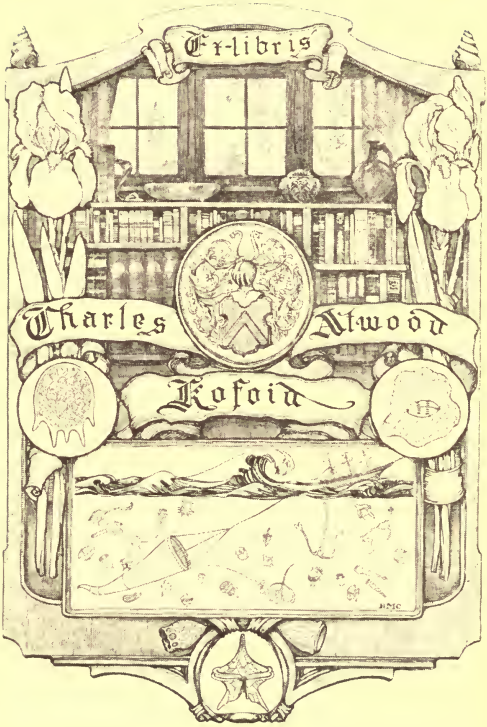
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OUR

ORIENTAL MISSIONS.

VOLUME II.

CHINA AND BULGARIA.

BY

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WITH A

Biographical Sketch of the Author.

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CONTENTS.

Our Oriental Missions.

I.

PROSPECTS OF CHINA MISSION.

WITHOUT doing injustice to the other mission fields of our Church, I note some of the advantages of China; and,

1. *The character of the country.* The Chinese Empire extends from the ninetieth meridian east from Greenwich to the one hundred and forty-fourth, on that finest belt of the globe, which stretches from the twentieth parallel of north latitude to the fifty-sixth, and embraces about one-third of Asia, and one-tenth of the land surface of the globe. There are but two empires in the world that exceed it in area, namely, the British and the Russian. But neither of these can compare with China, either in fertility of soil, salubrity of climate, or accessibility of

position. Both of those empires have large regions ribbed in perpetual ice, and immense tracts of infertile lands, while the Chinese, taken as a whole, is one of the most fruitful, beautiful, and healthful parts of the earth.

Our particular field is the province of Fokien, which lies, as you know, along the Southern shore, shut off from the rest of the country by mountain ranges. It is well watered by the Min, rendered picturesque by lofty peaks and shaded dells, and is by no means wanting in mineral treasures. It is a fair and flowery region, where three crops may be gathered in one season; where the tea-plant thrives and the peach and the orange grow; where peas adorn the hillsides and wheat the valleys before the vernal equinox; where roses bloom under a January sun; where, beneath the ample shades of the camphor-tree, fragrant shrubs perfume the air, and where one may expect health and long life as reasonably as he may in Virginia or Kentucky.

We have now extended our field to Kiang Si, which, within an area of 27,000 square miles, contains 30,000,000 of people. It is traversed by the high-road from Canton to Peking, and bounded on the north by that great artery, the Yang-tse-kiang, having seventy-eight second and third class, and twelve first-class cities, a better

climate, more fruitful soil, and more industrious people than Fokien. We have even made provision for extending our mission to the capital.

2. *The density of its population.* I need not say that China is the most populous part of the earth. Our province—Fokien—contains, within an area of 59,000 square miles, a population of 15,000,000, and has sixty-three third-class cities and three first-class, of which the largest and the capital—Foo Chow—is the head of our mission. In the prefecture of Foo Chow, although the cultivation is mostly by hand, and the mountain sides, where springs are wanting, are irrigated by artificial means, and every cultivable acre, except what is occupied by graves, receives the culture of a husbandman who leaves the soil as rich when he takes off the crop as when he sows the seed, there is not enough raised for the inhabitants, who rely much upon the beautiful island of Formosa, which lies in the China Sea, a few leagues distant.

3. *The character of the people.* Next to the Caucasian, the Mongolian is, both intellectually and physically, the best variety of the human race, and the Chinese are the best part of the Mongolian family. Strange that so general a prejudice should exist against a people that neither Persian, Macedonian, Egyptian, nor Roman

arms ever subdued; that for ages walled out the Tartars by a national work which, for magnitude, has never been equaled; that, under the Moguls, swayed the continent from the China Sea and Indian mountains to the Arctic Ocean, and from the Asiatic shores to the borders of Poland; that for thousands of years, without the aid of the rest of the world—from which they unwisely, not to say wickedly, shut themselves out—developed laws, agriculture, manufactures, with a success which the order, the stability, the populousness, and the products of the country attest; that anticipated Europe in many of the greatest discoveries of the world; that still rivals Western nations in both the useful and elegant arts; that had a common school system before the Christian era, and that never had a slave system, nor a feudal one, nor a pauper peasantry.

From the earliest ages they have been a literary people. You may find in the library of the Mandarins, 1. A history of China, in fifty-six volumes, published by imperial authority. 2. An encyclopedia in eleven large volumes, with a continuation in twelve volumes more. 3. A complete set of the Chinese classics in thirteen volumes, with their appropriate critical apparatus—classics on which more commentaries have been written than upon the Holy Scriptures.

The government, by reserving its highest honors and most lucrative employments for its most learned minds, in concurrence with the religion of the country, which teaches that the honors of the living aggrandize and elevate their deceased ancestors, presents such inducements to the acquisition of knowledge that many of its subjects study themselves blind, and prematurely gray, and dead, and it is said that it always has scholars who can repeat from memory all their classics, with all the commentaries upon them. Though fond of learning, the Chinese are rather *practical* than *speculative*—the Anglo-Saxons of the East. Since the new era was forced upon them they have opened their ears to strangers, as well as ports to commerce, have shown increased energy and enterprise, and, while the Hindoos, the Siamese, the Tartars remain within their respective countries, have gone forth to compete with other races all over the Indian Archipelago, in the mines and markets of Australia, and even in the gold fields of America, and have become the favorite boatmen in all the seas of the East.

The people of Fokien are among the best of the Chinese—bold, courageous, adventurous—and, though furnishing a good share of the pirates and pugilists of the coasts, and the troublers of the empire, yet not wanting in the arts

that adorn or the sciences that illuminate their country, if we may judge from their examination hall, which periodically invites to its cells ten thousand candidates for literary honors.

4. *The Chinese language.* It is, indeed, difficult. To say nothing of its many tones and inflections, and aspirated and guttural modifications, it has characters representative, not of elementary sounds, but of ideas, and 44,000 in number. But all these need not be familiar; no scholar pretends to have them at command without the aid of the radicals and the dictionary. Two thousand will enable one to understand ordinary business, and to write the penal code of the empire; five thousand were all that Confucius used in the four books which are the standard classics of the country; ten thousand will serve to translate the Holy Scriptures, open the best literature of the language, or conduct a diplomatic correspondence. Although it may require much study and skill to select with critical accuracy or coin with severe propriety the words adapted to convey the principles and sentiments of the Christian faith to the people of the celestial empire, yet merchants and missionaries may satisfactorily communicate with them, both publicly and privately, in the course of two or three years' residence among them.

When once you have mastered the written language, you command the common medium of thought for the whole empire; for although, from the diversity of the local dialects, the citizens of different provinces can not understand each other's conversation, they can read each other's writing.

In this respect the Chinese field has the advantage of the Indian, where the Tamil, Mayalalim, Bengali, Hindu, Pushitoo, Gourmaki, Afghanistan, Ordu, and some twenty other languages are spoken. Moreover, if one would thoroughly understand Hindi he must study the Sanscrit, and if he would master the Hindustani he must acquaint himself with the Persian. No language, living or dead, puts one in communication with so large a portion of the human family. Alexander conquered the world, but could not communicate with it. Rome laid her belt of a thousand miles around the Mediterranean, but her empire was a babel. England's arms reach round the world, but the English tongue can not reach to one hundred million souls, nor can the French, or the German, or the Sclavic; but the Chinese may reach hundreds of millions. Indeed, the human race may, not very unequally, be divided into, 1. The Chinese. 2. All other nations. To reach the latter half you must have three thou-

sand and sixty-three tongues; to reach the former, only one. Happy the genius who shall write parables to move the hearts of this people! Thrice happy he who shall write songs of Zion for this choir of five hundred million human tongues.

5. *The religions of the empire.* These are three—Confucianism, Tauism, Buddhism. Confucius was a statesman, moralist, reformer. Aristotle ruled learned minds in the West for a thousand years; Confucius has ruled learned minds in the East for more than two thousand, and still he rules. Mohammed won his conquests by the sword, Confucius by his wisdom. Buddh maintains his empire by pretensions to inspiration, Confucius by appeals to the reason and moral sense. No mortal ever exerted the influence over mankind that Confucius has. He exceeds all other philosophers in the multitude of his pupils and the duration of his reign. His system, though denying human depravity, and limiting its chief concern to the present world, yet, by giving glimpses of Eden and the Deluge, of an age of innocence, a Divine Redeemer, and a universal empire; by acknowledging the Supreme Being, and containing a code of morals in harmony with the golden rule, affords avenues to the divine temple, and even an index to its gates

of light. His is the established religion, whose high-priest is the emperor, whose rites are enforced by law, and whose vernal and Autumnal festivals are observed by all the people.

The Tauists deify and incarnate reason, believe in a world of spirits, an absorption of the good into the Eternal One, and transmigration of the bad, and seek moral purity by a life of seclusion, austerity, celibacy, and meditation upon virtue.

Buddhism, though last introduced into China, was, under the Mogul dynasty, the religion of the State, and is now that of the lower orders, whose houses are filled with images, whose minds are crowded with superstitions, whose God is the infinite void, whose ultimate hope is of ultimate annihilation through successive sufferings, services, and transmigrations.

All these systems have deteriorated. Confucius has temples to his name and offerings to his spirit, while sun, moon, earth, water, and many other objects, receive the adoration of even his literary followers.

The disciples of Lautse, originally alchemists, moralists, and meditative mystics, have become exorcists and astrologers, and bow in dirty temples before showy idols.

Buddhism is an exotic not strongly rooted in the national life of the country, and whose priests

know little of their own faith, or of the Pali language, in which its sacred books are written.

The gods of China have run up to 30,000, and the god-makers advertise their wares as the potters do their pitchers.

It might be mentioned that there was a religion that preceded all these, and one that succeeded them. The primitive faith recognized the Supreme Being under the title of Shangti, and also regarded as objects of worship the spirits of earth, mountains, streams; the tutelary gods of the hearth, the gate, the border, and of deceased ancestors, and the spirits of emperors. The gods were to be propitiated by sacrifice and prayer.

The last religion, if religion it may be called, originated with Sin Tshuen, a youth, born in 1813, of a poor family, in an obscure village near Canton, who tried in vain for six successive years to secure a literary degree. On one occasion of visiting Canton he made acquaintance with Missionary Roberts, who gave him some Chinese tracts. He was possessed of a vigorous imagination, and probably while in a state of delirium or sickness he determined to institute a new religion, founded in part upon the primitive religion of China and in part on Christianity. He assumed to be the brother of Christ, and third person of the Trinity, assuming the name of

Tien Wang, Lord of Heaven. Co-operating with a rebellion, which broke out in the province of Canton in 1850, he became its leader, claimed divine honors, associating himself and his son with God and Christ as coequal rulers of the Universe. The religious character of the movement was soon lost in its political and military. It swept over China like a whirlwind, and might have been successful but for the aid furnished by the English and French in 1862, when Nankin, the head of the insurgent Government, fell, and Tien Wang burned himself with his one hundred and eighteen wives. The rebellion lingered, however, until quite lately.

These faiths are ready to perish. Their different priests drink and gamble together, as if they had no longer any thing worth contending about, and their disciples may be Tauists in the morning, Confucianists at noon, and Buddhists at night, shifting their faith oftener than their garments. None of these systems can bear investigation. The idolatry of Confucianism is an excrescence upon his moral and political system which the caustic of free thought will consume.

