;
And we see our Father's face
Smiling from the throne of grace.

Stars of mercy pierce the gloom,
Life arises from the tomb,
Heaven is open, grace is free,
Grace for sinners—grace for thee!"

Bonn, July 20th, 1853.

XI.—THE MASS AND THE NIGHT JOURNEY.

It is well known that Mohammed left the bed where he was sleeping, mounted Albarack, the steed of the prophets (they all rode it in succession since Adam), and rode to the Rock of Jerusalem; from thence he ascended the ladder of the heavens under the guidance of Gabriel; he knocked at the doors of the seven heavens successively, and was cordially welcomed by the angelic multitudes, whose size, glories, and number are known only to God. He held special conversations with the principal inhabitants, and joined with the

heavenly multitudes in the worship of the Creator. He passed onwards and upwards through thousands of thousands of Veils, the distance of one Veil to another being 990,000 years' journey, until he came within a bow-shot of the eternal throne, which was sustained and encompassed by tremendous serpents, which, had God only willed it, could easily have swallowed the heavens and the earth at a mouthful. He now received his commission, his robe of honour, and full knowledge of the doctrines of the Koran. He passed also through the infinite regions of hell, and saw all its inhabitants (the first he saw and the most numerous were *women*), its palaces of fire, its infinite wastes, its all-devouring serpents, its avenging devils, who, with scourges of fire, were tormenting the apostates as they hung suspended by the tongues from hooks of flame. All this he saw, and thousands of wonders still greater than these, and yet returned to his bed before the sheets had become cold. This is the famous *night journey*. Next day he related the story to the inhabitants of Mecca, but they laughed at him, and required him to give a description of *some place on earth*, that they might have the means of testing his accuracy. This was very puzzling; however, his temporal affairs after the battle of Beder took a favourable turn, and the subdued and trembling citizens readily admitted the night journey of the victorious prophet! This was the making of Mohammed; he who admitted this could not possibly stagger at anything else; the great barrier of unbelief was surmounted, and the triumphant impostor could lead his fanatical disciples as he pleased. The *mass* is to the Papacy what the night journey is to the Islam. It is such a combination of fable, fiction, and falsehood, and at the same time so opposed to the Scripture and human reason, that the person who admits it must for ever after prostrate reason, Scripture, and the

deductions of consciousness to the guidance of the priest. He mumbles, and his incantations do not produce temples and gardens, palaces and marble fountains, like the magicians of the East, but wonders still more astonishing. His potent spell affects the Creator of the universe, and we stand aghast before the God-creating magic of a Roman priest. Solomon corked up the genii in bottles, and threw them into the sea, and his potent seal restrained them; but the priest kills and creates at his pleasure the immortal, and shuts up the illimitable God in a *pix*. Ovid's metamorphoses are nothing to his, and here, as in many other things, Pagan Rome must yield the palm to Rome Papal. Reason, Scripture, and the common understanding of mankind must yield to the word of the Pontifex Maximus, who is clothed with such potent authority. The stupid trembling multitude must only worship and adore before the consuming powers of such a terrible tremendous priesthood, and the noble reasonable service of the gospel is turned into the mockery and mummery of creature-worship; the Breaden-god is lifted up, and the stolid multitudes shout like the ancient heathens, by the space of two hours, "Great is Diana of the Ephesians;" the bells are ringing, the incense ascending, the priests' garments glittering in purple and gold, the people are standing afar off, the pictures on the walls are moving by the force of the intoxicating superstition, the images of the saints are smiling their best over the prostrate multitudes, and in the midst of the most imposing solemnities, the cannibal doctrine of transubstantiation is consummated, and new honours and glories surround the priesthood, in whom and for whom the doctrine was invented. It is the centre of their system. Round this, as its centre, superstition lives, and moves, and has its being; hence their priests, their altars, and their sacrifices; hence their bleeding wafers, their winking images,

their lies in hypocrisy, their lying miracles, their wafer-worship, their doctrines of devils, which, for depth, cunning, and absurdity, defy all the religions of antiquity. This is the great idol around which the modern cannibals dance, and rather than yield to which, our ancestors joyfully laid down their lives at the stake. Throw in a few grains of incense on the altar of Jupiter as you pass ; No ! said the Christian martyrs, in the days of Pagan Rome, and they were thrown to the wild beasts. Bow before the Host as it passes, said the Papist, and your tortures shall instantly cease ; No ! said the Christian martyrs, we die rather than worship your idol ; and hence the glorious army of the martyrs, who loved not their lives unto the death. This army consists of two bands—those who were beheaded for the witness of Jesus, viz., those who resisted Paganism, and those who would not worship the Beast, viz., those who resisted the Papacy (Rev. xx. 4). On the whole, indeed, the Papacy has been more cruel and bloodthirsty than the Pagan Empire ; and if the blood which the mother of harlots has shed around the altar of her *Mass* could be gathered together, I am persuaded it would exceed the dimensions of the sea of Galilee. Those who study the two systems should study the *night journey* and the *Mass*, as the central points and symbols of the religions—the first is an imposture, and the system that surrounds it is an imposture ; the second, viz., the *Mass*, is apostacy, and the system that surrounds it is an apostacy, ἀποστασία (2 Thes. ii. 3).

XII.—TRADITIONS ; PRIESTLY POWER.

What are the sources of Divine revelation ? I asked a Moslem this question one day, in Damascus, and his answer

was clear and distinct, and without hesitation—"The Word of God, and the word of the prophet." These are the two fountains, but they are very different in depth and clearness. The Koran is the inimitable, eternal, uncreated transcript of the Divine mind, brought by an angel from the heavenly throne. There is nothing like it, nothing equal to it, for truth, beauty, and sublimity in heaven or in earth ; nothing for a moment to be put in the same balance with it. But the words of the prophet are *true* words, and form the basis of the traditions necessary for the right understanding of the Koran. In *practice*, however, the commentary rules the text, and the Moslem traditions have nullified or altered many of the precepts of the Koran. So is it throughout the entire world of imposture and superstition. Ask the Greek Church what are the sources of inspiration ? Answer, The Word of God and tradition. Ask the Papist, and he answers, "The Word of God and tradition." Ask the Jew, and he, too, has his written and oral law. Thus, it appears, that tradition is the most conspicuous article in the encyclopædia of superstition, in whatever language and by whatever fanaticism it may have been written. In the midst of this confusion, the British nation announces and will defend the sublime assertion of one of her noblest sons : "The Bible, the Bible is the religion of Protestants." This lays the axe at the root of priestcraft and superstition at once ; it brings man into the atmosphere of Divine love, and heaves overboard the rubbish of ages. The main value of tradition, in the minds of many, is the support which it gives, or seems to give, to Church-systems, and the power and importance of a human priesthood. As a rule, it is difficult ; none but the most learned can apply it, and, consequently, the *people* must be left entirely in the hands of the priests. Thus, the love of power, in one word, the ambition of the clergy, has generated the

same system in the East and in the West—among Christians, Heathens, Mohammedans, and Jews. “The Bible is the religion of Protestants.”

Bonn, July 25th, 1853.

XIII.—THE BIBLE—A DIVINE SONG.

Holy Bible, word of truth ;
Age's solace ; guide in youth ;
Living stream for ever sweet ;
Lamp to guide my wandering feet ;
In thy sacred page I view
Heights and depths for ever new ;
Boundless mercy from above,
Ocean-depths of Jesus' love ;
Thou dost give the weary rest,
Leaning on the Saviour's breast.
How I love thee ! Book divine !
Praising God that thou art mine.

AUGUST.

- I. My God. II. Ὁ κόσμος ὑμᾶς μισεῖ. III. German Students; Parting Scene. IV. Jewish Objections. V. שֶׁר־שָׁלוֹם, the Prince of Peace. VI. μία ποίμνη, One Flock. VII. Calvary. VIII. The Meeting of Friends. IX. Polygamy in the East. X. The Female Character in the East. XI. Religious and Political Changes in the East; Hopes. XII. Exegesis; or, the Ass eating Thistles. XIII. Love-tokens. XIV. Longing after God. XV. A letter to Pope Pius IX; the Holy Scriptures. XVI. Germany; Peculiarities; Various Particulars.

 I.—MY GOD.

My weak faith staggers at the immensity of the sublime creed contained in the two words, "My God!" I know that I am thine; thou hast made me; created me anew in Christ Jesus, to thine own honour and glory; thy watchful providence has fed, sustained, and blessed me in a thousand ways; I want for nothing; I have all and abound; in darkness thou hast been my light, in dangers an ever-present helper; in strange lands thou hast raised me up friends, and here this day I set up my "Ebenezer;" hitherto hath the Lord helped me. I am, indeed, thine, O my Lord and Redeemer, my King and my God, for the double cords of nature and of grace bind me to thee, but, O Lord my God, how dare I say that "Thou art mine?" The heaven of heavens cannot contain thee; the sun, moon, and stars are but the shadows of thy glory; and the whole created universe is as nothing when compared with thy immensity. Thou fillest, sustainest, and blessest all things, and yet, O holy Lord God, thou art neither seen,

nor heard, nor felt by the children of men. May a poor weak trembling sinner, whose only hope is in the *cross*, say to thee, "Thou art my God?" Art thou indeed my portion, so that I can say, "Whom have I in heaven but thee, and there is none upon earth whom I desire besides thee?" Hast thou made thyself specially *mine*, by coming near to my soul with thy eternal mercy in Christ Jesus, so that new and strong relations have been formed between us? Does my receiving gifts make the giver also mine? O Lord, it is all from thee! All thine own sweet, holy, boundless love, which condescends to open its ocean-fulness to poor thirsty sinners. The new *covenant* is but the channel of thy goodness to the children of men, and we may plead that covenant when we draw near to thee. Art thou then mine by ancient covenant? O that I could put all my confidence in thee, so that "My God" should be not a mere expression, but a deep reality of the soul; a living fountain out of which sweet communion, holy love, and heavenly prayer might flow.

"My God," for thou hast chosen me;
 "My God," for I have chosen Thee;
 The needy sinner, I am thine;
 The God of mercy, Thou art mine.

Bonn, August 4th, 1853.

II.—Ὁ κόσμος ὑμᾶς μισεῖ.—JOHN XV. 18.

"*The world hateth you!*" Ye have left its ranks and become deserters, and so its virulence and hatred are excited against you. This hatred is seen in the family, in the village, in the church, and in the nations. It makes itself manifest morally, physically, and historically in the different ages of

the world. The two kingdoms existed from the beginning of the world, and the two streams of pure and of muddy waters have flowed over our world since the streams of paradise were corrupted at the Fall. The Cains and the Abels, the Sauls and the Davids, the Esaus and the Jacobs, the seed of the serpent and the woman's seed, the children of darkness and the children of light, have waged a long and terrible warfare, nor will the conflict cease until the enemy and everything that offends is banished from the earth, and the kingdoms of this world have become the kingdoms of our Lord and of His Christ. The ways, the weapons, and the principles of these warriors are totally different, and their hatred is mortal. There can be no yielding, at least there should be none, on our part, till, like our heavenly Master, we conquer in our dying, and slay by being slain.

“A pilgrim through this lonely world
The blessed Saviour passed,
A mourner all his life was he,
A dying lamb at last.”

Remember, too, that while resisting to the death all the enemies of your soul and the Son of God, you are to love their souls notwithstanding, and like Stephen, spend your last breath in praying for them. Reject and oppose their principles, but pray for their persons. Say: Lord, have mercy on the infidel; Lord, destroy infidelity;—Lord, have mercy on the pope; Lord, destroy the papacy;—have mercy, O Lord, on the Jews, and the Moslems, and the Heathen, yet take vengeance on their inventions. They hate you and your ways, do you love them and hate their ways. Let the same mind be in you that was in Christ Jesus, who never returned railing for railing, but in life and in death answered all the accusations and blasphemies of the people with addi-

tional demonstrations of his love. "The world hateth you!" Be it so; it hates your Head and your King also; it sees no beauty in your beloved, no honour in your lowliness, no glory in your crown. Its blessing is time, its curse and terror eternity; it hears not the music of the voice that charms you, and it cannot see the star of your immortal hopes. It hates what ye love, loves what ye hate, and will go its own way to the end, in spite of all that goodness and love may do to avert its doom. Hatred ought not to make you sad, as the world's frown is the sure token that you delight no longer in its smiles. Do you not know that the world, the whole world lieth ἐν τῷ πονηρῷ in the wicked one? His arms are around it as the arms of the father are around the returning prodigal. He rules it, guides its pleasures, arranges its conditions, and from Him it must expect its reward. This is indeed no comfortable prospect; lying in the wicked one. Hear me! I would not share your bed for something! I would much rather die by your hands than by your side! I would prefer the bitter cross, or the lonely grave for my bed, rather than your gorgeous couch or brilliant throne ἐν τῷ πονηρῷ! Your waking may be terrible, if that old serpent, when you think yourselves most at ease, only begins to straiten his encircling folds! How the serpent's eye will gloat over the agonies of its victims! It is fearful to think upon. Lord, have mercy upon us, and deliver us from the snares of the devil.

III.—GERMAN STUDENTS; PARTING SCENE.

Come now and let us visit the students. The session is now ending, the students are taking their farewells of one another, and it may add to our knowledge of national customs to

observe the solemnities of separation. The time is night, the place a large hall in the shooting gallery, and the different corps of the fighting students have arranged themselves in regular order around long tables in the hall. An enormous barrel of beer is set upon the table, which is very soon emptied, for the students are fond of this favourite beverage. Healths are now copiously drank, the quarrels of the session are made up, and a spirit of brotherliness heals the deep wounds still visible on many faces. These scars are deemed honourable, and the deeper and more prominent the better. The fine brass band is playing nobly, and the national notes of German music ascend into the dark vault of night; but the students are in earnest, and the human voice meets and conquers all instruments. Well, there is to be sure something attractive and overpowering in that German music. But see, they rise each in his place, with his sword by his side; at the ends of each row, two students stand forth with crossed and naked swords; at this moment the caps are elevated upon the points of the swords, and the two appointed students at the ends of the rows pass along, running their swords through each cap to the very hilt, so that each sword has at least twenty caps strung upon it. This is the badge of honour which the students prize so much, and these transfixing caps are venerated and preserved with the greatest care. The caps are now returned, the swords are again crossed, the glasses filled to the brim, and in the midst of a sort of awful military solemnity, they swear to live and to die for their country. This is their last meeting of the session. It is the German student's farewell. Observe here, as in everything else, the military spirit which pervades the population in Prussia. The government itself, though paternal and liberal, is stern and military; the whole male population, from the peasant to the prince, must serve at least two years, and these

the best of their life, in the armies of the state, so that every man in the country capable of bearing arms is trained to use them. The national patriotic songs of the people in favour of freedom and fatherland, are all military and spirit-stirring, and the spirit of fighting and personal courage is kept up and nourished immensely by the universities, notwithstanding many private by-laws against it. A few days ago, there came a deputation of famous fighters from Heidelberg, and gave a general challenge to the students of Bonn. The challenge was of course accepted, and so they went out to the royal forests in the neighbourhood and fought it out. These duels are rarely fatal; pistols are never used; the neck is securely bandaged, and they are only allowed to cut, not to thrust with the sword; the surgeon is on the spot with his instruments to bind up the wounds, and when they are sufficiently exhausted, and cut up on the head and face, they postpone the decision to some future time.

IV.—JEWISH OBJECTIONS AND STUMBLING-BLOCKS.

Jew.—One of the greatest difficulties in my way is the present state of the Gentile nations. War sounds like thunder through the world, the nations are trained to arms, and in the first rank of these warlike nations are, undoubtedly, the Christian. How does this agree with the character of the Messiah? Do not the Jewish Scriptures surround the Deliverer with the glories of a peaceful and universal kingdom, to which all nations shall be subject, and which itself shall last for ever? The central point of this glorious empire is to be the Jewish nation, out of which the seeds of life are to be scattered, and the streams of living water

poured over the world. The Jews are his brethren, and his very name is שֶׁר־שָׁלוֹם Prince of peace (Is. ix. 6), which surely can never with propriety be applied to the head and ruler of the present Christian nations. If that be, indeed, the name of Jesus of Nazareth, it is certainly a misnomer, for he has not succeeded in establishing peace, and his followers are warlike and military nations.

Answer.—Jesus of Nazareth is truly שֶׁר־שָׁלוֹם, the Prince of peace, and that in every conceivable sense of the term. He is a *prince*, for he was born of the royal line of David, and was, and is still, the true literal lineal heir of the Jewish throne. If the Jews did not receive him they added rebellion to their other national crimes. They should have welcomed him as their king and long-promised deliverer, and for not doing so they are cursed with the fearfullest maledictions of God and man, being banished from their country, and scattered to the ends of the earth. His life was a *life of peace*; in his own person he was the Prince of peace, and though you make this objection against him, yet you inconsistently reject his claims, because he was not a warrior and conqueror, subduing the nations with the sword of flesh, and glorifying the Jews with a universal empire. Must the Prince of peace attain his dominion through fields of slaughter and seas of human blood? Is not a prince who establishes a moral kingdom—a kingdom of faith and love over the hearts of men—more truly a prince of peace than Nebuchadnezzar, Alexander, or Napoleon Bonaparte? Nor are the wars of Christians any valid objection to his being truly the Prince of peace; their sins and inconsistencies do not alter the nature and character of his royal name and title. I might as well argue against the unity of Jehovah because the Jews worshipped idols; or against the mercy of the God of Israel, because Israel is cruel and vin-

dictive ; or against his promises, because the Jews are scattered through the world. We may now drop this objection, I think. Your sins do not alter the character of Jehovah, and Jesus Christ is the Prince of peace, notwithstanding the wars of the Christian nations. But what do you say to his *death* ? Do you not see a *peaceful* glory surrounding that great event, nobler in the eye of right reason than all the glare and splendour of worldly pomp ? Suppose, for a moment, that we are right on this question—suppose that dying *Prince* is the promised Messiah ; is the Son born, the child given, the mighty God, and the everlasting Father of whom Isaiah speaks (ix. 5). He dies as the slaughtered Lamb of the prophecies (Is. liii.), and bears the sins of the people. He rises from the dead as the victorious Deliverer, whom the chains of death could not bind, and visibly from Mount Olivet ascends to the right hand of God, from whence he immediately sends down the Quickener to abide with us and comfort us for ever. Is not this peaceful ? Is it not like the God of peace, and mercy, and love ? Surely there is no difficulty here to keep you from believing on the Prince of peace. His name is peace ; his gospel is the gospel of peace ; his kingdom a kingdom of righteousness, and peace, and joy in the Holy Ghost ; the angel-song over his birth-place was glory to God in the highest, and on earth peace. He came and preached peace to them that were near, and to them that were far off ; and his last solemn word, as he left our world for a time, was the bequeathment of peace. O, my brother, he gives the soul peace. He opens the fountains which sin had sealed, and lets the soul expand in the bosom and sunshine of eternal love. His voice breaks our chains, and his looks break our hearts, and, free and broken-hearted, we become the willing bondmen of his grace.

V.—שֶׁלֹם—THE PRINCE OF PEACE.

SAR SHALOM! the prophets name thee;
 Branch and root of Jesse's stem;
 Sar Shalom! thy saints proclaim thee;
 Thine the peaceful diadem.

Sar Shalom! the angels sing thee
 Songs of peace in Bethlehem;
 Sar Shalom! our hearts we bring thee,
 Thou hast dearly purchased them.

Sar Shalom! thy ransomed greet thee;
 Thou art theirs; who shall condemn?
 Sar Shalom! they long to meet thee
 In thine own Jerusalem.

Sar Shalom! thy saints are weary,
 Longing for the midnight cry:
 Sar Shalom! the night is dreary;
 Is the glorious morning nigh?

VI.—Μία ποίμνη, ONE FLOCK.—JOHN X. 16.

It is unfortunate that the distinction so marked in the Greek, between *fold* and *flock*, has not been kept up in our translation. *Αυλη* and *ποίμνη* are both rendered by the one word *fold*, which gives an entirely strained and perverted sense to the passage. The Saviour never says there shall be one *fold*, but he assures us that, however numerous the folds of his people may be, the *flock* shall be one. There may be many folds and but one flock. So it has turned out in the providence of God; the folds are many and various, and built naturally and necessarily, according to the wants of

the sheep; but the *flock* of Jesus Christ, washed in his precious blood, filled with his Spirit, and ornamented with the garment of his righteousness, is in all ages, nations, and circumstances one and the same *flock*. Luther keeps up this distinction finely in his translation—"Ich habe noch andere Schaafte, die sind nicht aus diesem *Stalle*. Und dieselbigen muss ich herfuhren, und sie werden meine Stimme hören und wird eine *Heerde* und ein Hirte werden." Our translators probably followed the Vulgate, which renders both the Greek words, by *ovile*, sheepfold. Beza gives the right translation—"Fiet unus grex et unus pastor,"—there shall be one *flock* and one shepherd. We conclude, therefore, that the passage determines nothing as to the necessity of one form of church government for all nations, ages, and circumstances of the church, and all the arguments drawn from the *one fold* are founded on a mistranslation. The flock shall be one, and this is the material point, while the folds may be very various. This, then, is the church of the living God—the flock of his pasture redeemed by his cross, to whom belong the promises and the life everlasting, and the glory of the heavenly kingdom, who, divided by languages, folds, or forms of government, and national institutions, are yet really and truly *one*, having one head in heaven, one aim on the earth—his glory; one hope of the kingdom; one fountain for cleansing in the house of David; one royal robe to cover their deformity—the righteousness of Christ; one Quickener, Comforter, and Sanctifier; one God and Father, who is above all and in all. Let us say, with the pious Charles Wesley,

"One family we dwell in him,
 One church above, beneath,
 Though now divided by the stream,
 The narrow stream of death.

One army of the living God,
To his command we bow ;
Part of the host have crossed the flood,
And part are crossing now.

O Saviour, be our constant guide !
And when the word is given,
Bid the cold waves of death divide,
And waft us safe to heaven !”

Bonn, August 9th, 1853.

VII.—MOUNT CALVARY.

Here we are, dearly beloved friend, on the heights that surround Jerusalem. The holy city, lonely and solitary, like a forsaken widow, lies now before our eyes, not less interesting this moment, but perhaps more than in the days of her pomp and splendour under the munificent King Solomon. The brilliancy of the jewel is heightened by the appropriate enamel ; light appears brighter when breaking through clouds and darkness, and the sufferings of the holy city, her ruin and captivity for ages, shed singular attractions around the history of her glory. How dim, dark, and unattractive are these walls. All is still as a city of the dead ; no smoke rises from the houses, no windows variegate the walls, no throngs of busy men crowd the gates, silence reigns within and desolation without, and tombs, broken reservoirs, and other such memorials of the past, meet you at every turn. Here, sit down with me under this olive tree, and let memory have free scope, that faith and hope may be strengthened in beholding the desolate city. Here, then, we are, in the centre of the Jewish system, the city to which the tribes go up to worship the great King. What a

scene it must have been at the Feast of Tabernacles on these hills. Here the prophets lifted up the voice of warning and entreaty against the apostate kings and people; here David composed those immortal odes, which conquer and captivate the civilised world. In the long history of our race there is no poet of equal fame. His immortal harp sheds its influence over four hundred millions of human hearts; and what is remarkable, and unlike most other heroes and poets, all the notes breathe of heaven. Compare these Psalms with the Odes of Horace, or the songs of Sappho and Anacreon, and you see just the difference between heaven and earth. Perhaps he sat in the spot where we now are when he composed the twenty-third Psalm, one of the noblest, sweetest breathings of divine, holy confidence ever uttered by human lips. It has been the solace of millions. Perhaps overtaken by a storm among these rocks, he set his harp to the sublime strain of the twenty-ninth psalm, which I maintain to be the simplest, most sublime, and satisfactory description of a thunder-storm in existence. Compare Homer's, Hogg's, and Byron's thunder-storms with it, and see how far the old royal poet surpasses them all. Farewell, noble singer! you have done me good in my pilgrimage; you may expect a visit from me shortly after my arrival in the celestial city. But a greater than David was here; here we are, in deed and in truth, in the city of our salvation, from which the living streams flowed forth upon the nations. Here light arose in our darkness, and life joined issue with death, and conquering the king of terrors, burst forth in renovated beauty from the corruption of the tomb. Incarnate love was here; here David's son and David's Lord lived, laboured, and died for the transgressions of the people. Calvary (it is not spoken of as a *mount* in the Scriptures) sent forth from this place its streams of mercy for a thirsty and dying world,

and they continue to flow still, and shall, till the great family of God be gathered home.

“Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.”

Here he bare his cross. He was indeed the Man of Sorrows all his life, and Calvary was the appropriate termination of the wonderful history. Here, as we sit and muse on these things, it may be right to register a vow in heaven, and resolve, through grace, to love, serve, and follow Him more faithfully than ever. Heed not the cross, but the crucified; not the tomb, but the immortal prisoner, on whom so many issues are suspended; not the fictions of filthy monks, but the glorious realities of life and immortality in the person of the deliverer, and let the soul rise up to the moral grandeurs of this scene. Here Satan, the enemy and the destroyer of our kind, was conquered and cast out, so that he can no longer assert his rule over us. Here the glories of the moral kingdom reached their culminating point, in that love, meeting all, enduring all, conquering all evils, showed itself mightier than sin and death, stronger than the iron bands of the tomb. God is love! Every rock, every empty tomb, every crag and valley in this place re-echoes, God is love! Sinners feel the bands of their sins relaxed as he dies and shouts, “God is love!” Hades welcomes the strong deliverer and reiterates through its wide waste caverns—God is love; and our souls, too, join the universal anthem, and respond from their lowest depths, “Yes, God is indeed love.” This is indeed the great lesson which faith learns in this place, and the toils of our journey will be more than well repaid should that lesson be written more deeply than ever on our hearts, God is love.

“Come to Calvary’s holy mountain,
Sinners ruined by the fall;
Here a pure and healing fountain
Flows to you, to me, to all,
In a full, perpetual tide,
Opened when the Saviour died.”

Bonn, August 10th, 1853.

VIII.—THE MEETING OF FRIENDS.

Reader, have you ever been in foreign lands? I don’t mean to ask if you have visited the Rhine, or the mountains of Switzerland, or the light-hearted, light-footed inhabitants of Paris. That is no travelling in our days; in all these places you meet Englishmen at every turn, and you feel yourself among people of habits, manners, and civilisation similar to your own. If however you have travelled farther, and been long from home, the meeting of a countryman will be a very pleasant event indeed. The meeting of one that has been your school-fellow as you pass through the Syrian desert, or ascend the Mount of Sinai, will bring tears to the eye, and many strange feelings into the mind. You do find these English everywhere! Napoleon said, “Where wood swims I find these English;” the Arabs call them the mad lords, who go through the world searching for old stones and inscriptions to give us gold for them. As I went up Vesuvius to see the flaming crater at midnight, I heard an Italian guide encouraging a party before us in broken English, “Never mind, come along, all’s right.” If you stand on the inland side of the city Catania, and look up to the summit of Mount *Ætna*, you shall observe among the clouds a little cottage; they call it “The Englishman’s house.” One of

our countrymen it seems determined to examine the famous volcano at his leisure, and so built a cottage at the summit. Stand on the Bridge of Jacob, and observe what that man is doing. He is engaged with Arabs, stringing bladders together, in order to form a raft to carry him down the Jordan from lake Hulé, or the waters of Merom, to the sea of Tiberias. He is an Englishman who wishes to explore the banks of the sacred river. As I stood under the dome of St. Peter, reading the prominent words which meet and attract the eye, "Aio tu es petrus, et super hanc petram ecclesiam meam ædificabo; et contra eam portæ inferorum non prævalébunt," a man touched me on the shoulder and reminded me of our meeting on the Lebanon. We were friends in an instant, and old times and old scenes were called to our remembrance. One of the first men who met me in Alexandria was a mechanic from Killeleagh, in the North of Ireland, where he had often heard me preach. Home exercises a strange influence over us. I examined one of the guns used by the Arabs, and found below the lock the word *London*. In a moment I was home again in our own loved land, with its thousand nameless blessings and endearments. I have been led into these reflections by a visit yesterday from my dear friend, the Rev. Mr. Smyth, one of the missionaries banished from Austria. He laboured ten years in Pesth, and his ministry was blessed to both Jews and Gentiles, but the paternal government of Austria banished him, and he now labours in Amsterdam. We have had much large-hearted communion together, and much conversation concerning the progress of the kingdom, and the hopes of the people of Israel. Is not all this typical? Yes, we are all strangers and pilgrims upon the earth, as our fathers were; and the meeting place is heaven. That will be a joyful meeting! All the saints together, and around the

throne of the adorable Redeemer, who loved them and washed them from their sins in his own blood. No more sin, separation, or sorrow; no more pain, temptation, and death for evermore; but the fulness of bliss, with their God and Father, in the many mansioned house made without hands. This is the grand meeting. This is the lodging which the Lord has prepared for his people, in the immeasurable heights of eternity. Brother, make sure of a room in that house; let no man take thy crown.

Bonn, August 11th, 1853.

IX.—POLYGAMY.

Abdallah said to me one day in Damascus, "The advantages of our system over yours are great and numerous. If you have no heir for your property by your *one* wife what do you do? You must give your estates to strangers; we can take another wife, and divorce her, too, as often as we please, till we find an heir. When one wife is angry, we seek the company of another; with you the *one* wife rules, she has you entirely in her power; our variety gives us the supremacy and keeps the wives in proper subjection. Besides, they require to be ruled with a firm hand, for God has created them from a *crooked* rib, and they are perverse and rebellious. If you have a large house, you must be very lonely in it with only one wife; our system increases the population more than yours, and the more true believers there are the more souls enter into Paradise. What do rich merchants do who travel from town to town and have no establishment but one? They must be in constant misery. We have a wife and family in every city, and find a comfortable home wherever

we go. Thus in every respect our system is better than yours." Hold, cried I, and do not conclude so rashly. We follow the law of God and nature, while you violate it and approximate the brutes. God created them male and female at the beginning, and as he did not give Adam four Eves in Paradise, we shall be content with one, as our great father was. Besides, on your own principles, the more perverse and rebellious they are, the more should you keep clear of them. One rebel is not so dangerous as four. You are evidently in danger of being blown up in your harem. Remember, too, that Providence is against your system, for if you poll any nation you will find just as many males as females in it and no more, which shows clearly enough the intention of God. It is evident that ten men, each with his wife, would be likely to rear more children for Paradise than one man with ten wives. This is a historical fact. The European nations are increasing rapidly, while in Turkey, where your boasted polygamy prevails, the population is either stationary or decreasing. What do you say to that fact? You are too distracted to have large families, and your families, instead of being the cheerful abodes of peace and comfort, where love rules and guides all things, are scenes of turmoil and envy, discontentment and malice, much liker a pandemonium of devils than a nursery of Paradise. "If it be the will of God," replied Abdallah, "you shall come over to the opinion of the prophet, but you have more to say for yourself than I supposed. Farewell. We shall argue it out at some other time."