The errors, superstitions, and mummeries of both Tauism and Buddhism will vanish before the light of science as the ghosts and shadows of the night before the rising sun. To illustrate:

the founder of Buddhism, who assumes to be omniscient, teaches as to geography—that the earth is a plane with a mountain in the center, 1,680,000 miles high and 840,000 broad, encompassed by a stone ridge 36,000,000 of miles in circumference; that the sea has waves 100 miles high, and is, at points, 800,000 miles deep; as to astronomy, that eclipses, both of sun and moon, are caused by a giant who swallows those orbs; as to history, that some cities have stood millions of years, and some kings have reigned quadrillions; in physiology, that man is a mere light, of which the body is the candlestick, sensation, perception, and consciousness, the tallow, wick, and flame; that the properties and character of one going out of life are assumed by one coming in; that human beings were originally winged, and may be generated by flowers and vocal utterances; in theology, that in the last result, God and heaven are Nirwana or nothingness; while in ethics, he enjoins one precept which is impossible, and another which, if universally adopted, would soon terminate the species. Now, to say nothing about missionaries, steamships, and Atlantic cables, telescopes and microscopes, globes and blow-pipes will scatter such follies and the systems committed irrevocably to them.

Even without foreign light they are falling.

The Chinese rebellion, one of the most remarkable movements of mankind, though not Christian in character as some were led to suppose from the fact that its chiefs had enjoyed the instruction of missionaries, Roberts and Medhurst, and used terms taken from Gutztaff's New Testament, was nevertheless *iconoclastic*, and, taken in connection with the subjugation of China by Western arms, it has shaken the faiths of the nation, which can no longer consider their emperor Son of Heaven, their empire celestial, their capital invulnerable, or their gods omnipotent, or even potent. Although the idols which the rebels broke and kicked out of the temples may be replaced, yet the reverence of the people for them can not.

6. *The accessibility of the people.* We can all recollect when China was walled up in unsocial exclusiveness, only a single port being open to foreign merchants and none to foreign missionaries. A few years since Providence, as by a thunderbolt, opened the whole empire to the world. Much as we may blush at the direct occasion of the opium war, we can not but rejoice at its remote results, and see the hand of God making the wrath of man to praise him.

The Chinese are now brought into acquaintance with their fellow-men. Russian civilization

presses upon China on the north, French on the south, and British and American along the coast. Hong Kong, a city of 150,000 people, with its wide and well-paved streets, its two-story brick houses, its Christian churches, its spacious thoroughfares, its splendid steamers, its charming park, its terraced hills, along whose drives rush splendid carriages, followed by youth on fleet horses, with appropriate retinue, while smaller children drawn by Aijahs close the train, shows that the best English abilities, science, and society are placed under the immediate observation of the Chinese. Large steamers plying daily between Victoria and Canton, not one hundred miles distant, carrying passengers for ten cents each, make Hong Kong not merely a light-house, but a furnace at which a thousand torches are lighted daily, to be carried inward. European mails going regularly up the coast calling at all the leading cities, where they find European residents and collectors of customs, are so many heralds of a brighter day.

As the acquaintance of the Chinese extends, their prejudices decline. We need not wonder that in former ages they regarded all other nations as barbarians, since they knew no more of them than Europe knew of China in the days of Tait Song. They never presented the barri-

ers of caste, as India, where society is massed in columns, and we can make no moral conquest unless we detach a man, or find a straggler, who, however, can hardly be brought over, but at the cost of his social happiness or the risk of life or limb. The Chinese have learned to respect foreign science and arms by the march of foreign forces to Pekin, and have been brought under obligation for the assistance of the West in subduing a rebellion which, but for Anglo-Chinese and Franco-Chinese forces, might have succeeded.

They are anxious to learn Western languages, with a view to qualify themselves for the service of foreigners, for which they are so eager that the Catholics, when they would retain their proteges for the Church, teach them the Latin only. Now, Western languages will be followed by Western literature. The eyes of Chinese audiences kindled with enthusiasm when I spoke of the United States, its liberty, its love of China, its thanks to her emperor for excluding our traitor-privateers from his ports. How much their interest in other nations will increase, now that unbroken steam communication round the globe is established to be regularly preserved! They have but to know our civilization to feel its superiority. When they reflect that they stand where they stood when France was in barbarism,

England under the Saxon heptarchy, and America unknown, while these nations rule the earth and others are steadily advancing, they must see the necessity of changing their stationary civilization for a progressive one.

They must also see the superiority of Christian morals. While we deplore the fact that merchants and officers going to the East usually leave their religion outside the Straits of Gibraltar, yet we rejoice that the nations of Asia are learning to distinguish the nominal Christian from the real one, and to concede to the latter a high eminence. We are not disposed to exaggerate the sins of Pagan nations, or hastily to generalize from appalling facts, for we know what a terrible picture might be drawn of Christian nations from superficial observation; but making all due allowance China must concede that her tolerance of infanticide and polygamy; her oppression of woman, whose intellectual condition in her empire is symbolized by her crippled feet; her depression of the lower classes, doomed to a Sabbathless round of toil; her allowance of systematic mendicancy and organized theft; her gross popular taste; her extensive opium-smoking; her cruelty in the administration of law, and her confessed inability to carry out her accepted precepts and legal requirements against

the overpowering flood of iniquity, place her beneath the worst Christian society, and call for a better dispensation.

She must also see the superiority of the Christian religion, of its evidences, its doctrines, its precepts, its sentiments, its spirit, its promises, its results upon national and social life and individual character, its power to help the struggling soul, to console the suffering, to pardon the penitent, and purify the praying, and fill with hope and triumph the departing one.

7. *The Christian religion is already in China.* It was perhaps introduced as early as the seventh century, though it was not until Rome sought to repair in the East the losses the Reformation had cost her in the West, that any serious attempt was made to evangelize China; nor was this of a suitable character. Grant that her polished emissaries often displayed a faith which nothing but divine grace could inspire, and a patience and self-abnegation which nothing but divine power could sustain, and that they sometimes led willing followers to martyrdom, yet, when we consider that they attracted attention less by their truth than their accomplishments; that Ricci is best known as a mathematician; Shaal as a minister of State; Verbiest as an inspector of cannon; Gerbellion and Perenin as political negotiators,

and the whole body as astronomers, geographers, and artful diplomatists, we need not wonder that they were expelled as politicians. It was not until 1807 that Dr. Morrison, the first Protestant missionary, entered China, to be followed one by one by successors doomed to labor single-handed, while the whole coast was shut against them. Morrison, Milne, Medhurst, Tomlin, and Smith, notwithstanding their defects, will be remembered for a zeal and patience deserving better fruits than they reaped. It was not until about twenty-five years ago that the Protestant Church earnestly undertook the evangelization of China. Then, by transferring her forces from the Archipelago, and re-enforcing them, she soon had one hundred and fifty missionaries in the field. She now has nearly two hundred. We would hail across the seas, Maclay, Legge, Ball, French, Newin, Graves, Piercy, Roberts, Baldwin, Louis, Hanshack, Ladendorff, Johnson, Wolfe, and their noble coadjutors. All hail!

Our own Church entered this field in 1847. We now have a missionary force of sixty-one, including native helpers, a missionary property worth thirty-six thousand dollars; a native membership of nine hundred and thirty-eight; a press which prints over two million pages a year; a foundling hospital and schools both for boys and girls.

The mission compound is beautifully situated on a hill-side overlooking the Min and the city proper, and its habitations are well-built structures, adapted to the climate, and occupied by devoted men and women, who worthily represent the Church which sends them, and faithfully labor in their Master's cause. Our churches are neat and substantial structures, well located, and often filled with attentive listeners. Our converts are well grounded in the truth, and give evidence of the grace of Christ. Their love-feasts, in which they substitute cake and tea for water and bread, are all aglow with faith, hope, and charity. Our native helpers have all the hardihood and boldness, and much of the faith and fidelity of our pioneer fathers. They are Chinese in appearance, habits, and attachments, but none the worse for that. We do not want to Americanize but to Christianize their land; not to *obliterate* but to *sanctify* its nationality. It requires different colors to make a perfect light, different nations to make a perfect world, and different tongues to make the harmony of that choir above that no man can number. China, in many epistles, sends you Christian greetings by me. From one, learn all. "Bear our salutations to the bishops, pastors, and members of the whole Church, thanking them that

they have sent us the Gospel, and beseeching them to hear the Macedonian cry we still send out, and to cease not to pray that the Holy Ghost may be poured out, and that salvation may come to all China."

Such, then, is the field. Healthful—we would not halt if it were otherwise. A missionary said to me once, "I stood on African soil and looked along a line of fresh graves filled by my predecessors, and trembled lest I should fill another." Well, with Cox we say, "Let a thousand fall, but let not Africa be given up;" yea, let the line of graves be extended from Cape Bon to Cape of Good Hope, but let not the command of Christ be disregarded. Still, we may rejoice when Providence opens the door without such peril.

It is an open field. The recent reciprocity treaty between China and the United States, whose eight articles, originating with the Chinese Government, are so many masterly assertions of sound principles, secures by its fourth article absolute freedom and protection to all religions, and by its seventh, opens all the schools of both China and America to all the children of the other residing therein. China is in the condition of Jericho when the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

It is a rich field. The beautiful story of the Chinese peasant boy who, being compelled to work by day, determined to study by night, and not being able to get a lamp, took home each night a glow-worm, with which he managed to read by applying it to the lines, illustrates the Chinese love of learning. O let this people have Christ and apply the glow-worm to the Bible—what a nation they will be! Their language is one; a sea into which a stone being cast will send its widening circles to the distant shores.

It is populous. Set down the number at 500,000,000 and you have more people than are to be found in North America, and Europe, and Africa put together. Set them in line, beginning at the mouth of the Hoang Ho, allowing three feet to each man, and draw it westward through China, Thibet, India, Affghanistan, Persia, Turkey, bridge the Mediterranean and extend it over, bridge the Atlantic and lead on the column, go through the United States, bridge the Pacific, the Eastern Sea, and draw out the line to the place of beginning, and you must go round the globe eleven times more before you have completed your line. Allowing each man fifteen minutes to pass, you must sit 1426 years to see the last man go by. But as the whole mass will be renewed every thirty-three years

you would need to provide many thousands of millions of coffins, for about thirty-five thousand must be dropped into sea or land every week. Will you see that procession move on without a knowledge of Christ? Every one is your neighbor, of like sorrows, dangers, and wants with yourself.

It is a prepared field. A conviction of the inanity, not to say mischief, of all forms of idolatry, a sense of the necessity of moral and political reform, and a hope of a better faith are spreading and prevailing. The Gospel has entered to minister to the felt necessities. Already its principles are subjects of popular inquiry. Its ministers, no longer despised, find that "I am an American," or "I am a Britain," is equivalent to the ancient boast "I am a Roman;" that each man uncribbed by caste, and left to answer for himself, may be boldly approached, and that the Word of the Lord, despite the opposition of the priests, and the prejudices of the people, may have free course through the empire. China is in a condition to ponder and pray over that remarkable prediction of her great philosopher, which sounds like an echo of Isaiah's harp: "In process of time a Holy One will be born, who will redeem the world. The nations will wait for him as fading flowers desire the Summer rain.

He will be born of a virgin. His name will be Prince of Peace. China will be visited by his glory. Its beams will penetrate to the depth of savage lands, where no ship will ever come." China's streams wait for the lily of the valley, and her hill-sides sigh for the rose of Sharon; benighted cottages long for the light; a weary land waits for her Sabbaths, and dewy but mournful mountains invite the feet of the messenger that bringeth glad tidings, while on all sides Providence beats the reveille of a new morning. Let us not be discouraged. The Gospel introduced into the world by miracle is propagated by ordinary forces, but these forces have more than ordinary potency—the self-evidencing Word, the soul-attracting cross, the divinely comforting Spirit. Though it took the Church three hundred years to subdue the Roman Empire, and six hundred more to extend her sway over Gaul, Germany, and Britain, it should not take long for the Christian Church of this age to kindle up the lamps of the divine temple all through the earth. Then will the seventh angel sound his trumpet, and great voices in heaven sing, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever."