Bonn, August 12th, 1853.

X.—THE FEMALE CHARACTER IN THE EAST.

The incarnation of the Son of God is the basis upon which the respect and honour due to woman rests, and this great fact can be proved morally, scripturally, and historically. It is universally known that she introduced sin and corruption into the world, and where it is not known or disbelieved that she introduced also the seed of righteousness, the serpent-bruise, she is and must be looked upon with suspicion, and treated as a slave. She is seen to be the way of death, but not the way of life; the black curse of a broken law and a ruined creation rests upon her, while the removal of the curse, and the redemption of the world by the Virgin's Son, have not dissipated the suspicions of the nations. It is therefore a fact, that among Moslems, where incarnation is utterly rejected, women are *slaves*, nothing but slaves, and if they sometimes show their strength, it is in the way of violence, fanaticism, and despair. Like slaves, they are bought and sold freely, and the *fair* slave as much estimated as any other woman. They are divorced at will, and without cause assigned, save the husband's sovereign pleasure. They are totally uneducated, inasmuch as their place is not to be the companion and help-mate for man, but the slave of his pleasures, and a kind of upper servant in the domestic economy. Do not educate them, say the Moslems, for they will in that case certainly deceive you; they are too weak for knowledge, it makes them dizzy, and you will certainly repent having trusted them with it. If you give them liberty, they are unfaithful; if you imprison them, they are sulky and perverse; if you love and fondle them, they seek supremacy, and will never be satisfied till they trample you under their feet; they have indeed souls, but they are cun-

ning and perverse. Mohammed mentions nothing about them in Paradise, and the first whom he met in hell were women—the women who spoke irreverently to their husbands. From such and similar sentiments which pervade the East generally, you may gather much respecting the state and position of women. The prejudice against education is deep and almost ineradicable. Add to this, that the only educated females are the dancing girls and priestesses of the temples, whose trade is profligacy and pollution. There is no greater impediment in the way of Christianity in the East than this awful, tremendous fact—that custom, the practice of ages, the laws sacred and national, all contemplate woman in the character of a slave. In India it is still worse than in Syria. Menu, the Indian legislator, says, “Infidelity, violence, deceit, envy, extreme avariciousness, a total want of good qualities, with impurity, are the innate faults of woman kind.” In such a state of degradation education seems impossible, and the missionary feels overwhelmed in the number and immensity of his discouragements. But is there no Christianity in the East? What is it doing? Has it done nothing to mitigate these evils? It has done much, and would have done more, but for the impediments which hemmed it round on all sides. The glorious churches of the East, founded by the labours of apostles and apostolic men, soon fell from their first love, and yielding to the blandishments of royal favour, forgot the rock from which they were hewn, and the citadel where the secret of their strength lay. They became worldly, avaricious, and political. They leaned on the arm of flesh, and the corrupting arm corrupted them, till their apostolic beauty and purity became tarnished and made them a prey for the spoiler. Their faith in the living God was weakened, and false doctrines poisoned the very fountains of their life, until in the wrath and judgment of Jehovah, the locusts from the

pit were let loose upon them, and the flaming scimeter encircling the crescent, accomplished its bloody mission of extermination and conquest. The nations fell, the empire was prostrated, and the corrupted and disunited Christian communities bowed before the conquering enthusiasm of the desert. The iron entered into their soul; it does so still. They were spoiled and sacked, sacked and spoiled, and the noblest energies of the man and the Christian annihilated under the dominion of Islam. They are entirely degraded; the burdens of the tax-gatherer oppress them; ages of submission to proud defiant conquerors have made them weak, cowardly, and time-serving; the traditions of former glories are lost or forgotten in the prolonged agonies of political and religious bondage. I declare that when I look at all this, and think of the nameless miseries of all kinds to which they have been subjected for ages, I am much less inclined to find fault with the *corruptions* of the Christians in the East than to bless God for their *existence*. Honour to the brave! They have survived the fury of the conqueror, and withstood the most fiery military fanaticism the world ever saw; and in spite of all these impediments, Christianity has elevated and brightened the female character in the East. The Christian women are not slaves as the Moslem ladies are, and the glorious truth of the incarnation, though obscured and corrupted, has not been without its elevating influence. They cannot be divorced as the Mohammedan females are, and I have met very intelligent and well-informed ladies among the Christians of Damascus.

Bonn, August 13th, 1853.

XI.—RELIGIOUS AND POLITICAL SIGNS OF IMPROVEMENT
IN THE EAST.

Do not suppose for a moment that it can be the intention of the Ruler of the world to overwhelm the fairest regions of the globe, under the scourge of all-destroying barbarians. His moral government has other and nobler ends in view, and will no doubt result in such glories as shall justify, to the eye of faith and right reason, the seemingly dark ways of providence. The balance-sheet clears up the account, and the clearly ascertained purpose of His ulterior working, will cast a flood of light on the entire course of his administration. Are there any signs which, to the observant eye, seem to give indications of that purpose? There seem to be; consider the following.

1st. The fury of fanaticism is exhausted; the conquerors have sat down in the cities and provinces of luxury and civilisation, and thereby lost the enthusiastic energy of the mountains or the desert. The strength of the Moslem is not like that of a Christian, to sit still; but to go forward on the way of blood and conquest. The moment it ceases to advance, its strength is broken, and the crescent begins to wane. Since the heroic Poles delivered Vienna, and resisted the aggressive torrent, the boundaries of Islam have been gradually but steadily receding. The strong compact dominion of the conquering Sultans is gone, and the empire internally and externally ripe for dissolution. Greece is independent, Hungary no longer tributary, and Egypt a mere nominal appendage to the empire. The European powers may try to undergird the state-vessel of Othman, but it will be in vain, she is no longer sea-worthy and must perish in the waters.

2nd. The self-confidence of the Turks is gone. An internal

feeling of weakness and distrust pervades the nation, which is no indistinct prognostication of its fall. This feeling pervades also the subject nations, and gives them confidence and hope. Many miles east of Damascus, Dr. Paulding and I were asked by the villagers when the English were coming to take the country; with the loudly proclaimed assertion, that the sooner they did so the better. A wealthy Moslem in Damascus told me he was persuaded the Christians would prevail, and that Stamboul had no safety but in their divisions. The Janissaries are destroyed, and the strong military spirit which they fostered is broken. Changes in the East are easy, I mean political changes. The people have no rights to be guarded, no constitution to be maintained inviolate, no clearly-defined aspirations after liberty to be fought for and realized. The government is not mollified as with us, by mediating circumstances, such as councils, assemblies, provincial parliaments, &c. The rulers are distinct and separate from the ruled. Put new pashas in the provinces, and a new head in the capital, and all things will go on as quietly as usual. The people will take no permanent part in these changes; all they want is the removal of the burdens, and thus all the complications which with us arise out of the rights of the people, the sentiment of liberty and free constitutions, are removed from revolutions in the East.

3rd. The Oriental churches are beginning to show symptoms of returning life; the incrustation formed by ages seems giving way in many places, and the light and truth of heaven have reached the corrupting vitals of the decaying corporations. The American missionaries have been labouring long and faithfully in these sunny lands, and now the Lord of the harvest is beginning to own their labours with abundant fruits. They have erected schools, and established colleges, in all the principal places of the Turkish empire; and by

preaching and printing they have, in much weariness and opposition, conveyed to all classes of Christians an impulse and a life unknown for centuries in the East. Certain nations and communities have been stirred up to the very centre, and fresh vitality poured into the old organisms; in other cases, when persecution has been bitter, new communities have been formed, and the foundations have been laid deep and broad for a great Scriptural Oriental Evangelical Church. Travellers and tourists notice these changes, noblemen and members of Parliament praise the wisdom, perseverance, and courage of the missionaries, and Mr. Layard, the famous antiquarian of Nineveh and Babylon, adds his very noble testimony to the rest. All this seems the commencement of great and beneficial changes for the East. They gave us the fountain pure and fresh at the beginning, and after the lapse of nearly two thousand years we return them the living waters in all their original sweetness.

4th. Prophetically, too, we should not shut our eyes to the signs of the times, since we are assured that the sure word of prophecy is as a light that shineth in a dark place until the day dawn and the day-star arise in our hearts (2 Peter i. 19). First, then, the Euphrates is now being dried up in the wasting and exhaustion of the Turkish Empire, and this seems to be preparatory for the return of the kings of the East, which the best expositors take to be the ten tribes of Israel. (2.) Greece has been re-established as an independent power, and thus the image of Daniel stands reconstituted in its integrity, ready to be smitten whenever the kingdom of the stone may descend upon it. (3.) It is not improbable that in the political events which are to accomplish the overthrow of the Ottoman Empire, Palestine may fall to the lot of the Jews, and this might lead to the restoration of the nation, an event evidently connected in the prophetic word with the coming of the kingdom,

the blessing of the nations, the downfall of Antichrist, and all the glories of the millennial reign. All these are signs of the times, and the eye of faith and hope should not heedlessly pass over them. Is it not good, and holy, and blessed to find God in the movements of His providence, to meet Him, if possible, at every turn and winding in the course of His moral government of the world? If you do not seek Him, you will *not* find Him, and if, in the spirit of humility and love, you *do* seek Him, you will find Him in providence as well as in grace. Many eyes are looking towards the East, and some are beginning to see what many take to be the roseate streaks that proclaim the approach of day. Be it so; we hail the rising light which is to dispel the darkness of the nations and fill the whole earth with righteousness as the waters cover the sea.

“Then like streams that feed the garden,
Pleasures without end shall flow;
For the Lord, your faith rewarding,
All his bounty shall bestow:
Still, in undisturbed possession,
Peace and righteousness shall reign;
Never shall you feel oppression,
Hear the voice of war again.”

Bonn, August 14th, 1853.

XII.—EXEGESIS; OR, AN ASS EATING THISTLES.

Exegesis, exegetical, hermeneuticks, and hermeneutical, are hard heathenish words of modern invention, which seem, when you get at the meaning of them, to signify the *exposition* of the Word of God; but as exposition, expository, expounding, are easily understood, they did not answer the

purpose of that kind of criticism, whose purpose was to *perplex* the understanding and explain away the text. Therefore a mist must be raised, in order that the denier and blasphemer might escape without the contempt and reprobation of the Christian reader. Taken in the right sense, exegesis, or exposition, is one of the noblest exercises of the human mind. It is comparing spiritual things with spiritual, to obtain a clear comprehension of the mind of God in His holy word, and it may bring to bear upon the meaning of particular texts, or on the defence of the whole Scripture, the most massive erudition. This kind of exegesis is useful, and may be helpful to the children of God on their homeward journey. When it is used, however, by proud unsanctified minds, not in subordination to the Word of God, but to establish a theory, or to make the Word of God a *nose of wax*, that can be easily twisted in any direction, it becomes a most noxious and potent enemy to the truth, inasmuch as it gives subtle perverse disputants the means of perplexing the clearest truths, and prolonging the logomachy for ever. The Word of God is the arena on which this giant takes his stand, in order to show how he can scatter firebrands, arrows, and death all around—with what ease he can sport with the highest verities of revelation, and reduce the great facts of the New Testament and even the glorious Person of whom they testify to a flimsy system of idealism, in which the foot finds no resting-place, and the eye no star of hope—a system not the less absurd, but the more because it is liberally sprinkled with phrases about reason, the spirit of the age, philosophy, and hermeneuticks. Now, this must suffice for my first head. We come now, secondly, to the ass eating thistles, which divides itself into two heads—the ass, and the eating of the thistles. Now, I compare such a critic as I have described to an ass, and the comparison holds good

in many respects. 1st. The Greek word is derived from *ὄνω*, quod notat vitupero ; and vituperation, it is well known, is the native element of such rationalistic critics. 2nd. The voice of the ass is its defence—even a lion will turn away from a donkey in the act of braying. Who can encounter a full-grown hermeneuticker when surrounded with his sesquipedalian terminology ? His voice terrifies lions, and his skin is more impenetrable than the crocodile's. Homer compares Achilles to a donkey, so that the comparison is by no means degrading. It is rather honourable indeed, as the donkey is a patient, hardy, thick-skinned animal, and of unequal mind (Hor. Sat. Lib. i. ix. 20). In all these respects, and some others too, the simile is good and appropriate. But secondly, he is like an ass *eating thistles*. This is the main point, according to the opinion of the late learned and eloquent Robert Hall. It is said Bentley inclined also to the opinion that the essential part of the comparison lay in the *eating*. Now I mean no disrespect to great men such as these when I say, that not the *act* alone is the gist of the figure, nor yet the *thistles*, but the general all-including compound idea of *eating thistles*, and for this there are five principal reasons, which in another place I shall fully bring out. Taking this single point now for granted, we proceed to open up the symbol ; and formally answer the question, "How is a rationalistic critic at his text like an ass eating thistles ?" Of course it is not to be expected that a question of this weight and compass should be answered in all its possible bearings, this would require much time, labour, and a critical apparatus of considerable dimensions. All I intend is of course to give the simplest, easiest points in the comparison. First, then, what does the *thistle* denote ? Answer—It denotes the stubborn, tough, unyielding text ; for example, Θεὸς ἦν ὁ λόγος (John i. 1), and the object of the ass is to remove it out of the field, or

at least bite off its prickles. I say this is the *object*, or end, or what the Germans call the *Endzweck* of the ass, in the action specified. If the weed can be removed, well; if it is deeply rooted in the soil, and will not yield to the pulling of the ass, then you must try to render it as innocuous as possible. To effect this end, the means at the disposal of the ass are two: First, as the stomach of the donkey is of a strong consistency, and its digestive powers good, it can swallow a good part of the thistle, but it must first be well *chewed*. Even so the rationalists can swallow much of the word of God after it is sufficiently *chewed*. This is an important process, and necessary for digestion. But, secondly, much of the thistle will yield to no powers of mastication, and this the ass spits out, which expulsive action of the ass symbolises the remarkable power of the above-mentioned critics to resist the force of whole sections of Scripture, after grammar, philology, ancient manuscripts, and different versions have been appealed to in vain. Thus in fact the main points of *this* hermeneutical process reduce themselves to two, like the functions of an ass eating thistles—*chew* what you can and *spit out* the remainder.

Bonn, August 15th, 1853.

XIII.—LOVE-TOKENS.

Love and hatred are the stimulants of memory. We must become indifferent before we forget. When the feeling of love is strong, how active is memory to find connecting links to bind us to our love! The time, the place, the least circumstance, will become the awakener of memory and the food of hope. The principle is both natural and useful. It

has indeed, in a religious sense, been turned to the service of superstition and idolatry, so that one is afraid to assert generally the propriety of religious symbolism. I can respect the feeling that bows to a cross set up on the wayside, or takes off the hat to an image of the Virgin, however perverted it may be; and it is, perhaps, not impossible to retain pictures, crosses, and images without idolising them. The Lutherans retain them in their churches, and defend the use of them vigorously, but they reject entirely the practice of turning to them, or praying before them. The churches are filled with them, but nobody pays the least attention to them. It might be asked, Then what is the use of them? and for a Lutheran the question is difficult. Steering clear, however, of this knotty question, we hold it safer to adhere to the letter of the Scripture, which recognises only one image, or *εἰκὼν τοῦ Θεοῦ* (Col. i. 15), the image of the invisible God, in which we can behold the reflected attributes of the Godhead. But far otherwise is it with the gifts and love-tokens of our heavenly Bridegroom. Him we seek to recognise in all His gifts of nature and grace, and the times and places of His presence and special love are the sweetest memorials of the loving heart.

Where'er my longing heart can look,
 Within, around, above,
 I find in all I see and hear
 Memorials of my Love!

I see Him in the rising sun;
 He is Himself the Light;
 I read his name in every star
 That twinkles in the night.

Each gift is dear because He gives;
 Each place when He is there;

And fond remembrance loves to guard
Each token of His care.

I meet Him in the shady bowers,
Among the leafy trees;
I see Him in the summer showers,
I hear Him in the breeze.

To Him the warblers of the grove
Lift up their tuneful strain,
And every streamlet whispers sweet
The music of His name.

August 16th, 1853.

XIV.—LONGING AFTER GOD.

There are many sweet promises which lead the soul onward and upward into ever fuller and closer communion with God. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." (Is. xliv. 3; comp. Is. xxxv. 7; Joel ii. 28; John vii. 38; Acts ii. 18; Ezek. xxxvi. 25.) These overtures of the Divine mercy are free and full, so that the weary, perishing world has no excuse save their own unwillingness to come. He that feels no thirst will not drink, even though surrounded with fountains of water. There is no want of living water, for the Spirit of grace has been poured out from on high; but there are few *thirsty* souls who long to drink it. There is too much thirst after earthly things, after gold and the pleasures which it brings, after the lusts of the flesh and the enjoyments of the world. We have too much burning hunger after honour, and the respect of our fellow-men; after ambition, splendour, and human glory. Where, in such

hearts, is there any room for heavenly desires and the refreshment of Pentecostal showers? God opens his living fountains only in thirsty hearts; in hearts which, like hard, sun-burnt soil in summer, long after consolation and comfort, and cry night and day to heaven for life, and peace, and holy fellowship with God. He that is satisfied in himself cannot receive the Comforter; he that feels his weakness and wants, and yet will not continue instant and fervent in prayer, either receives none of His consolations, or at most only a partial supply. Without His presence, all is withered and dead. Therefore pray, strive, wrestle, till the rain comes, which alone can satisfy the thirsty soul; till the Redeemer pour upon thee His living waters, and thy soul finds contentment in the pastures of His love. Ask, seek, knock, and remember you come before a Father in the name of the Elder Brother, so that you may have boldness and confidence before the throne of grace. In crying for the Spirit, you are asking what is promised, so that the faithfulness of Jehovah is pledged, when asked in the name of Christ, to supply all your real wants.

God of mercy, God of love,
Send thy Spirit from above;
Burn away each base desire
In that sin-consuming fire.

Dying souls, revive anew,
Watered by that heavenly dew;
Sweetly-scented are the flowers
Under Pentecostal showers.

Thou hast promised; thou art God;
Shed the Comforter abroad,
Till these hearts, from sin set free,
Find eternal joy in Thee!

August 17th, 1853.

XV.—A LETTER TO POPE PIUS IX. THE SCRIPTURE.

You will permit me, Holy Father (υἱὸς τῆς ἀπωλείας, 2 Thes. ii. 3), to draw your attention to certain points of doctrine, now that the Romans have calmed down a little, and foreign bayonets secure the safety of your person in your own city. I am the more anxious to gain access to your ear immediately, as the calm that reigns at present may be deceptive, and the time of tumult and retribution near at hand.

I. *You teach that the Holy Scripture does not contain all that is necessary to salvation. That it is not a sufficient rule of faith and practice for the Christian.* Bellarmine, De Verbo Dei, lib. iv. 3. Council of Trent, Sess. 4. Now consider, I beseech you, the following words of God in the Scripture (1 Tim. iii. 15): "From a child thou hast known the Holy Scriptures, which *are able to make thee wise unto salvation*, through faith which is in Christ Jesus." Here evidently Paul differed from your doctrine, for he asserts they are able to make wise unto salvation. Read the 15th, 16th, and 17th verses, and you must draw the following conclusions: 1st. That Timothy is praised for having known the Scriptures early. 2nd. The Scriptures are able to make us wise unto salvation. 3rd. They are inspired of God, and consequently, can make the man of God perfect, thoroughly furnished unto all good works. If, then, from the Scriptures we can be led into *all* good works, what room is left for tradition? It has nothing left it to do. Hear what the Saviour Himself says to the Jews: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John v. 39). Is it not presumption or something worse, that you, claiming to be His vicar, should contradict Him to His very face? He says, Search the Scriptures: you curse,

execrate, and condemn those who obey Him ; He says they contain eternal life, you say they are not sufficient ; He says they testify of Him, and you say they are dangerous for the people. The Holy Scriptures can give us fellowship with the Father and the Son, and fulness of joy (1 John i. 3, 4), and abundant consolation (Rom. xv. 4), and the conversion of the soul (Ps. xix. 7). Do not these passages assert the sufficiency and perfection of the Scriptures ? Jesus is the source and fountain of life to the soul, and the Scriptures are the record which God gives of Him. There we get perfection, if it is to be found at all ; and the Holy Spirit does not direct us to tradition, written or oral, as a necessary appendage to the Word of God.

II. *You teach that the Holy Scripture is not written by the express commandment and inspiration of God.* Bellarmine, *De Verbo Dei*, lib. iv. 4. The motives for this sentiment are easily found, but they are very ignoble and dishonouring to the authority of God. You want to elevate tradition, and therefore you must degrade the Scriptures ; you want to make the authority of the Scripture depend on the Church, that the priest may obtain the supreme rule in the world. All must depend on you : you give the Word of God its power, you hold the power of the heavenly keys, you even create, sacrifice, and eat the eternal Son of God at your pleasure ! You may well seek to degrade the Scriptures that ye may get honour one of another. But hear what the Word of God says on the subject : “ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works ” (2 Tim. iii. 18). This cuts up your theories by the roots, and asserts the sovereign authority of the Bible. The glorious utterance, “ All Scripture is given by inspiration

of God," renders the Papal authority unnecessary, and at the same time furnishes a rock for the feet of the saints on which they can safely meet the issues of eternity. The writers did not follow the movements of their own will in the matter, for, "holy men of old spake as they were moved by the Holy Ghost" (2 Pet. i. 21). God is the author of this book called the Bible, as really as He is the Architect of the universe. This refutes the opinions of your doctors and Jesuits, who maintain that it was written for occasions, and not by the express command of God. Compare on this subject Phil. iii. 1; 2 Sam. xxiii. 2; Ex. xvii. 14; Deut. xxxi. 19; Is. xxx. 8; Rev. i. 19; Luke i. 70; Acts i. 16, iii. 18. These passages do assuredly prove that the Holy Scriptures are the inspired Word of God, and the proper guide and directory of the Church in all the ages of the world. We hold then, with Christ, and we oppose his Vicar, for one word of His truth is dearer to us than whole volumes of your traditions, especially when those traditions contradict the Scriptures.

III. Many of your practices as well as the writings of your servants are based on the principle that the Scriptures are *obscure*. Bellarmine, *De Verbo Dei*, lib. iii. 1; Charron, *Verité*, iii. chap. 3; Coton, lib. cap. 19; and Baile, *Traité* i.; and many others. Now I observe on this subject, that here, as in many other cases, you join hands with the Pagans, who make this one of the charges against the Holy Scriptures. They charge them with obscurity, absurdity, and falsehood. This has led some writers to consider Paganism and Popery as different editions of the same work. We reply both to you and your Pagan coadjutors, that the obscurity arises not from the Scriptures, but from your want of understanding, even as in the works of God there are many things which surpass our reason. We should not transfer our blindness to the all-seeing God. "The law of the Lord is perfect, converting the

soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes" (Ps. xix. 7, 8). Besides, is not the Redeemer the light of the world? Does not the holy apostle Paul threaten you, if he does not condemn you, along with the god of this world, for blinding the minds of them that believe not, "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4). I am afraid it is because of its clearness that you keep it so diligently from the eyes of the people. The King of Israel did not think it obscure: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105.) David found the Old Testament light, and your Holiness (2 Thess. ii. 3) finds the New obscurity. Perhaps you turn your back to the lamp, as in that case you cannot expect to see by it. Even the prophecies are not represented as obscure unintelligible hieroglyphics; they are described as "*the sure word* of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Peter i. 19). Let me point the attention of your Holiness to the following prophecies, to which you shall do well that ye take heed: I. The prophecy of the great apostacy and the man of sin (2 Thess. ii. 3—13); II. The prophecy respecting Babylon in the Apocalypse (xvii). Study these two particularly, and you will find great advantage from it.

IV. Your Bull, called "Unigenitus," your Cardinal Bellarmine (De Verbo Dei, lib. ii. cap. 15), and your Index Expurgatorius (regul. 4), all agree in designating the reading of the Scripture by the laity as a principle "false, scandalous, heretical, and dangerous." Hear what the holy Jesus says to the nation of the Jews: "Search the Scriptures; for in

them ye think ye have eternal life, and they are they which testify of me" (John v. 39). You see here the difference between the Man of Sin and the Man of Sorrows. The same command was given by the God of Israel (Deut. vi. 3—10), and repeated in various forms, at different times, by the prophets. See the following Scriptures, Isaiah xxiv. 16; Deut. xvii. 18, 19; Jos. i. 8; Luke xi. 28; Acts viii. 27, 28; xvii. 11; 2 Tim. iii. 15; 1 Thess. v. 27; Rev. i. 3, &c. &c. All these passages, and many others, show the propriety and duty of reading the Word of God. Nor is there any limitation mentioned. The works of God are all around us, and we may question them concerning the Creator; and the Word of God should be in every man's hand, to teach him what he owes to his Redeemer. There is no contradiction. The author of both books is the same, even as the objects of their testimonies, creation and redemption, are the works of the same Almighty hand. Note, if you please, that of all the books of the Old and New Testaments, not one is directed to the Pope, nor to the priests, nor to the clergymen, nor even to the pastors of the flock. They are all addressed to the laity. This is remarkable, is it not? Paul, who wrote the most, never notices either Pope or priest in his addresses. (Romans i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Gal. i. 2; Eph. i. 1, &c.) It is unfortunate, but it cannot be helped. Surely, those to whom letters are addressed have a better right to read them than those to whom they are not addressed; the epistles are for the churches, and they are bound to understand them; the Bible, as a whole, is directed to the Church (though not for her alone), as her guide and directory through the snares and temptations of the world. The saints are addressed (Phil. i. 1), and the twelve tribes scattered abroad (Jas. i. 1), and the strangers (1 Peter i. 1), and those who have received the precious faith (2 Peter i. 1). John addresses fathers,

young men, and little children, and he wrote an entire epistle to an elect lady ; but none to the Pope, the cardinals, or the sacrificing priesthood, who claim such superhuman powers. And now, in conclusion, I must bid your Reverence farewell. It is a little more than seven years since I had the pleasure of meeting you in Rome. I mentioned, at the time, that I did not much like your sermon ; but I said then, and I say now, it was as good as could be expected from you.

Farewell,

W. G.

Bonn, August 19th, 1853.

XVI.—GERMANY; PECULIARITIES; VARIOUS
PARTICULARS.

An Evening Party.—The Germans are very social, and their friendships are deep and lasting ; they kiss when they meet and part, like the Arabs, though their kiss is not threefold, on the forehead and each cheek, like that of the sons of the desert. It strikes me there is something barbarous in men kissing each other, especially when they have long beards. I have done it about half-a-dozen times in my life, and on each occasion I felt my flesh creep strangely. The German suppers are superb. The Scottish breakfast, the English dinner, and the German supper, if brought together, would surpass the imperial requirements of Vitellius. A German supper lasts three or four hours, has ten or twelve courses, and drinking, eating, and talking go on the whole time. The wines are light and healthful, and drunkenness nearly unknown.

Pastor W.—There is just now come to Germany from England, a deputation to persuade us to adopt their religious liberties. I was formerly a favourer of these principles, but now I am cured ; I prefer our present state to the English sects. We cannot have perfect liberty and an Established Church. The sects have cured me.

Mr. Graham.—I too am against the sects, and I detest the spirit of sectarianism ; I am a member of three national churches, and defend the principle of establishments. I know the sects in Germany to which you refer, and, while I would oppose them, I would not persecute them. Mr. Oncken and the Baptists are bigoted, narrow-minded people, and on the subject of baptism they are nearly mad. Their principles of church-communion are false. They shut out from their communion the children of God, and the Lutheran receives the children of the devil. I can hardly say which practice is the worse. But why so angry with these people ? They are Christians—they hold the fundamentals fast—they seek to conform their lives to the gospel. Oncken is nearly the only man in Germany I have found who has right views of the Word of God. I challenge you to name me four professors in Germany who admit the verbal inspiration of the Scriptures. Mr. Oncken has done more for the truth in Germany than any other man living. But, you say, he does not baptise children, and he separates from the state church ! Admitted that these are errors—great errors—let me ask you to look at our own Established Church of Prussia ; have we no errors there ? Look at our professors in Bonn. One strenuously advocates the Apocrypha ; Ritchel is a high Arian, in so far as he has any definite opinions at all ; Rothe is sui generis, a true kind of Melchisedeck, without predecessor or successor—a very pious man, who believes as follows :—The whole doctrine of the Holy Trinity is a fiction ; Paul never teaches

the pre-existence of Christ ; Jesus Christ is truly God because the true God dwells in Him ; the Spirit of God is God himself ; the Scriptures are of Divine authority, yet they contain many errors, and of various kinds. Sir, there are more errors in your own university than would make ten English sects. There is not one sect in England would admit Rothe to the Lord's Table, if we except, perhaps, the Unitarians ; yet, with all this staring you in the face, you speak against the Baptists !

Dr. Kortis.—The pastors should be bound to a creed, the professors should be free ; they must treat the subject of theology in a scientific manner. Would you banish literature out of the church ?—then we return to cloisters and convents of the middle ages. We have no pope to bind us together, and in the universities opinion should be free. The English universities are absolutely different from ours : the church rules them, the state rules ours ; and to change ours now is plainly impossible, even if it were desirable, for the free spirit of the people would be entirely opposed to it.

Houses.—A German house is very like an English one. The rooms are more ornamented and glittering than ours, but they are not more *comfortable*. The English eye misses especially fireplaces and carpets ; the first is supplanted by the stove, and the second forbidden by the fleas. In all other respects they are nearly alike. The gentlemen bow very formally, and the ladies never shake hands with gentlemen. The housewife visits the kitchen much more than in England, and in the general economy and business of the house and the family there is much less stiffness than in England. In England we are politically freer than other nations, but we are socially more custom-bound than any other people. The

slave in Damascus has much more social liberty than a gentleman's servant in England.

Fields.—Here there are no fields. In this respect Germany is like the East ; and the Rhine and the Jordan flow into each other. The hedgerows of England are wanting, and the fine domestic cattle browsing there. Here you never see the face of cow-kind, save in the plough or on the dinner-table ! This is a great want in the general aspect of the country. We want to see fields, and herds of cattle browsing, and plenty of pigs and sheep ; but we find them not, and we hear them not. All nature has a still, dead, tranquil appearance. It is not the land of motion, progress, life. I believe the donkey does not move his ears so often here as in England !

Bonn, August 20th, 1853.

SEPTEMBER.

I. The Jews; Stumbling-blocks. II. God is near! III. A Peep into a German Meeting. IV. Faith and Opinions. V. The Countess of Wieland—The Blessings of the Bible. VI. What are the Characteristics of the Age? *Politically*: 1. The Yielding of Old Principles; 2. Democracy; 3. The Turkish Empire; 4. Gog and Magog; 5. The Three Leavens; 6. The Reconstructed Image. *Ecclesiastically* we have: 1. The Missionary Spirit; 2. The Two Poles or Parties; 3. The Papal Aggression; 4. The Study of Prophecy. VII. Ἑπτὰ πνευμάτα, Seven Spirits, VIII. Ἀγάπη τοῦ Πνεύματος, the Love of the Spirit. IX. An Oriental Scene; the Blessings of Polygamy. X. Κατάπανσις, the Rest. XI. The Hebrew Language. XII. The Dignity of Human Nature.

I.—THE JEWS; STUMBLING-BLOCKS.

“Do you know,” said Mr. He—ld, “what I heard since I last saw you? I was talking about the Messiah and the nature of His kingdom, when Captain G—— gave me some new ideas. He is a learned man, has read much, and can stand over what he says. Now the matter is this. The Essenes were a powerful sect among the ancient Jews, and Jesus was intimately connected with them. He was in fact their teacher and head, and by their means he spread His doctrines in the nation. He was, nevertheless, suspected by the rulers, condemned to death, and nailed upon the cross. He did not die, however. His friends were at hand to take Him from the cross, and remove Him for a time into some safe retreat, till the weakness and swoon were over. He continued among his Essene brethren secretly for fear of the

Jews, and met now and then His disciples to encourage them in His good doctrines. The last of these meetings was upon Mount Olivet, which was covered at the time with mist and clouds, as is often the case. He then left suddenly, and retired finally to His secret retreat among the Essenes, and this it was which gave origin to the notion of the ascension from Mount Olivet. Captain G—— has the ancient documents which testify all this, and they are written in the Greek or the Syrian language. Tell me, Mr. Graham, can this be true?"

"No! no! it is all false," cried I. "I know the whole matter. I read the book written upon the subject by an unbelieving Jew in Brunswick. Here is my answer:— 1st. It does not trouble me that an ancient manuscript should be found asserting these things. His enemies wrote in Greek and Syriac as well as they now do in German and English. I deny that the assertions made therein are *true*. I assert they are in the highest degree unlikely and improbable. The certainty of the death of Jesus Christ rests on evidence of the strongest kind. The four Evangelists assert it, the enemies themselves believed it, his heart or the pericardium was pierced by a spear, he lay in the grave three days and three nights. In the first ages of Christianity there was no tradition among His enemies that He did not die, while there was one that He did not rise from the dead (Matt. xxviii. 15). The crucifixion was public; the most vigilant murderous enemies were watching Him on the cross, His most intimate friends and disciples believed that He died; saw Him actually, as they believed, dead; they proclaimed the fact, and charged the Jews with the murder (Acts vii. 52); which they could not and did not deny. Indeed, they boasted of the fact, as the nation does to the present day. For asserting the fact of His death and resurrection the disciples suffered

the loss of reputation, property, and many of them life itself, so that their conviction of the truth of these facts must have been of the very strongest kind. There is in my opinion no historical event whatever more certain than that Jesus died. We have stronger evidence of it than that Napoleon died at St. Helena and Wellington at Walmer Castle."

Jew.—"How then do Christians assert such things? Captain G—— is a right good Christian, and at the head of his regiment in this town?"

"My dear sir," said I, "don't you know there are good Christians and bad Christians, as well as good Jews and bad Jews? It is not all gold that glitters. And you Jews who show such capacity for resisting evidence which is certainly, to say the least of it, *very strong*, should not show an infantile credulity by believing incoherent tales either from Christian captains or Syriac manuscripts."

Jew.—"Our system is hollow and unsatisfactory, and I have often some thoughts of leaving it; Mr. Marks has left us a few days ago for Christianity. Was it you who converted him? He is of a very respectable family. It is easier to become a Protestant than a Catholic, for their pictures and images, angel-worship and Mariolatry are great stumbling-blocks in the way of the Jew. In fact I do not see how a serious Jew can ever from principle become a Roman Catholic. My wife is a firm fanatical Jewess, otherwise, I and my family would become Protestants to-morrow. I am persuaded you have the best of the argument."

September 3rd, 1853.

II.—GOD IS NEAR!

This great truth is but little realised, otherwise our conduct would be different from what it is. There may be a mercy

in it, too, that our perceptions of God are so dim and cloudy, for, in our present state, the constant full realising of the glorious presence of God would be overwhelming. It would break up the frail tabernacle, and send us to the grave before the time. But we err on the other side; and instead of the assurance of His love and the overflowing fulness of His presence, we remain afar off, and catch only now and then a glimpse of His glory! This is not as it ought to be. Has he not condescended to become our father in Christ Jesus? Is not every barrier between our souls and Him broken down in the cross of Calvary? The veil is rent, the slumber of the tomb is broken, the way to the Holiest of all opened up for the guiltiest of mankind, and the Holy Spirit the Comforter poured out upon all flesh. Dost thou know, brother, what it is to walk in love? what it is to dwell in God, and thereby dwell in everlasting love? what it is to be joined to the Lord in one spirit? (1 Cor. vi. 17.) The redeemed soul is privileged to approach the great Jehovah, and make all her wants and wishes known to Him. Her home is heaven, her father is God, and her King, Redeemer, and Elder-brother, the Lamb of God, who hath taken away the sin of the world. Nothing so purifies as nearness to God; the thought of Him, the feeling that He is with us, in us, around us, sanctifies and transforms our nature. His greatness makes us great—His holiness makes the least sin in us look hateful and unendurable—His holy love attracts and wins the affections to Himself. *Believe* that he is near thee—connect all gifts with Him, so that every blessing may become an index to point the heart to heaven. Live in Him, walk in Him, commune with Him, meditate upon Him, lift up the eye to Him; give Him the heart, the voice, the hand, the feet, the affections—every faculty of the mind and every fibre of the body. Say, He

gave His Son for me, and all I have is His—His only and His for ever.

September 10th, 1853.

III.—A PEEP INTO A GERMAN MEETING.

Come along, my friend; you wished to see something of German manners, and now you have a fine opportunity. The Society of Citizens meets this evening, and I am going. We start, and in a few minutes we are in the assembly. It is a *mixed* multitude, as the name of the society implies, and the object is to unite all the citizens, high and low, rich and poor, learned and unlearned, into one corporation, for self-improvement and benevolent purposes. The entrance costs one penny; the place of meeting is a public house; the time of meeting, every Monday evening at eight o'clock. See, there is Professor *Sell*, a jurist, who edifies often on the subject of *law* and *public rights*; here is Professor *Von Riese*, with the long pipe and grizzly beard; he can only be got to draw the pipe out of his mouth when questions of high mathematical analysis are before the house. All subjects are discussed here. I have heard lectures on the vine and its cultivation, on the laws of musical tone, on secret tribunals, on the German Empire, and the Crusades; and I have given several on the East myself. The people are all *eating* at the same time that the speaking is going on; they came there to sup as well as to enjoy the intellectual banquet; but they are very quiet, and seem to be all attention. Another peculiarity of these German meetings is the *singing*. The tables are supplied with song-books, and every now and then they unite in one

of the spirit-stirring patriotic songs of Fatherland. The singing is *real* work, as well as the eating, drinking, and lecturing, for the whole heart and soul are thrown into it. Immediately after the singing the pipes and cigars are resumed, and the house is once more filled with the cloudy incense of tobacco. This practice is universal, and you are compelled to smoke in self-defence. The Germans are a quiet, sober-thinking, easily-governed race, and their societies partake of the same characteristics. There is little brilliancy and no wit, in one sense of the term, in these meetings; and the Rhine wines which they praise so much cannot bring them up to the point of vehement manly debate.

IV.—FAITH AND OPINIONS.

Opinions may be learned, explained, and varied by human skill; faith is the gift of God, and may be, and often is, strong and vigorous without clearly-defined opinions at all. Your reason may see the plan of redemption, and enable you to admire and defend it; faith receives Jesus and His love into your heart, and makes His person the one living centre of all your joys and hopes. It is not a system of belief or a set number of articles which may commend themselves to your acceptance, but a personal friend who seeks to bless you, and has blessed you—a holy, peaceful, blessed guest, whose love has made a way for Him into the chambers of the heart. He is still the one object of the soul's adoring love and admiration; the hand welcomes Him, the eye is fascinated with His beauty, the ear seeks no music but His name, the entire soul becomes so transfused and interpenetrated with His presence, person, and grace, that neither death nor life can separate them any more. This is faith—the faith which

overcomes the world, and becomes brighter and brighter the more the darkness sets in and the surging waters swell on high—which is strengthened by temptation and victorious over death itself. The wind blows opinions away ; faith resists and defies the storms. It is not a system, but a person, in whom our interests centre ; He is in us the hope of glory. The house where He dwells, the temple where He is worshipped, the throne where He loves to reign, is the lowly and contrite heart. Union with Him is strength—and this faith gives ; it unites the weak with the strong, the mortal with the immortal, the weak, trembling sinner with the Conqueror and King at the right hand of God. His mighty acts were done for thee—the ocean fulness of His love flowed for thee ; for thee He left His glory—for thee He tasted the bitterness and overcame the sharpness of death—for thee He entered the cold grave—and for thee He intercedes in heaven ! Faith appropriates all His acts of love and power—all His promises, threatenings, and consolations ; searches for Him, and finds Him everywhere and in everything ; glories in every touch of His hand, every look of His eye, every memorial of His past or present working, as new channels of communion with Him.

“ Who then shall e'er divide us more
From Jesus and His love ;
Or break the sacred chain that binds
The earth to heaven above ?

Nor death, nor life, nor earth, nor hell,
Nor time's destroying sway,
Can e'er efface us from His heart,
Or make his love decay.”

September 16th, 1853.

V.—THE COUNTESS OF WIELAND.

“My birth-place is Cologne, the priestly city with its splendid Dom, its ecclesiastical memorials, its fine paintings from Rubens, its church treasures, its wonderful relics, including the magi, or three kings from the East, its cardinal bishop, and all the other splendours of dominant Popery. I was very devout. My parents performed the religious duties imposed upon them by the religion of their fathers, and the least suspicion of imposture or priestcraft would have fallen upon my mind like a wound in the most tender part. It was the radiant season of youth, and my mind was occupied with fêtes, ceremonies, and the labours and amusements appropriate to the young. The Rhine flowed before our door, and the Seven Mountains with the frowning crags of Drachenfels, rose up in the distance. Nature seemed to unite all her charms on the banks of the silvery Rhine, and my heart beat responsive to the pulsations of universal joy. The family was a happy one, and so far as earthly happiness was concerned there was nothing to be desired. We rejoiced too in grace, as well as in the bounties of providence. The ancient Church, with its thousand holds on the heart and the intellect, was the Church of our fathers, and her decisions were unquestioned. She was the sole depository of grace upon the earth, and her ministrations alone brought peace, salvation into the soul. I felt her sweet attractions, and every sense was gratified by the variety and splendour of her ministrations. The beauty of her churches, the vestments of her priests, the majesty of her solemn music, the altars of her sacrifices, radiant with gold and silver, and surrounded with images of the saints, the stillness of the adoring multitudes, the elevation of the host, the music of

chiming bells, the clouds of ascending incense, the mysterious powers of the confessional, where God and the sinner meet; the slow solemn processions through the streets, to the sound of military music, where earth and heaven, God and man, the lowliness of the saint, and the pride, pomp, and splendour of the world seemed to unite; the long catalogues of saints which adorned her history, the multitude of nations and kings, whom her vigour has subjugated to the faith; the apostolic zeal of her various orders, which bore them for the truth's sake, into all the regions of the habitable globe; her famous kings, warriors, and statesmen; her holy popes and wonder-working apostles; her antiquity, her sanctity, her apostolicity, her universality, her inflexible severity, and her infallibility; all these, and a thousand other circumstances, ceremonies, and observances, which met me at every turn and corner in my daily life, bound my heart to the Catholic Church, with many of the strongest cords of which nature and grace are capable. There was no reason for doubt, there was no time for thought, there was no room left in the soul for anything else. There was a charming liberty in the stately servitude, for if we were relieved from thinking, we were relieved from the anxiety of the future also; the Church took the responsibility of our souls upon herself; we might enjoy ourselves to the full satisfaction of our natural vanity; we might revel in all worldly amusements and delights; we might live entirely and only for the present world, and yet be sure of the eternal glories of the future. The liberty of thought seemed well sold for such advantages as these; it was the only liberty also that we were deprived of, for there is not, and there never was, nor is there a church on the earth which gives greater liberties and indulgences of all kinds to its members, than the Church of Rome. Sanctity consists simply in ritualism,

and the ceremonies being *performed* all is right. Yet I sometimes felt uneasy about the state of things. I certainly longed now and then for something better, holier, and deeper than formal rites and imposing ceremonies. I had heard, indeed, of a Bible, but I had never seen one, nor can I say I desired to see one. My doubts were but transient, and my affections were so occupied that I had little leisure for reflection. In fact, my time, or rather the Lord's time, was not come, and in me, as in others, He would show the long-suffering of His grace. Blessed be His name that He has broken my chains, and showed me the glory of His Son; that He has broken the net of the fowler and set me free! O, how precious is Jesus! How full, how free, how sweet, His love! He is my religion; His glorious person now fills the vacant throne in my heart; and all ceremonies and forms have ceased to please. Blessed be His holy name! O Lamb of God, may I love thee better than all others, inasmuch as thou hast done more for me than for others. Thou hast delivered me from the fatal gulf of formalism, thou hast given me thy holy word, yea, thou hast given me thine own self! Thou art mine, O Lord, and I delight in thee alone! Thou art my king and my God.

"But I am anticipating, and must return to my story. Months rolled on, and I pursued the same course as formerly. I was quiet in my mind, and every suspicion concerning the Roman Catholic religion had been banished. I was sitting one evening in the midst of my maidens and friends, enjoying the sunset on the Rhine, when a young lady called, and, breaking into the midst of our circle, said, 'Do you know what I have got? I have found a New Testament;' and so saying, she laid it upon the table. It was a Catholic translation, and fully authorised by the Church. No mortal tongue can tell the influence, the joy, sorrow, love, and

terror which this incident exercised upon my mind. Here was the thing I had long looked for. It was authorised by the Church, and I determined to read it, be the issue what it might. It was the Word of God, and the very foundation of the whole Church of Christ. We read it together; and I read it in secret with the greatest avidity, and I could not imagine why it should be forbidden. It spoke of the dying love of Jesus, and surely the Catholic Church taught the same in her most holy mysteries. It was indeed, to my panting soul, like dew upon the parched land. How sweet at this hour is the memory of that first love! O, there is nothing afterwards like it, for it is the beginning of a new life—the first step heavenward. There is the freshness of novelty, the ardour and anxiety of hope; there is the solemn feeling, too, of the difficulties and dangers to which obedience to the Divine will may expose you. Taking it all together, this *first* love is the sweetest, lowliest, boldest, most confiding, most joyous, which I have ever known. But a Bible cannot make its appearance for many days in a Catholic circle without making a noise. The rumour speedily went abroad, and in the course of the week a priest called to inquire what was the matter, and reclaim the forbidden book. I never denied having the book and reading it, and I argued with him strongly that the book was good, and holy, and authorised by the Catholic Church; to all which he listened patiently, and then simply demanded that I should give it up. I could not do this; I refused absolutely; and after much persuasion, and many hard words, he went away, and I remained divided, distracted, and overwhelmed with grief and terror, but with the strong, steady conviction that I had done my duty. Where could I get another? I knew not; and if the God of Heaven has given it to men He will forgive me if I sin in seeking to know His will.

Besides, I thought the priest only wanted to frighten me, and that finally I would be indulged with my Bible. If reading it was a sin, it was not a mortal one, and the church had indulgences and pardons for very heinous sins. I therefore resolved, at all hazards, to keep my New Testament, and be regular in my attendance in the Catholic Church. I would have both my church and my Bible; but God saw the thing was impossible, and in his providence he brought the matter to a decision. I was sitting in the great church of Cologne one Sunday, after the celebration of the mass, when the priest came forward and began to address the people on the enormity of having and reading forbidden books. Every eye was now directed towards me, for the fact of my refusing to give up reading the Bible was well known. My face turned like scarlet, and I was burning with shame, terror, and anger, which, all united, only made me more resolute than ever to hold fast my Bible. I came home after the service was ended, and I have never entered a Popish church since. The priest called the next day to demand the Bible, which I refused. He called afterwards to ask why I went to church no more, and I replied, 'God forbid that I should go to your church, or to any church, which forbids and prohibits the Bible.' Thus was the net broken, and my soul set free. Eighteen of my friends and acquaintances left with me, and to this day they are all adorning the doctrines of God their Saviour. This was the cause of my separation from the Church of Rome. It was not doctrines, but the Bible. In fact, I was not at that time convinced that the doctrines, ceremonies, and worship of the Papacy were false and unscriptural; and it is by no means impossible, had they left me my Bible, that I might have been still in the Romish Church. They touched, however, the most tender point, for nothing could persuade me that it was

sinful to read the Bible. I now soon saw things in a very different light. The authority of tradition was taken away, and the New Testament remained as my only friend and instructor. Now I began, not simply to read and enjoy, but also to read and *compare*. I was amazed at the simplicity and beauty of the Apostolic Churches—at the folly, presumption, and idolatry of the Church of Rome. I found nothing of Popes and Cardinals there; not a word of purgatory, image-worship, angel-worship, or Mariolatry; nothing about masses, and sacrifices, and dispensing powers, which make up the pomp and splendour of the Romish ritual. I could hardly believe my senses that the differences between the Word of God and the Papacy were so numerous and so enormous. Is the Romish worship idolatrous? This question was forced upon me, and from what I knew of the system I was compelled to answer in the affirmative. In fact, if the worship of the Virgin be not idolatry, it is not easy to find the worship of the *creature* upon earth. And now I have done with my little story, which, indeed, has no interest except in so far as it illustrates the principle of divine *grace*.”

This statement I took down from the lips of the Countess herself, in the presence of the Rev. Ridley Herschell, of London, in her own house, in Bonn, September 15th, 1853; and it surely illustrates the truth of the well-known lines on the

BLESSINGS OF THE BIBLE.

Holy Bible, book divine,
Precious treasure, thou art mine!
Mine to tell me whence I came,
Mine to tell me what I am;
Mine to chide me when I rove,
Mine to show a Saviour's love!

Mine to comfort in distress,
Mine to lead to happiness.
Mine to show the Living Faith,
Mine to bring me peace in death.
Mine to teach the heavenly road,
Mine to lead my heart to God!
Holy Bible, book divine,
Precious treasure, thou art mine!
Blessed Spirit! make its page
My meat and drink from youth to age!

September 19th, 1853.

VI.—WHAT ARE THE CHARACTERISTICS OF THE PRESENT AGE?

If we look at the age politically, we may easily detect the following *signs*:—I. It is a sign of these times, that the opinion or will of the many shall no longer, as formerly, be controlled by the opinion or will of the few. Old principles of power, and reverence, and divine right of rulers, are fading fast away from the earth. The theory of Gervinus is true, and power is passing out of the hands of the few into those of the many. II. This moment seems to be the breathing-time of parties—the hour of uniting forces and examining defences, before the work of slaughter begins. Democracy rose up in this land, Briareus-like, with a hundred hands, at the call of kings, to overthrow the great democrat, the king-dethroner, who tyrannised with bloody ascendancy over a prostrate world. He fell on the field of Leipsic, and the emancipated nations expected liberty and rest. Were these hopes fulfilled? Were the promises made to the insurgent victorious democracy fulfilled? Witness the storms of '48; witness the state of Italy, Austria, and, in fact, the continental nations

generally. The storms of '48 are blown over, but they are gathering strength and impetuosity in the Caves of Æolus; and, when they break out, the tempest will be terrible. The nations are discontented, the masses are pervaded with fierce opinions and perverse principles, which may gain the upper hand and make tyrants and even kings tremble. They have half-won the battle already, and they are now waiting for the second attack.

“The cannon are pointed and ready to roar,
To crush the wall now, they have crumbled before.”

III. Another sign of the times is the *state of the Turkish Empire*. Wise statesmen, who contemplate events in their causes and consequences; travellers and men of the world, who note down things simply as they occur; contemplative Christians, who adore the author of Christianity and hate and pray for the downfall of the Eastern and Western Antichrist; students of prophecy, who seek to discern the movements of Jehovah in the wasting of the Turkish power, the drying up of the Euphrates, and the return of the Eastern kings—all unite in connecting with the overthrow of the Ottoman Empire changes of prodigious magnitude, and they seem all to be agreed that its overthrow is near at hand. It is destined to come down, but who is to gather the spoil? I contemplate the event with terror. One cannon-shot on the Bosphorus may set Europe, Asia, and Africa in flames—may unchain the spirits of unclean devils like frogs (Rev. xvi. 13—16), which are destined to gather the kings and the nations of the world to the battle of the great day of God Almighty. This is a fearful sign of these times. May God help us to be diligent, that no man take our crown. IV. Is it not a remarkable sign of the times, that Russia should rise to such pre-eminence among the nations? The tradition is very

general, that this barbaric conquering power is darkly shadowed forth in Ezekiel xxxix., as the prince of Rosh, Meshech, and Tubal. I heard it among the Greeks of Damascus, and it is the opinion of many at home. Be this as it may, it is an interesting and alarming fact, that this fierce nation of semi-civilised warriors should have actually attained the supremacy in the direction of European affairs. This is as lamentable as it is undeniable, and it is no insignificant token of the present evil times. V. Consider whether the three leavens which wrought the overthrow of the Jewish state and nation, be not penetrating the populations of Europe and the world, and preparing them for some fearful work of blood and vengeance. The leaven of Herod is *tyranny*; the leaven of the Pharisees is *superstition*; and the leaven of the Sadducees is *infidelity*; and these are the very principles now busy at work everywhere, trying to gain what they have lost, or to strike up new alliances. Tyranny is more bare-faced and brazen-faced this moment in Europe, than it has been for many years; old wrinkled superstition is painting her harlot face anew, and offering her wares to the nations with as much impudence and pertinacity as if her works of darkness had never been discovered; while infidelity, mocking at both, is leavening the masses of society, and preparing beneath temples and thrones the volcanic mine, which shall toss them on high and shiver them to atoms. Fearfully are these powers working, deadly and terrible will be the struggle, when the hostile elements come into conflict. These are the parties which now contend for the mastery on the field of European policy—the abettors of tyranny, the slaves of superstition, and the hosts of infidelity; and, apart from the sure word of prophecy, it is hard to say which of them is destined to rule the bloody ascendant in the approaching conflict of the nations. One

thing is certain, viz., that the Christian has nothing to fear. The twenty-ninth Psalm shows us the Lord sitting on the floods, and out of the desolating tempests creating peace for His people. It is the same idea which the Christian poet has so beautifully expressed:

“ Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.”

The two kingdoms must struggle on till the end come; the Cains and the Abels, the Jacobs and the Esaus, the Sauls and the Davids, the Christs and the Anti-christs, have maintained the warfare in all ages, and it will only wax fiercer and hotter as the hour of decision approaches, when the kingdom and the dominion, and the greatness of the dominion, shall be given unto the people of the most High. VI. The image of Daniel (ii.) was for centuries mutilated and broken; the belly and thighs of brass were no more to be found, while Greece was swallowed up in the Ottoman Empire, but the great image stands complete, when the stone cut without hands smites it (Dan. ii. 45); and therefore Greece has at the appointed time won its independence, and the reconstituted image reappears in its full dimensions, as the symbol of Gentile rule, ready for the stroke of vengeance, which shall clear the way for the universal kingdom, which the God of heaven shall set up never to be destroyed (Dan. ii. 44). This is a sign of these times, and would seem to indicate that the end is approaching. When shall the image fall? when shall the kingdom come? Be ye always ready, seeing ye know not the day nor the hour when the Son of Man cometh.

“Jesus! thy church, with longing eyes,
For thine expected coming waits;
When will the promised light arise,
And glory beam from Zion's gates?

Teach us in watchfulness and prayer,
To wait for the appointed hour;
And fit us, by thy grace, to share
The triumphs of thy conquering power.”

Let us now cast a glance over the field of the world, and observe the *religious* tendencies and operations which are found there, and surely the first sign of the times in a religious point of view, is—I. The missionary spirit. This principle is not new: it is as old as the Apostles, who abandoned every thing for the love of God; as old as Abraham, who left house, and kindred, and friends, for the word of God; it is as the eternal Son of the Father, whose delights were with the sons of men from everlasting, and who in the fulness of time came to seek and to save that which was lost. This spirit of love is immortal, yet does it not always retain the same freshness and vigour. “Deus habet horas et moras”—the times and the seasons are in the hand of God. This fervent spirit of love visited the world in the apostolic ages, and the result was the overthrow of paganism, the ruin of empires, and the establishment of the kingdom of righteousness, and peace, and joy in the Holy Ghost. There was wild work in those days, fierce hatred of the truth, mortal conflict between light and darkness, most cruel, murderous persecution of the saints of God—their heads were chopped off like straw under the knife, the wild beasts were satiated with their living prey, the theatres of the Roman Empire ran blood, and the Imperial Dragon was drunk with the blood of the saints. The martyr-church conquered; the city of the nations fell, and Christianity, strong and

triumphant, ascended with firm step the throne of the Cæsars. The spirit of love yielded to the spirit of the world, and in the course of centuries the old Apostolic Church of martyrs, by means of worldly ambition, by means of subtle disputations, and internal divisions, became disrobed of her primitive glories, and settled down under the astrictions of a sacramental ritualism. Her hands were bound, the Philistines were upon her, her blood was cooling fast, but still her life was in her—she was not dead but sleeping. The morning gales of the Reformation awoke her; and, like the strong man in the prison, her hair began to grow again, and she found herself possessed again of the seven locks of her strength. She could remain bound no longer; the astrictions of the Papacy broke, and the temple of Dagon fell. This was her renewal like the eagle, and she rejoiced for a time in the martyr, world-renouncing, flesh-crucifying spirit which had distinguished the Apostolic ages. But she yielded, as the ancient Church had done, to the seductions of the world which, like Delilah, rocked her asleep on the lap of kings and earthly rulers, and filled her with a deep and almost deadly soporific. In the seventeenth and eighteenth centuries she lay like a consumptive maiden, living indeed, but death-like, pale as a lily, and staggering at every step as soon as she attempted to rise up and walk. Blessed be God, it is otherwise with her now, and the grace of the Lord has filled her with the remembrance of her first love; the consumptive paleness has changed into the ruddy hue of health, and her weak staggering faith hath grown into that confidence in Jehovah's promises, which conquers all difficulties, believes all things possible with God, and is not careful to answer the matter before conquerors and kings. It is the old spirit of love, the old apostolic spirit of love to God and man, which is now visiting the nation once more—strengthening

what is weak, restoring the prodigals to their father, and pouring oil and wine into the wounds of the plundered and bleeding Samaritans of the world. Go on, ye swift messengers, and deliver your messages of Divine love ! proclaim it upon the house-tops, whisper it into bruised and bleeding hearts, tell it to the ear of every sinful creature—the tale of His love to the unloving, the message of His mercy to the unthankful and the unkind ! O, bring oil from the sanctuary, keep up the fire of Divine love, until the fiery baptism of the fire-baptiser shall have purified and blessed all the nations of the world !

“ Hark ! the distant isles proclaim
Glory to Messiah's name ;
Hymns of praise, unheard before,
Echo from the farthest shore.

Let the messengers of peace
Raise their voice, and never cease,
Till the world from sin made free,
Shall unite to worship Thee.”

II. The next ecclesiastical sign of the times may be called the two poles, or the two parties into which all Christendom is dividing. Former distinctions are becoming more and more indistinct, and the ancient theological landmarks which distinguished nations and churches, are being obliterated like sand-wrinkles before the rising tide. Shall the Word of God rule tradition, or shall tradition rule the Word of God ? That is the question, and the two bands who answer it differently are taking their ground—the Sacramentarians and the Apostolics, the Traditionists and the Biblicals, the workmen and the faith-men, the men whose watchwords are, “ the Church,” “ Apostolical Succession,” “ Liturgical Services,” and the men who rally round the Bible, justification by faith,

and personal love to the crucified Redeemer—these are really the parties between whom the battle is to be waged, and the warfare premises to be fierce and long. England, Germany, the world is divided by this fundamental question; and, till it be settled, it may be well for us to pass by minor ones in silence. We should husband our strength for the main attack, and then show ourselves to be good soldiers in the army of Christ.

“ Sed timoris omnis expers
Stabo firmus inter arma
Nec timebo vulnera,
Non morabor hostis iras
Non timebo publicasve,
Callidasve machinas.”

III. We may surely reckon the revival of the Papal life and pretensions as another sign of these times. Indeed, this fact may well be considered as one of the strangest, if not the strangest, most inexplicable phenomenon of the age. Observe the following facts, and explain them if you can. An old cowardly priest in Rome, who flees from his capital and then treats his children to a shower of cannon balls, who dare not unguarded show his face in the streets of his own cities, yet ventures to appoint his ambassadors and publish his decrees in the potent nation of England, as if he were, indeed, the Vicar of Christ and the ruler of the habitable globe! Their relics are presented to the people as in the days of old; the devil's market in the traffic of masses for the dead, in order to extract money from the living, is opened publicly in our streets; numbers of the learned and educated among the English clergy have gone over to the Papacy, and seem to rejoice in believing her most accursed abominations. Her miracles, her money-masses, and her idolatrous creature-

worship, they have found no difficulty in swallowing, while Paul's doctrines of grace are too strong for their sickly stomachs! Perhaps the easiest explanation is to look at the few sedentary recluses who have become Papists, and the thousands of active men who have become Mormonites, and say, There are fools and fanatics in every state of society, and the best way of treating them is to let them alone. Yet the Papacy is not growing stronger, but weaker; and the late movements in the Roman Catholic world seem to prove to all minds what, indeed, should have required not proof to any—viz., that the Papal system is essentially adverse to all human progress, and irreconcilably opposed to the liberties of mankind. By and by, there will be wild work in Austria, Italy, and France!