II.

HONG KONG TO CONSTANTINOPLE.

FEBRUARY 15th I started for home in the Orissa, a fine vessel belonging to the Pacific & Oriental Company, and commanded by a perfect gentleman. He asked me to say grace at table, and to conduct the service on Sabbath, and said, if I wished, he would direct that service should be held in the cabin every morning. Indeed, all the masters of vessels that I met in the Eastern seas were cultivated and courteous, and paid great respect to ministers of the Gospel and the institutions of religion.

We run about 250 miles a day. The weather for a time was hazy, rainy, or cloudy, and the sea generally calm. As we advance the sun shines, and when we reach latitude 15 degrees the thermometer runs up to 75 or 80 degrees Fahrenheit, and the punkhas are put in motion. We sail for some time in sight of Cochin China, and pass very near Cape Verela and Cape Pandaran. The

shore is rocky and uninviting. Among the passengers was Mrs. Lobschild, wife of a German missionary, who, on my entering the ship, introduced me to his wife, saying that she was returning to Europe with a view to save a sick child. While off the coast of Cochin China the child died. She was disconsolate. I prayed with her, but what could I say? It was her only child. She was anxious to preserve the corpse until we reached Singapore, but the captain said he had not lead enough for a coffin. At ten o'clock the bell tolled, the coffin was brought by sailors from the forecastle to the gangway, the passengers moved in procession from the cabin headed by the captain and myself. A bench about two feet high had been placed before the gangway, and covered with the British flag. On this was placed a plank, inclining into the sea, and held by two sailors with ropes attached to the upper end. On this plank the coffin was placed, and when the burial service was closed at a given signal the sailors raised one end of the plank and from the other the coffin slid into the sea. The ship sped on, and the weighted coffin went down to the depths like an arrow speeding its way through the air.

As we move on the heat increases; the thermometer stands steadily at 80 degrees Fahren-

heit, the barometer at 30 inches. We coast along the island Ceicer de Maire, and further on and to the left we see the round, rocky islet, Catwick, the larger Catwick, and behind it the China Shoe. Warm as it is the monotony of sailing is broken in the evening hours by various games; such as, blind-man's-buff, and dancing. We reach Singapore, on the lower coast of Malaya, after a six days' sail, and stop at the new harbor, four miles from the city, where quite a town is growing up.

In the evening, as I was walking on deck, a cooly coming up the gangway in the dark fell into the water. A steward went in to his assistance; the latter was saved, but the former drowned. Little was said about the circumstance, but the poor steward was perhaps dear to many who will weep for him. Going to the city, hungry for news, I learned of the capture of Savannah.

Among our passengers are some Parsees. These followers of Zoroaster were driven from their country centuries ago by the Mohammedans, who destroyed their temples and burned their sacred books. They took refuge in India and other lands of the East. They number 150,000, and are the same as those called Guebers in the southern parts of Persia. About

75,000 of them are in Bombay. They worship fire, water, the sun, and moon, put sandal-wood upon the fire to signify that a good deed bears a precious odor, and that a patient endurance of wrong is fragrant. They cast flowers upon the waters in token of gratitude. Though they have temples and priests, they have neither country nor king. Most of them are in British territory, and speak the English language. They are generally thrifty merchants and manufacturers. They do not increase much in population, being checked by their laws. If a Parsee marries outside his sect his children are outcast. They have no sacrifices and no atonement, maintaining that as a man sows he must reap, and that he must be his own savior by his own good deeds. Their priests have great authority, and when the laws of caste are violated they prescribe the penalty.

As we approach Penang we receive a salute in honor of Col. Ireland, who is on board, and who comes to take charge of the fort. Here we receive many accessions to our passenger list, and some increase of cargo, in the shape of block-tin, of which Malacca produces abundance. The peninsula is as much under British rule as if the Rajah of Queda were a British authority. Having left Penang, we coast along Pulo Rondo,

but do not pass it in time to see Acheen Head, which lies behind it.

We have on board the son of an English clergyman, returning after having made his fortune in the East to spend it in his native land. He is, however, far gone in consumption. He admits that he led a wild life in China, but thinks if he can again come under the influence of home he can be wiser. Alas, we bury him in the sea! I pointed him to Christ in his dying hours, but how melancholy such cases are!

Many of the English in the East think slavery is a good institution; that England did a foolish thing when she proclaimed emancipation in her West India colonies; that a similar act could not be passed now. There is no telling what backward steps the world might have taken if the Southern rebellion had been successful.

On we speed, running south of the Nicobar islands, which have been recently made a penal colony for Indian rebels. Both these islands and the Audaman are very fruitful, abounding in cocoa-nut. North of the latter are small islands of the same sort called Cocoas. Owing to their superfluous vegetation they are subject to fearful sickness, which, however, would probably disappear on the removal of the jungle. It would be easy to live afloat until the swamps were cleared,

and afterward make fortunes by taking the cocoanuts to neighboring markets, or turning them into oil upon the spot.

March 1st we arrive at Point de Galle, where we are detained waiting for the Nemesis, which is to convey us to Suez. Calling on Mr. Baugh, the Wesleyan missionary, I found letters from home, and heard of the taking of Fort Fisher. Returning to the boat with the news, many of my fellow-passengers were enraged. They were happy in the morning, when they heard the false news that Butler was disgraced and Sherman deranged. Next day I dined with Mr. Baugh. The company consisted of missionaries and gentlemen in the English civil service. The host, after some toasts had been drunk, said, "I was about to propose the health of Bishop Thomson and the success of the Federal arms, but knowing the views of my guests, and desiring harmony at my table, I forbear." One said, "Let us drink the health of the Bishop and leave the rest unsaid." This gave me an opportunity of discussing the American question. I conceded the right of revolution, but insisted that it existed only when some *wrong* was suffered or some *right* withheld, and called upon the company to show what *rights* had been withheld from the South, or what *wrongs* had been inflicted upon them, or

even threatened. If a Government is assailed it could neither preserve its own self-respect nor the respect of other nations if it did not exert its utmost powers to maintain its own life. The only reason why the South desired dissolution was because the North desired to preserve the virgin soil of the territories from the pollution of slavery. If peace by dissolution were to come to-morrow, war would soon break out again; for harmony could not be preserved between two people of hostile feelings and diverse civilizations, separated only by an imaginary line crossing the mountains and the streams.

After a free discussion gentlemen admitted that their views were influenced more by their *desires* and *prejudices* than their *reason.* They thought America had not given moral support to Britain in the Crimean War and the Indian Rebellion, and that she had been exacting on the Oregon question, and unreasonable in her complaints since the opening of our war; to all which I replied reminding them that our politics were badly influenced by the thousands of poor and ignorant which the British Isles sent to us every year.

Returning from Richmond Hill I was struck with the luxuriousness of the vegetation. The palm, the bread-fruit, the jack-tree, are all lofty

and beautiful; the fruit of the last is just getting ripe. The American currant, bordering the roadside, is in full bloom, and very fragrant. This shrub, though not indigenous here, is rapidly spreading through the island. The temple-tree, which bears flowers like a small white tulip, and of delicious odor, is in full bloom, and so are the roses. The paddy, or rice fields, have been reaped once, and the second crop is coming on.

The Nemesis is one of the Pacific and Oriental boats. Government proposed that these boats should be sailed by naval officers, but the Company said "No, we shall lose our boats." The incompetency of naval captains is strongly asserted. They merely fight the guns while the master directs the ship. Our ship contains a great deal of iron. Our main-mast is an iron cylinder five-eighths of an inch thick; the standing rigging is mostly iron covered with rope to prevent it from rusting. The vessels of the Company are all built according to plans approved by the Government, and can be purchased by it and put into service at any moment. A naval agent attends each to direct its movements and superintend the mails.

There are many nautical gentlemen on board, among them two commanders of the Royal Navy. They say that naval officers are generally irrelig-

ious; that it seems impossible for those who live on the sea to be pious, and that several chaplains of their acquaintance are among the poorest specimens of humanity. Most of our company are families, or parts of families, returning for a time to Europe. It is a terrible penalty that these Eastern merchants pay for seeking fortunes in the East. In the absence of their families, and especially of their children, during the most important period—the educational—of their lives, the father must become more or less estranged, both from his wife and children. There are other difficulties, some of which may be illustrated by a case which gave rise to much remark in Ceylon. A wealthy planter made an offer to a young lady, in England, of whom he had heard. She replied that being married she could not accept, but that she had a sister who would. He accordingly directed his offer to the sister; she accepted and set out to Ceylon. On the way she lost her heart; when she saw her betrothed she had an unconquerable aversion to him. He made every offer that he could to please her, but finding her incorrigible, he gave her up, and generously paid her expenses both ways.

Women often lose their hearts *in transitu*. Nor will any one wonder, when he sees the whispering, and courting, and waltzing of the fash-

ionables, when thrown together week after week on shipboard.

When a man's sweetheart, or wife, travels 9,000 miles, either by sea or land, it would be well enough for him to go with her.

Our good ship is crowded, every berth is occupied, and every steward and officer is turned out to accommodate the passengers. The stewards are to receive a guinea a day for the inconvenience to which they are subjected. There are seventy-five children on board. I am in a berth in the forward cabin, starboard side, with four other gentlemen, either of whom would weigh two hundred pounds avoirdupois. My head is at the feet of one, my feet meet those of another. Two feet off is a corresponding cabin in which are three ladies, a servant, and some children. The little ones are generally pale; the grown persons more or less diseased, with few exceptions. Here is a judge worn out with excessive labor. He has held court every day in the year, except Sundays, for several years in succession, and has had law, chancery, and probate jurisdiction. His nervous system is giving way, and he is threatened with apoplexy or palsy. Near him is a missionary sinking under hepatic disease. Here is a surgeon sinking under dysentery. Here are members of the military and civil service on sick

leave under various ailments. Here, too, are some returning to their native land to enjoy a hard-earned fortune acquired in the sunny East. Government works its servants here for twenty years, when they retire on £500 a year.

The heat is intense, and scarcely had we left port before the temperature, the crowd, and the influence of disease, which had commenced days before, began to crush me. The first Sabbath I preached in a sitting posture, but soon after took to my bed. The vessel was not adapted to the tropical seas, for when the surface was agitated, the ports were of necessity closed.

The sailors are nearly all Lascars; they are Mussulmans, and are keeping the fast of the Ramadan. They eat nothing between sunrise and sunset, but when day closes they eat and drink moderately. At the close of the fast, when they see the moon, they salam to it, and then to the captain, after which they return to their usual habits. The captain is glad of it, as the Lascars, during the fast, became so reduced that they would have been inefficient in a storm or cyclone. At best they have neither the physical strength nor moral courage for a period of danger. The stewards of these vessels, generally English, are held as a reserved force in the sailing department, and they are many of them good seamen.

Day after day, skies bright, sun brilliant, heat intense, with scarcely any variation in the twenty-four hours. Though sailing northward it is only fast enough to compensate for the advance of the season.