IV. I look upon the study of prophecy as another remarkable sign of the times. I do not refer now to any particular systems or theories on the subject, but to the fact that the mind of the Church is directed to the *future*. This is never the case when the Church is slumbering in cold and carnal security. All the times of awakening and refreshing from the presence of the Lord have been characterized by the study of the prophetic word. This is natural. When we are content with the present, we do not trouble ourselves about the future; when we feel satisfied with our fields and our merchandize, and our earthly habitations, we make but little inquiry about the heavenly inheritance and the many-mansioned house of our Father above. This study leads the mind to God, and you are compelled to contemplate Him as the living, active, working Creator, to whose will, all times, events, persons, and dispensations are subordinated, who ordains, guides, and over-rules the affairs of the universe to His own glory and His people's good. It is the glorious peculiarity of man that he should *hope*, and to gratify that

longing implanted by the Creator's hand, prophecy opens up the glories of life and immortality. The weary Church looks into the prophetic page for rest; the suffering, persecuted, martyr Church, for deliverance and recompense, when the day of vengeance comes. What are the consolations of the Church of God under the long tyranny of Antichrist? The prophetic word, whereby we are assured that wickedness, persecution, and bloody treason against God and His saints, shall not flourish over the earth for ever; that Babylon, the city of Satan's pride, in which the imperious harlot offered all her wares for sale to the kings of the earth, which her sorceries had intoxicated (Rev. xviii.), shall sink like a millstone into the depth of the sea amidst the hallelujahs of a jubilant and emancipated world! that the beast, and the false prophet, and the dragon from the sea—tyranny, superstition, and infidelity—the leaven of Herod, the leaven of the Pharisees, and the leaven of the Sadducees—every enemy in fact which from the beginning to the end has troubled the well-being of His ransomed people, shall perish in His wrath and indignation for ever! Oh! the eye that looks to the sure word of prophecy, can discern over the turbulent and sin-stricken earth, a calm and cerulean heaven, where a thousand stars of hope awaken in the believing heart the conviction of a bright and glorious future. It is a good sign of the present Church in England that her prophetic aspirations have been kindled, and her expectation directed to the kingdom and coming of the Lord. In Germany, also, the more serious-minded people are turning their minds to the subject of prophecy. Let us then join together with all the saints of God in longing for the fulfilment of His gracious promises. May our breathing prayer ever be "Thy kingdom come," and our lives the answer to the cry, "Thy will be done on earth as it is in heaven."

"Ye no more your suns descending,
 Waning moons no more shall see;
 But your griefs for ever ending,
 Find eternal noon in me;
 God shall rise, and shining o'er you,
 Change to day the gloom of night;
 He, the Lord, shall be your glory,
 God your everlasting light."

September 20th, 1853.

VII.—Ἑπτὰ πνεύματα, THE SEVEN SPIRITS.—REV. I. 5.

Seven is the number of perfection. The world was created in six days; and, on the *seventh*, the new complete creation enjoyed the blessing of God. This idea of fulness and perfection connected with seven seems to be universal, and can be traced only to the universal tradition of the creation and its origin. The rest was the *seventh* day, the year of release the *seventh* year, 7 times 7 are 49, which brought the year of Jubilee. The great offering of the Lamb of God was typified by the sacrifice of *seven* lambs (Numbers xxviii. 19, &c.); the perfect purification was by sprinkling the blood *seven* times (Lev. iv. 6); Hezekiah consecrated the polluted temple by the sacrifice of a series of *sevens* (2 Chron. xxix. 21); complete revenge is *sevenfold* vengeance (Gen. iv. 24); and a perfectly heated furnace is *seven* times hotter than usual (Dan. iii. 19). Hence, the same idea is expressed in the punishments of the Lord: "I will chastise you *sevenfold* for your sins" (Lev. xxvi. 28). Compare Exodus vii. 25; 2 Samuel xxiv. 13; xii. 18. So the impure require *seven* days' purification before they could enter the sanctuary, and the mourning for the dead lasted *seven* days (Gen. l. 10); fasting *seven* days (1 Sam. xxxi. 13); *seven* locks of hair (Judges xvi. 19)¹

The leper must wash *seven* times in the Jordan (2 Kings v. 10); the *seventh* ends the captivity and the labour (Lev. xii. 2, &c.); and on the *seventh* day at the *seventh* blast, and when encompassed *seven* times by *seven* priests, the walls of Jericho fell (Jos. vi. 3). Enoch, the *seventh* patriarch, was translated; the altar was consecrated *seven* days (Ex. xxix); perfectly purified silver is *seven* times refined (Psalm xii. 6). The Orientals, at the present time, speak of the *seven* kingdoms of Frankland, meaning the entire West. Indeed this number is the complete and constant symbol of perfection, both among the ancient and modern Orientals. This explains the *ἐπτά πνευμάτα*, the *seven* spirits of God—the one complete perfect, all-sufficient Holy Ghost, in whom and from whom we have all things. The glorious, all-perfect Spirit, under the symbol of seven, is placed between the Father and the Son, as with them the common object of our prayers and adorations (Rev. i. 5). Indeed the book of Revelation abounds in the symbolical use of the number *seven*. We have mention made of *seven* churches, *seven* angels, *seven* candlesticks, *seven* winds, *seven* plagues, *seven* vials, *seven* trumpets, *seven* heads, *seven* hills, and many others, all including in the symbol the fulness and completeness of the objects referred to. This, then, is no barren speculation, brother, but a great and glorious truth, which ought to gladden the hearts of all believers. The seven-fold fulness of the Comforter—the immeasurable ocean-depths of the eternal life of God, are laid up for you in Christ Jesus, and the poorest, neediest creature may come and take of the waters of life freely; he may share the fulness of the seven spirits of God. Come, then, to Jesus, and you shall taste the streams that make glad the city of God. You need his presence, for without Him your vows and prayers are but lip-work, and can never reach the presence of the Lord of Sabaoth.

“ Come, Holy Ghost, Creator, come,
 And visit all the souls of thine,
 Thou hast inspired our hearts with life ;
 Inspire them now with life divine.”

September 24th, 1853.

IX.—*Διὰ τῆς ἀγάπης τοῦ Πνεύματος !*—ROM. xv. 30.

BY THE LOVE OF THE SPIRIT

This genitive may mean the love which the Spirit bears to us, or our love to him. It is highly probable the first is the true application here. It is the love which the Holy Ghost sheds abroad in our hearts, which he kindles in the souls of believers, and which is nothing but an echo of His eternal love to us. Our love to Him is the result of His love to us. He breathes into us his own fervent life and desires, so that we seek ever nearer and fuller communion with God. How deep must his love to us be ! He finds us ignorant, and He teaches us (John xiv. 26) ; He finds us forgetful, and He brings all things to our remembrance (John xiv. 26) ; He finds the evidences of our love fading, and He testifies of Jesus (John xv. 26) ; we defile the conscience, and sully the white robes of our righteousness, and He, in his mercy and love, reproves us (John xvi. 8) ; we often wander like pilgrims in a trackless wilderness, and He then condescends to be our guide (John xvi. 13) ; He reveals to our longing eyes the glories of the future (John xvi. 13) ; and remains in us, and with us, till He glorifies the Redeemer in our eternal salvation (John xvi. 14). Is not this love, inconceivable to poor perishing worms of the dust ? He sees all, and yet bears with all our waywardness, forgetfulness, and sins. His love is unwearied and cleaves to us to the last. We provoke Him,

grieve Him, resist Him, quench the kindlings of His love, refuse to hear and obey His voice, and too often, alas, give His throne and temple to a stranger! Yet He leaves us not, but ever seeks, by gentle intreaty and winning love, to wean us from the world to God. O most holy, blessed Comforter! how the heart expands under the shadow of thy wings; how the bonds of sin and death relax at thy touch, O thou eternal, Life-giver, the hope of the weary, the solace of the distressed, and the comforter of all that mourn! How my soul longs for Thee—for Thee alone, O my God, my life and the joy of my immortal hopes. Fill my heart with Divine love, burn away all roots of bitterness in the baptism of fire; give me, O Eternal Spirit of the Father and the Son, the victory over every spiritual enemy, and a name and a place among the saints of God.

“Lava quod est sordidum

Riga quod est aridum

Sana quod est saucium.

Flecte quod est rigidum

Fove quod est frigidum,

Rege quod est devium.

Da tuis fidelibus,

In te confidentibus.

Sacrum Septenarium.

Da virtutis meritum,

Da salutis exitum,

Da perenne gaudium.”

What is impure purify,

What is barren fructify,

What is wounded mollify.

What is rigid rectify,

What is barren fructify,

What is erring edify.

Those that trust Thee faithfully,
Rest on Thee confidingly,
Give the Spirit abundantly.

Let us serve Thee valiantly,
Let us die triumphantly,
Give us joy eternally.

“Reinige was unrein war,
Feuchte was der Feuchte bar,
Heile was verwundet war.

Biege was unbeugsam ist,
Wärme was der Wärme misst,
Weise was des Wegs vergisst.

Deine sieben Gaben gieb
Ihm, der werth dich hielt und lieb,
Dir vertrauend treu verblieb.

Gieb der Tugend Lohn zur Zeit,
Gieb im Tode Freudigkeit,
Gieb uns Heil in Ewigkeit.”

September 25th, 1853.

X.—AN ORIENTAL SCENE—THE BLESSINGS OF POLYGAMY.

The *place* is the holy city of Damascus, famous, according to the opinion of the natives, as affording the best air, the best water, and the best food in the world—the city of Eliezer at the time of Abraham, 3,774 years ago—the city of the caliphs, ruling over a larger empire than that of Augustus—a city which, sacked and spoiled, spoiled and sacked, always rises from its ruins phoenix-like, as vigorous as before, and possesses at the present time 100,000 souls. Enter—the streets are narrow, dusty, crooked, and filled with lank,

howling, hungry dogs ; the sun is shedding forth his noon-day splendours from his flaming meridian ; the innumerable fountains in the streets, in the courts, and in the rooms are lulling you to softness and repose with their gentle murmurs ; the sky is serene and cloudless, reminding of the fine Scripture expression, " The body of heaven in its pureness ;" while the wild piercing cry of Muezzin, telling the hour and inviting to prayer, proclaims the triumphs of the Crescent and the doctrines of Islam. There is a strange quiet and inactivity everywhere ; no carriages rolling along the streets, no rattling of machinery, no crowds of busy bustling men hastening to and fro as in our large towns. It seems a city of the dead, but yet the people are alive. Knock at that respectable-looking door, and let us take a peep at the interior of the building. It belongs to a wealthy Moslem, and shows you a good specimen of the barbaric splendour in which extremes, inconsistencies, and contradictions are all blended together. Out of silver vessels you will eat rice with your fingers ; turbans and girdles that cost one hundred pounds each you will see on bare-footed gentlemen of the East ; costly furniture, flowing fountains, lofty ceilings, stately solemn personal deportment, strangely commingled with dirt and pollution of all kinds, with extreme ignorance and intolerable assumptions of superiority. Enter the house. What is this ? There is strange confusion in the splendid mansion, and it seems as if the Oriental life as well as our own had its troubles. The whole scene reminds one of an Irish *row*, and was originated in the following way. Four wives live in the house, and they have all families. The children come together in the common court, and after playing awhile, they begin to fight ; then the mothers come and take the part of their children, which adds not a little to the confusion. Shortly after the female slaves join in the tumult, and with shouting and yelling,

augment the vehemence of the broil; then, lastly, a few eunuchs raise their sweet voices (the eunuch's voice is the sweetest in the world—the Pope's choir, they say, must be eunuchs) in the midst of the uproar, and the picture of the four-wived Mohammedan's domestic happiness is complete! He enters; his gait is portly, his look is haughty and commanding, his word should prevail as law; but no—he can make neither head nor tail of the matter—the diversity and vehemence of their mutual clamours and accusations bewilder him, and he cannot even get a hearing. He retires slowly from the scene of contention and claps his hands for his attendant slave—"Jacob, bring me a pipe; there is no use in interference; let them fight it out among themselves. God has created them from a *crooked* rib." So saying he reclines on the divan, and enjoys his pipe and coffee as if nothing had occurred. Such are the blessings of polygamy.

XI.—Κατάπαυσις, REST.—HEB. IV. 1.

Carlyle says somewhere that the sum total of history, man, and indeed the whole creation, is nothing but an infinite conjugation of the verb *to do*! It is true that motion is the law of the universe, and change the condition of all save the Living One, who fainteth not, neither is weary. The Scripture enlarges and illustrates the quaint saying of the philosopher, "The whole creation groaneth and travaileth in pain together until now" (Rom. viii. 32). There is both action and suffering. The labour of the sin-oppressed world ends in groans and longing desires to be delivered from the bondage of corruption. And I am a part of this labouring, groaning, hoping creation, which sin has disrobed of its beauty and sown with the ashes of corruption and decay. I feel myself borne on in the

current of the immense and irresistible *All*—an air-bubble moving on the eternal ocean of the boundless and bottomless profound, with little love and less faith to enable me to realise the footsteps of an all-pervading Deity. Is this to continue for ever? Shall sin continue to mar the glory of God for ever, and death for ever fatten on the spoils of the dismantled temple of God? Shall night, and not day, gain the ascendancy, and the enemy of our race breathe forth his poison over the creatures of God for ever? When shall the groaning cease? or shall it ever cease? Yes, for the promise is, “There remaineth, therefore, a rest for the people of God.” This seems to be what we need; it is the rest of the renewed human nature in God, where the faculties and functions find their endless development in the fulness of the Divine glory. There is in our present state the awful curse of vanity and emptiness, which corrodes the heart alike in acquisition and enjoyment—alike in poverty, competence, and splendour—which makes Alexander weep, sends Diogenes into his tub, induces the great Oriental monarch to cry out, “Vanity of vanities, all is vanity and vexation of spirit”—which made the great emperor lay aside his crown and sceptre for a rosary and a cell. Now I take *rest* in the sense not of repose, but *satisfaction*; not in the sense of somnolent ecstacy, but noble self-satisfying activities in the service of the Lord, where the stings of conscience and the bitterness of disappointed hopes shall be unknown—not a rest which extinguishes expectation and desire, but a rest which makes the hope and the things hoped for, the present and the future, a mirror in which the holy will of God is contemplated and enjoyed. How the soul longs for this rest! It would leave Egypt and the furnaces of the tyrant king, and, on a word of God resting, venture into the waste howling wilderness to enjoy the enchanting hope of rest. O my God, I turn to thee for rest—the merciful,

the loving, the compassionate Father, in whose bosom the prodigal soul can repose in peace! Hide me there, O my God! under the shadow of thy wings let me repose in the day of recompense for the controversy of Zion.

“Lord, I believe a rest remains,
To all thy people known;
A rest where pure enjoyment reigns,
And thou art loved alone:

A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.”

September 26th, 1853.

XII.—THE HEBREW LANGUAGE.

The more I know of that venerable language the more I like it. I do not speak now as a critic, nor as a philologist; but as a man of taste and feeling to whom the Hebrew Bible has become so familiar that I can enjoy its beauties without much effort. The schoolboy seeks only the *sense* of the classics, and, speaking generally, the perception of the beautiful vanishes in the struggle to make out the meaning. How different it is when you have mastered a language! Then the real enjoyment begins, and the mind, unoccupied with minor concerns, glides tranquilly along the current of thought, which it follows in all its windings, sometimes placid as a lake, sometimes wild and noisy as a cataract, now clear, deep, and transparent, then turbid and precipitous. The mere antiquarian should admire and venerate the Hebrew language; it is the oldest and most precious relic of antiquity remain-

ing on the earth, in which we converse with the heroes, prophets, and fathers of ancient dispensations; to the linguist and philologist it is of infinite importance, as giving you the roots, forms, and structure of the most ancient language in the world. He can trace many of these *roots* east, west, north, and south, in the different dialects of mankind; and it is no small source of pleasure and amusement to trace the various changes of form and signification which time, variety of dialect, nationalities, political institutions, &c., have given to the original stem. It is not true, it is a great fiction, that the various classes of languages, such as the Shemitish, the Indo-Germanic, &c., are so walled off from each other that there can be no communion among them. I will undertake to find you Hebrew *roots*, and that not one here and there, but many and important, in every known language of the East and West. Gesenius latterly gave up the idea of a few solitary and exclusive families of languages, and Nork and others have pushed their discoveries much farther since his time. But to the Jew, the Mohammedan, and the Christian, the Hebrew is still more interesting, as being the ancient and earliest language of inspiration. It is the holy language; it was used in the sacred books; the law of the ten words was written in it by the finger of God Himself; from Sinai the voice of the Living One was heard in that language by the adoring, trembling multitudes of Israel; and in it we see the starting point and original source of the languages and literatures of the human race. How interesting the thought that the inspired record should be the fountain not only of the religious ideas and sentiments, but also of the languages, the literature, and the legislation of all civilised nations! It was so in the beginning and is so still. Within the last fifty years the *Bible* has made us acquainted with more languages, created more grammars, glossaries, and dictionaries,

extended more, and exercised a greater influence over, the civilisation of mankind, than all the classic literature of the historical nations since the beginning of the world! It is strange the Hebrew language is so little studied in *England*, where veneration for the word of God prevails, and where multitudes apply themselves to the study of prophecy, while, in *Germany*, the mere love of literature has carried that plodding nation far before us in all that refers to the language and criticism of the Old Testament. It is a lamentable fact that few, except clergymen, ever think of studying Hebrew, and still more lamentable that after the college course is over, few even of these cultivate their acquaintance with it. We treat it as a barrier in our way, and the sooner we get over it, and the less we return to it afterwards, the better! For my own part, I must say that in meditation, and in prayer, in preaching the word, and in exhorting sinners to be reconciled to God, I have ever found my best preparation in my acquaintance with the Hebrew Scriptures. The heart seems warmed and elevated by a feeling of a certain holy nearness to God while you read His will in His own language, and you carry some of the freshness and fervour with you in your ministrations to the people.

September 28th, 1853.

XIII.—THE DIGNITY OF HUMAN NATURE.

You quote me as proofs of the nobility and dignity of the human race those heroes, worthies, and sages who have defended the right with their swords, illustrated virtue by their writings, and exemplified it in their lives. You are right. The faculties of man are wonderful, and his capacities im-

mense. His bodily structure, the noblest and most beautiful of God's material works, is but the casket in which the precious jewel is set, and both taken together, he is nothing less than an abridgment of the universe, harmonizing the material and spiritual worlds—a synopsis of the creation in which, as in a mirror, the glories of the godhead shall shine forth effulgently for ever. I agree with you fully as to the worth and dignity of the human soul, and, while admitting all your grounds for it, I see others of a still nobler kind, which, if true and substantial, cast all minor considerations in the shade. *Incarnation* is the foundation on which I seek to rest the dignity of our race. In this all-glorious fact I attain an elevation which dazzles the eye of Hope, and makes the imagination itself giddy. You behold him as the hero of history; I see him as the centre of the Divine administration;—you contemplate him as the high-priest and interpreter of nature; I as the image and revealer of God;—in your eyes he is the potentate and ruler of the lower world; I see him elevated to the throne of heaven;—your ideal is the Divine man of imagination, in whom you centre all supposed and supposable excellencies; mine is the Divine man of fact, the God-man in whom sin is obliterated, death abolished, and the frail human nature is united and interpenetrated with the glories of the Godhead. Here is a giddy height for you, brother; your philosophical footing fails you here, and you must borrow the telescope of faith to scan the illimitable, immeasurable heights of glory which rise up before us in the boundless eternity. Divine mercy has interfered on our behalf; the God of the universe has dispensed grace to the fallen, and it is in keeping with His character and attributes that our elevation and glory should bear some proportion to the expenditure of His love. Think of the Son of God in the bosom of the Father before the worlds, and see Him now clothed with our nature,

in the loathsome stable, the accursed cross, in the lonely grave. Is this a fact? then, indeed, is the human race a reality and not a mere accident; not a shadow, but a substance, which enters into and influences both time and eternity. Yet this amazing descent of the Son of God is but a segment of the circle of Divine love. It reveals not the full orb of the Sun of righteousness, but only the eclipse of his meridian splendour. See how the grave yields its prey to the mighty; and the rising, ascending Redeemer enthrones our emancipated nature in the glories of the eternal throne! This is our real dignity, and in comparison with this everything else is insignificant. Our nature is upon the throne of the most high God in heaven! Such is the Divine will; that man should stand at the head of the universe; and that all his dignity, here and hereafter, should arise out of the fountain of redeeming love.

September 30th, 1853.

OCTOBER.

- I. Wylie on the Papacy, in German. II. Ἡ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, "Constraining Love," 2 Cor. v. 14. The Pilgrim's Song. III. The Jews; Jewish Peculiarities. IV. What is Faith? V. Characters in the same Church—Dean Swift and Dr. Pusey. VI. For whom did Christ die? Scripture Expressions. VII. Prussian Patriotism, Oct. 18th. VIII. Ὁ Θεὸς ἐστὶν Ἀγάπη. IX. Jewish Interpretations, Genesis xlix. 10. X. Rejoicing in the Lord. XI. Whom have I in heaven but Thee? XII. Loca Sancta; First Impressions; a Hymn. XIII. Why do I reject the Authority of the Pope? A Letter to a Romanist. XIV. Prayer.

I.—WYLIE ON THE PAPACY.

This work has at last made its appearance in the German language, and I have no doubt will be of great use on the Continent, where the old faith of Luther and the reformers, regarding the Papacy, is much weakened and in many places obliterated. I have met with very few ministers, professors, or intelligent laymen who believe the Pope to be Antichrist and the Papacy the Babylon of the Apocalypse; yet this was the opinion of the reformers and martyrs of the Reformation. How has the change come about? The following considerations may throw light on the subject: 1st. The reformed churches became lukewarm and forgot their first love. This naturally diminished their perception of the evil of sin and the hatefulness of idolatry in the sight of God. Then, 2nd, the eighteenth century saw the rise, progress, and full development of rationalism, which, when its principles are pressed home, banishes virtue out of action, mystery out of nature

and revelation, the Redeemer out of the Bible, the soul out of man, and a living, acting, personal God out of the universe. This frightful gangrene spread fearfully through the German churches, and threatened to extinguish all positive faith in a creating and redeeming God for ever. Hence the few faithful in the midst of the general defections were led to compare the starch, formal, life-like deadness of the Papacy with the manifest and admitted corruption of rationalism. The Papacy holds the three ancient creeds; could we not then pass over the images, the pictures, the purgatorial abominations, the man-worship, the woman-worship, the demon-worship, the bone-worship, bread-worship, the hierolatriy, and all the thousand plague spots of that false and foul persecutrix of the children of God, and fix our eye on the Scripture doctrines and moralities which are contained in her forms? Which side shall we take—the Papacy or rationalism—superstition or unbelief? The question was hard, and caused many to stumble; and I believe the majority of the believing pastors finally sided with the Papacy, as containing something real and positive on which the soul could feed. This feeling of course led them to mitigate the sentiments of the reformers regarding the unscriptural nature of the claims of the Pope. 3rd. The sentiment prevailed, and still prevails, “No church is pure; we are all tarred with the same stick; and though the Papacy be the head of the apostacy, and claims justly a pre-eminence in guilt, yet all the rest are only daughters of that impure mother (Rev. xvii. 5), and differ from her not in kind but in degree.” This melancholy and puling sentimentality is beginning to prevail in England also, among certain minor sects of great profession, as well as among the high-fliers of the semi-Popish and Puseyite type. 4th. In Prussia their famous Frederic the Great gave encouragement to the present indifference to all forms of religion, so that the glories

of the nation became historically associated, not with the faith of the gospel and the doctrines of the cross, but with the wisdom of the statesman and the impartial unbelief of a heroic king. This evil was immense, and its influence felt to the present day. Then came the tempests of the French Revolution, which prostrated the energies of the nations in bloody wars for a quarter of a century ; and as Papal and evangelical nations were alike arrayed in battle against the common enemy of the rights of nations and the liberties of mankind, the political sympathy prevailed for the time over religious antipathies, and the idolatrous and reformed nations embraced each other, soldiers and Christians, on a common field of battle. This tended to blunt the edge of our Christian indignation in Germany against the Papacy. 5th. Then it must be borne in mind, also, that the Papacy is much improved of late years ; the Reformation has partially, at least, unstung the viper, and mingled the deadly poison of falsehood and lies with some portions of truth and a little more regard to the decencies of morality. I do not say that the Papacy is essentially changed. I believe it is not ; it is still the great apostacy of the New Testament, and the deadly enemy to the civil and religious liberties of mankind ; nor is its certain and predicted doom to be avoided, which is nothing less than utter and everlasting destruction at the second advent of Christ (2 Thes. ii. 8, Dan. vii. 10, Rev. xix. 20). All this notwithstanding, the popes, and the priests, and the various orders of the great superstition, have been greatly improved. We see none of the former monsters. The morality of the priesthood, in lands where Protestantism divides with them the population, is at least decent. This also has added to the disinclination of the reformed to interpret the Scripture denunciations of the Papal apostacy in their obvious natural sense. Such are some of the principal causes which have led

many of the German divines and theologians to abandon the doctrine of the reformers respecting the Papacy. The tide is, I think, now turning again, and I have no doubt "Wylie's Papacy" will lead multitudes to clearer views on the subject. The translation arose out of a clerical meeting in Brühl, of which I was a member. I presented the meeting with a copy; the brethren were pleased and astonished at the argument of the book. Pastor Plitt was appointed to give an analysis of it in German, which he did at the next meeting. Pastor Rocke undertook to translate it, leaving out all reflections on the Government of Prussia, and also those medicinal potions for the Papists, which are too strong for the German stomach. The book is, in fact, weakened and emasculated very much, but it contains the very utmost amount of religious and political truth which the government would permit, and it is highly probable that the translator and printer may get some months for quiet meditation in the retirement of a prison. The Papists are up on all sides—not to reply, but to denounce—not to reason and answer, but to invoke the civil power. They never name the book, lest an inquiring Papist should be inclined to purchase it. In Cologne no bookseller would take charge of it, Papist or Protestant. As soon as it came out I ordered 100 copies, which I mean to distribute gratis all around me. This will bring the book into many circles where it otherwise would never have appeared. The book is not calculated to turn Papists to the gospel, the argument being very sharp and severe. There is little love in it, and few heart-appeals to the conscience; but the reason is led captive and the infinite superstition dissected with a master's hand. It will confirm the wavering and strengthen the weak. May the Lord grant His blessing to it as a means of counter-acting the idolatries and the idolatrous tendencies of the age!

October 4th, 1853.

II.—Ἡ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς. CONSTRAINING
LOVE, 2 COR. v. 14.

This love of Christ is given as the cause of the Apostle's strange ecstatic conduct (v. 13). "It has fully mastered us," says Paul, "filled the entire soul, and carried us out of ourselves, and become the great all-absorbing motive of our life and conduct." You may think us beside ourselves, or, like Festus, deem us altogether mad; but the hidden fountains of our life and actions are to you unknown, or you would judge of us very differently. We walk by an unseen rule—the rule of holy love, of which the world, as such, neither knows nor can know anything. Former joys, pleasures, and aims are all swallowed up in the one over-mastering passion of divine holy love to Christ. His love to sinful man is the current which *has us with it*, συνέχει, carries us along with it, so that we are entirely, only, and for ever devoted to Him—hand and heart are His, every faculty of the mind and every fibre of the body. You ask why this is so? We can give no other answer than that "*He is love!*" and they that love will gather round Him, for His name, His kingdom, and His nature is love. Love constrained Him, and love constrains us also; we make a great exchange, He chose us and we choose Him; He died for us, and we will live, suffer, and die with Him and for Him. This is no sentiment or feeling merely, but a strong principle, which neither height nor depth, nor things present nor things to come, can ever change. It has been often tried, and was always found victorious; for it rises with difficulties to the greatness of the occasion, becomes stronger and brighter as the storms thicken around us, and conquers even in dying and slays by being slain. Why do we leave all things for His sake, and bear to be treated as the basest of men and the offscouring of all things? It is

His love, and we find the change advantageous. No material advantages can equal a glance of His love, for that enters into the soul and satisfies it. We would have a *home* for the heart, and we find it in His love—not a mere temporary harbour in the summer season, but an *eternal home*, where the loving soul may expand in the ocean-fulness of Divine love for ever. You put us in prison, and we sing in the night watches of His love; you beat us with rods and scourge us in the streets, as the most ignoble and despised of mankind. Be it so; we utter no complaint, we make no railing accusation, but we suffer patiently with Him whom we love. Nor does affection deem the trial hard. It rather glories in the opportunities for proving how strong and genuine it is. You may kill us, and bring innocent blood upon your heads, but for us to live is Christ, to die is gain; and, do what you may, we will live and die in His love. We have proved the foundation on which we stand, and have found it a rock; we know in whom we have believed, and we are persuaded we shall never be put to shame. Is all dark around us, and even in us, we have still a bright heaven above us, and a faithful, loving brother to welcome us there. Then, welcome all the persecutions of the enemy and all the attacks of the world and the devil. They only fix us firmer to the rock of our salvation, and fill us more fully with His constraining love.

“Rock of ages, cleft for me,
Let me hide myself in thee.”

Thus we labour, live, and die in His love; and those only can know our motives to whom the secret of the Lord has been revealed. We are content to wait for an explanation till the Lord comes, who will make manifest the secrets of the heart.

Have we left for Jesus' sake
All the world can give or take,

Earthly hopes and worldly fame,
 All that makes on earth a name?
 Ask the motive, and we say,
 Συνέχει ἡμᾶς Ἀγάπη!

Why those watchings, fastings, fears,
 Why those tender loving tears,
 Labours great, and sorrows deep,
 Nights of toil, and want of sleep?
 Why such perils night and day?
 Συνέχει ἡμᾶς Ἀγάπη!

The sea is high, the night is dark,
 The surges beat the trembling bark;
 Onward! till the gospel sound
 Rend the earth's remotest bound!
 Fear no dangers of the way,
 Συνέχει ἡμᾶς Ἀγάπη!

Light has reached us from above,
 Nations perish! God is love!
 And Jesus from His throne of grace
 Sends to bless our fallen race!
 Shall we then our course delay?
 Συνέχει ἡμᾶς Ἀγάπη!

October 8th, 1853.

III.—THE JEWS; JEWISH PECULIARITIES.

Look at these dark eyes, pale, care-worn faces, and remember that they are the seed of Abraham, the father of the faithful; they are stiffnecked and rebellious as their fathers were, but yet, take them all in all, as a nation and as individuals, they are the most remarkable people on the face of the earth. What a hoary antiquity surrounds with its dim halo that Abrahamic race! Their records lead us back to the early ages of the world, the prophets, the patriarchs, the deluge,

and the creation; their history is the simplest, truest, and most ancient in existence, and their legislation and literature have had a greater influence on the culture, manners, and civilisation of mankind, than any other. The celebrity of the nation is great. For every one that reads Milton, Homer, Virgil, or Schiller, at least one hundred thousand read the Psalms of David! Compare the odes of Horace, or the songs of Sappho, or the Hebrew Melodies with the Psalms. Compare the twelve tables with the ten commandments. Solomon is still, in the whole Eastern world, the type of a great, voluptuous, and magnificent king; and Abraham is known to and admired by Jews, Mohammedans, and Christians, viz., by more than the half of the human race! Prophecy, miracle, and the Divine purpose of love to mankind have been more concentrated in and manifested by the Jewish race than any other (Romans ix. 4, 5). They have passed through more strange varieties of condition than any other people, and, united or dispersed, under the blessing or the curse, they are alike the proofs and expositors of Divine Providence. The nation is miraculously and historically divided. Ten tribes are cast out, according to the prophecy (Isaiah xi. 12), and nobody can find them; two tribes, the much smaller portion, are dispersed according to the prophecies, and they cannot be hid; we meet them, feel them, hate and persecute them everywhere. Could this have been by chance? Jerusalem is still the centre of the nation; and it is the only city in the world sacred to the followers of Moses, Mohammed, and Christ. Pilgrims from the ends of the earth within its walls; and in its narrow, dirty streets, you may hear spoken nearly all the languages of civilised man. I confess, when I think of these things, I am amazed at the fame and celebrity of that remarkable nation. They are still, and ever have been, a literary people; they are at present, without doubt, the most celebrated tra-

vellers and linguists in the world. Then, if you consider the matter in a purely religious light, we Christians should certainly love the Jews and seek the good of Jerusalem. Have we not our privileges from them? Have we not their books, their laws, and their ancient inheritance? All inspiration is from them, and both covenants (Romans ix. 4) belonged originally to them. The prophets and apostles were Jews; and from them, according to the human nature, came the Messiah, who is over all God blessed for ever. He is connected with them in every way—the seed of Abraham the faithful—the Son of David the king—born of a Jewish virgin—preaching to the Jewish nation—crucified in a Jewish city—buried in a Jewish grave—and from a Jewish mountain ascending to his heavenly throne. How we should love all things for his sake! Immortal love flows from this one Jewish fountain over all the world, to fertilise and renovate the decaying life of mankind. In this great Jewish heart there is life, mercy, and room for us all.

October 11th, 1853.

IV.—WHAT IS FAITH?

Implicit belief in whatever anybody tells you? Then in that case there is no reason why you should not receive as Divine truth, Islam, Buddhism, the Indian Schasters, or any other systems of absurd and degrading superstition. Would it be honest in man or glorifying to God, to receive His truth in such a manner? By no means, and such implicit belief is not the evangelical faith of the New Testament. If we knew *beforehand*, indeed, that the system was true; if we knew that the person speaking to us was God, then I admit that the

more ready and implicit the assent the better. This, however, can never be the case, except by private revelation, and as Christianity is only one of many systems, all of which assert their celestial origin, we are by the necessity of the case driven to seek some *grounds* for our faith. Stop ! cries the Romanist ; this effect is nothing but *private* judgment, and if you yield to that ignis fatuus, it will certainly lead you into the mazes of error ; give up your own opinions and hear the church, the only infallible mistress and interpreter of truth. There alone you will find rest for your soul. But am I to believe your word simply that the Pope is infallible ? Are you not exercising *private* judgment, even while you are asking me to give up mine ? Whatever authority the church has, whether infallible or otherwise, it can be recognised only by private judgment, and to this you must come in the end ; you must give some *grounds* for the dogma of papal infallibility, and so your controversialists uniformly do ; they talk of the antiquity, the universality, the sanctity, and the apostolicity of the papal church ; and *therefore*, she is true and infallible, viz. : you appeal from your private judgment to mine, and I on the contrary am persuaded that your church is *apostate, unholy, unapostolical, and idolatrous*. But you say, I am afraid to trust to my own opinions ; I wish for something to lean on. Be it so, but in yielding to such authority you are acting like the timorous traveller in the East, who was afraid the bridge over the Jordan would not bear his weight ; he was nervous, it seemed tottering, and so he called for a donkey, shut his eyes, and then committed himself to his fortune. In yielding to the dictation of another, you first of all surrender the reason and faculties which God hath given you, and for which you are responsible to Him ; and secondly, you are not *diminishing* in the least degree any one of the difficulties that attach to Christianity ; and thirdly, you are

adding the donkey's weight to your own in the difficulties that must be surmounted before you can receive the infallibility of the Pope. It is true, when you shut your eyes you can rush more confidently over the bridge, but the *danger* is by no means diminished on that account. Faith is not therefore the assent to a certain amount of dogmas, but a holy living confidence in the person and work of the Son of God. No man, no number of men, no dogmas, no systems stand between our souls and Him. Our faith is on Him—the Incarnate One—the Dying Lamb—the ascended High Priest and Mediator—and the Coming King. The fountain of our joy is in Him. No priestly functionaries with sacramental conductors stand between the members and the Head, nor, if they did, could they diminish our responsibilities or draw down the blessings of His grace. Love, grace, holiness, cannot be felt or exercised by proxy. The relations between the soul and the Son of God, are direct and personal; his fulness meets our wants, his love conquers our rebellion, his cross attracts and warms our affections, his strength succours us in dangers and difficulties. We take what He gives, we follow when he leads, we believe what he says, and *this is faith*; the faith which is the operation of God's Holy Spirit, and leads the soul away from the musty moth-eaten systems of men, to the person of the risen glorified God-man; which honours the Creator and humbles the creature by recognising the sovereignty and sufficiency of Divine Grace.

October 13th, 1853.

V.—CHARACTERS IN THE SAME CHURCH—SWIFT
AND PUSEY.

Which is the more admirable churchman, Dean Swift or Dr. Pusey? A hard question. Neither of them could afford to

keep a conscience. Swift has had no successor, and it is to be hoped neither will the other. Stellas and Vanessas are as rare as deans. As a writer, Swift is infinitely superior, and it is hard to say whether his obscenity or Pusey's superstition be the more detrimental to the well-being of man. Swift was a true Timon, and perfect misanthrope; an ambitious man, disappointed in his hope, he becomes a patriot, and writes his bad, false, bitter, biting letters. He is the most unamiable, the most unhappy man, and the most powerful writer of his age. The morality of the generation does not require that a clergyman should have a character, and he has none; he does his duties, and keeps his concubines; he has no amiabilities at all, cold, stiff, selfish, cruel, hard-hearted, he withers and blights all he touches, and seems at home only when accusing the whole human race. His genius is dark and cloudy, but great, proud, and defiant; a scorner alike of gods, men, and devils. He was a unique soul, and I hope we shall not soon see his like again. Pusey can, perhaps, be *loved*, but not admired. His position is as false, and his principles fully as despicable, as the Dean's. He is preparing young men for the papacy, but he has not courage to leave the Church of England. He is busily employed in charging guns, but he allows others to pull the trigger. Like Swift he subordinates his conscience to his place, and perhaps, like him, looked at one time for a bishopric. He was born in England, but his heart is in Rome.

October 15th, 1853.

VI.—FOR WHOM DID CHRIST DIE?—SCRIPTURE
EXPRESSIONS.

How various and full are the Scriptures on the subject of

His love! He is united with the race of man by the assumption of our nature, and all our relations, hopes, and responsibilities are centred and perfected in Him. The *seed of the woman*, his person, life, and death, have lifted up and glorified the character of the female sex, so that woman stands as at the beginning, the help-meet and companion for man. The *seed of Abraham*, Jesus of Nazareth is the centre which sustains the destinies of the scattered race, and the virtue of His great atonement shall yet gather them to their God, and purify them as a nation from the taint of unbelief. He is the son of David, the Heir, the royal House, and as such sums up all human power in his own person, so that He is the prince of the kings of the earth, and they are all bound to acknowledge and obey him. The effect of His dying love is to make us kings and priests to God and his Father; He is the *head of the body*, and as such He loved the Church, and gave himself for it, to purify to himself a peculiar people zealous of good works; He is the good *shepherd*, and the good shepherd lays down his life for the sheep; He is the *husband*, and so naturally the object of his dying love is the Bride, the Lamb's wife; He is the Elect of God, and as the Election-head, He loves, redeems, and glorifies all the elect people of God; He is the Son of man, the mediator between God and man, and as such he gave himself a ransom for all. All partake, more or less, of the blessings of His grace, and it is certain that the fountain opened in Him, is sufficient for the transgressions of mankind. Hence the blessed fulness and freeness of his dying love. He died for the *unjust*, for the *ungodly*, for the *dead* in trespasses and sins, for those that are *far* off, and those that are *near*, for the *world*, for the *whole* world, for *all*, for *every* man. These free full statements of His love are cast abroad among the people without reserve, that the least and

the most miserable may take courage and turn to the Lord. We should by no means seek to limit them. His wisdom is better than ours, and if He has caused them to be so written, we should never hesitate to proclaim them. When you come to the "Election," preach it too, and never think of the consequences, but take great care that you do no violence to the Word of God. I would rather be involved in seeming inconsistencies in my creed than guilty of wresting the Word of God. What seem inconsistencies to our weak erring vision may be only the different views of the same subject, all of which are not only consistent but necessary for the unity and perfection of the whole.

VII.—PRUSSIAN PATRIOTISM.

I know of no land where the feeling of patriotism seems more deeply rooted than in Prussia. You do not indeed hear so much about it as in England and America, but this arises from the fact that the people are of a quieter and more reflective character, and have consequently much less to do with public affairs. The institutions of the country do not allow the same liberty to the press as with us, public political meetings are not permitted, and free open discussion, which we glory in so much, is greatly restrained; the nation has not, as with us, in the course of ages, through many struggles and much bloodshed, wrought out its own liberties. Prussia owes everything to its kings, and if the government be stern and military, it is equal, just, and liberal. Our national history is illustrated by many events and characters of which other nations cannot boast. We have our *royalty*, and our royal lines, including all that is great and noble in the monarchical system; we have our *nobility*, coming between the prince

and the people, and uniting the extremes—a nobility, taking it all in all, the proudest, the noblest, the most liberal, the most steadfast, and the most popular that ever existed. We have our hereditary democracy (including the British nation, a few thousand nobles excepted), with its known well-defined rights, its active public spirit, its burning enthusiasts, its reformers, martyrs, and heroes. These and many other principles working together, and modifying one another for ages, have resulted in the British constitution, which is no coat cut to order by political tailors, but a *skin* which has grown *upon* and *around* the nation. Our history is the history of a nation; the history of Prussia is the history of its kings. This difference will account for the two facts, that the Prussians have so little to do with affairs of state, and that they associate all national glory with the king. How deep this feeling of loyalty is, any one may convince himself who spends the 18th of October in Germany. It is the great national festival in honour of liberty. On this day the empire of France was broken, and the imperial eagles driven over the Rhine. The terrible battle of Leipsic, the greatest ever fought, prostrated at one blow the tyranny of Napoleon, and freed the crushed nations of the continent. Service is held in all the churches this day, and the eye of the nation is directed to the years of their bondage, and the awful events and struggles which led to their emancipation. In less serious meetings, and in their evening parties, they give vent to their feelings in speeches, toasts, and patriotic songs. I attended the meeting of the citizen-society of Bonn, this evening, when I had a fine opportunity of seeing the interior of German society. The occasion was a high one, and the rooms were quite full; cigars, pipes, plates, wine glasses, are necessary accompaniments at all these meetings; the atmosphere is as full of smoke as the field of

Leipsic was the day of the battle; and the celebrated Rhine wines flow freely. Professor Sell, rector of the university, gives a lecture on the state of Europe during the reign of Napoleon; it is earnest, popular, and patriotic. At the conclusion the whole assembly burst forth in the celebrated national song, composed by Arndt, in honour of Blucher, and in detestation of the French, beginning thus—

Was blasen die Trompeten? Husaren heraus!
 Es reitet der Feldmarschall im fliegenden Saus.
 Er reitet so freudig sein muthiges Pferd,
 Er schwinget so schneidig sein blitzendes Schwert.
 Iuchheirassasah! und die Deutschen sind da,
 Die Deutschen sind lustig, sie rufen Hurrah!

This famous lyric has penetrated the heart of Germany, and more than anything else keeps alive among the people the patriotic feelings of liberty and independence. It overflows with the most fervid hatred of the French. After this song the glasses were filled, and the glory, prosperity, and liberty of Fatherland was drunk with all honours. Professor Von Riese then unrolled a large map of the battle-field which he had made for the occasion, and showed the positions of the various armies. After this a major in the Prussian army, who had been present in the battle, gave us a good military speech, and concluded by denying that the Rhine was the natural boundary of France. As a natural finish, the meeting then sang with fearful vehemence,

“Sie sollen ihn nicht haben,
 Den freien Deutschen Rhein,
 Ob sie wie gierige Raben
 Sich heiser darnach schrei’n!”

They'll never have it, never,
 The free, the German Rhine,
 Although like greedy ravens
 The hungry Gauls combine.

October 18th, 1853.

VIII.—'Ο Θεὸς ἐστὶν ἀγάπη.

Most holy and blessed God, I am lost in the contemplation of thy works. They are too high for me. The least portion of them is far above all that I can know or comprehend. All that I know, in whole or in part, only teaches me how much remains unknown. Thou art holy, yet sin abounds; Thou art everywhere present, and yet the evil doers thrive and prosper in thy world. Is there the same wisdom seen in allowing sin and death and Satan to ruin the creation as in the creation itself? I know not, O my God, but I have the assurance that *Thou art love*. This tranquillises my heart, and I say, *Love* will make it all right in the end. I see holiness oppressed and wickedness often triumphant, the true gospel of thy Son dishonoured and trampled in the dust, while a base and bloody superstition extinguishes the light of thy word and enslaves the souls of men. Everywhere we may trace the ruins of fallen greatness, the decay of nations, and the overthrow of all which glorified the past; the history of our world is written in blood and tears, and sighs ascend this moment from millions of human hearts—yet *Thou art love*. O Lord, my Redeemer and my God! I take refuge in thee from all the doubts, temptations, and trials of this vain world; from all the suggestions of the evil heart as well as the devices of the devil. Thou art love, and love will in

the end shine more brightly, when the storms are past and gone. Thy word is my study and my delight, O Lord, for there I see the fulness of thy love to man—Jesus in the manger, on the cross, and in the grave, is the only just measure and exposition of that word. God is love; the incarnate Son is the manifestation of thy fatherly love to the sons of men. O, let not the world nor sin come in between me and the assurance of thy love; but give me always a firm and vivid conviction of the great truth, that Thou art love, and lovest all that Thou hast made. Banish all guilty doubts and fears from my heart, in life and in death, that I may in the cross of the Son and the communion of the Holy Ghost realise the fulness and freeness of thy love. Let me live in the assurance of it, and let my last breath be breathed out in uttering the blessed and glorious truth, that Thou art love.

October 22nd, 1853.

IX.—JEWISH INTERPRETATIONS.—GEN XLIX. 10.

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” This is on the whole a good translation, and has borne the shock of many fierce attacks. The first word that claims our notice is שֵׁבֶט *shebet* (or sceptre), which some will translate *tribe*, viz., the tribe shall not depart from Judah till the Shiloh come; but this is an awkward way of saying, “Judah shall not cease to be a tribe” till Shiloh come; and it is very questionable if the text will bear any such meaning. 1st. *Shebet* does not originally refer to a tribe, but to a *rod* or *stick*, see Lev. xxvii. 32; Ps. ii. 9; Prov. x. 13, xiii. 24, xxii. 28; Job ix. 34, xxi. 9. From this

it comes easily to the signification of *sceptre*, as the symbol of authority and power (Num. xxiv. 17). In Zech. x. 11, the same word is used: "The sceptre of Egypt shall depart;" and "He that holdeth the sceptre" (Amos i. 5), is used absolutely for the king. Doubt, therefore, there can be none, that the word in our text signifies properly *sceptre*, and the ancient Jews, in their Targums, so explain it. 2nd. If *shebet* be translated *tribe*, what difficulty does it either remove or lessen? None. At the coming of Shiloh the tribes were broken up and the entire nation dissolved. The *sceptre* departed from Judah, and it also ceased to be a separate *tribe*, so that the Jew finds no way of escape here. They are a dispersed and ruined nation, and they are so only since the coming of the Shiloh, and therefore the prophecy is fulfilled in them and the Messias is come. This is a stiff text for the Jew, and he feels the difficulty, and, like a fish caught in a net, makes violent efforts to escape. Hence many of them assert that the sceptre has not departed, and that on the river Sanbattion there still exists a great and powerful Jewish kingdom. This river and kingdom are in the Talmud, indeed, but they are nowhere else. The river encircles the kingdom, and rolls so furiously that no Jews can escape nor any Gentiles get in; it rests, indeed, on the Sabbath, but, being broader than a Sabbath-day's journey, no Jew *will* break the sacred rest by going out. This entire fable was formed to evade the force of the text, Gen. xlix. 10. The Western Jews give it up; in Damascus they hold the tradition firmly, and have often quoted it against me in our discussions. But who or what is *שילה* Shiloh? 1st. Rabbi Solomon and the modern Jews translate it as the name of a place, thus: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until he come to Shiloh." The meaning is, Judah shall have this pre-eminence until the tribes reach Shiloh in the land of

Canaan. But, we ask, did any change in this respect take place then? We deny it. Judah was *always* the first of the tribes, both in the wilderness and in the promised land. This translation originated, I believe, with the German rationalists, who, like the reformed Jews, admit neither prophecy nor Messiah in the Old Testament. With them miracle, prophecy, and Divine revelation are absurd and impossible. Besides, even if the text will bear this translation, we ask, "How were the nations gathered to Judah?" It is evident no nations were ever gathered unto Judah, and therefore עַמִּים must be translated *tribes*, a meaning which I believe it rarely has. עַם in the singular, and with the suffixes denotes the Jewish nation as distinguished from the Gentiles, but in the plural it may and often does mean *nations, peoples, the heathen* (Ps. xxxiii. 10; Is. viii. 9). The passage, therefore, does not refer to the gathering of the *tribes* or the *Jewish* people to the Shiloh, but the gathering of the *Gentiles* around the banner of the Jewish prince. He is to be a light to the Gentiles and the glory of His people Israel. On the gathering of the nations to Shiloh, compare the following passages: Isaiah ii. 2, xi. 10, xlii. 1—4, xlix. 6, 7, 22, 23, lv. 4, 5, lx. 1—8; Hag. ii. 7. This gathering unto Christ is not peculiar to the Old Testament. In the New Testament the germs of the Old are developed, and the scattered seeds gathered into one noble garden. The scattered rays form one radiance of glory around the head of the Redeemer. He is the centre of the nations, the risen Head of the Church, the human race, and the whole creation of God. See 2 Thes. ii. 1; 1 Thes. iv. 17; Eph. i. 21—23. We see, then, no just reason for limiting עַמִּים nations, to the twelve tribes of Israel. Judah, therefore, cannot be the subject of the sentence, for the nations were never gathered unto him. Shiloh alone was in the mind of the prophet, and of Him

it is asserted, "To Him shall the gathering of the people be." 2nd. This leads us to the true meaning of the word *Shiloh*, which is, the *peaceable*, the *peace-bringer*, the abstract being used for the concrete. De Wette translates it *peace*, and this rendering has everything for and nothing against it. He is our peace, viz., the *peace-maker* between God and man; His name is the Prince of peace; His gospel brings peace into the soul; His kingdom is a kingdom of righteousness and peace and joy in the Holy Ghost; the song over His birth was a song of peace; His last words in ascending were the benedictions of peace to His disciples; and His death on the cross was the seal of peace. It is derived from the verb שִׁלָּה, *quievit*, and in its formation follows a common analogy of the language. This early prophecy, therefore, delineates the expected Deliverer and King as the peace-bringer, who, bruising the serpent's head, would be able to establish a kingdom of peace. All objections to this exposition are make-shifts to get out of difficulties, and deserve no consideration. The Jewish church referred it to the Messiah (Nork on the word), and from Justin Martyr on the Christian church has seen no other there but Jesus of Nazareth, the King of the Jews. The fathers and versions, indeed, are quite different as to the meaning of the word *Shiloh*, but they are unanimous in applying it to Christ. They read and pointed the word thus: שִׁלָּה the ש standing for אֲשֶׁר and לָהּ for לוֹ giving the following sense, which is quite parallel both in form and signification with Ezek. xxi. 32—"The sceptre shall not depart," &c., "until He come to whom it belongs, and to Him shall the gathering of the people be." This, no doubt, is possible, and gives a very good sense; but the former is simpler and much to be preferred. Other views of this famous text we pass over, and conclude with the following summary: 1st. The Jewish nation expected a deliverer; this hope was the ani-

mating principle of their ceremonial and worship. 2nd. This text delineates His character—the peace-maker in whom the distant and the near, the earth and the heavens, the sinner and his God, should be reconciled. 3rd. This Messiah was to be *of* the Jewish nation, but for the Gentiles also. His love was to flow over the wastes of a fallen world. 4th. Either the king or the *lawgiver*, viz., subordinate ruler, was to continue to the Jews till the Shiloh came. This was fulfilled in the times of Christ, for shortly after their rejection of Him the temple was burned and the city of Jerusalem destroyed by the Romans.

October 24th, 1853.

X.—REJOICING IN THE LORD WITH ALL GLADNESS.

The provision which our God hath made for our wants is complete. He saw our difficulties and met them all in the person of our Redeemer, and conquered them all. No prodigal so far off that His Fatherly love cannot reach, and welcome, and forgive; no prison so deep and dark that His power cannot open, and His light irradiate with the beams of Divine mercy. The manna falls plentifully, and the water flows from the rock still to water all thirsty souls in their pilgrimage to heaven. How rich His mercy—how full and boundless the ocean of His love—how inexhaustible the depths of His wisdom in the cross of our Lord Jesus Christ! Think of all His rich promises to the perishing sinner; think of the examples of transgressors whom His grace has saved—the Manassehs, the Sauls, and the Magdalens, who are now before the throne above; think of the multitudes from all nations, and kindreds, and tongues, which now sing the song

of Moses and the Lamb, and you will see that the sinner who dies shall perish self-condemned. Jesus wept over Jerusalem and said, "*But ye would not!*" The fountain is full, but ye will not drink; the light shines, but men prefer the darkness rather than the light, because their deeds are evil. He has made provision too for our *joy*, and calls for loving, joyful, happy hearts. "Rejoice in the Lord evermore, and again I say rejoice." He is the object of our adoring love. He removes the earthly vanities which distract the mind, and opens up to our admiring eyes the wonders of His person and the glories of His work. We rejoice in Him; walk in Him; live only in and for Him. There is no joy like this, for it is pure and satisfying. We have found the beloved of our souls, and the enlarged, transfused, emancipated heart reclines, like the beloved disciple, on the bosom of His love. We grow up into Him in all things, and by contemplating His beauty we become transformed into His image; and yet every approach makes us only long for nearer communion—every victory over sin, and the world, and the flesh, only shows us more and more the unapproachable holiness, majesty, and beauty of His character. Rejoice, therefore, in the Lord. He loved thee, and laid down His life for thee. He took a long journey that He might meet thee in thy perishing condition, and revive thee by His love. Think of the heaven which He left, and the miseries and cruel mockeries to which He came, and came for thee—the lowly manger, the accursed cross, and the loathsome grave. Rejoice in Him! All this world, or the next along with it, is as nothing when compared with Him who is the glorious ineffable source of all that is good and great in the universe, and He himself is the fountain of thy joy. We are surrounded by His presence—filled and satisfied with His grace—defended, guided, and strengthened by His power. Our life is Christ, and our death

is gain. Here is an object worth living for indeed, which ennobles the beholder, and gives him even in this imperfect life something of the peace and effulgence of heaven. I only marvel that we love Him and delight in Him so little!—that a single hour should pass without thinking of our Beloved! O Thou great, glorious, and holy God, enlarge my heart, that I may love Thee more and serve Thee better than I have hitherto done; give me Thy Holy Spirit to work in me what is well-pleasing in Thy sight, that I may rejoice evermore in Thee alone, through Jesus Christ, my Saviour and Redeemer. Amen.

October 25th, 1853.

XI.—WHOM HAVE I IN HEAVEN BUT THEE?—Ps. lxxiii. 25.

Compare Phil. iii. 3—8, and others.

Paul and Asaph, as well as all those who really know Jesus, find nothing more desirable than Him; find in Him, even here on earth, in the way of faith, more than heaven and earth together can offer. What then shall they see and enjoy in Him above, where they shall be with Him, like Him, and see Him as he is! But these heroes of the faith have only few successors; most people now-a-days speak another language and say as they think; “Give me this world and its treasures; let me enjoy the flesh and its lusts; give me the honour which comes from men, and I can do well enough without Christ.” Others, who desire better things, say: Could I only get into heaven; that is what I would like, but why is it necessary to believe on Christ? O ye children of men! ye desire too little; ye may have more, greatly more, than the whole world, the whole humanity—yes, more than heaven

itself is or has. Jesus gives you Himself, and in Him you have more than a thousand worlds—more than the heaven of heavens. To know Him, and in Him the Father, is life eternal; is more than all the riches of the world; more gladdening than the lusts of the flesh; more glorious than all the honours of men. Without and beside Him all is absolutely nothing; heaven without Him would be heaven no more; its glories would become a desolate wilderness. Without Him and beside Him all is nothing and less than nothing, for, as Paul says, it is all dross, and dung, and unsatisfying vanity. Be not deceived, therefore, by earthly glory and human fame. He that has Jesus has all—has immeasurably more than if he had all things else without having Him. He who has Him not as a friend has Him as an enemy, and the enemy of Christ shall certainly enjoy no pleasure long. But this is not all; dost thou not take Him for thy God and Lord, thy Saviour and Redeemer, yea, thine all in all? then remember He is thy Judge, and will certainly condemn and reject thee, inasmuch as thou hast despised and rejected Him. Can the whole world, with all its joys and honours, help thee then? Of what use are gold and silver, wealth and fame, before the judgment seat? What can redeem thee from the wrath to come? Therefore it remains ever certain that there is not only no gain like Christ, but all other gain is loss if you have not Him. But he that has Him has enough of everything.

Jesus, lead me to the fountain
Where thy love for ever flows;
Worlds compared with thee are nothing;
Joys are only covered woes.

What can thousand worlds avail us,
As we stand before the throne?
Every human stay must fail us;
He can help and He alone.

Art thou mine, O holy Jesus?
Then creation too is mine;
And what tongue can tell how needful
Is thy love and power divine?

“Grosser Heiland, deine Triebe
Schenke mir zum Liebes-Seil!
Für ein Tröpflein deiner Liebe
Sind mir tausend Welten feil.

Denn was wären tausend Welten?
Und was nützt mir ihr Gewinn?
Wenn du anfängst mich zu schelten,
Ist mein ganzes Glück dahin.

Aber wenn ich dich besitze,
Sind die Welten alle mein.
O, wer sagt's, wie viel es nütze,
Deiner Huld versichert sein.”

XII.—THE LOCA SANCTA.—FIRST IMPRESSIONS.

Let us glance over this land of wonders, to which the heart of the Christian world still turns, as its dearest and most cherished earthly home. It is the land promised to Abraham and his posterity for ever, on the condition of their keeping covenant with God; and though the holy people are no longer there, or there only as strangers in their own land, yet the inhabitants, the manners and the customs of the natives remind, at every step, of the earlier ages of the world, when simple faith was young, and God and the holy angels held intercourse with the sons of men. Ascend to the roof of my house in Damascus, and survey the marshalled hosts of that glorious firmament to which the patriarch was directed to look, when he heard the heavenly voice, “and such shall thy seed be.” It is, indeed, a magnificent vision, and lifts up the

soul to that cerulean heaven where the adorable Creator, enthroned in the unapproachable glories of His own nature, receives the homage and guides the destinies of the universe. Yet that star-powdered expanse, wide and glorious as it is, is only the portico to the mighty temple of creation, in which the illimitable Jehovah has manifested the wonders of his power ; and yet, if you consider how far the moral transcends the physical, how much love and mercy and compassion are superior to wisdom, strength, and majesty, you will exclaim with the Christian poet,

“ When marshalled on the nightly plain,
The glittering hosts bestud the sky,
One star alone of all the train,
Attracts the wandering sinner's eye,
It is the star of Bethlehem.”

But see, yonder is the plain of Mamre, where Abraham entertained the angels (Gen. xviii.), and Sarah prepared her cakes, and the sure word of the Lord was fulfilled in the promise of a son and heir. His tents are no more there, though others are ; and no angels meet you any more ; yet the eloquent air of the olden times breathes and burns through the whole land. Bethel is in ruins, according to the word of the Lord ; yet the God of Bethel and the wrestling of Jacob live in the languages, literature, and psalmodes of three hundred millions of men. How potent are these names still ! Bethlehem, Tabor, Jerusalem, Calvary, Olivet, are not mere names, but mighty realities, which, throwing Rome, Athens, and Olympus into the shade, are re-echoed in two hundred languages, and mentioned with veneration wherever valour, constancy, and love are held in esteem among the children of men. They have tamed and humanised the wild beasts which Daniel saw in the great prophetic calendar of earthly

kingdoms (Daniel vii.), and transfused into the decaying civilisations and states of antiquity the vigour and fervour of a moral renovation. Come along! every valley has its sacred tradition, every mountain, rock, and cave re-echoes the voices of the past; prophecies over nations, cities, and races were uttered here, and there the miracles of the Old Testament and the New were transacted before the people. The heroes of the sword, from Joshua to Napoleon, and the heroes of the faith, from Abraham to Christ, have fought and conquered in this promised land. It was the battle-field of the world, and prophecy has not done with it yet. From it the tide of grace and civilisation rolled over the world; and Palestine has left a greater impression on the languages, customs, laws, constitutions, and kingdoms of the world, than all other countries put together. It is one of the three historic lands, and its history is the oldest and most authentic in existence; it is the land of prophecy and miracle, of heroes, poets, and conquerors; it is the land of sacred literature and the birthplace of true religion. Above all, it is the land of incarnate Love, where the great Deliverer lived, laboured, and died for the children of men. These are attractions of no ordinary kind. We visit Marathon, Pharsalia, and Waterloo, and feel moved by the associations of greatness and glory connected with them; how much more should every Christian heart be moved, as he visits the tomb of Christ, or stands on the Mount of Olives? Here the interest is neither personal nor merely national, but mundane and even universal; for here the victory was gained for the whole race of man—the victory over the powers of sin, and death, and the grave. We forget all the filth and deceit of the monks that guard these places, in the real interests which must always be associated with the great events and facts of redeeming love. The land is filled with traditions of all kinds, some of them true, many of them evidently false;

but the great outlines of Bible geography and history shine forth like sunbeams around the paths of the pilgrim in Palestine. But what are some of the general conclusions to be drawn from a visit to the Holy Places? They are many. First, it is calculated to strengthen our faith in the promises and prophecies, when we see the spots where they have been more especially realised. Then, again, we may learn how soon these holy associations lose their power, or, at all events, their solemnising power, for there is no set of men, perhaps, on earth less devout and reverential than the filthy, lazy, avaricious monks, whose business is to show you the places, record their traditions, and get as much money from you as possible. The traffic in masses is not more certainly the devil's market than the sight-seeing and relic-worship in the *Loca Sancta*. There is no land, perhaps, where religion is more separated from morality than this; and no places where Divine worship is less pure and heartfelt than these holy places. It is mere form. All the purer energies of the soul are lost and neglected in the genuflexions and grimaces of external ritualism. Hence we may gather that it is the will of God that our affections should not centre in *place*, but in the glorious *Person* who gives them all their value; not in Bethlehem, but the Babe of Bethlehem; not in Calvary, but in the Crucified; not in the tomb where He lay, but in the Conqueror who rose from the dead, and ascended in our name into the many-mansioned house of our Father in heaven.