From the 6th to the 21st of March passed with me in unceasing suffering. The doctor was kind, so were all the officers, especially the captain, who ordered a cot to be swung for me at the stern, but it did no good, I could not catch a breath of air. Sometimes in the evening he would order a bed spread for me on the bridge, where occasionally I caught a fine, fresh draught of air, by which I was revived, but generally I lay upon the skylight, where I often felt the soft hand of ladies washing my brow with cologne, or presenting mulled wine to my lips ; and now and then I heard woman's gentle voice uttering words of encouragement, and whispering Jesus in my ear. At length one of the stewards was detailed to wait upon me constantly. Having had instruction and experience in taking care of the sick, in Guy's Hospital, he did me good service, sponging me with warm or cold water as my sensations indicated, and watching over and administering to me with constant care after I became confined to my berth, and when I began to recover presenting me with choice dishes at proper times. I thought

for several days I should find my last resting-place in the Red Sea, but as soon as we reached the Gulf of Suez the fresh breeze put new life into me. On a beautiful Sunday morning we entered the port of Suez. I was taken ashore by my nurse and placed on a portico where for hours I felt the refreshing influence of a delightful air. By evening I was ready to take the train for Alexandria. There was a sick man's car, with two beds; I occupied one and another invalid the other, each having his nurse. Before we started the doctor charged the nurse to provide a bottle of brandy and a vial of laudanum for me. The temptation was too great for him, and one of the bottles which he had provided for the patient he appropriated to himself. Happily he fell asleep, and when I attempted to rouse him, at Cairo, he swore fearfully at me in his half-sleeping condition, so that I was willing to allow him to relapse into unconsciousness and to dispense with his services. Next day we reach Alexandria. The nurse leaves me lying at the station while he goes in search of a carriage; while looking toward my baggage I saw a native take up a part of it and move off; I called to him, and raised my cane, when he dropped it and ran. The rest of the passengers had gone on to the ship that was awaiting them in the Mediterranean. On we go

to Hotel l'Europe, where we get a very poor room for a very good price. Our first visit was to the American Consul's office. Inquiring there for a comfortable boarding-house, we were directed to inquire of Mr. Watson, the American missionary, who promptly and cheerfully offered us a home at his own hospitable house, which we were constrained, by our circumstances, to accept; for what above all things I needed was the precious influences and care of a quiet Christian home. Here we rested and recruited. O, the unspeakable pleasure of stretching one's limbs on an American Christian man's clean bed, after being hampered in berths on three seas during a period of more than a month! Mr. Watson and his good wife did for me all that a brother or sister could do. He occupied the fourth story of a stone house, the lower stories of which are occupied, some for school and church purposes, and some for family residences. Inconveniently situated as he was, he paid $400 rent per annum.

Alexandria is growing rapidly. The American war, by giving a great impetus to the cotton-growing of Egypt and the trade of her cities, has made money plenty, and goods and rents high. Europeans are coming hither in great numbers. Forty or fifty thousand are already here, among whom there are said to be 10,000

Italians, 12,000 Greeks, 5,000 French, 400 English, 400 German. The weakness of the government is shown in this. The different classes of foreigners are governed each by its own consul. If I violate law I can be arrested only on the order of my consul, and tried only according to the law of my country, so that there are as many governments here as there are consuls—eighteen or twenty. This sometimes makes litigation difficult and tedious. The American mission here recently purchased a house for $16,000, and was to have possession by the first of January. This not being given, it sues the seller upon his warrant before the American Consul; but the house is occupied by different families—French, Italian, etc. Now, to oust these it is necessary to sue them through their respective consuls.

It is natural that consuls should take great liberties here. I am told, for example, that whenever one of them chooses to take a ride on the railway he sends his janizaries to appropriate a carriage or two, turning out whosoever may be in the way, and giving himself no concern about tickets or pay.

Another circumstance struck me strangely. I found on the street a British post-office, a French post-office, an Austrian post-office, etc. What

should we think if the different nations were to establish post-offices in New York?

The protection enjoyed by foreigners depends very much upon the character of their consuls. The French Consul, who is a man of remarkable promptitude and energy, is said to have the most influence. The owner of a house occupied by a friend enjoys French protection. Before his premises a row of low buildings, projecting a few inches over the sidewalk, was going up on the opposite side of the street. He complained to the consul, who, having immediately sent his janizaries to knock them down, lodged with the government a complaint against the builder, demanding that he should be summarily punished for not putting up his houses on the right line. Another consul would have addressed a note to the government setting forth the facts, the government would have referred it to the head of police, the head of police would have referred it to the subordinate having charge of the department in which the buildings were located, and the final answer would have been received in about six months from the date of the complaint. Meanwhile the buildings would have been finished, painted, and occupied, and then, the fact accomplished, could hardly have been disturbed without a series of lawsuits and per-

plexities too numerous and great to be encoun tered.

Our own Consul-General is an amiable gentleman, but, perhaps, after he has been in the East a few years, he will show a few Yankee tricks better than any they have seen, for he is straight from Boston. I am greatly indebted to him for his kindness and courtesy.

The pasha is not a wise man. He is very energetic and selfish. He is a great agriculturist, having large farms in various places. Latterly he has been extensively engaged in cotton raising. He often requires his subjects to work upon his estates without money and without price. He is also a great merchant, having stores in all the leading places. By his control of the railroads and canal he has great advantage over other merchants, for he can forward his own goods and detain those of others. He has recently made use of this advantage to forward his cotton to market in advance of other supplies; but, strong complaints having been made against this proceeding, there has been some promise of amendment in railway management. He imports cattle largely from Asia and elsewhere, and when he has a large stock on hand he forbids the importation of any more on the ground that the cattle disease is said to be

prevailing on the coast. It is alleged that he commenced his reign by annulling all contracts for coal, an act which at once displayed his power and produced a famine of fuel.

The sultan gave him permission to acquire fifty thousand acres of waste land in Egypt. Instead, however, of searching for waste territory, he sent out his agents to spy out the best lands. The occupants were then offered what the agent thought was right; if they took it, all well; if not, they were thrown into jail. He is probably improving the country by importing and introducing improved machinery. This he has done largely since the opening of the American war, in anticipation of great profits on his crops. Among the machinery lying at the warehouses I noticed stoves, plows, American sewing-machines, and various manufacturing implements.

He is said to be the richest ruler in the world except the Czar; but he is not respected, either by the people or the army. He often employs his soldiers in menial services, such as keeping the line of railway in order, etc. The railway is his own personal property.

An insurrection broke out, while I was in Egypt, at a point up the Nile. It was formidable at the beginning, commanding about two thousand men, under the inspiration of a Mus-

sulman fanatic who predicted that the time had arrived for Mohammedans to expel Christians from Egypt. The pasha sent eight hundred soldiers to subdue the rebels, but they were beaten. Some gun-boats arriving shortly afterward dispersed the insurgents, capturing some and killing some, which ended the rebellion, fortunately for the Viceroy, who is poorly prepared for civil war, having few drilled soldiers and little military spirit in his army, and little loyalty among his people.

The pasha seems to have no delicacy in owning his dependence on foreign nations, or in shaping his course accordingly. His great art is to satisfy their representatives without displeasing his people. Some time since an Arab who had been educated in Paris published a book against Mohammedanism. A French paper in Alexandria having published an extract from it, the young author was thrown into prison, and even into the water-closet of the prison. The American missionaries, having inquired into the facts, addressed our consul on the subject, who promised to interest himself in the case. He enlisted the British Consul, who, calling upon the pasha, told him that it would not do for him rigorously to enforce Mohammedan law. Meanwhile the youth was removed to a prison up the

Nile. Here he remained until the British Consul called again. The pasha said he would do any thing that was required. By this time, however, the young man had been banished, and was on his way to Soudan, it being understood that banished persons on their way find death by falling into the river, or some other *accidental* means. The consul, learning the facts, said to the government: "Telegraph instantly to have him returned, and to see that no accident happen him by the way." The pasha did so, and he was brought back safe to Cairo. The consul, calling again, told the Viceroy that no half-way measures would do, and the youth was finally set at liberty. Having learned the part which the missionaries had taken in his case, the liberated man often called upon them, Nicodemus-like, by night. He assures them that there are hundreds of Mussulmans in Egypt who would be Christians if they dared.

Said Pasha, the immediate predecessor of the present Viceroy, was a rake and an infidel of the French school. He regarded all religions alike, and gave presents to all from policy. He gave to the American mission at Cairo the house they now own—a fine building, worth from $15,000 to $20,000. The present pasha gave the mission $900 the other day by remitting the tax on their

purchase in Alexandria, which cost $16,000. The tax for the deed and other expenses connected with the transfer, strange as it may seem to us, amounted to the sum donated. Egypt, I believe, is the only place in the Turkish dominions where property can be deeded to Christians. Mehemet Ali, the founder of the house, was a man of splendid abilities, and, had it not been for the interference of the great powers, he would have made himself master of Syria, and independent of Turkey.

One of the great works due to his enterprise is the canal which he built, at the cost of so many lives, to connect the water of the Nile with the city of Alexandria. It is about forty miles long, and it furnishes the clear, cool water which the inhabitants of this port enjoy. There are pleasant drives along its banks, and many Nile-boats on its bosom. They look very comfortable for those who would lead an idle life, and go or stop with the wind.

There are many Christian churches here. The first in importance is the Catholic. It is a spacious and beautiful building, with the usual decorations. In front of it is a garden and shrubbery in excellent order, inclosed with an iron palisade, and having carriage drives through and around it. In the rear of the church is an extensive

court, around which are built neat and ample edifices for school and other purposes. I entered at the hour of evening prayer, and found the church crowded with worshipers, mostly Italian. Next in size is the Greek church, which is near the former, and is very gorgeous. In its court, on each side, are spacious and elegant schools and colleges, which are necessary to accommodate the Greeks of the place, many of whom are wealthy merchants. The Coptic church is a neat building, with a plain dome, and on ground inclosed by a high wall. The English church is well located on the public square, and is in the midst of a flower garden. It belongs to the British Government, and must be valuable property. The Armenian Church is small but influential, and has given to the Government one of its ablest officers; namely, the superintendent of public works. The Prussians have a church, and are building a new and beautiful house of God near the sea. The Scotch are also building a fine house of worship, the materials of which are to be transported from Scotland, the stone ready dressed. Mr. Yulee, its pastor, honored me with a visit, an invitation to dine with him, and a solicitation to preach in his pulpit, the last of which I accepted. His spiritual field is rocky. The English and Scotch here have come in pur-

suit of gain, and are in such a hurry to acquire it that they often use seven days of the week in business; nevertheless, they attend church pretty well. Mr. Y. preaches once a Sabbath in a Bethel, and has encouraging work among the sailors, in which he is assisted by a Methodist sailor, who, full of faith and the Holy Ghost, visits the ships, praying and preaching as opportunity offers. There are many Scotch and Irish in the neighboring villages, who are as sheep without a shepherd. For these Mr. Y. wants an itinerant Methodist missionary of the Calvinistic school, for he has found his present auxiliary a little troublesome. Some of his disciples have been perplexing the pastor with questions about election and predestination, whom he very wisely put off by saying, "You are not prepared to discuss these questions; your business is to follow Christ."

The Jews have a synagogue which is an imposing building, situated in a large inclosure that they claim to have held from time immemorial. The chief seat of the American Mission, which is of the United Presbyterian Church, is at Cairo, but it has a very promising beginning of a station here. I attended its service one Sabbath morning. Mr. Watson preached in Arabic to an attentive congregation of about twenty persons,

two of them women, who occupied an adjoining room, the door being open into the school-room, which is the place of worship. The number of members in the mission are seven, most of whom are Syrians temporarily abiding in Alexandria, one of whom has been a Maronite priest.

The Greek and Coptic Churches are as much addicted to the adoration of images as the Catholic. A curious case of indiscretion occurred during my stay. A youth having become satisfied that pictures in the churches were wrong, collected some companions and explained his views, citing the second commandment and answering all their replies. They said to him, "Show your sincerity by your conduct; destroy these pictures." The pictures belonged to an elder brother, in whose house he lived. He accepted the challenge, and gathering the pictures broke them to pieces. His brother, on returning home, turned him out-of-doors. On the advice of the missionary he confessed his fault and asked forgiveness, which, however, the offended would not grant unless he would confess to the Patriarch, and promise to conform in all things to the order of the Church.