Jesus, Saviour, full and free,
All our joy we seek in Thee,
Virgin-born of Judah's stem,
Lowly laid in Bethlehem.

Thabor covered with a cloud
Hears the voice of God aloud;

Men, immortals, God and Man,
Meet in Thee, redeeming Lamb.

Calvary sees Thee nailed on high,
Hears thy pardoning, dying cry,
O Thou fount of endless grace
To the sinful human race;

The Mount of Olives has a voice,
And all the hills and vales rejoice;
The Prince of Life resumes his own,
The Son ascends the Father's throne.

These are sacred spots, but Oh!
Such can still no human woe;
Jesus, Saviour, full and free,
All our joys are found in Thee!

October 26th, 1853.

XIII.—WHY DO I REJECT THE AUTHORITY OF THE POPE?

I. I reject the authority and headship of the Pope, *because* the Lord has not appointed him to be the head of the Church. Jesus is the one head, and the Scripture recognises no other. Where do you find in these records one word about popes, cardinals, archbishops, patriarchs, and all the rest of that worldly political conspiracy, which, under the name and guise of religion, usurps the rights of the Redeemer, and prostrates the liberties of the redeemed? The whole system is false, unscriptural, and tyrannical. The pretensions of the popes are the boldest, most unscrupulous, blasphemous, the world ever saw.

II. I reject the Pope and his entire system, *because* they are in the Scripture, and specially and repeatedly, condemned there. Who is the Antichrist that sitteth in the temple

of God? None other than the blaspheming pretender who claims to be the universal Head of the church—the prince too, and ruler of the kings of the earth (2 Thes. ii. 3, 12.) This passage describes a great system, having the following lineaments. 1st. It is an apostacy. 2nd. It is headed up in the man of sin and son of perdition. 3rd. The ruler of the apostacy claims supremacy over all delegated gods, all that is called God, or worshipped, viz., all kings, emperors, and magistrates of every name. 4th. He rules in the temple of God, *ναὸς*, that is, the church (1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16; Eph. ii. 21). 5th. It is a mysterious system of iniquity. 6th. Satan energises and interpenetrates the entire system with his lying wonders, so that the love of truth is entirely obliterated from the desires of man. 7th. The dupes of the system, under the strong delusion of the devil, are led to believe a lie instead of the truth of God. These are the marks of the apostacy in Scripture, and they seem like enough the whole constitution of the Papacy. Again we ask, where is the Babylon of the Apocalypse to be found? The Imperial city, the queen of nations, sitting on seven hills, the impudent harlot with mystery written on her forehead! On earth there is nothing so like this description as the Popish Church.

III. I reject the Pope and his system, *because* they would rob me of the Bible. It is the gift of God to his fallen creatures, and no man or number of men has the right to take it from them. It is addressed to churches, and to individuals, but there is no epistle to the Pope, or his cardinals, or his sacrificing priests. It belongs to the people, and it is a proof of their sin and apostacy if they yield up to any body of men the privileges which God has bestowed upon them.

IV. I reject and abhor the Papacy, *because* it contains false

doctrines. The entire system is so pervaded with error that the principles of truth and righteousness found in it are weakened, and almost extinguished. It holds the three creeds, indeed, but they are lost in the midst of the human corruptions that surround them. Their doctrine of sin, and of righteousness, is false; their purgatory and penances, their man-worship, angel-worship, and relic-worship, are all foreign to the Word of God, and in their own nature false and pernicious. This is the case with every doctrine which is peculiar to the system.

V. I reject the system of the Papacy, *because* its laws, dogmas, and principles, as embodied in its constitution, and written on every page of its history, are intolerant and persecuting. The consciousness of the individual is swallowed up in it, and the influence of a single *caste* claiming, as in India, celestial privileges, usurps all, appropriates all, and rules all. This is necessarily connected with a sacrificing priesthood, which reduces the love and liberty of the Gospel dispensation to a mere system of Jewish or heathenish ritualism, which exactly increases its pretensions in proportion as it departs from the Gospel.

VI. I reject the claims of the Papacy, *because* it confounds virtue and vice, truth and falsehood, light and darkness. Look at their Popes, they are all holy! yet a great number of them were the most cruel and bloody monsters the world ever saw, destitute of every virtue, and revelling in every crime. Look at the Saints of its calendars, and you will see men there who deserve the reprobation rather than the admiration of mankind. On the other hand, the virtues most praised in the New Testament, are condemned and reprobated; for example, the searching of the Scriptures, and the refusing all creature worship. Can that system be of

God which perverts or removes the very foundations of all veneration and Divine worship?

VII. Finally, I reject the claims of that system, *because*, if the Old and New Testaments be *true*, it is *idolatrous*. They worship angels, saints, and images; and, above all, they worship the Virgin Mary, with an idolatrous veneration surpassing all belief. I have seen many lands, and many religions, and I venture to make the assertion that, if the worship given to the blessed Virgin be not idolatry, idolatry is *absolutely impossible*. These are some of the reasons which make me reject the pretensions of the Popish system.

October 27th, 1853.

XIV.—PRAYER.

In thee, O Lord, we live, and move, and have our being. The whole world is full of thy goodness and fatherly care. O Lord, we forget Thee, in the midst of Thy works, and turn aside to our own evil ways rather than to communion with Thee. The hard and obdurate heart refuses to obey Thy holy commandments, and often becomes still more obdurate under the entreaties of Thy grace. But we would take refuge in Thy love, and in the pardoning mercy of our Lord Jesus Christ, who loved us, and gave himself for us, to redeem us from the power and pollution of sin. Hear us, O merciful heavenly Father, and forgive us all our sins for His name's sake. Amen.

October 31st, 1853.

NOVEMBER.

- I. The Doctrine of the Λόγος in both Covenants. II. The New Life in the German Churches—its Causes: 1. The Destruction of Rationalism; 2. A Better Ministry; 3. Missions; 4. The King; 5. Democracy; 6. The Kirchentag. III. Ἡ ἀμπελος ἡ ἀληθινή, the True Vine.—John xv. IV. German Literature—Difficulties. V. The Rain and the Thirsty Ground—A Hymn. VI. The Philosophical Tendencies of the 18th Century.
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I. THE DOCTRINE OF THE LOGOS.—JOHN i. 1.

The sublime introduction of John's Gospel represents Jesus Christ as the Λόγος, the personal Word who reveals the unknown and invisible God. He is the manifester of the Creator, and the medium between Him and the creation. He was in the beginning with God, and by Him all things were created. He is Θεός, God with the Father, ever manifesting in time, in creation, and in human nature, the eternal life of which He is the fulness and the fountain-head. In the fulness of the times, He assumed our nature (i. 14), that He might redeem and glorify the fallen race of Adam. Some of the ancient Jews held nearly similar views of the person of the Messiah, though much darker. Thus Philo: the Logos is δεύτερος Θεός, a second God, and εἰκὼν τοῦ ὄντος, the image of the one existing God. He is the Dwelling-place of Divine Thought, or the Reason of the all-creating God. He is the Idea of all ideas, or the eternal all-including Prototype of

the unity and totality of the creation. He is the creative power of God, by which the universe is held together as with a band—the substratum and foundation of the world. He is also, according to Philo, the leader of Israel through the wilderness, and the conductor of the whole Jewish economy. Nevertheless, Philo differs from John in the following points: 1st. According to him, the Logos is not truly and properly God, but a unique kind of being, neither truly creature nor creator. 2nd. Philo is not clear as to the personality of the Logos. He sometimes represents Him as the mere power and wisdom of the Deity; and at others as a self-existing person. We have still clearer views of the person of the Logos in the Targum of Onkelos on the Pentateuch, and that of Jonathan ben Uziel on the Prophets. They were written about the time of the destruction of Jerusalem. Here we have the word **מִמְרָא** (verbum, Λογος,) and **שְׁכִינָה** the dwelling-place of God (Habitatio), described as a real and universal mediator between God and his people. They use Memra and Shekinah as identical, and substitute them often for the Jehovah of the original text; thus, Numb. xxiii. 21, "Jehovah his God is with him, and the cry of a king is in him,"—Onkelos expounds, "The Memra of Jehovah their God is with them to help them, and the Shekinah of their king is in the midst of them." Onkelos distinguishes very clearly between the word spoken and the personal Memra (see Maier on John i. 1), and speaks of the latter as a personal independent being—as the angel of the Lord who led the people, and the Divine Mediator between God and man.

So also Jonathan contemplates the Word as a person, and attributes to him all personal offices and attributes. He explains 2 Sam. vi. 7, "The Memra of God struck Uzziah there;" 1 Kings viii. 50, "Forgive thy people wherein they have sinned against thee, and all their transgressions which

they have committed against thy Memra ;" xviii. 24, "I will call upon the name of the Lord, then will he send his Memra and bring down fire;" 2 Kings xiii. 23, he explains, "Jehovah looked graciously upon his people in the Memra ;" xix. 29, "Thou hast tempted my Memra ;" Isa. vi. 8, "I heard the voice of the Memra of the Lord ;" xxx. 27, 28, "The Memra of the Lord is like a consuming fire ; his Memra is like an overflowing stream." Compare Isa. lxv. 3 ; lxvi. 13 ; Jer. xix. 23, 32 ; xxxi. 41, and many others. From these it is manifest that Jonathan held the Messiah to be a Divine person, pre-existent from the beginning, and mediating in all things between God and the people. I have now before me Nork's "Rabbinische Quellen," in which he shows by copious extracts that the ancient Jews believed in the Messiah nearly as we do. He gives the following heads with the proofs. I. The Messiah shall possess the Divine nature. II. He shall also be a real and proper Man. III. He shall fulfil the three offices of King, Redeemer, and High-Priest. IV. He shall be without sin. V. He shall suffer for the sins of the people. VI. He shall descend into hell. VII. He shall ascend into heaven. VIII. He is the true King. IX. He is to abolish the offerings and the law. X. The Messiah shall introduce a new law. XI. He is to exercise the functions of a high-priest. XII. His death shall be a vicarious sin-offering. XIII. Messias shall be the bruiser of the serpent. XIV. Messias shall be the Judge of the world. From these we may see clearly enough that the ancient Jews differed essentially from the modern, respecting the person of the Messias. The doctrine of the Logos, therefore, as we find it in John, is nothing more than the fuller and clearer development of the views of the ancient church concerning the Messias. Here, as in other things, the New Testament is the completion of the Old, the gospel of grace, the end of

the fiery law, and Moses unveiled, brightens into the glorious person of the Divine mediator. The two covenants can no more be separated than the soul and body from the person of a living man. The ray of Divine promise existed from the beginning; it became clearer and brighter as the ages rolled on; and in the fulness of the times burst forth in dazzling lustre in the Sun of righteousness. Jesus is the same yesterday, to day, and for ever. The ancient church cherished the same hopes as we do, and rested for eternity on the same glorious Deliverer. His person is the stem on which all the branches are unfolded from the beginning, and from which the sap of life eternally flows—the connecting unity of the ages, covenants, and dispensations of God; the eternal centre around which the purpose of the Creator, Redeemer, and Glorifier unfolds its various parts on the theatre of creation. This is a Redeemer worthy of our love, and in Him we have a gift worthy of the munificence of God.

“Jesus, my Lord, my chief delight,
For thee I long, for thee I pray,
Amid the shadows of the night,
Amid the business of the day.

Thou art the glorious gift of God
To sinners weary and distressed,
The first of all his gifts bestowed,
And certain pledge of all the rest.”

November 10th, 1853.

II.—THE NEW LIFE IN THE GERMAN CHURCHES.

Change seems to be the law of the universe. Growth, decay, and reproduction move in eternal cycles, from the

ephemeræ and animalculæ under our feet, to the worlds and systems of worlds which compose the universe. Nor is the church, which is the vessel of His mercy and the heir of eternal life, exempt from this universal law. In grace and in nature, *Deus habet horas et moras*, and the times and the seasons are in his hands. See the holy apostolic Church, full of life, and vigour, and joy ! Terror could not appal her in the path of righteousness ; Judaism, heathenism, and worldly tyranny fell before her persevering love ; the name of her beloved Master was borne on all the winds of heaven to the extremities of the known world : and in a few years the triumphs of the cross were published in all nations and tongues. Such was the force of Divine grace, as it burst forth fresh from the bosom of God, and such was the beauty, power, and glory of the Apostolic Church in which it dwelt. Ages rolled on ; the Church became wedded to the world, and sought her succour and strength, not in her living Head, but in the kings and princes of the world. She ceased to suffer and began to enjoy, thus forgetting the first principles of the present dispensation ; and from this worldly ease and indifference, the transition to a deeper apostacy became easy and indeed necessary. Her gold became dim, and her fine gold was changed. Faith was changed into superstition, love into the meretricious embrace of worldly power ; the hope of the Lord's coming, which sustained hitherto, yielded to the fascination of human glory ; and, in one word, the holy, suffering Apostolic Bride sunk into the apostate, superstitious, pleasure-loving harlot of the middle ages. What a change ! The doctrines became corrupted, the morals of the people were tainted, and out of the general confusion arose to the surface of the dark muddy sea the Antichrist of the West, whose reign had been foretold in the Scriptures of truth. He reigned and prospered for ages, till the nations became weary

of his chains ; and, at the cost of oceans of blood and treasure, Germany, England, and other nations, asserted the right to look up to the clear heaven without the intervention of the Pope. The fetters were broken. Germany heard the voice of Luther, and the foreign yoke of priestly tyranny fell from the Teutonic neck. This was the Reformation. Zeal, valour, and faith walked on the earth again, with something like apostolic glory ; and Christianity, awakening from a sleep of ages, and throwing off the incrustations of superstition, became assimilated to the faith of the Primitive Church. But this glory did not continue long. Coldness crept over the reformed Church of Germany ; and, during this period of slumber, her enemy was acquiring new strength. The Jesuits went forth to add new triumphs to the Popish Church, and their success was, for a time, marvellous indeed ; but even the Popish nations could not be led to the belief that Jesuitry was Christianity, and so the kings and the popes united and the Jesuits fell. Nor was this any advantage to the Protestant Church of Germany. The attacks of the Jesuits had kept them from slumber, and now they yielded to corruption and death of every kind. Rationalism ruled in the Universities, indifference in the pulpit, and infidelity among the people. This was the state of things generally until lately, and in many places it is bad enough still. Nevertheless, we have great reason to bless God there is a great change taking place for the better, and new life is breaking forth in many places most wonderfully and most unexpectedly. But what are some of the causes of this change ? I. Rationalism is dead and buried. This is not owing to any general effort on the part of the more Christian portion of the community. On the contrary, it got its death-blow from an unbeliever. The people were weary with the farce of rationalistic expositions. The Bible is a serious book, to say the least of it, and appeals

to the higher and nobler principles of man. These Rationalists admit no miracles, and hence prophecies, signs, wonders, all must be explained on natural principles. The birth of Jesus was not miraculous, his cures were mere tricks, his casting out devils an appeal to Jewish prejudice, his death was not a sacrifice (if he did die), and his resurrection was only a cunningly devised fable. The people listened for a time to all this, but they soon perceived that the position of these expositors could not be maintained; for, if all their expositions were just and true, the Apostles must have been knaves and deceivers. If the Apostles were honest men, Rationalism must be false. This conviction gradually forced itself into the public mind, and Strauss gave the system the death-blow in his "Life of Christ;" not, indeed, to establish anything better did Strauss labour, but he has the merit of honesty, in that he calls that fable which he believes to be fable. II. A new and better race of preachers has risen up in Germany. The grace of God has been manifest and abundant in the conversion and sanctification of many excellent men and ministers, so that the pulpits resound once more with the doctrines of grace and the justifying righteousness of Christ. In many places, indeed, all is dead still; but that a great change has taken place for the better, must be acknowledged by all. III. The Missions of the Church have exercised a good influence on the ministers and people. This is natural; for in blessing others, we are blessed ourselves. The German Home Mission is a gigantic institution for reviving and propagating the spirit of piety through the entire land. IV. The King of Prussia lends his whole influence to the cause of evangelical religion. This has given a great impetus to the religious movement in the right direction. V. The wars of the French Revolution had reduced the nations to the extremity of suffering; and, in the midst of the

judgments of the Lord, they began to learn righteousness. The movements of 1848, also, shook the thrones of the continent, and revealed the fierce violence of a godless democracy ; and now the fear of democrats is literally leading princes, nobles, and the upper classes generally, to the fear of the Lord. Democracy, violence, and infidelity were on the one side, and hence royalty, religion, and respectability naturally enough took the other. VI. The Kirchentag is now exercising a prodigious influence in Germany, and it is likely to increase more and more. This great annual meeting of the clergy is voluntary, and seeks to exercise no legal nor disciplinary power ; but the questions which it discusses are of the most important kind, and its decisions and recommendations of immense moral weight. At the last meeting (which was in Berlin) the spirit of unity, forbearance, and brotherly love was admirable. The King was present at the discussions, and thus the whole influence of royalty was added to the religious movement. These are some of the subordinate causes of the present revival in the German Church ; but the chief source of all holiness and love on the earth, must be the work of the Holy Spirit of God, who alone can breathe upon the dry bones and organize them into an army of living men.

November 20th, 1853.

III.—Ἡ ἀμπελος ἡ ἀληθινή.—THE TRUE VINE.

Glorious word from the lips of Jesus ! He is the vine, and we are the branches ; He is the foundation, and we are the living stones ; He is the head, and we are the members of His risen, glorified humanity. This is the noblest, strongest, and

most wonderful of all unions. Life is united to death, eternity to time, majesty to meanness, and the infinite perfections of the Godhead to the weakness, wants, and necessities of his people. We are in Him ; and His Spirit dwells in us. This is the mystery of godliness and was commenced in the incarnation of Christ. Without this union with the Living Head, victory over ourselves, and victory over the enemies of our souls, is impossible. Our holiness, strength, and assurance flow only from Him. If the branch be cut off from the vine it *dies* ; and the soul that departs from Jesus, or, on account of unfruitfulness, is cast out, most certainly perishes. The fountain of his life is cut off, and he finds no supplies of grace any more. Like a branch, he may retain some greenness for a time ; but, in the act of separation, the withering has begun, and a very short time shall make it ready for the burning. The vine strikes its *roots* deeply into the earth. Do we live in the assurance that we are rooted and grounded in the eternal love of God, who chose us from the beginning, and redeemed us in the fulness of time ? The vine is far from being a beautiful tree ; it has no form nor comeliness, yet it brings forth the most delicious fruits. It is in this respect like Jesus, who was despised and rejected of men, a man of sorrows, and acquainted with grief ; yet the blessings of His love are beyond all price, and the fruit of His Spirit more precious than rubies. The vine is filled with *sap*, which flows through the roots, the stem, the branches, and the leaves. This is like the cement in the temple, the blood in the human body, and denotes the all-pervading spirit of life in the redeemed body of Christ. He is the cement, the blood, and the sap. Without Him the temple falls to pieces, without Him the body faints and dies, without Him the vine yields neither leaves nor fruit. He is the one common life which fills all the members, great and small, far off or near at hand, with the manifold fulness of

the Head—the ever-present, all-pervading unity which connects the distant extremes with one another, and leads up the hopes and aspirations of the worshippers to the glories of the celestial throne. The leaves of the vine are beautiful, and form an agreeable shade in the heat of the day. How often I have dined under the shady foliage of the vine. Is there anything on earth more beautiful than the solemn, public profession of the members of the Church? See those thousands assembled around the table of the Lord; one heart animates them all, and it is overflowing with love to God and man; one voice ascends from them all, sweeter than the angels' song on the plains of Bethlehem—

“ O Love Divine, how sweet thou art!
When shall I find my willing heart
All taken up by Thee!
I thirst, I faint, I die to prove
The greatness of redeeming Love,
The Love of Christ to me!”

These leaves are very refreshing. The songs of the pilgrims, their solemn assemblies before Jehovah, their sacramental vows, their confession of sins, their strong crying and tears—these are the lamp through which the oil shines—these are the leaves of the tree of life, beneath which the fruits ripen under the Sun of righteousness—these are the white robes of our heavenly calling, which we are to preserve unspotted from the world. How various are the branches of the vine. They are large and small, long and short, strong and weak; they are straight, bent, and crooked, of all forms, figures, and dimensions conceivable; but they are all one, and all living through their union with the stem. So are the members of Christ. Various in number, size, and brightness as the stars of heaven, their light is one; diversified as the

branches, twigs, buds, and leaves of the vine, their life, fruit, and flavour are all the same; they are of different ages, nations, and generations; their languages, colour, and countries are all different; yet in Jesus Christ, their Living Vine, they form one glorious unity, in which all diversities and extremes are united. They all grow together on the same tree of life; they all shine together in the same radiant heaven; they all die the same death unto sin, and show the same resurrection to righteousness. Let us grow in grace. Let us pant after more of the life of God, by which we may become more dead to the world and more assimilated to our heavenly Master. There is no limit here. The way of holiness is endless, and the most accomplished traveller sees heights of glory in the distance still; onward, then, towards the everlasting goal—Jesus, the author and finisher of our faith.

“ Onward, still onward! arising, ascending
To the right hand of power and joy never-ending.”

IV.—GERMAN POETICAL LITERATURE. GREAT DIFFICULTIES.

Till the time of the Reformation, the German language was a barbarous dialect, and unfit for the purposes of a noble national literature. Luther's Bible gave it the first great impulse, which has been rolling on and vibrating, manifold and in all directions, till the present time. It is now the language of the deepest philosophy in the world; and seems, for poetry and prose, science and sentiment, religious enthusiasm and popular debate, to be as pliable, if not so musical, as the ancient Greek. It is spoken by seventy millions of men, and its present influence over the literature of the world is prodigious. But the enthusiasm of the Reformation

subsided; the glorious and almost boundless treasures of their church-poetry remained, it is true, and in this respect, no church or nation can compare with them; but indifferentism had succeeded to their religious wars; a meagre and misty theology prevailed in the church and the universities; while the ennobling political feelings of independence and personal responsibility, were nearly extinguished in the nation. When Klopstock appeared, the upper classes were absolutely ashamed of their own language; at all the courts and in the influential circles of society, the common language was French, while the German was, as degraded and barbarous, condemned to the vulgar, uneducated masses. A literature apart from religion there was none. The two churches stood at the greatest possible distance from each other; nor was there in any department of literature any one name that commanded the respect and admiration of both.

II. As a general rule the fine arts are but the reflex or the development of national glory, so that in the poetry, music, and painting, we may contemplate as in a mirror the progress of the nation, their strength, manhood, and glory; thus the time when Greece attained its highest literary glory was immediately after the overthrow of the Persians, when the national life, collected, overflowing, and triumphant, sent forth such wonderful streams in all directions. The Roman character is seen clearly enough in Virgil and Horace; Spanish literature rose and declined with the political importance of the nation; the literary periods of England were uniformly the periods of her greatest political, religious, and military glory. Thus it is a general rule that the fine arts are a development of the national life, where the manners of the age, the interior energy of the community, and the spirit of the people are represented. This is not the case in Germany. Her literature created the national feelings and

glory, not these her literature. Morally, politically, and physically, Germany was dead, when, like a new life arising out of corruption, her bright morning broke forth in literary splendour after the long and dreary night. Goethe's life is the history of German literature, as Klopstock's appearance was at Goethe's birth, and Schiller was Goethe's friend, and these three were then, and are still, the brightest stars in the firmament of German fame. The difficulties in the way of these men were very great.

I. One of the first requisites to literary, and especially dramatic greatness, is *national character*; not a misty, vague feeling of some ambiguous kind of nationality, but a clear, consistent, well-defined, and universally known, felt, and realized nationality, which is the boast and glory of the people, with which they are satisfied, and from which their images, figures, histories, fables, and traditions are drawn. Such a nationality had Greece and England, and hence their literary supremacy in the department of poetry, and especially the drama. Goethe sinks before Shakspeare, indeed, but the difference is to be attributed to the circumstances more than the men. Think of the British poet in the midst of the nation victorious over inward and outward enemies; baffling, beating, and triumphing over the warlike Spaniards and the insidious Italians—the enemies of their faith and the enviers of their national prosperity; think of him in the great capital, under the eye of the great Queen of whom the nation were so justly proud; surrounded by historic names, families, and monuments of all kinds, embodying and appealing to the proudest, noblest, and most clearly defined national character which ever existed; the nation united, fervid, and religious, determined to defend their isle against the attacks of the Spaniard, the pope, or the devil himself; an immense body of traditions, histories, and heroes (well known and

understood by the people) from which to draw his materials ; and you may imagine how favourable the circumstances were for the wonderful creative genius of Shakspeare. How different with Klopstock, Goethe, and Schiller ! The nation divided into many little courts, at which, and in the upper ranks generally, the French had displaced the German language ; no clear, well-defined nationality through which a poet could body forth the sentiments of a people ; no great, recent national enthusiasm and glory ; no compact, well-understood body of traditions, from which indeed the nation was, and still is, far too much divided ; the two great religious parties in unapproachable separation, so that the idea of common masters, to whom they must both do homage, seemed an absurdity ; yet, in these most depressing circumstances, the genius of the nation broke forth irresistibly, subduing all opposition, subjugating the intellectual of all parties, *creating* a profound *feeling* of German nationality and unity among millions of men, and elevating the language of fatherland to wonderful perfection and beauty. We have a history—Germany has only records ; and our long historic life is ornamented by more poets, heroes, orators, and statesmen, than any other on the earth, and this, indeed, is the great advantage of our poets.

II. It is admitted by all that German literature, in almost every branch, rose and flourished among the Protestants. The Roman Catholics have had no great poets, orators, and philosophers. From Leibnitz to Schelling and Schleiermacher, the long line of deep and often fearless audacious thinkers have been Protestants ; no good German poet was a Catholic ; Goethe, Schiller, Lessing, Klopstock, Herder, &c., were all of the Reformed Church. Even in music and painting, to which the gorgeous spectacles of Popery are so favourable, the Protestants have, with only a few exceptions, been the

superiors ; and the same important truth is proved by the fact that in the mixed universities, such as Bonn, where seven-eighths of the students are Catholics, the majority of the professors are Protestants. It is a fact, then, of which the German Protestant Church has reason to be proud, that the literary and historic men of Germany are peculiarly their own.

November 28th, 1853.

V.—THE RAIN AND THE THIRSTY GROUND.—Is. XLIV. 3 ;

REV. XXI. 6 ; EZEK. XXXVI. 25.

He that has travelled in the East knows the force and beauty of these texts. The sands are rolling round you like a tempest-tossed ocean ; the hot wind sweeping along charged with sand-dust, which enters into every crevice and threatens to blind and suffocate you at once ; the sun sends forth his fierce radiance from a burning, brazen sky ; wells there are none for many a weary hour, and you have already drained the last hot drops from your sheepskin bottles ; the children shout for water, and you have none to give them ; even the Arabs, born and bred in the eastern clime, take refuge under every bush, or rock, or sand-hill, which promises shelter from the solar rays. How natural and sweet the assurance, “ He is the shadow of a great rock in a weary land ; ” He is the rock of our strength on which the weary soul reposes when the tempest of wrath sweeps away every refuge of lies.

“ Rock of ages, cleft for me,
Let me hide myself in thee.”

This Rock, too, as in the days of old, is the fountain-head of

waters for the parched land. It is good that the land parched, for he that is not thirsty will never drink, though the waters may flow in abundance. There is, indeed, no want of water, for from the days of Pentecost the streams of refreshing have been making glad the city of our God; there is no want of promises of grace and good-will on the part of our God, but the thirsty souls are few to whom these streams are dear. There is too much hungering and thirsting after worldly pleasure and amusements—after honour, fame, and earthly glory—after gold, and silver, and the applause of men—after houses, lands, and luxurious enjoyments of all kinds. These seem to be more desired by many than Pentecostal showers; these satisfy our worldly minds more than the love of the Father, the presence of the Son, and the communion of the Holy Ghost. How can the holy God give us His Spirit?—the vessel is not prepared for the new wine; our cold carnal hearts shrink from close contact with the living God; we are not willing to be filled with all the fulness of God! Where is the people who, like dry and parched land, sigh after the refreshing streams, and, like David, cry night and day after God, the living God? He that is satisfied with himself will not seek after the fulness of God. He that created alone can deliver us, and the power of His love alone break the delusions with which sin has enchained us; we will not sigh, cry, and pray, though God has commanded us; we will not enter into the mind and heart of Jesus in holy hatred of sin, though He died to redeem us from its power; we are like enchanted people who walk in a vain show, to whom the realities of death, eternity, and the coming of the Lord are as dreams! Be not deceived. Without this water of life you can bear no fruit to God; you are dead, withered branches, and may soon be cut off for the burning! Awful thought, brother! and yet there is life, and love, and peace for thee in Jesus—in

His grace, in His cross, in His glorious and adorable person, so that thou art without excuse if thou dost not ask, and seek, and knock at the gate of mercy. Heaven and earth cannot compensate for the want of this water. If any man have not the Spirit of Christ, he is none of His. Seek these heavenly showers, and the thirsty heart will be refreshed, and buds of righteousness will begin to open among the leaves of your profession.