The American Mission at Cairo gave a Christian wife to the Maharajah Duleep Sing. She is an illegitimate child; her mother is an Abyssin-

ian, her father a German banker of Alexandria, who contributed to support both the mother and daughter until the marriage of the latter. She is neither pretty nor smart, and at the time of her marriage not knowing the English language, nor any other by which she could communicate with her lover, was courted through an interpreter. He is young, handsome, rich, and in full dress wears jewelry valued at a million pounds. He has several estates in England, given him by the British Government, and which he can not alienate, and receives a pension of £25,000 a year. He is quite liberal with his means, and always a little behind in money matters. He takes great interest in Christian missions, and has given a thousand pounds to the one at Cairo. He is, I think, the only rajah of India that has become a Christian, though the Rajah of Kapurtula is a patron of Christianity. Not being allowed to return to his country, he often spends his Winters in Egypt, living in a Nile boat, and going from point to point hunting and fishing. He is said to have paid $800 rent for a hunting ground this season. How he came to marry the poor teacher it is difficult to understand. He says if he had married an English lady of rank she would have desired to control him, and if he had married an Indian lady of high position she

might not have been a Christian. He seems to be well pleased with his wife, and she is with him.

Having occasion to do a little shopping, I discovered that all English and American goods bring a good price here. Coal is three cents a pound. Labor, too, commands good wages in comparison with those of laborers in the lands east of Egypt. On the wharves men get seventy-five cents for a day's service. In mechanics' shops journeymen command two dollars. On the public works laborers receive from the Pasha but four piasters. The currency in this region is a source of perplexity to strangers. We meet with English, French, Italian, Austrian, Russian, and Turkish, as well as Egyptian coin. Pieces bearing the same name are not of the same value. Thus Turkish and Egyptian piasters, and English and Turkish sovereigns differ in weight.

Among our donkey rides one was to that remarkable quadrangular monolith of red granite called the Needle of Cleopatra. It stands in the sand very near the shore, and is an obelisk seventy feet high, seven feet in diameter at the base, with three lines of hieroglyphics on its sides. It is in the midst of a sort of dairy, with cattle and pigs herding around it. Near by, buried in the

sand, is a similar monument, which Mehemet Ali offered to the British, but which they did not accept. The French showed better taste, accepting and transferring to Paris the one which was offered to them. On another occasion we passed the prison, the divan or court, the Mohammedan quarter, the Pasha's school for the education of public men, and arrived at the palace, which is a sort of Windsor Castle, the only one in the country which is occupied in succession by all the Pashas. Each builds his own palace and occupies it; but this serves as a Summer resort for the reigning Viceroy.

The population is generally of dark copper color. This is the color of Copts, Arabs, and Moslems. The negroes are very dark, and the Levantines are a shade darker than Europeans. The Franks—under which name are included all foreigners—retain their complexions very well under an Egyptian sun. It is amazing to see the marks of European civilization in Egypt. Here is an immense steam mill with eighteen run of stones; yonder is an establishment with this sign, "Artificial ice made here." The Europeans will soon rule Egypt, either with or without the aid of their Governments.

We must not forget Pompey's Pillar, standing on an eminence two hundred feet above the sea,

a shaft of polished red granite, rising sixty-eight feet from its base of seventeen feet, and surmounted by a capital of ten feet. One can not look unmoved upon this monument of antiquity. It recalls scenes, characters, and events which make up some of the most thrilling pages of history.

Alexandria is next to Constantinople in relation to its commercial advantages, and now that it has attracted European emigration it will rapidly grow. It has already eighteen lines of ocean steamers connecting it with other ports. I counted more than a hundred sail vessels at one time in her harbor, and have been assured that one may often count two hundred.

Its houses are built generally of white limestone and are three and four stories high. The upper parts are generally preferred for private residences because they are supposed to be more healthy. The streets, however, are narrow, dirty, and dark, though not so much so as those of Cairo. Here and there, however, is a grove of palm-trees or a row of tamarinds.

Should the Suez Canal prove successful, and there can be but little doubt that it will, Egypt may regain her ancient splendor.

Off now, in "the Adria," for Constantinople. It was my intention to visit Palestine, but my health

did not admit of land travel. I passed by the holy ground with unspeakable sorrow.

The ship is a side-wheel steamer of the old style and smaller class, and though rather forbidding at first, seems to look more comfortable on more careful examination. The captain and crew are Italians, though the vessel belongs to an Austrian line. The deck passengers are Arabian or Syrian; the cabin are Italians, Germans, etc. A few speak English, among them a British chaplain, from the Punjaub, going home on furlough. The wind is cold, like March winds at home; as we advance the gale increases. As we passed by Rhodes I got a fine view of it. Delayed by the storm, we did not reach Smyrna as soon as we expected. The sea is well named, being literally full of islands, few of which appear to be occupied. Some are green and mossy, but most are bare rock, apparently granite, gneiss, or trap. We arrive at Smyrna on the thirty-first of March. Going ashore I called on Mr. Ladd, of the American Mission. He has been twenty years in this country, and twelve in this city. He lives in a large and well-furnished house. His associate, Dr. Van Lenap, has been in the mission many years, but only one year and a half in Smyrna. The mission has a small chapel, which, with the ground, cost $3,000; it is used for school as well

as religious service. The number of communicants is twenty-six, mostly from the Armenians. The mission has received at different times Jews, Greeks, and Bulgarians. Mr. Ladd uses the Turkish language, which is the common tongue of the country; Dr. Van Lenap uses the Armenian. There is a school in the mission for Protestants. The original object of the mission was to reform the Armenian Church, but this object was frustrated by persecution, which separated such as adhered to the missionaries from their brethren.

At Smyrna we were entertained very kindly by the British Consul, with whom we traveled to Ephesus. In the midst of a heavy rain we rode around the ruins. We endeavored to satisfy ourselves as to the seat of Diana's Temple. An agent of the British Museum was excavating, but without much fruit. Mr. Renan was following the tracks of St. Paul to do for him what he had done for his Master.

Returning to Smyrna we embarked for Constantinople, but not without musing over the historical spots of this rising city, and especially that where St. Polycarp is supposed to have burned, and which is marked by a solitary cypress-tree.

III.

CONSTANTINOPLE.

HERE we are at the far-famed city. What a crowd of historical associations arise as we survey Constantinople, the Byzantine, Roman and Latin Empires, of which it has successively been the seat; the councils of the Church held within its walls; the earthquake, which, in the fifth century, shook its foundations; the plague, which, in the ninth, swept away in one year three hundred thousand of its inhabitants; the storming of its gates in the fifteenth, which transferred it to the Turks; and the eagerness with which it has been watched, and the zeal with which it has been fought over in later years by the great nations of the earth! Its very name brings before us one of the greatest characters in history, who reared the cross over the Roman legions, and constructed a government and court that have been the model for all modern European monarchies.

Nor is it inconsiderable, when viewed in itself

Standing upon a triangular position, between the Golden Horn and the sea, encompassed by gardens and villas, guarded by bold and beautiful shores, washed by majestic waters, and fanned by healthful breezes, it is, like the Holy City, beautiful for situation. With a harbor on which more than a thousand keels may ride at anchor, and having on one side the Hellespont, and on the other the Bosphorus, it holds at once the gates of Europe and Asia.

Nor does our interest diminish when we contemplate it as the seat of the Turkish Empire, of Greek and Armenian Patriarchs, and of Protestant Christian missions, or mingle with its motley million of inhabitants, in which almost every nation is represented.

As you approach it from the sea, the islands, the Asiatic Mountains, Scutari, and Kadukey, attract and feast the eye. Entering the port on a cloudy April morning, when a breeze from the Bosphorus made us draw our cloaks around us, we were reminded by its climate, as its latitude, no less than by the flags of all nations floating from the masts, of the city of New York, though its numerous domes and minarets give it a foreign and fairy effect.

The ancient city is on the south side of the Horn, but the modern has crossed the waters

and swallowed up Galata and thirteen other suburbs, which, however, like Westminster and Highbury, in London, retain their original names.

As you land at Tophani's Stairs, amid a confused crowd, and follow your burly porter through dirty, ill-paved streets, having corners without names, houses without numbers, and dogs without owners, your historical recollections and poetical sentiments take leave; and when you reach Hotel Byzance, you have an appetite for breakfast, which you find much like an American, save the native wine. Galata is the merchants' quarter. It is hilly, so much so, that you ascend it in places, from the water, by a flight of stone steps. Its lanes are crowded with clerks, traders, and sailors. Except the Custom House, Merchants' Exchange, and English and Austrian Marine Hospitals, it has no buildings deserving attention until you come to the old round tower built by the Genoese, as a means of defense, but now used only as a tower of observation—from whose summit you get the best views of Constantinople and its environs.

Passing into Pera, the Frank quarter, the dress of the merchants, the names on the stores, the form and material of the buildings, the Austrian, French, and English post-offices, the Italian opera, the printing-offices, circulating libraries, gas-

pipes, coffee gardens, Christian churches, and telegraph wires remind you of Paris, although the narrow streets and some ill-shaped frame dwellings give it an Oriental shading. It is appropriately the residence of the embassadors of Christian Powers, among whom Mr. Morris, by his linguistic attainments, general information, courtly bearing, and uprightness of character, has now an honorable position, while our charge, Mr. Brown, without losing his American characteristics or patriotic attachments, has become well-nigh Oriental in his tastes and studies. Both have derived increased influence of late years. At one of the levees of the Sultan, the Austrian Minister said to Mr. Morris, "You were a great people before the rebellion; you are greater now. You have learned the art of war, and learned it well, and it is an art you will never forget. The nations will both fear and respect you as they never did before."

To visit the city proper you must cross the Golden Horn, which you may do very cheaply, either in one of the caiques that are to be found at the foot of almost every transverse street, or by bridge. The bridges are crowded all day, though opened occasionally to admit the passage of vessels. One of them is free, and toll on the other is but a cent. The stranger is every-where

struck with the diversity of nationalities. The Jews, Gypsies, and Greeks gather to different quarters after the labors of the day, and Christian traders leave Constantinople before sunset. The proportions among the different peoples is undergoing change. The Turks are declining in population relatively, while the Armenians, Greeks, and especially Franks, are increasing.

The Turks usually dress in European style with the exception of the Fez. They wear the beard, a fashion in which even our missionaries conform, except Dr. Rigg, whose shaven face is so remarkable that he has been seriously asked, where he is not known, whether he is a man or a woman. Turkish women adhere to their ancient costume, and are seen in long cloaks, yellow shoes, and white veils, folded crosswise. Christian women, however, conform to French fashions.

Though carriages are rarely met with, Turkish horsemen often rush by, and so well mounted as to give the impression that the Turkish cavalry is the best in the world.

Those immense fire-proof market halls, lighted from above, and in some instances inclosing miles of street, are a noticeable and not unpleasant feature of this city. Happily, there is one less than formerly ; namely, that designed for the sale of female slaves.

The dwellings are generally of wood; those of the Mussulmans three stories, the third being the harem. They are furnished with ottomans and divans instead of chairs, and their walls are ornamented with verses of the Koran as a substitute for pictures. The palace of the Seraglio, consisting of courts with many detached buildings, and said to have a circumference of two miles, is less sumptuous than some other Imperial residences.

The city is less poorly supplied with water than its suburbs Galata and Pera—where men wait at public places with pitchers of fresh water, to sell by the glass to the thirsty passers—for two old Roman water-ways, built respectively by Constantine and Hadrian, still pour forth their scanty streams within the walls.

From the material of the buildings, and the scarcity of water, it has happened that fires have been so frequent and destructive that until lately no insurance could be effected upon any city property; but about three years since some English offices were opened to insure substantial buildings in unexposed situations.

Scarce as water is, the Turkish bath is one of the luxuries of the city. If you go to the bath-house, enter the ante-chamber, disrobe, wrap a towel round your waist, slip your feet in a pair

of clogs, proceed to a warm apartment and recline on a couch till you perspire and faint, then on to a large oven, where you lie down on a hot stone, to be kneaded like dough before and behind, next to a fervid fountain, where, seated against the wall, you are rubbed, and scrubbed, and finished with dashes of scalding water, finally, wrapped in a Turkish towel, return to the place of beginning to sip coffee and smoke the hooka before you dress, you will know how to enjoy it. It is a luxury which Western nations have scarcely yet learned.

The city has no parks worthy of the name, though it has seven public squares, of which one deserves mention, the At Midan, a part of the old Hippodrome, about 700 by 160 feet. It attracts as well for its associations as its monuments, among which are the largest monolyth in the world, and the spiral column of brass, on which the tripod of the Delphic oracle was placed.