Holy Spirit, heavenly Guest,
Satisfy my aching breast ;
Fill me with thy quickening powers,
Send me Pentecostal showers ;
Lead me, guide me, in thy love,
Till I reach the realms above.

Still the tumults of my soul,
Make my wounded spirit whole :
Let thy holy heavenly fire
All my heart and soul inspire ;
Lead me, guide me, in thy love,
Till I reach the realms above.

Come and shed thy gifts abroad,
Blessings from the living God ;
Thine the glory, thine the might,
Thou mine everlasting light ;
Ever helping in the past,
Thou wilt be my help at last.

VI.—PHILOSOPHICAL CHARACTER OF THE EIGHTEENTH CENTURY.

As to philosophy. The three countries in which the principles of philosophy were discussed at all, were England, France, and Germany. England led the van, as she always does in

discoveries of all kinds, in poetry, in science, and in the social virtues also; but she never carries out her principles fully. Hence one party says she is always inconsistent, and afraid to carry out her principles to their legitimate conclusions; and the other party, that she is not like the school-boy, who pushes rules to extremes, but the scholar, who knows how to guard and limit great principles.

The philosophical tendency of England in the eighteenth century may be justly named *deistical*. By this we mean the tendency to oppose the positive revelation of the will of God, as contained in the Bible. From Tindal to Bolingbroke, a multitude of writers appeared in England who, in all conceivable ways, and with immense talent and acuteness, under the names of *deists*, Christian deists, and free-thinkers, denied the fact and even the possibility of a written revelation. They claimed the name of philosophers, and pretended to be guided solely by the principles of reason. They never became popular, nor did they seek to disturb society by carrying out their principles into practice; and if at one time the public mind seemed to be tinged with their sentiments, it was only for a moment, and the Christian's doctrines became more dear to the nation, and more deeply rooted than ever. The deists were met and overthrown on the fair field of reason and argument, so that since Bolingbroke no respectable writer has appeared to take up their cause. Compared with the deists of other nations, the English appear to great advantage; they are more moderate, less wildly speculative, and less offensive in their morality. During this century the *moralists* advocated the theory of *happiness* being the end and test of *virtue*; a refined kind of materialism pervaded their writings, and the spiritual and intellectual nature of man was necessarily neglected, if not absolutely degraded. Virtue's reward was the feeling that we had acted virtuously. These are the

two greatest philosophical tendencies of the eighteenth century in Britain. In France it was very different. The principles of the English deists were widely sown in that land, and brought forth harvests of blood. The steadiness which marks the Englishman was wanting there, and the negative oppositional principles assumed the most alarming forms. We distinguish three streams in the currents of French philosophy: 1st. The purely *negative*, of which Voltaire is the proper representative. He is a true Mephistophiles, who mocks at everything and cares for nothing; there may be a God, or there may not; heaven and hell are of the like importance to him, as they form the subjects of ridicule and raillery. These men are well qualified to attack, as they have themselves nothing to defend; and for a time the influence of that party in France was immense. But it did not continue long. There was no system, no soul, no noble views of man and the universe, no great principles which a nation could take hold of; it was all a mere mocking negation, and speedily yielded to something more tangible. 2nd. This was *atheism*, positive, doctrinal atheism, which found so many advocates in France. The mind must have something to rest on. We do not spend our life on a bridge—we must go back or forward; and the mocking doubts of Voltaire and his school could not long satisfy the nation. Hence the *doctrinaires*, who formed a system of unbelief and blasphemy which they announced with the vehemence and confidence of prophets. 3rd. There was a third stream opened up in French philosophy by Rousseau, a true noble of nature's making. He was the man of *feeling* and heart, the most eloquent writer in France, and the most versatile genius in the world. His influence was immense, and, compared with that of the other schools, was decidedly beneficial. He believed in God, virtue, and a future world, and in Germany his ideas took deep root. He shook, in fact,

the entire systems of education in the civilised world, and many of his principles have been adopted in most of the educational systems of modern times. These three streams of public opinion in France were very different from one another; but they were all flowing from the same source of infidelity, and all sought to break down and submerge all the positive principles of politics and religion. It is therefore an indubitable fact, that the immense impulse given to infidel principles was commenced in England. Her deistical writers laid the train, and the French democrats applied the spark. England got out of the scrape in time, but France and Germany were overwhelmed and demoralised by the wildest principles of democracy and unbelief.

DECEMBER.

- I. Angelology; or, Thoughts on the Holy Angels. *Objections Answered :
 1. The Name, "Ἀγγελος, and its Applications; 2. What do we know of Angels? 3. Objections to the Doctrines of Angels; 4. Various Questions concerning Angels. II. Klopstock: his Character and Poetry. III. The Sighing of the Soul after Jesus. IV. Inspiration; German Notions. V. Wieland. VI. German Celebrity; Learned Men and Critics. VII. A Short Conversation on the Question, "Is it not possible to teach Theology profitably?" VIII. The Pilgrim's Wants and the Pilgrim's Song. IX. Dec. 25th, the Birth of Christ; 1. Prophecy and Promise; 2. Offices; 3. All Varieties meet in the Manger. X. Are the Jews under a Curse? XI. Hope; a Hymn. XII. A Wish.
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I.—ANGELOLOGY: THOUGHTS ON THE HOLY ANGELS.

I. The name "Ἀγγελος, מַלְאָכִים and its Scripture applications.
 —We observe, the name means *Messenger*, and the message is ἀγγελία, to which add εὖ, good, and you have *Evangelium*, the "good news," the Gospel. Angel is therefore a name of *office*, and is applied (1.) to prophets, Is. xlii. 19; Hag. i. 13; Mal. iii. 1, (John the Baptist). (2.) To priests, Mal. ii. 7, (comp. Gal. iv. 14). (3.) To ministers, teachers or bishops of the New Testament Church, Rev. i. 20. There is no good reason for believing that the pillar of cloud, Ex. xiv. 19, or anywhere else, is called an angel. Much less is the destroying pestilence, 2 Sam. xxiv. 16, &c., or anywhere else, ever personified with the glorious name, "the angel of Jehovah" (2 Kings xix. 35). (4.) It is applied to ordinary

messengers (Job i. 14; 1 Sam. xi. 3; Luke vii. 24, ix. 52). These passages show clearly that the word *angel* is a *personal official* name, and can properly denote only rational beings. But (5) it is generally used in the Bible to denote the heavenly hosts—those glorious beings created by God, and endowed with high and noble faculties, for the purpose of executing his commands and glorifying his name (Heb. i. 14). (6.) It is given to Jesus, the Mediator of the New Covenant, He is the Angel of the Covenant (Mal. iii. 1), who came to reveal the treasures of the New Testament grace to mankind. This is the explanation of the passages where Divine names, acts, titles, and attributes are attributed to this angel. Jesus, the Eternal Son of God, the Revealer, and the *Word* of Wisdom, is this glorious, immortal, and uncreated Angel of Jehovah. That the Mediator was the leader of the old dispensation, we know, directly from the New Testament, John i. 11, (his own property or possession,) xii. 41; He is therefore the subject of the glorious scene, Is. vi. 1; 1 Cor. x. 4, 9; 1 Pet. i. 2; Heb. xi. 26; xii. 25—27. As there is a worker, so there must be an agent; as there is an invisible, glorious, unapproachable God, so there must be a manifest to reveal Him; as there is a place of mercy and purpose of Divine love in the bosom of the Father, so there must be an executor to accomplish it. This is the Angel of the Covenant, the Son of the Father, the glorious Mediator between God and the creation, in whom alone from the beginning in creation, as well as in providence and redemption, the counsels and glories of the Godhead have been made known. He talked with our first parents in Paradise (Gen. iii. 8); Abraham interceded with him before the destruction of Sodom (Gen. xviii. 16, 23); He arrested the hand of the faithful patriarch (Gen. xxii. 11, 12); He appeared to Jacob in the glorious vision at

Bethel (Gen. xxxi. 11, xxviii. 18), which has yielded the Christian Church one of her noblest canticles.

“ O God of Bethel, by whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led ! ”

This glorious Angel of the Covenant it was who redeemed Jacob from all evil, and blessed his grandsons Ephraim and Manasseh (Gen. xlviii. 15, 16) ; who revealed Himself to Moses, gloriously, in the burning bush (Ex. iii. 2, comp. Acts vii. 20) ; who led Israel out of Egypt, and through the wilderness, and into the promised land, with all his glorious signs, wonders, and mighty deeds (Ex. xiv. 19 ; xxiii. 20, 21 ; xxxii. 34 ; xxxiii. 1, 12 ; Deut. xx. 16 ; Is. lxiii. 5) ; who uttered the ten commandments from the glories of the burning mountain (Ex. xix. 18) ; who, during the ancient covenant, drew nearer and nearer the children of men as the ages of time rolled over the church, brightening his promises, enlarging our hopes, and ripening the purpose of His love, until He who walked in Paradise in the cool of the day, and stood upon Sinai in the midst of the fire, appeared as the Babe of Bethlehem, the Son of the Virgin, the Incarnate God, for whose coming all ages and generations had been waiting and making preparation ; in whom all the promises, prophecies, counsels, and covenants of God should have their end and accomplishment ; and to whom all the prophets, from the beginning, bore witness. So much for the various applications of the word *angel*.

II. What do you know about angels ? Answer. (1.) We know that they exist and form part of the glorious and heavenly kingdom, in which the pure and holy God manifests the fulness of His wisdom, power, and love. This we learn from

the Bible, from universal tradition, and from the discoveries of the human reason. (2.) We know from the Scriptures that they are holy, wise, and powerful beings, who find their pleasure and delight in doing the will of God; that they are very numerous (Dan. vii. 10; Ps. lxxviii. 17; 2 Kings ii. 16, 17; Heb. xii. 22; Jude 14; Rev. v. 11; Matt. xxvi. 53); that they are strong and powerful servants of God (2 Thess. i. 7; 2 Peter ii. 11); that they are constantly around the person of Jesus Christ (John i. 51); at His conception (Matt. i. 20, 21); His flight into Egypt (Matt. ii. 13—20); His temptation (Matt. iv. 11); His agony in the garden (Luke xxii. 43); His resurrection (Matt. xxviii. 2—7); His ascension (Acts i. 10); they form part of his train when he comes again. We know that they are the guardians of the saints (Heb. i. 14; Ps. xxxiv. 7; Acts xii. 7—15; Gen. xxxi. 1—3; Zech. iii. 4—10; and probably Matt. xviii. 10). This does not encourage superstition, as we are not to invoke them or pray to them, or render them any religious service whatever. Angel-worship, martyr-worship, image-worship, man-worship, Mariolatry, are pure idolatry, and forbidden in the Word of God. Daniel would have faced the lions, and the three children the fiery furnace, rather than worship anything but God. They preside over kingdoms, nations, and provinces, according to the appointment of God. See and compare Dan. x. 5—21; xii. 1; Zech. i. 8—14; iii. 1—3; 2 Kings ii. 17. This shows the union between the parts of the great kingdom of God. Heaven and earth are not separated by impassable barriers; the material and the immaterial kingdoms meet and interpenetrate each other at a thousand points; and through the immensity of space, in which, here and there, at immense distances, you meet with suns, and stars, and systems of worlds, there may be a celestial spiritual economy extending to the most distant provinces of creation, and uniting the whole

with the central throne of God. The Atheists, Sadducees, Rationalists, and English Spiritualists, have high notions of the Creator. Brutalised by the materialism in which sin and selfishness have enveloped them, they can see no beauty in a spiritual world, no excellence in high, noble, immaterial nature, no attractiveness or probability in an all-pervading kingdom of spirits, as the medium or connecting link between the material universe and the invisible God. They long not for immortality—they are of the world, and glory in living for the world ; virtue is its own reward, and the glorious future, which fills the heart of the believer with such lively images, such noble hopes, such golden visions of intoxicating brightness, has no charm for them. No, they were born of the earth, and the earth is their home. The bull has his cow and his grass, and he is content. Oh, ye wretched men ! Ye glory in your shame, and ye are content with earthly things ; there is no greatness in you or your sentiments, and ye well verify the dogma, *ex nihilo nihil fit*. The longing of the natural heart is against you ; for, in all its degradation and blindness, it looks towards the future with a dark instinctive anticipation of punishment or reward ; heathenism is against you, for the best and noblest of the heathen sages admitted immortality, and longed for a fuller, clearer revelation ; Judaism, with its glorious doctrines of the unity of God, a superintending Providence, a redeeming Messiah, and a ministry of angels, is against you ; Christianity, with its martyrs and heroes, its triumphs and its immortal hopes, is against you. Ye stand alone ; ye are monotonous in the great gamut of creation, and if ye join not in the plan and purpose of the creation, you are destined to perish and be forgotten. But we return to the angels.

III. *Objections to the Doctrine of Angels.*—These are innumerable, and take shapes as various as the perverted and corrupted fancy of man. We mention a few of them.

1. We have never *seen* angels, and till we see them we will not believe. Answer: You have never seen God, nor your own soul, and, on the same principle, you must not believe in their existence. We believe in many things that we have never seen, and that we cannot see. Our vision is very contracted; and if the objects of testimony, reflection, and reason be excluded from our belief, our creed will be meagre indeed. You have never seen death, nor pain, nor gravitation, nor any one law of the physical or material universe, and yet you unhesitatingly believe in all these.

2. The *angels* are personified *events*; they are strange natural phenomena, which ignorant times have invested with the offices and attributes of *persons*. This is the theory of the Rationalists. Answer: They have personal *names*, personal *offices*, they perform personal *acts*; they hear, and see, and speak, and eat and drink like real persons; they are messengers, succourers, and destroyers. Read and compare Gen. xviii. 2; xix. 1—15; xxviii. 12; xxxii. 1, 2; 2 Sam. xxiv. 16; 1 Chron. xxii. 16; 1 Kings xix. 5—7; 2 Kings i. 3; 2 Kings vi. 17; Isaiah vi. 2; Dan. vii. 10; Matt. i. 20; ii. 13; iv. 11; xxviii. 2; John xii. 29; Luke i. 11, 26; ii. 9; xxiv. 23; Mark xvi. 5; Acts v. 19; viii. 26; x. 3—22; xii. 7—15; xxvii. 23; Rev. v. 2; vii. 1—11; viii. 2, &c. In all these the angels appear to *individual persons*; and if their speeches, acts, promises, threatenings, &c., do not prove them to be persons, there is no proof for the existence of personal agents at all. The patriarchs, prophets, and apostles to whom they appeared, are not real historical personages, but myths of the popular fancy and Oriental figures of speech. So far, in fact, some are willing to go, and we leave them there. They have reached the point where error loses its influence.

3. Others admit their existence, and deny their *ministry*; they say they are too high, noble, glorious beings to be sent

to watch over the folly and stupidity of man. But is not God himself represented as doing the same? Does not God watch over his own race? He is a strange father if he does not. These men have strange ways of reverencing God and promoting virtue. The universe is a machine so perfect as not to need his interference; man's virtue is of such a fine edge that it requires no hopes of futurity to bribe or sustain it; on the other hand, man is so imperfect and despicable, that he is beneath the notice of the angels. The sword has two edges; what is perfect does not require His care, and what is imperfect is beneath His notice; and thus the Deity and the angels of His might become cold, abstract, beautiful figures of speech, and man and the material universe are delivered from a superintending Providence. This is the tendency and the end of their rational, mythical, and spiritual theories—God without action, and man without immortality; and the system is so far consistent, for immortal man with hopes that wander into eternity and aspirations that transcend all material excellence, can find peace and satisfaction only in a living God. He has passed the region of death, matter, and abstract forms. He will know the reality of things, and penetrate into the glories of the inner sanctuary, where the Eternal Source of excellence sends forth its thousand streams, where the uncreated light radiates in beatific effulgence, and life, love, and mercy have their dwelling-place. He must know and meet the eye that watched over him, and forgets not the falling sparrow; that tender, though Almighty, heart which cared for him in all his weakness and wayward dispositions; that dying love which sought him and conquered him by the attractions of Calvary and the Cross. He feels that it is the character of greatness to regard the humble.

4. But it is said, the angels are of no use; the doctrine of angels solves no difficulties; we owe them no duties. I

answer: (1.) This doctrine enlarges our views of the kingdom and administration of God exceedingly, by presenting to our faith another order of beings, who, without sin, serve the Creator in the beauty of holiness. Our ideas of the glory, providence, majesty, and kingdom of God are all enhanced and elevated by this doctrine. (2.) It is a holy, sanctifying doctrine; we are surrounded by the pure, the benevolent, and the good; the angel of the Lord encamps round about us while we live, and the dying Lazaruses are carried by angels to Abraham's bosom. Is this not a delightful, sanctifying feeling? Do not angels belong to the cloud of witnesses, under whose eyes we run the race set before us? Are they not among that heavenly company, in the New Jerusalem, which our souls long so much to join? (Heb. vii. 22.) Do they not mock the hand of the tyrant and persecutor, when the martyrs of Jesus are made a spectacle (*θέατρον*—theatre) to the world, to *angels*, and to men? (1 Cor. iv. 9.) This doctrine, then, sustains the Church with noble hopes and examples; and when weakened by the world, or assaulted by the temptations of the devil, or bleeding under the scourge of Antichrist, are not the holy sufferers animated by the assurance that they have the sympathy and regard of the angels of God? The unholy persecute and despise them, angels rejoice over them and love them. Earth is indifferent, or opposed, but all heaven—God, the Mediator of the New Covenant Jesus Christ, and the holy angels—are watching the sufferers, and waiting to adorn them with the martyr's crown. (3.) Read the following passages, and you will see how important are the ministry and mission of the angels, with respect not only to the strengthening and comfort of the church, but also with regard to the universal kingdom of God; Ps. xxxiv. 8; xci. 11, compare with Matt. iv. 6; Luke iv. 10, and xvi. 20; Ps. ciii. 20; civ. 4. Compare Heb. i. 7; Ps. cxlviii. 3;

Matt. xiii. 49, 50; xviii. 10; xxiv. 36; xxv. 31; xxvi. 53; Mark i. 13; Luke xxii. 43; 1 Peter iii. 22; Mark viii. 38; Luke ix. 26; xii. 9; xv. 10; John xii. 29; Acts vii. 53. Compare Gal. iii. 19, and Heb. ii. 2; Rom. viii. 38, 39; 2 Cor. xi. 14; Gal. i. 8; 2 Thess. i. 7. Compare Ps. ciii. 20, and Matt. xiii. 21; 1 Tim. iii. 16; v. 21; Heb. i. 5, 6; xii. 22; xiii. 2; Rev. xii. 7. These are only a specimen of such texts, and they show very clearly the importance of the Scripture doctrine of angels. (4.) The bearings of this question of the existence and doctrine of angels are much wider than might appear at the first sight. If good angels do not exist, neither do fallen ones; and thus you get rid of the fall of men, angels, and the very existence of the devil, and this is exactly what these men are running after. If there be no fall there can be no need of redemption; and the person, work, and offices of a Mediator are altogether unnecessary. They work with their eyes open; and if you admit their principles, you must adopt their conclusions; and that Book which claims inspiration of God and is the fountain of such blessings to mankind, becomes a mythical or fabulous mythology, like that of Greece or Rome. The fall, the temptation, the creation in six days, the deluge, the Egyptian bondage, the wilderness wanderings, the plagues, miracles, and traditions, the settlement in the land, the hopes of a Messiah, the sacred books, the coming of Christ, the miracles, life, death, resurrection, ascension, and mediation of Christ, form an accumulation of national traditions, in which truth and falsehood are inextricably commingled. This is neology; nor can you avoid it, or conquer it, if you once admit the spiritualising principle of interpretation. Hegel says (*Gesch. der Philosophie*), "To require men to believe in the external, historical narratives of the Old and the New Testament, is to destroy both the faith and the church." This, it must be admitted, is one of the newest methods of pre-

serving the faith ; and, armed with that weapon, neither angels, nor men, doctrines nor facts, history nor Providence, can stand before the indignant philosopher.

IV.—Various questions concerning angels.

1st. Why do they not appear to us as formerly ? Answer : “ God, who at sundry times and in divers manners spake in time past unto the fathers, hath, in these last days, spoken unto us by his *Son*, whom He hath appointed heir of all things, by whom, also, he made the worlds ” (Heb. i. 1, 2). He manifested Himself by *dreams, visions, voices, in clouds, in flaming fires, in gentle breathings*, and in the inspiring power of the *Holy Ghost* (2 Peter i. 21), and by the appearances of angels. Now His incarnate Son supplies the place of all. In Him we see the Father, and hear the Father’s voice, and all the former partial manifestations of the Divine Nature, are summed up and sealed in Emmanuel the true and eternal Revealer of God. We shall shortly join the angelic hosts above in praising the Redeemer.

“ Worthy the Lamb that died, they cry,
To be exalted thus ;
Worthy the Lamb, our hearts reply,
For He was slain for us.”

Till then, we must be content to believe in their presence, ministry, and love.

2nd. Wherein do they differ from men ? They were created differently. Man is compound and they are simple beings. They were created all at once (so far as we know) by the simple fiat of God, and so they cannot have the same social tendencies and principles as the human race. Man was created a unit, from whom as a fountain, by paternity and filiation, the myriads of mankind were to flow, thus revealing in all our history and fortunes as a race, the glorious

principle of paternity and sonship which exist in the Godhead itself. The three persons of the Godhead were engaged specially in his creation (Gen. i. 26), and the mystery of the Trinity, which is three Divine persons in one infinite nature, is testified unto in the human family, where many human persons exist in the finity of one created nature. There is no paternity among the angels; they have no families, and the varieties of sex are unknown (Matt. xxii. 30). They are not little and big as among men, nor young and old, nor rich and poor; but under the one canopy of celestial glory, they fulfil the functions of their being in the full vigour of unchangeable youth and beauty. Their white robes are unstained; and, if they sympathise with the guilty, it is because their Lord and Creator is good and His goodness endureth for ever.

3rd. Why is there no redemption among the angels? We observe that redemption of angels is impossible, if subjected to the same conditions as among men. The basis of the scheme of redemption, yea, of the possibility of atonement, is the principle of "*the many in the one*," which lies deeply imbedded in our nature, and is indeed the key to the moral administration of God, in so far as it refers to the human race. It runs through our entire history, and meets you at every step, equally in the two great parties which have divided the race from the beginning—the Cains and the Abels—the Esaus and the Jacobs—the Sauls and the Davids—the infidels and the believers—the goats and the sheep—the kingdom of darkness and the kingdom of light. He created us all in one, Adam; we were all cursed in the one act of one man; in the blessing of Shem, nations were blessed; in the curses of Ham and Canaan, nations were cursed, and are suffering under the malediction unto the present hour. Through kings, fathers, pastors, &c., the blessing

or the curse flows forth upon the many, so that the same principle extends to all nations, ages, and generations. *This is the basis of atonement.* If the curse flows through the one upon the many, why not the blessing? If myriads suffer because Adam sinned, why should not myriads live because Jesus died? But I see no traces of this principle among the angels. Besides, only a part of the angels fell, but the whole family of man were involved in ruin, and it does not comport with the majesty of God that the whole race should be blotted out from the system of the obedient universe. Satan, too, was the first mover of sedition both in heaven and on the earth, and it was meet that his pre-eminent guilt should be punished in order that the stable laws of righteousness might remain in force, and the Lawgiver appear in the eyes of the creation not a sin-indulger but a sin-avenger.

4th. Which is the higher order of being, angels or men? Everything conspires to testify that the angels are higher than man in his present condition, or even in his unfallen state. Their *names* show this, as *cherubim* (Gen. iii. 24; 1 Sam. iv. 4; Ps. lxxx. 2; Is. xxxvii. 16); *seraphim* (Is. vi. 2—6). Thrones, dominions, principalities, and powers (Col. i. 16), compared with the angels, authorities, and powers (1 Pet. iii. 22), which are subject to Christ. These names are super-human. Their *office* is higher, as the guardians of the person of Jesus Christ (John i. 51; Luke i. 11—20; Matt. i. 20, 21; iv. 11; Luke xxii. 42; Matt. xxviii. 2—7; Acts i. 10—12; Matt. xxiv. 31; 1 Thes. iv. 16); as guardians of the elect (Heb. i. 14; Ps. xxxiv, 7, &c.); as guardians of nations and kingdoms (Dan. x. and xii). Their *place* is higher; they are before the throne of God, engaged in the holy service of the Creator and Redeemer (Rev. v. 11). For these reasons I believe the angels to be greater, higher, and more powerful beings than man in his creation state. But, redeemed man?

—man chosen, ransomed, risen from the dead, and glorified? I believe he is the highest creature in the universe, fulfilling the noblest destinies and manifesting most faithfully the glories of God. Our nature is united to the Son of God. He took not on Him the nature of angels, but He took on Him the seed of Abraham. Here is the fountain from which human greatness flows—not the greatness of Adam over the lower world, nor the greatness of mind to control material laws, nor the greatness of philosophy and wisdom merely—but the glory of being united to the living God himself, of sitting on the throne of the worlds, and manifesting to angels and the universe His everlasting fulness. The humiliation of the Son of God is the measure of the exaltation of the Son of Man. God with us, the God-man, He shows us how low love can stoop down to save us; in heaven He is the Man-God, man lifted up into the fellowship and glory of God to teach every creature how glorious the work of Christ is, and unto what heights of glory the human nature has been exalted. Angels stand around the throne while our glorified nature is upon it. Here we see the end of the great purpose of Jehovah (Eph. i. 9, 10) to gather all things unto one in the Mediator, and confirm in endless stability and blessedness the heavenly and the earthly things under the headship of the God-Man. What a height to look up to is that heavenly throne! and my Brother is on it, and He has promised me a place in it! (Rev. iii. 21.) Surely, if such be the hopes of the ransomed soul, we may say,

“ ’Twas great to call a world from nought,
’Twas greater to redeem ! ”

December 10th, 1853.

II.—KLOPSTOCK ; HIS CHARACTER AND POETRY.

The fame of this fine poet is much greater than his merit. His dramas are the most miserable pretences, and have never obtained any consideration. He was destitute of creative power, and his characters are only stately unimpassioned declamation. The fine lines of our great dramatist never applied to him :—

“The poet’s eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven ;
And, as imagination bodies forth
The forms of things unknown, the poet’s pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.”

Some kinds of poetry require no imagination at all, others only some slight tints from that aerial painter ; but the drama is entirely based on that creative mental power. I do not mean the power which can ornament and illustrate, and shed over all things a star-like radiance ; but the massive, creative, incorporating genius, which, out of its own materials, or without materials (like God), can call forth new worlds of harmony and beauty. It was, therefore, no wonder Klopstock failed here. His *odes* are the most popular of his works, yet they never penetrated and they never can penetrate the national mind of any country. They are too abstract and stately for popularity ; they want the fire of enthusiasm, which, like electricity, strikes through a people, and transfuses the national life. They may be called fine, lofty, and even musical, but they are never genial ; they never embody the feelings, the fears, the hopes, or the fervour of impassioned masses, so that the odes and the sentiments should be for ever

identified in the aspirations of a people. It is this identity which makes popularity. The elements of popularity exist everywhere, in nature, in the traditions of a people, in their heroes and histories; the poet unites, embodies them, and becomes the fit organ for expressing them; his word is the echo of nature, the voice of the inarticulate multitudes who feel, and act, and admire, but can utter nothing; he creates channels for the torrents of enthusiasm, and music for the gentler voices of the heart; he gives a tongue to the thunder clouds of heaven, and his words are the lightning-conductors of nations. The highest idea of a poet is the mediator between the felt and the uttered. He is the prophet of nature. But what do you say to the Messiah? Jesus Christ the Son of God, and the Redeemer of mankind, can never, among Protestants, be the proper subject of a great epic poem. His character is too lofty, too holy and pure, too thoroughly known and criticised for ages. All is real, and little or nothing ideal; there is no cloudland, in which the poet might create palaces, islands, and new worlds; no mists of dim fabulous ages, in which superstitious fables and mythologies have peopled the popular mind with gods and heroes: the God-man is a great reality, yea, the great reality of the universe, and its very majesty and glory oppress the human fancy. If you add to the sublime conception presented in the Gospels, it is an impertinence; if you vary it, it is a perversion; if you transfuse and commingle, as the Papists do, it is a superstition, and a superstition to be useful for the poet must not be made like a coat, but grow round a people like a skin. Every picture and expression of the poet, is liable to be compared with the Gospels and Epistles, and while the Bible is held to be Divine, the poet (who is now held to be only human) must necessarily lose in the comparison. Milton's subject was more vast, distant, and indefinite, and Milton's

mind and genius were equal to anything. Dante, as a Papist, with the infinite superstitions connected with hell and purgatory floating loosely on the popular mind, had a splendid theme, which his still more splendid fancy has made the most of. His figures are images presented to the eye. Perhaps no poet ever possessed more of the creative, formative, imagination. Compared with these two master-minds, in the region of poetry, Klopstock sinks low indeed. But what are his merits? He is the *first* in order of time to present a great poem to his nation; and hence the first cantos of his Messiah were welcomed with universal jubilation. He gave a name and celebrity to the Teutonic nations. The tendency of the public mind which he represented was the conservative, and not the oppositional, and the Lutheran nations and churches saw in him their hero and defender. He united and expressed two great sentiments, patriotism and religion, and these were, and still are, the solid bases of his fame. He is the man of sentiment, and he attempts nothing else, but the sentiments are always noble, and nobly expressed. He is not the poet of nature; far from it, he is formal, reflective, and correct, but he is often musical, and if he rarely reaches the clouds, he is never in the dust. He did much for German poetry and grammar. He did for German poetry what Scott did for English novels, he destroyed all that went before him, and laid the foundations of a new temple of fame. He gave new poetic forms and measures, and though he hated or despised rhyme, he gave fluency, beauty, and musical sweetness to the German muse.

III.—THE SIGHING OF THE SOUL AFTER JESUS.