We should not forget among antiquities the column of Theodosius nor the cave of a thousand columns, built, probably, by some of the Byzantine emperors, as a reservoir of water, to enable the city to sustain a siege, but now occupied for twisting silk.

Though the city has no park it has several places of resort for recreation ; one denominated

"Sweet Waters of Europe," six miles up the Horn, where the emperor has a Summer palace. It is easily reached by a sail, which gives a fine view of the harbor and the city. It is encompassed by gracefully sloping hills that are bare of timber, generally uncultivated, and partly occupied by cemeteries of long-departed generations, the monuments and shading of which indicate the respective faiths of those whose ashes they contain.

Young men running races on the drives, gay boats passing each other on the waters, groups sitting on the grass listening to Gypsies as they sing and play, ladies, in companies, veiled and seated on mats by the water's edge, present a lively scene, to be witnessed every pleasant Friday after mosque. Except at those bazaars where women's garments are sold, it is only on Sabbaths or festivals, that Turkish ladies appear in public, and then they are veiled and sit together in rows. It is said that when, in 1863, a part of the old Seraglio was consumed, five of the wives of Abdul Medjid were burned to death, because, in the confusion, they could not find their veils, and would not go forth from the flames without them.

A pleasant excursion is a ride round the walls of the ancient metropolis—eleven and one-half

miles in circumference. Though the wall on the land side is triple and surrounded by a moat, and might embarrass a besieging army, it could not long resist the instruments of warfare now used. Nevertheless, it might have been a formidable defense when shielding the best artillery in Europe in the days of Mohammed II, and may, in some sort, account for the fact that neither the Frankfort Diet nor the Congress of Mantua fulfilled their threats of undertaking the reconquest of the city it incloses. Constantinople, as now standing, is nine miles from St. Stephanos on the east, to the seven towers on the west, and for six miles the houses come down to the water's edge. The castle—Yudikali—reminds us of the change which has occurred since the time when at the proud and disdainful court of the Ottoman, the personal liberties of embassadors were insecure, and when the representatives of Western Powers were not allowed to apply the title of majesty to their masters in presence of the haughty Turk. As we pass round, different views of Olympus and of an island on which Sir Henry Bulwer has built a Summer residence attract our notice. It is alleged, perhaps uncharitably, that the island was a bribe by the Turkish authorities, and that the charming resort is the scene of indulgences more in accordance with

the manners of the East than with those of the West. His Lordship was no favorite with the missionaries, and as his policy was a step backward from that of his able predecessor, Sir Stratford de Radcliffe, there is little doubt that he was removed for good reasons.

To an American it is surprising to find in so large a city no railroad. There are but two or three short lines in the empire, and these are results of English enterprise. But as Western influence is felt in all the channels of Turkish thought and exertion, it will not be long before the steam horse is reined up on the banks of the Bosphorus. You can go by regular steam conveyances from New York or New Orleans to Constantinople in about three weeks, with only a single change, and when there you may find Chase's greenbacks, Wheeler & Wilson's sewing-machine, Brandreth's pills, and almost every other Yankee invention, luxury, or humbug.

While the manufacturing interests of the city are small, compared with its commercial, yet its works in leather, wool, iron, and clay, are by no means inconsiderable. Its carpets, confectionery, pipes, perfumes, and embroidery, have a world-wide celebrity, and its firearms are unsurpassed. These works of its artisans are found in all the larger markets of the Western nations.

Nor is Constantinople without art in some of its noblest expressions. The mosque of Sultan Ahmed, with its six minarets—the Sulimanije, built by Solyman, the Magnificent; the mosque of six marble columns, said to have been a temple of Jupiter—and many others, are full of beauty; but far exceeding them all is the mosque of St. Sophia. Its massiveness and grandeur suggest its imperial origin; its cruciform shape and the cherubim on its interior sides indicate its Christian architect; its colored marble walls, and its ceiling and arches, inlaid with mosaic of exquisite workmanship; its green jasper columns, said to have been taken from the Temple of Diana—which are among the sixty-seven supports of the gallery—and its massive bronze portals, enriched with *alto relievo*, proclaim the ages through which it has stood; the dome resting on twenty-four slender pillars, between the windows, and appearing to rest on the windows themselves, displays a feat in architecture that has never been imitated; while the abutments, and minarets, and the disfigurations of the cherubim indicate the transformations of Mohammed II, and the recent touches of Fassati. By means of a small fee we gained access at the hour when the faithful meet for evening prayers. Seated in the gallery—fifty feet broad—neither the length of

the building—two hundred and sixty-nine feet—nor its breadth—one hundred and forty-three feet—impressed me as its height of one hundred and eighty feet. I could but think, as I surveyed the ample and richly lighted space, how entrancing to hear there from lips in which divine bees have hived the Gospel's joyful sound, and from the organ's sea of solemn tone the jubilant songs of Zion! For days before, as I had looked upon it from a sick-pillow at Pera, it had suggested to me, at sunrise, a stanza of Croly's, with one line altered:

> "'T is glorious morn. From height to height
> Shoot the keen arrows of the light;
> And glorious in their central shower,
> Palace of holiness and power,
> The light of St. Sophia's brow
> Looks a new-risen sun below."

And, as through the day I mused over it, it had filled my fevered brain with thoughts of Constantine and his decrees, of Chrysostom and his golden mouth, and of Justinian and his immortal code, and brought up from my laboring heart the almost suffocating cry, How long, O Lord, how long?

The proofs of mental activity are not wanting. Although, compared with London or New York, education is at a low point in Constantinople, yet four hundred schools to teach the little ones let-

ters and prayers, numerous higher ones to in struct in Arabic, rhetoric, mathematics, and history, academies to train men for civil, naval, and military service, and the medical profession, some of which conform to our own standards of science, forty public libraries, and a university founded by the Sultan, prove that the city is not an uncivilized one.

Nor is the literature of the Osmanli, though founded upon Persian and Arabic models, to be despised. We are told that, besides their official histories, which are marked by grace and dignity, and breathe a calm and philosophic spirit, the Turks have produced in the departments of geography, biography, and science, volumes that will not perish, while their works of taste show that they have neither thought without depth, felt without tenderness, nor swept the lyre in vain.

Since the introduction of the press they have been making the public familiar with the best works of Eastern literature, with no small amount of the Western.

Of Turkish morals we need say but little. Although conscience is in every breast, and a standard of right not varying materially from God s law is accepted in all nations, yet moral character is varied by race, climate, and religion.

The Turks have those characteristics which cluster round the sword. Though proud and disdainful, they are generous, faithful, and magnanimous, as their sympathy for fallen Poland, and their reception of those ruined chiefs, Charles XII, of Sweden, and Kossuth, of Hungary, prove. The nine lunatic asylums, two hundred hospitals, and numerous soup-houses of Constantinople, show that they are not wanting in charity; nor are they in kindness to brutes. The dogs of the city, which, though they have neither houses nor owners, and exercise a wonderful police over each other, are numerous and rude enough to prove a great nuisance, are humanely regarded; and a proposition to deport a number of them to an island and engage butchers to feed them, shows a consideration which, though taught by our religion, would hardly be expected from our people. The boast of the Moslem that his religion keeps down intemperance and uncleanness is vain. The Koran is interpreted accommodatingly in other respects than the treatment of unbelievers. While prayers, ablutions, and pilgrimages may be strictly observed, prohibitions of wine and games of chance are lightly regarded. Polygamy is declining without improving the morals of the people. As each wife may claim a separate household, and approach the hymeneal altar with

stipulations for privileges, which, if denied, may lead to a divorce, it does not often happen that even a pasha has more than one wife, though every Moslem is allowed four. But what the Turk lacks in wives he makes up in odalisques, the demand for whom led to the Circassian slave-trade, which, though nominally abolished, is practically continued. The girls imported are seldom over twelve years of age, and it is computed that less than one-eighth of them come voluntarily. They are frequently resold, unless they are married to their purchasers. Usually, they are well treated, and if abused may apply to the Kadi, though, being poor and friendless, they stand but little chance of justice in a suit. A missionary says that he saw, lately, a man on a bridge over the Golden Horn exposing for sale to the passing throng three Circassian girls, for the prettiest of whom he only asked three hundred dollars, a large percentage of which he doubtless would claim as his commission. At present the theory is that a slave is free in seven years, but in practice it is rarely so.

Our syce, who has a wife and five children, was a slave until, having accompanied his master on a pilgrimage to Mecca, he was set free as a religious duty. On being asked whether he would not rather be a slave of a good master

than support a large family on five piasters a day, he replied, "No; liberty is good, slavery is bad."

In the harem of the Sultan it is said the chief eunuch keeps order with a whip, and there is still occasion for eunuchs who have had their tongues cut out, and can neither read nor write. Infanticide, so common inside the palace, is not uncommon outside.

Infidelity is spreading. The upper classes are generally educated in France, or at least under French influence, and though retaining the forms of Mohammedism, are philosophers of the school of Voltaire, indulging in the fashionable vices of Western civilization, without the restraints of its religious principles.

Political corruption is nearly universal. The late Secretary of the Navy, Mehemed Pasha, was a wonderful exception. On one occasion, having made a contract with a Western House, and discovering that its acceptances were £10,000 in excess, he asked an explanation, and when informed that the overplus was intended, according to custom, as a present for himself, he canceled the contract. Having died suddenly, it was supposed that he was poisoned, lest his example and influence should lead to a reformation of abuses. Although he visited this country, the

Turks can not justly blame *us* for infecting him with political honesty.

The present Sultan is descended from an American family. His grandmother was a French Creole of the West Indies, who, on her passage to France, having been captured by an Algerine corsair, and conveyed to Constantinople for sale, attracted, by her beauty and accomplishments, the notice of the Sovereign, and became his favorite consort.

Abdul Aziz is a good-sized, well-proportioned, handsome man, in middle life, though somewhat gray. He made a remarkably fine figure when I saw him proceeding on a noble steed—with gold housings—attended by his cabinet, preceded by his body-guard, and followed by a force of artillery and infantry, and a squadron of cavalry, on his way to mosque.

As he advanced, umbrellas were lowered, and the Fez removed, but whether these acts are indicative of royal surveillance, or popular respect, I can not say. On such occasions persons who have vainly sought from subordinates the enforcement of rights, or the bestowment of favors, present their petitions by the roadside, which are respectfully received by a secretary to be placed directly under the eye of his Majesty.

He is a man of some energy, and zealous for

the Moslem faith, though he gives but little attention to State affairs, except that he is endeavoring to change the succession, which, according to Turkish law, is in the elder brother instead of the son. With this view he has allowed the Pasha of Egypt to proclaim his son his successor in the Pashalic, intending to use the case as a precedent for a similar act at the Porte, which he will undoubtedly perform if he *can* without a revolution. His two brothers can make but little resistance, as, although grown up, they are virtually prisoners. I saw one, however, on a public occasion.

The Turkish Emperor never contracts a legal marriage, though he has many odalisques, on one of whom he confers the title of *Kadun*, whose children alone are in the succession to the throne. The male children of the other occupants of the harem are disposed of, God only knows how, to prevent conflicts in regard to the sovereignty.

The only person entitled to be called *Sultana* is the Sultan's mother.

When Abdul Aziz entered into office it was supposed that he would prove to be a wiser man than his predecessor, but he has not fulfilled the hopes he excited.

He has a shooting box on the Horn, a few steeds, and two yachts, one of which has a state

cabin, fitted up with handsome couches, silver lamps, windows hung with brocade curtains, panels painted with admirable taste, and bedsteads elegantly carved and inlaid with gold; and he spends much of his time in duck-shooting, military reviews, and pleasure voyages. Notwithstanding he maintains the characteristic extravagance of his court, he has improved the forms of imperial wastefulness. His predecessors' favorites were useless palaces and worthless women; his own are useless gunpowder, and worthless ironclads—the latter much less dangerous playthings than the former.

Although he has been represented by the Levant Herald as a man of English tastes and habits—limiting himself to a single wife—he has a full harem, to which his mother adds a new odalisque every year, as a birthday present.

The Turkish cabinet is an able one. Fuad Pasha, Ali Pasha, Mustapha Pasha are rarely excelled. The diplomacy of the Porte is characterized by cunning and cruelty, the natural resources of weakness and fear. Two young men lately published a volume of Bulgarian poems, love songs, legends, and heroic ballads; the last being deemed dangerous, the publishers were thrown into prison. The case having excited the attention of the French Embassy, and caused a

negotiation on the subject, the prisoners suddenly died. This is the Turkish way of cutting diplomatic knots.

Although the Sultan is an absolute sovereign, he is checked by the chain of the Ulema, composed of the ministers of religion and justice, of which the head, the Sheik ul Islam, can arrest any of his decrees.

Mohammedan subjects are ruled by Turkish law, and as the Koran is its foundation, there is reason to fear, notwithstanding many able works on Moslem jurisprudence, that when brought into Turkish courts, where juries are unknown, they are at the arbitrary disposal of the judge, who will rarely be found insensible to bribes, or inexpert at loop-holes.

The heterodox are ruled through the heads of their respective Churches, the Government recognizing not *nationalities*, but *religions*, among its subjects, and allowing each ecclesiastical community in the Empire a representative with the Porte and in the local councils.

Foreigners are ruled through the embassies of their respective nations. Where *they* are concerned, it is to be feared that *expediency* is more regarded than *principle*. The following case occurred, not long since, in Egypt: Some produce had been stolen from a boat. The crew of an

Arab kanija having been suspected, were arrested, but as no proof could be found against them, the Minister of Foreign Affairs concluded his history of the case by writing, "The innocence of the accused parties being manifest, it may seem hard to punish them. However, in order that the desire of His Highness, to act according to the laws of justice, may shine with refulgence, the captain shall receive condign punishment." And so he was condemned to the galleys for life, to make the Viceroy's *justice* conspicuous.

Where the Christian population is within reach of the representatives of Western nations, they are not probably much oppressed, but in the remote districts, as in Crete, they undoubtedly suffer not only from disproportionate and heavy taxes, and neglected education, but gross injustice. Even the protocols in their favor are neglected, and the Hatti Humayoun, the guarantee of religious liberty, is a dead letter.

The Empire is a piece of crumbling mosaic. At Constantinople the different embassies are as so many Governments, and every great nation has a post-office within the city limits. At Galatz the gun-boats of seven different nations ride at anchor, and by treaty of Paris a Commission superintends the improvement of the Danube, and supervises its police. On the northern bank

of the stream, a line of guard-houses and patrolling soldiers affords another proof of dependence, for it is at the dictation of other unquiet despotisms, and to prevent refugees from organizing in Turkey to disturb them.

As the stranger passes up the river the Turkish Consuls, the different uniforms of the soldiers, and the Custom-houses collecting on Turkish, as well as other goods, convince him that many cities, nominally Turkish, are not really so, and remind him that Roumania is independent, Servia scarcely less so, having her own hospodar, capital, legislature, and army, allowing no Turk within her territory outside of Turkish garrisons, and paying scarcely tribute enough to man the Moslem forts, which have just been evacuated, within her limits, while Bulgaria is patiently, but persistently, plotting her independence. If we look southward, we see the same disintegration. Greece already separate; a considerable part of the Asiatic and African possessions merely acknowledging the authority of the Emperor, and paying a nominal tribute; Egypt practically independent; and only not *really* so because, in 1840, the great powers intervened to reduce its Pasha to a tributary; the Archipelago, Thessaly, and Epirus in revolutionary heat; and the whole held by such feeble bands, that it stands only because, in 1841,

the nations of the West interfered to secure its integrity; and, in 1853, to prevent Russia from devouring it.

The faith of the ruling race is familiar to all. Ingrafted upon the Jewish, it is characterized by unity of Deity, creed and ritual. Formal in its requirements, dogmatic in its assertions, violent in its proselytism, cruel in its opposition, barbarous in its use of power, its progress was by swift and terrible conquest. While its theocratic principle is favorable both to science and to the strength and stability of Government, its Islamism to patient endurance, and its fatalism to daring action, it seems not to have the power of peaceful advances.

It is not, as many suppose, one, but has its sects and numerous religious orders, as the different convents of the city attest, the most richly endowed of which belong to those celibate, mendicant, meditative fanatics, the Dervishes. It abounds in false prophets, more fierce and influential than those of any other religion. It claims one hundred millions of the faithful, encamped between the Danube and the Ganges, gloomy, sullen, fierce, tumultuous, ready to sweep onward with the fury of the tempest, but everywhere hemmed in by the iron wall of a progressive civilization; all its hopes, since its last strug-

gle in India, concentrating in Constantinople, where it claims five thousand houses of prayer, and where only it wears the imperial purple, and finds the shadow of the Abassides.

How came this city into the hands of the Turks? This people are a branch of the Tauranian family, which, issuing from the slopes of the Altai, swept in one branch over the Thian Shan to the borders of China, and in another to the table-land of Turkistan. Shortly after Genghis Khan had convulsed Asia, Ortugrul led four hundred families from the banks of the Oxus to the plains of Anatolia, and obtained a settlement from one of those Seljukian princes which then possessed Asia Minor. His son, Othman, assuming the sovereignty on the death of his patron, the Sultan of Antioch, founded the Ottoman dynasty. Striking boldly amid small and tottering sovereignties, he soon became master of Bithynia. Able successors extended their dominions across the Straits, and over the Balkan, and finally pushed their conquests from the Danube to the Euphrates. A great city was wanting to convert the Ottomans from a barbarian horde to a permanent nation. It was at hand. The Eastern empire had shrunk to narrow limits, and either through fear or negligence had failed to watch the Straits until the Ottomans had effected

settlements on both sides of its territories. But why did not Christians sustain their co-religionists against the siege of the infidel? Christendom was divided by the schism of the eleventh century. Because in the crusades Greeks had fought under the banner of the Saracen, and Catholics had sacked the city of Constantinople, Western Europe left the Eastern Empire to its fate.

By taking Constantinople the Turks created for themselves a vacancy among European thrones; avoided the necessity of rival capitals on opposite shores; secured a nucleus around which both their European and Asiatic conquests could cohere; became heirs to majesty and fame; held the key of two continents, and acquired warrants for driving the Venetians from the Archipelago, hectoring Germany, and threatening Rome. But now that all Europe trembled, why did it not drive the foe to his native sands? It was doubly *divided*. The rival powers of Spain and France were contending for the mastery, and had drawn the smaller powers into their respective spheres. Not until the Janizaries thundered at the walls of Vienna was there any powerful union against them; and after they retreated turned their arms against Persia and Egypt, and became less intolerant and fanatical, the Grand Seignior was

admitted into the community of Christian sovereigns, who, thinking less of *faith* than *thrift*, formed with him treaties of commerce and friendship, while the Reformation had so divided Europe, *ecclesiastically*, as to render hopeless any combination against a common foe, which neither party dreaded so much as his nearer antagonist.

At length a nation arose with both the will and power, single-handed, to drive the intruder home. The kingdom which, established in the ninth century by Ruric, became, in the fifteenth, the "Empire of Russia," early coveted Constantinople, and sent expeditions for its conquest, and even when it found a new feeling for it by receiving a new faith, it still sought, by another policy, to compass the same end. The Russian emperor, by marrying the last princess of the Greek line, inherited the claims of the fallen house. To deliver her co-religionists; to enlarge her dominions; to wipe out the disgrace of defeats; to fulfill the aspirations of centuries, Russia still looks to the Bosphorus; and already having driven the Crescent from Astrachan, the Khasan, the Crimea, and carried her line by successive wars to the Dneister, the Pruth, the Danube, she writes on her steady but fiery heart, what Catherine wrote on the gates of Kerson, "The way to Constantinople."

Why is she not there? Europe is divided. Three great powers are struggling for the mastery of the world; they are evenly balanced and rushing on abreast of each other. Sometimes two join against a third and prostrate it, as when the heart of Napoleon was broken in 1812, or that of Nicholas in 1853, but it rises with wonderful resiliency.

Great Britain is first, alike in population, colonies, and naval power, Russia in territorial extent, France in revenue and military force. Russia and Great Britain are extending in Asia, the one carrying her line northward, the other southward, while France presses on Asia through Cochin China, on Africa through Algiers, Senegal, and Madagascar, on American through Guiana and the West Indies, and on Oceanica through Caledonia and the Marquesas, and having made a new nation in Italy and paid herself for it with Savoy, is now canaling Egypt.

Should Great Britain take Turkey, and thus extend her line from the frontiers of China to the Mediterranean, who could challenge her supremacy? Should France take it, who can doubt that she would be mistress of the Eastern hemisphere? Should Russia add to her seventy-three millions forty millions more, and to her present area—already equal to more than half the moon,

and one-seventh of the land surface of the earth — a million and a quarter more square miles, she would be matchless. Let her possess Egypt and Asia Minor, and she can shut off England from her Asiatic possessions. Let her but open and close the gates of the Bosphorus, and she can command both Europe and Asia. Already she holds the northern extremities of both continents; then she would also grasp the southern.

Suppose they divide Turkey—England taking Egypt and the Barbary States, France Asiatic Turkey, Russia European. The vicinity of Russia and of France to the Levant would give both of them advantages over England. If the Empire must soon be broken up, perhaps the proposition of Russia to make Egypt independent, annex the Archipelago, Thessaly, and Epirus to Greece, give Bosnia and Hezegovia to an Austrian prince, and Bulgaria to a Russian, is the best solution of the problem, though neither the intelligence, the Christianity, nor the politics of the country are such as to promise improvement or quietude under such an arrangement.

The difficulties of the Eastern question are increased by religious considerations. The three powers described are respectively the heads, or champions, of the three great forms of the Christian Church—the Greek, the Catholic, and the

Protestant. The fact that the Christians of Turkey are principally of the Greek Church, gives the Czar immense advantages in the struggle, though there are Protestants enough to furnish a diplomatic fulcrum to Great Britain, and Catholics enough to afford one to France. A religious dispute was made the occasion of the Crimean War. The Latin monks would not consent that the Greeks should repair the Holy Sepulcher, nor would the Greeks allow the Latins, and neither would allow the Turks. France insisted on an old treaty of 1740, in favor of the Latins. In the course of the negotiation, the Czar, becoming enraged because the representative of the English Church assumed the Protectorate of the Greek, instead of himself, took the sword. (There is compensation in this jealousy, which, while it sometimes impedes missions, puts the three great powers under bonds to spread over the world the Christian faith; for where the Catholic Church goes the way of France is easy; where the Greek Church is the way of Russia is prepared; where the Protestant is the path of Great Britain is opened. It gives the American Church great advantages, for, though every other mission in Constantinople is hindered by the suspicion of political design, ours is not.)

To which of these powers should we assign

Constantinople? Should Russia take it, the crescent would, indeed, give place to the cross. But the Greek Church would suppress freedom of opinion—compel the dissenters who, flying from Russia, found refuge under the more tolerant rule of the Turk, to flee further, and the Protestant missionaries who are evangelizing the Archipelago to return home. Nor is it unreasonable to fear that, as by a combination of the Slavonic races, eighty million strong, Russia might rule Europe politically, so, by a combination of the branches of the Greek Church, she might seek to rule it ecclesiastically, establishing thus a double and crushing despotism. Should France acquire Turkey there might be a better state of things, as the eldest son of the Latin Church is more liberal than he of the Greek; yet, since the *principles* of Rome are intolerant, its *practice* might be, also, if its power could be regained.