Holy Jesus! I cast in my lot for time and for eternity with thee, and I take thy Gospel for my guide, and thy cross for

my aim, till I reach thee in the mansions of thy glory. One hour of communion with Thee, O Lamb of God and Saviour of the world, is dearer to me than all the pleasures of the earth. Thy beauty is not like the fallen fading excellence of created things; thy love, like thy nature, remains for ever; in thy glorious person my full and overflowing soul finds rest and satisfaction; thou art the foundation on which I rest, the Ark of Salvation in which my hopes rise above the waters, the Living Vine from which all my sap and strength comes, the Morning Star in my weary nights, and the Sun of my everlasting day. I have thee, and in thee I possess all things; but I would meditate most on thy *love*, and long most after the fulness of thy love. Thou didst love and think of me, O my Saviour and Redeemer, before the world was, and for me thou didst leave thy throne and glory, thy royal state and majesty, to be clothed with the weakness and wants of our nature. O Jesus, who can measure thy love? Who can know it? It is high as heaven, what can we know; and deep as the grave, what can we do? The glory of heaven and the bosom of the Father, and the throne, majesty, and dominion of the universe, Thou didst leave for me—for me, a miserable, wretched, rebellious sinner, who has no claim to look up with, to the holy God, save *mercy*—thine own sweet blessed mercy, O holy Jesus, which loves to encircle the lost and the perishing. O lead me into the mysteries of thy bitter cross and passion, that I may—heart, soul, and all my desires—be filled with thy dying love; that the eye of faith may behold thy glory; the ear delight in no music, save thy name for evermore. Give me a double portion of thy love; thy love is better than life. Oh, I would indeed leave the world, yea, hate it and all things, that I might be found in thee, and clothed with the robe of thy righteousness. O give me the spirit of the saints, prophets, and martyrs of the olden time,

for thou art the same glorious and merciful Saviour, as in the days of old. O, I would live to thee alone ; I would renounce the world, and all its pomps and vanities, for thee ; nor have I any joy so dear, O Lord, thou knowest, as meditating on thy love, and preaching to perishing sinners the riches of thy grace. O, give me grace, and faith, and fire, that I may consume my whole being, as a living sacrifice, on the altar of thy love. I would enter into Thee by faith, that I might see sin and sinners, the beauty of holiness, and the Divine mercy, with thine eyes. I long for sympathy with God, and though I cannot see Him, nor feel Him, nor realise His presence, yet I know that He is love, and will never leave nor forsake me. O Jesus, my Mediator and Redeemer, hear and answer my sighing after thee ; hear and answer me, for the sake of thine own dying love. Be my strength and my deliverer, in the trials and temptations of this life, and my crown of rejoicing in thy heavenly kingdom.—Amen.

IV.—INSPIRATION ; GERMAN NOTIONS.

Our veneration for the Bible must depend on the views which we entertain of its origin and authority. There are three great parties among professing Christians, whose opinions on the doctrine of inspiration are totally different from each other. 1st. We have the Rationalists, who go the whole length of their system, and reject all supernatural events as impossible. With them the Bible is a human book, and is in no sense the word of God ; its doctrines are indeed purer than most mythologies, and its morality is the best in the world ; but its mysteries are fables, its histories old popular Jewish or Christian traditions, and its system of salvation the result of the folly or fanaticism of mankind. These

include the German Naturalists, the English Spiritualists of the present day, and the *Scriptural Deists* of the olden time. These men deny all inspiration. 2nd. There is a second class, mainly to be found in England and America, who believe in the literal verbal inspiration of the whole Bible. With them the Bible is God's word, and contains the intimations of His will, as pure and direct as if we heard the living voice speaking to us from heaven. These two classes are direct opposites, and their doctrines are clear and intelligible. The one says the Bible is inspired, and the other says it is *not*. 3rd. There is a great third party, who will have nothing to do with these extremes. Their motto is, "The word of God is in the Bible, but the Bible is not the word of God." All necessary Divine truth is contained in the Bible, and what required inspiration is inspired, and it is the office of human reason to separate the true from the false, as well as the inspired from the human. This seems to be the prevailing opinion in Germany, and it seems to be awfully pernicious. I think it probable that Origen and Jerome were the occasion of this deadly error and the thousand evils which flow from it. The first of these celebrated men denied the *external* sense of Scripture whenever his theories required it, and thus laid the foundation for this erroneous principle; and Jerome gave a false translation of 2 Tim. iii. 16, which has been more noxious than any other mis-translation in the Bible. Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος, &c. ; he renders thus: "Omnis Scriptura divinitus inspirata utilis est," &c., viz., "All Scripture given by inspiration is useful," &c. The objections to this are the following: 1st. It leaves out the καὶ altogether, in which, indeed, Luther imitates him. This is a daring perversion of the sacred text, and would justify the boldest perversions. If you may leave out one word you may leave out another, and the whole Scripture may be twisted and

mutilated at pleasure. 2nd. This translation lays the foundation for the blasphemous assumption that some parts of Scripture are inspired and others not ; all Scripture, it boldly pretends, is not inspired of God ($\theta\epsilon\omicron\pi\nu\epsilon\nu\sigma\tau\omicron\varsigma$), but all of it that is so is profitable for doctrine, for reproof, &c. This lays the foundation for the horrid distinctions which the Papists and the Rationalists make in the word of God. Jerome was unfortunately followed by Luther, who introduced the evil into the Protestant communities, and made it popular by the general distribution of his Bible. All later Protestant translations have corrected the errors of Luther in whole or in part, while Kistermacher and the Papists follow the Vulgate without the least reference to the Greek text. Beza has supplied the ellipsis properly, and given the right translation : “*Tota Scriptura divinitus est inspirata, et utilis ad doctrinam,*” &c. ; De Wette has : “*Yegliche Schrift ist Gott-begeistert und nütz zur Lehre,*” &c. ; viz. : “Every Scripture (viz. every passage) is given by inspiration of God, and is useful,” &c. Thus the origin of this error is the Popish Vulgate, which unfortunately Luther followed in this passage. The Rationalists and Infidels saw the advantage, and they use it to the uttermost. The evils which this mis-translation has occasioned, are the following : 1st. The Bible is partly human and partly Divine ; the Bible is not the inspired word of God ; but the inspired word of God is in the Bible ; hence, 2nd, the human mind is thrown into all manner of doubts and uncertainty, inasmuch as there is no definite rule for deciding between the human and the Divine ; the authority of the Bible as the word of God and the guide of mankind is so weakened as to be nearly useless. 3rd. The reason or fancy of each individual must finally decide how much of the Bible is inspired and how much is not ; the reason of Deists, and Spiritualists, and full-grown Rationalists, rejects all inspira-

tion ; others will limit it to prophecy and doctrine, while the historical parts are merely human, and contain many errors and contradictions. This false doctrine of inspiration is the teeming fountain from which the multifarious falsehoods in doctrine, criticism, and exposition flow. They do not tremble before the words of God as Moses did when he heard His voice ; they apply their apparatus to the Scripture as an antiquarian does to Egyptian hieroglyphics, and by adding, diminishing, and changing, they can produce new doctrines, new theories, and new philosophies, every year. The Bible is not received and loved as the pure and holy word of God, and hence these foolish speculations. The Bible delivers us from the authority of man, and this theory from the authority of God. Blessed be God, the tide is turned in this land, and the Bible is resuming its place as the authority and guide of the nations. Theory after theory, and philosophy after philosophy, are passing away like footprints on the sand before the waves, and the German churches, awakened from the slumber of death by the terrors of revolution, are turning to the old paths of Scripture, and to the spiritual artillery, long neglected, with which their heroic fathers broke the pillars of the Papacy and achieved the emancipation of the German race. May they return to the pure word of God and the glorious truth—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17).

December 18th, 1853.

V.—WIELAND.

He is the direct opposite of Klopstock, and in him first the new tendencies of the materialising age found their expression. These two great men symbolise the two tendencies of the times, or rather the weakened tendencies of the passing age and the new stormy principles of fresh systems of philosophy and religion. Klopstock is a believer, Wieland is a denier, if not an infidel; Klopstock is moral, majestic, stately—Wieland is material, sensual, and humorous. The past and the future encompass the author of the “Messiah” with their haloes of glory, while Wieland lived for and in the present, and his philosophy may be summed up in the phrase, “Be a virtuous man, and live according to nature.” He sat always on the opposition benches; he was an opposer of all existing things and systems, and the great aim and burden of his life was to oppose *fanaticism* and *hypocrisy*, not in religion only, but in history, in poetry, in the world of fairies, giants, and heroes, and in the soberer world of human life. He was a poet, and yet he is the mortal enemy of every form of enthusiasm. His works belie his theories at every step. Enthusiasm for philosophy, for the sublime and beautiful in nature and history, for poetry, antiquity, and fame, is the object of his bitter, biting scorn. He will admire nothing but Diogenes in his tub, who is content with bread and water and sunshine. How could a man with such feelings and principles be an admirer of Klopstock and the enthusiasm of the apostolic ages? He was a mild, meek spirit, and possessed great versatility, but little greatness. His models were Shaftesbury, Voltaire, and Cervantes. He glories in fine, brilliant, recon-dite humour. Most of his works are poetic-prose, teeming with humour, satire, and sarcasm, but without the measure and form of poetry. He is not purer than Swift, and he is

less learned and witty than Hudibras. We have many poets with freer passages than are found in Wieland, but none whose bent and effort is so sensual and materialising. The theory of his life is *simply nature*, in which he includes merely the full and virtuous enjoyment of present things. He burst the barriers of the old stately, systematic, conventional world, and launched forth on the rising tide of the negative and oppositional philosophy. Yet he was no revolutionist. He was mild and amiable. It is not to be denied that he guided the stream in the anti-Christian direction, and, by removing the thoughts from the future, sought to extinguish the noblest principles of man; yet he did much for his country and its noble language; he added to their stores of national literature, and gave another name to the celebrities of Fatherland. He gave sweetness, ease, and elegance to their poetic language, and in this respect he is in direct opposition to the stately stiff formality of Klopstock. His "Oberon" is still popular, but the mass of his works lie quietly on the shelf. It would have been well for his celebrity if he had lived in another age, for the potent stars that followed him have eclipsed his fame.

VI.—THE NATURE OF GERMAN CELEBRITY; LEARNED MEN AND CRITICS.

Literature and philosophical science is much freer in Germany than in England. This may seem strange, but it is an undeniable fact. When a professor is appointed in one of the universities, he seems to be entirely independent of all formulas, confessions of faith, and theoretic restrictions. This is absolutely true of all but divinity professors, and even they have much freer scope for speculation and scepticism than with us. The philosophical lecturers may teach what they please concerning nature, the human race, the universe, and

God ; and neither popular vehemence nor imperial authority can interfere. This does not arise from the balancing of parties, nor indifference to truth, but from the high estimation in which learned men are universally held. In the faculty of divinity a professor is nearly equally free ; you may find all varieties of orthodoxy and heterodoxy among them ; in one class-room you hear the full verbal inspiration of the Scriptures taught, in another the Apocrypha and the Scripture are reduced to nearly the same level, and the human mind delivered from their binding power. Opinions and theories do not run in channels as with us, where the various sects and parties have their set doctrines which they hold and defend ; by no means—in one book, in one lecture-room, you may hear various parts of orthodoxy and heterodoxy, Arianism and Socinianism, Arminianism and high Calvinism, brought together and defended. There is nothing like our systematic theology, or rather each has a system of his own. The ancient doctrines of the Trinity, redemption through the sacrifice of the incarnate Son of God, the sanctification of the Holy Ghost in the members of Christ, may be, and are, denied, modified, or defended at pleasure. The church courts, the public opinion, and the royal authority do not, or dare not, interfere, except in the most extreme cases. How is this ? The answer is, that the Germans do not give so much importance to *dogma* as we do ; they place the essence of Christianity more in the life, heart, and affection of the believer than in the working out of systems ; and nothing can be more common than to find men loved and admired as pious, holy, exemplary, Christian ministers and professors, who could find no resting place in England but among Arians or unbelievers. Deeply is the sentiment of Pope wrought into the public mind of Germany—

“ For modes of faith let graceless bigots fight,
His can't be wrong whose life is in the right.”

Dr. Rothe, a famous professor in this University (of Bonn), is generally admired as a defender of the Scriptures against Rationalism, and when he preaches the church is crowded to overflowing. He is considered a very godly, pious man, and his moral character is unblameable; yet he teaches the students of the Church of God that the temptation of Christ is a *myth*, and historically impossible, and that, among other reasons, because there was no room on the pinnacle of the temple for the Devil to stand upon! This he proved statistically and with great learning (I might as well prove the ascension from Olivet impossible, because there is no ladder long enough), to admiring, doubting, and orthodox students. He rejects the entire doctrine of the Holy Trinity, and yet maintains and defends the atonement; he worships and prays to Jesus Christ, and yet maintains he had no existence before the birth from the Virgin Mary! Paul, he asserts, knows nothing of, and never teaches the pre-existence of Christ. Col. i. 15—18; 1 Cor. viii. 6; Eph. iii. 9; Hebrews i. 2, give this pious, orthodox Socinian professor, no trouble; his critical alembic (a theological kind of gastric juice) has such a dissolving power, that the most varied and heterogeneous materials yield to its touch! This is the true principle of celebrity in Germany; extreme absolute assertions, with long, learned, attempts to support them; the novelty of daring bold opinions, sprinkled with a spice of Greek, Hebrew, and Latin quotations, so that the naked absurdities may be glossed over with a critical veneering; this makes a man famous; nor does the *nature* of his opinions enter into the estimation at all, or at least, very little. If the man is learned, he will be sought after and caressed, be his sentiments what they may. Do not suppose for a moment that I depreciate German learning, far from it; on the contrary, their labours in the field of history and criticism are the noblest, the most potent, and the most

successful in the world ; but they are not so safe, so practical, nor so consistent, as our own. The imagination of the German is prodigious, and altogether different from that of the French and English. It partly unfits him for the sublime office of the critic, who requires, more than any man, the cautious tenacious principles of reflective reason. It is not easy to account for the fact that the quiet, sober, plodding Germans should abound in the highest faculties of imagination, but a fact it is, and so well known, that a humorist has said, "God has given the English the sea, the French the land, and the Germans the air, for their portion." This testimony is true ; they are more learned than really critical, more humorous than witty (indeed they seem to despise mere *wit*), more renowned for collecting materials than judicious in disposing of them ; they surpass all nations in the impartiality of their judgments, and all nations, save the Arabs, in the sublimity of their imagination, which, altogether unlike ours, rarely scintillates and coruscates in occasional brilliant tints over the dark ground of discourse, but in Oriental magnificence, sometimes dark and cloudy, sometimes luminous, as the sun, holds its sublime and supernatural course. It rejoices in mystery and meaning, known only to the few—in sublime myths of the fancy and aerial forms, which occupy an ideal world of their own ; yet it is not formative and creative, in the highest sense of the word ; the forms are not distinctly bounded ; they are too indefinite and aerial, and, like silver globes on ice, or the ghosts of Ossian, escape your grasp. The *Midsummer Night's Dream* is as much beyond the Germans, as the second part of *Faust* is beyond the English. A staid and sober imagination is indeed necessary to the critic, to irradiate his materials and assist him to arrange and classify ; a wild glowing fancy is, on the other hand, most noxious, and confounds all the distinctions of the real and the visionary, the true and the

false, the mythical and the historical. This last has long prevailed in Germany, and hence their wild mad theories of philosophy, religion, and human life.

December 22nd, 1853.

VII.—IS IT NOT POSSIBLE TO TEACH THEOLOGY PROFITABLY?

“Yes,” says my friend, “but what do you mean by ‘profitably,’ for perhaps we differ about that?” “I mean by profitably something like the following:—I. Jesus Christ, in His glorious person, offices, and work, both on earth and in heaven, should be the centre of the system; love to Him, holy communion with the Father through Him, should be one great end of the prelections; should breathe through discussions and ministrations of the class-room; there should be learning, there should be profound research. There may be eloquence, reason, and imagination brought to bear on the Christian argument, but the all-pervading spirit should be holy love to God and the souls of men. We want only a few learned men; but we want thousands of holy, devoted ministers, who, taking their life in their hands, will go in among the doubting, disbelieving, exasperated people, and proclaim to them the message of Jehovah’s love; men who, knowing and believing there is a God above them, and a Mediator through whom we must approach Him,—that there is a world to be overcome, and a devil to be resisted, and hell to be avoided, and immortal glory to be won—will, out of love to God and the souls of men, devote themselves to the work of the ministry; labourers rather than gentlemen (Matt. ix. 37); workmen that need not to be ashamed, rightly dividing the Word of Truth; apostolic in their doctrines, labours, and

zeal, and willing to spend and be spent, to live and to die, for the name of Christ; this should be the spirit of our divinity-halls, and, if this fails, all the rest is sounding brass and a tinkling cymbal. II. The Bible should be the text-book; not so much to be defended or attacked, as expounded, and its immortal spirit transfused in the hearts of the students—the present hope and the future ministers of the Church. Its delineations of sin, of the necessity of faith and repentance—its views of the wonderful love of God in Christ to the sinful world—its hopes, its fears, and its celestial promises, should all be transfused, as much as possible, into the young ministers of Christ. With these two essential pre-requisites, I think theology might be taught profitably.” “God preserve us from such teaching!” cried my German friend. “You are, undoubtedly, a *protest*, and would introduce your fanatical doctrines about the new birth, the love of God, and the conversion of the world, into the halls of theology! Was ever such boldness heard? Why we have laboured long to banish that fanatical, pharisaical spirit of Methodistical pietism from our families and churches, and you would introduce it into the universities—the venerable asylums of literature, science, and liberal sentiments! No, my good friend, the professor of theology should act on the following principles:—I. That all systems of religion are good and useful, though some are purer than others. It may be admitted that Christianity is the best religion in the world. II. The professor should give all systems of exposition and doctrine, with a full statement of the arguments *for* and *against*, and then leave the students the liberty of judging for themselves. The great object is to make them think. Variety of faith and opinion is by no means an evil. Were we better when the Pope ruled us all, and forced uniformity of sentiment? Would you have the ministers of the Gospel bleating after one another the same

sounds, like flocks of goats, through all ages? No, we want honest, good, independent ministers of the truth, and not fanatics. III. The position of a divinity professor is one of the highest in the world, and he should never debase and degrade it by a spirit of sectarian exclusiveness. Suppose our universities were to act on your principles, and send forth swarms of furious fanatics, filled with the desire of converting all their neighbours, and who could and would speak of nothing but the cross of Christ and the necessity of repentance, what would be the consequences? They would be most disastrous. In the first place, such conduct would be punishable by the civil laws; for the state holds many religions to be true and useful, and will not permit you to *interfere* with your neighbours. It would introduce confusion and distress into families; and, finally, all the learned and intelligent classes of the community would be led, through such fanaticism and hypocrisy, to abandon Christianity altogether." I had nothing to say in reply, save the text, "God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified to me, and I to the world;" and that Paul "determined not to know anything," among the Corinthians, "save Jesus Christ and Him crucified." (2 Cor. ii. 2.) My friend and I parted as we met, without having convinced each other; and we have never seen each other since.

VIII.—THE PILGRIM'S WANTS.

I. We want an outfit for the journey, as I have often found in my Oriental wanderings; and this we have in the *Pascal Lamb*, which ended the bondage of Egypt and fitted the people for the wilderness. The cross of Jesus has covered all

our transgressions, and removed the heavy burdens which pressed us down. While the weight of unforgiven sin lies upon us, we can make little progress heaven-ward. II. We want the manna by the way, and the water from the rock; and this we have also in Jesus Christ, who is ascended up on high to the right hand of God, to give us the Holy Spirit, the Comforter, to satisfy our hungry and thirsty souls. Thus, every now and then, we have green spots to rest upon, and fresh water from the royal wells, digged by the King's command in the days of old; we have the pillar and the cloud too, though the world and the flesh often obscure them so that we cannot clearly follow them. III. We want the consolation of a *future home*, when our pilgrimage is done; and this we have in the many-mansioned house of our Father in heaven, where there are fulness of joy and pleasures for evermore. This hope brightens before our eyes day by day, until the promises blend with the glories of their fulfilment. Thus we have many wants, and they are all provided for in Jesus—the past, the present, and the future united in his person—the passover, the pentecost, and the feast of tabernacles, in which we realise the *sacrifice*, the *intercession*, and the *second coming* of Christ. We are complete in Him.

I want a sweet sense of thy pardoning love,
That my manifold sins are forgiven;
That Christ as my advocate pleadeth above;
That my name is recorded in heaven.—Ps. li. 8, 9.

I want every moment to feel
That thy Spirit resides in my heart—
That His power is present to cleanse and to heal,
And newness of life to impart.—Rom. viii. 11—16.

I want, oh! I want to attain
Some likeness, my Saviour, to thee!

That longed-for resemblance once more to regain,
Thy comeliness put upon me!—1 John iii. 2, 3.

I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone,
Which none but thyself can declare.—Rev. ii. 7.

I want so in thee to abide,
As to bring forth some fruit to thy praise!
The branch which thou prunest, though feeble and dried,
May languish, but never decays.—John xv. 2—5.

I want thine own hand to unbind
Each tie to terrestrial things;
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.—1 John iii. 15.

I want, by an aspect serene,
My actions and words to declare,
That my treasure is placed in a country unseen,
That my heart's best affections are there.—Matt. vi. 19—21.

I want, as a traveller, to haste
Straight onward, nor pause on the way;
Nor forethought, nor anxious contrivance to waste
On the tent only pitched for a day.—Heb. xiii. 5, 6.

I want, and this sums up my prayer,
To glorify thee till I die;
Then calmly to yield up my soul to thy care,
And breathe out in faith my last sigh! —Phil. iii. 8, 9.

December 20th, 1853.

IX.—THE BIRTH OF CHRIST.

Natus est rex gloriæ
De Maria virgine
Non virili semine,
Apparuit, apparuit,
Quem genuit Maria !

What wonders meet in that manger where the Babe of Bethlehem lies ! A long line of prophecies running through many ages terminate there, and another series not less important to the human race, commences there. This is the centre of the immense system of prophecy and promise, under which the providence of God had been training the Jewish nation, and through them all the nations of the world, in order to unfold the principle of the Divine government, which is predestination, as well as the basis of a church, which is election, and thereby prepare the way for the King of Glory, in his lowly guise, who was to head up and harmonise both nature and grace in his own person for ever. The *seed* of the woman pointed to Him ; the *Shiloh*, to whom the gathering of the people is to be, pointed to Him ; the great Immanuel prophecy of Isaiah, which showed His nature, His character and office, pointed to Him ; here we find the Virgin's Son, the Child born, yet the mighty God (Is. ix. 6), of whom such wonders are predicted in the Scriptures of truth ; here is the meeting of the waters, where a thousand streams flow into the ocean fulness of Jesus ; here the radiance from a thousand stars, which held over a troubled world the hope of deliverance during long weary ages ; here in the manger lies He whom the prophetic eye discerned from afar, and of whose coming sages and seers spoke in such seraphic strains. To Him all the prophets gave witness from the

first of time, and now their testimonies encircle the stable where he lies with a brighter moral glory than the angel-radiance on the plains around.

II. All *offices* meet in this Babe of Bethlehem. He is the *Great Prophet*, who can unfold the mysteries of sin and death and the unknown regions of the grave, in whom the sages of heathenism and the seers of Israel have found what they longed for—the knowledge of the true God, and the way of forgiveness of sins. He is the high-priest, through whom the trembling sinner may approach unto God with confidence; and the King of Glory, to break the power of Pharaoh, and deliver us from Egypt. Our wants are three: we are *ignorant*, we are *sinful*, and we are *enslaved*, and in Him, as our prophet, priest, and king, we have knowledge, pardon, and victory over all our enemies. The three roads meet in Bethlehem—the roads on which the prophets, priests, and kings of the olden time bore their testimonies to the coming deliverer. Here the lamp, and the altar, and the throne are united in one.

III. We must connect this Babe in the manger with *time*, as the infinite glories of the Son of God are now united with the limitations and attributes of humanity. All the dispensations of time are summed up in Him, and the various covenants have now reality and form in a visible Head. Wonderful in all respects is this new life, which is sown as a seed of hope for the world. His entire life on earth was about thirty-three and a half years, His public ministry three and a half years, and His crucifixion three and a half hours; yet in that short space of time a work was done which influenced the past and the future eternities—a work compared to which all the events of time, from the creation of the world, were as nothing, and vanity. We must connect this *manger* with *space* also, and behold here the opening

fountain from which streams of blessing and fertility are to overflow the world; here we see life in its fountain, and light in its orb, ready to burst forth in Divine benediction over all the earth. He is the centre of all worlds, the Head and Mediator of the universe, in whom it pleased the Father that all fulness should dwell. See that innocent and holy child too, in connection with *crime*, and behold another side of His wonderful character; the first sin, as well as the first promise in Paradise, pointed to the seed of the woman, the sin-avenger, and serpent-bruise, who meet our earliest necessities, is called the Lamb slain from the foundation of the world. Under the covert of mediation, the administration of God has been carried on from the beginning,* and the long-suffering mercy which spared the transgressor, and gradually unfolded the Divine purpose of love, had reference to the stable and the manger, the cross and the resurrection of the incarnate Son of God. All sin must be seen and illustrated in the light of His character, without which we can estimate neither the love of God in forgiving the believer, nor the endless torments which await the impenitent. There He lies lowly and in swaddling bands among the cribs and provender of cattle, in whom all contrarieties and extremes are reconciled. Sages have found Him, startled from the distant East, and angels leave heaven to chant the song of his birth. In Him we have all that is high, majestic, and glorious, to enhance our conceptions of *power*, for He is God, being the Son of God, and the Word which reveals the unapproachable Divinity; and all that is tender and loving to attract weary sinners, for He is Jesus the Man of sorrows, the Son of the Virgin, and knows how to pour the oil and the wine into our bleeding wounds. Stand, brother, and adore! Bring gold to the king, frankincense to the priest, and myrrh to the prophet of God! Dost thou hear

the song of the angels? its notes are of heaven! Glory to God, and peace on earth, are the highest and lowest notes in the music of the skies! Welcome, thrice welcome, thou Prince of peace! Be thou our light and our guiding-star, till we join the hosts that surround the heavenly throne!

“ Hosanna to the living Lord!
Hosanna to the incarnate Word!
To Christ, Creator, Saviour King,
Let earth, let heaven, Hosanna sing!

Hosanna! Lord, let angels cry,
Hosanna! Lord, thy saints reply;
Above, beneath us, and around,
We would that all should swell the sound.”

December 25th, 1853.

X.—IS THERE A CURSE ON THE JEWISH NATION?

Observe for a moment the condition of the Jews as they now exist among the nations, and let us take the simple facts of the case, apart from revelation altogether. 1st. It is a fact that seven millions of men, of the same origin, laws, and religion, are scattered through all the nations of the world, savage and civilised; they have a common language, by which they can communicate with one another through the whole world, and they are one of the most united nations on the earth. The fact, therefore, of their long dispersion is one of the most remarkable events in the history of mankind. 2nd. It is a fact, further, that they are not detained in the lands of the Gentiles by royal authority, as the burden-bearers and slaves of Christian communities. No! most nations would be right glad to get rid of them and even help them forward on

their way to Jerusalem ; and their ancient capital, dismantled of her glory, sits like a desolate widow, waiting for their return. 3rd. It is a fact that they have suffered unheard-of persecutions during a long series of ages, sometimes banished, sometimes plundered, sometimes cruelly tormented, always persecuted in one way or other as an ever dying but immortal race, against which the hatred and indignation of mankind should exhaust itself in vain ! 4th. It is a fact that the character of the Jews is very bad, and that they deserve not a little of the opprobrium which public opinion heaps upon them. They are, in the public mind of Germany, nothing but extortioners and deceivers, who, like so many vampires, suck the blood out of their victims without mercy. No doubt there is much exaggeration, but there is also much truth in the charge. At this moment two of the Jews in this city, chief men in the community, are punished as criminals, the chief rabbi for lending money at 28 per cent., and Mr. H. for perjury in money matters ; this is but a specimen of their excessive love of gain ; yet perhaps if we were to set about accounting for this trait in their character, we might find ourselves compelled to attribute the greater part of it to the iniquitous conduct of the Gentile nations themselves. 5th. It is a melancholy fact that the inborn hatred of the Jews against Jesus Christ is undiminished by time. Ages have rolled over them since the crucifixion of Christ, yet the natural heart cries still, "Crucify Him, Crucify Him ; away with Him, away with Him !" and without hesitation they repeat the imprecation of their fathers, "His blood be upon us and upon our children." Had they the power, they would put to death every apostate or convert, as well as the missionaries, who seek to Christianise them. The first blow I received for preaching the Gospel, was from a Jewish hand. The obduracy of their minds is incredible. Hence the real converts to

Christianity are the brightest specimens and ornaments of our religion, inasmuch as grace has, in their case, surmounted the greatest possible obstacles, and those stars must be the brightest that shine through the thickest darkness. Lay all these facts together, and Providence will confirm the intimations of prophecy, "That blindness in part is happened to Israel until the fulness of the Gentiles be come in" (Rom. xi. 25). They were scattered and their kingdom destroyed, because they crucified the Messiah and blasphemed the Holy Spirit of God, whom after his resurrection he shed down upon the world. Hence they are wanderers, and their beautiful land desolate. May the time soon come when the vail shall be taken away (2 Cor. iii. 16), and all Israel shall be saved, as it is written, "Then shall come out of Zion the Deliverer, and turn away ungodliness from Jacob" (Rom. xi. 26).

December 26th, 1853.

XI.—HOPE ; THE MANGER OF BETHLEHEM

Awake my soul ; immortal hope,
Her radiant wings extending,
Thy homage claims, and lures thee on
To glory never-ending.

Nor think of sin ! Immanuel stands
With heavenly hosts surrounded,
Himself the proof, though sin abounds,
That grace hath more abounded !

I see that Lamb ; that bleeding Lamb,
Whom yet unseen we trusted,
In all his Father's glory clad,
With all his power invested.

This, this is bliss ! my longing heart,
 With quenchless ardour glowing,
 Finds rest in Thee ! its ocean-home
 Still full and overflowing !

O holy Lamb of God ! without thee we are nothing, and with thee we have all things ; I would live, labour, and die for thee ; no love so sweet as thy love, no rest so pleasant as on thy bosom, no hope so bright as the hope of being like thee. Shall I indeed stand with thee on the emerald throne, in the many-mansioned house of the Great Father of all ! O my Lord, my life, my all, accept in this, my lowly struggling sinful estate, the deepest homage which my weak faith can bring ; I would give it all and a thousand times more, were it mine, for thou hast redeemed me from the power of the grave, and I hope, through grace, to reign with thee in thy heavenly kingdom.

XII.—A WISH !

“ Waft, waft, ye winds, his story ;	Weht, weht, ihr Winde, eilet !
And you, ye waters, roll,	Ihr Meereswogen rollt !
Till, like a sea of glory,	Bis Jesu Wort ertheilet
It spreads from pole to pole ;	Ist jedem Hirtenvolk.
Till o’er our ransomed nature	Und der Messias werde
The Lamb for sinners slain,	Ernannt, das Heil der Welt,
Redeemer, King, Creator,	Als Hirte seiner Heerde,
In bliss return to reign.”	Die Er sich auserwählt.

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