If Great Britain should succeed to the Bosphorus we should find there an open Bible, a free press, religious toleration, and constitutional government. As the Fenian disturbances, the reform movement, and the revolution in naval warfare must make Great Britain slow to engage in war, and the attitude of Germany must inspire France, and pecuniary embarrassment

Russia, with the same reluctance, it is proba ble that, either by the further dismemberment suggested by the great Northern power, or the reforms proposed by the Western ones, the crisis will be passed, and the Turkish Empire prolonged. But the time draws near when Constantinople may beget a world-wide war. In speculating upon the results of such a conflict we must take into consideration three recent events. Prussia, having crippled Austria, has assumed the leadership of Germany, if not of continental Europe. Italy has doomed the Pope to the loss of political power, which involves, in great measure, the loss of his spiritual supremacy. The United States has established her right to the hegemony of the Western continent, and in an earth-broad battle Prussia and America must fight in allegiance with Great Britain as the representative of Protestantism, progress, and freedom. Our prayer is that, through the diffusion of such an enlightened Christianity as will prepare Turkey for an independent government, with republican principles and religious toleration, the change may come peaceably.

It is distressing to think that, although of the fifteen millions of European Turkey only two millions are Mussulmans, that immense terri-

tory, embracing parts of three continents, and the fairest of the earth; the primitive seats of the human race, and of the great empires of antiquity; embracing the plains on which Alexander and Darius, Cæsar and Brutus, contended for empire; roads over which Xerxes led his hosts to Greece, and Cyrus his army to Babylon; cities in which Homer sung, Aristotle studied, Euripides wrote, Cicero spoke, David sung, Isaiah disclosed the future, and martyrs burned for the truth; mountains and streams over which apostles traveled, and valleys that bore up the footsteps and echoed to the voice of the Son of man, are still misruled and oppressed by the Turk.

As I rode round the ruins of Ephesus; saw the sheep feeding on the pestilential marsh where once proud ships had borne the commerce of the world; saw crows flocking where once stood the Temple of Diana; partridges hopping on the vaults of the Stadium, and serpents hiding in the sepulchers of departed greatness, and beneath the foundations of once glorious palaces marked the miserable cottages made of broken cornices and statues; beheld the shepherds, toward nightfall, retiring to their huts on the neighboring hills, and thought, What a picture of the whole land! where valleys are

choked with sands, plains desert for want of irrigation, fertile vales farmed with imperfect instruments, and by a peasantry suffering under oppressive taxation, inadequate protection, and Moslem persecution; mountain slopes and rich pastures desolated by the raids of Koords and Bedouin Arabs, I was suddenly startled by the railway whistle. I went into that solitude behind a locomotive, thinking, as I arrived, how the Ephesians would have shouted, not "Great is Diana of the Ephesians," but "Great is the engine of the British," had Paul entered as I did. That fire-breathing horse is the earnest, the harbinger, the symbol of a coming civilization as far better than that of the mythic time as the morning sun excels the evening star.

In that new, uprising Constantinople, where the Slavic, the Tauranian, and the Caucasian races meet; around which the tides of Asiatic, European, and African civilization mingle; within which the exchanges of the Eastern and Western worlds are made, and from which pilgrimages go forth to the throne of the classic gods, the home of the false prophet, and the tomb of the Lord, may be the Gordian knot of the world, and some future Turkish orator may speak of it, in Attic style, as the middle space of the five circles of a shield, of which the four

outer ones are Roumelia, Turkey, Europe, and the globe.

The practical question is, What can we do? We can enlarge our knowledge of the East, build a Bible house at Stamboul, sustain our missionaries in that most discouraging and inviting field of the earth—discouraging because of the poor success which we have met with, and inviting because of the facilities it offers to reach at once the Pagan, the Christian, and the Mohammedan world.

The story has a lesson: As Austria rules Hungary because Germans, Slavonians, and Magyars can not unite, and Turks rule Eastern Europe because Greek, Latin, and English Christians can not unite, and England, with 50,000 British sabers, rules 170,000,000 in India because Madrasses, Bengalese, and Sheiks can not unite, so some British or French power, or even some polygamous, semi-barbarous tyrant, successor of the Salt Lake prophet, with a few regiments of Mormon janizaries, might, if we were only divided into petty, rival, equal, hostile, belligerent confederacies, sway a scepter among us. My moral is the same as that of the man in the fable with the bundle of sticks; that of Homer's Iliad; that suggested by the motto on the shield of our country, *E pluribus unum;* that which inspired

her to redden the Potomac and the Mississippi with the blood of her noblest sons rather than allow our divisions to invite a foe, whether civilized or barbarous, to dominate over our fair inheritance.

IV.

CHRISTIANITY OF THE EAST.

MANY very naturally inquire, Why send missionaries to the very birthplace and homestead of Christianity? What is the present state of the Eastern Churches? Do they need no aid from the Western? To their credit be it said that they retain the cardinal truths of religion, and teach clearly the doctrines of the Trinity, Incarnation, and Grace. They are Augustinian in their method of interpretation. Although they have paid great attention to theology, indulged in foolish speculations concerning the nature of Christ and the vain struggles of scholasticism relative to the human will, they have avoided those abstruse points which are neither revealed in Scripture nor comprehensible by the human mind, and which, in the Roman and Protestant Churches, have provoked such fierce and useless discussion, and they have heeded the anathema of the third General Coun-

cil against whosoever should add to, or take away from, the creed. The fact that they have so long been subjugated, and therefore prevented from obtaining higher intellectual cultivation, has contributed to their ecclesiastical quiet and doctrinal stability. The principal Church of the East is the Greek, having its original and chief center at Constantinople, and subordinate ones in Russia, Greece, Austria, Montenegro, the island of Cyprus, Alexandria, and Jerusalem. It enjoins, as terms of communion, subscription to the Nicene creed, called also the Constantinopolitan; but it does not recognize the Apostles' creed, or the Athanasian, and condemns as uncatholic and heretical the creeds of Pius IV and of Trent. It pays great attention, especially in its Russian branch, to the seven ecumenical councils in which the Church of Constantinople took part, and which were all Oriental in language, style, motive, and philosophy, though it is gradually coming to pay due attention to the Word of God as the supreme rule of faith. It receives the Canonical books, as we do, and rejects the Apocryphal, though it binds both Apocryphal and Canonical together without distinction, and, it is to be feared, also reads them without distinction. Notwithstanding the high regard it entertains for tradition and patristic authority, yet, if we

judge it by its canons, doctrinal standards, and eminent modern expositors, we may find little fault with it. Archbishop Platon, the Metropolitan of Moscow, has written a treatise on Systematic Theology, which is, in most respects, unexceptionable, and which ingeniously explains or apologizes for many objectionable ecclesiastical customs. But when we consider the legends, the current literature, and the general practice of the Eastern Churches, we must see that they are fallen and greatly need renovation.

1. The Greek Church has the seven sacraments, though these do not exactly correspond with those of Rome. They are Baptism, Communion, Anointing, Holy Orders, Matrimony, Penance or Confession, and Consecration of Oil. The first three are administered to the new-born infant. The anointing with oil is the seal of the gift of the Holy Spirit. The consecration of oil stands in the place of extreme unction.

2. It administers absolution, though in the modest form, "May the Lord absolve thee!"

3. It uses images, but not statuary, deeming them forbidden by the second Commandment.

4. It regards the Virgin Mary with profound veneration, but does not assert her assumption or immaculate conception, nor assign her a definite part in the redeeming scheme.

5. It has many religious festivals.

6. It retains the custom of crossing the breast.

7. It has auricular confession.

8. It celebrates mass under the name of liturgy, in an unknown tongue, though it does not make it the object of religious homage.

9. It uses penance, though less severe than in the Catholic Church.

10. It prays to saints as mediators.

11. It employs no moral discipline, except penance and exclusion from the sacrament.

12. There are many remains of idolatry in the East, especially in Bulgaria, nor is this surprising. It received Christianity from Constantinople, about 970, after it had become greatly corrupted. Russia organized her Church by force in 987, when Valdemar issued an edict to his people containing the words, "Whosoever does not come down to the bank of the river to-morrow morning, be he rich or poor, young or old, shall be considered a rebel, and treated as such."

Imperfect as is the Greek Church, it is in the following respects superior to the Roman Catholic: 1. It does not claim to be infallible; 2. Nor aver that temporal authority is necessary to spiritual; 3. Nor deny the Scriptures to the laity, nor neglect to translate them into the vernacular, though practically it discourages their use; 4. Nor

require celibacy in the clergy, but allows, even requires, priests to marry once before taking orders; though it has monastic institutions from which it requires all bishops to be taken, on the ground that monks are more holy than ordinary clergy; 5. It gives wine in the sacrament to the laity; 6. Although it teaches transubstantiation, yet, if we may believe Platon, it holds the doctrine in a mystical sense.

Still it stands chargeable with gross errors. It can in no wise escape the charge of image worship, notwithstanding Platon's strong and manly caveat against it, and his ingenious explanation of the use of pictures in worship. When he speaks of pictures wherein is never any attempt to represent the unseen and incomprehensible God, but his Son, in fashion as a man, or his favorites, placed in our churches, not for deification, but to commemorate the acts of God, or of his chosen servants, he is but echoing the apology of the Pagan world for all idolatry. Nor may his statement be taken without question. Riding around Constantinople, near the Towers, I found a celebrated Greek church, the walls of which contained representations of leading events of Scripture history. In the panel representing Creation, the Deity is painted as an old man with a gray beard.

The saints of the Greek Church bear a striking resemblance to the mythological characters of ancient Greece. Thus St. Nicholas—patron of seamen—answers to Neptune; Mary, to the Queen of Heaven; Demetrius and St. George, to Castor and Pollux; Haralambrius, to Æsculapius, etc. Many practices are heathenish. Thus, the Bulgarians, at certain festivals, offer sacrifices in groves. A lamb is offered in sacrifice at the festival of St. George, and a fish at that of St. Nicholas.

Superstition prevails to a great extent. In a certain church, which I visited, there is a spring where the faithful believe that miraculous fishes appear if you throw money into the water. The church professes to work miracles. On Easter Sunday it is pretended that the priest draws divine fire in the Holy Sepulcher from an opening between the slabs of the Savior's tomb. Pilgrims from various parts light their candles at this holy flame, and carry it back to their respective countries. This miracle forms a considerable part of the church's stock in trade. When the Catholics, during their late effort to absorb or divide the Greek Church in Bulgaria, were drawn into controversy with it, they made this alleged miracle a subject of merriment; but they who live in glass houses, etc.

While the Greek Church rejects the doctrine of purgatory, it nevertheless offers prayers and oblations for the dead, though it receives no money for them. It is a common practice at a funeral to set before the public large dishes, of which all are expected to partake, praying for the deceased as they eat, "Lord, forgive him."

As the Greek Church holds to the doctrine of baptismal regeneration, it baptizes the child at an early period, usually the third day after birth, and where there is any danger apprehended to it, still earlier. It is the duty of the midwife, or nurse, to see to this ordinance. She hires a couple of boys to bear wax candles, as they precede her to the church, and a third to carry a tray on which are displayed the presents for the child. The parents do not usually attend, but the godfather does. He makes the covenant for the babe, and is venerated by him in riper years. It is customary for the groomsman of the father to stand in this relation, but in his absence any one else may be chosen; sometimes a mere youth is. The prohibited affinities extend to eight degrees, and include these spiritual relationships. Advantage is sometimes taken of this. When the father of a family of girls desires to put up a bar between them and a family of boys, he requests one of them to stand godfather at the baptism of his

infant; if the request be granted, the families be come so related that they can not intermarry. The baptism is triune.

The administration of the sacrament of the Lord's-Supper is with much form. The communicant, whether young or old, passes between two officials, who are properly posted to prevent a crowd. He stands, with deep attention, before the priest, who, arrayed in rich robes, and wearing a flowing beard, is stationed at the holy door of the iconastasis, whose gates are open and curtains drawn. In his right hand the priest bears the spoon, in his left the chalice, containing the wine and the contents of the disc. At his left stands the long-haired, reverend deacon, who holds a cloth of violet-colored silk, embroidered with a cross of gold, beneath the communicant's chin, while the priest carefully places in the communicant's mouth the holy spoon, and afterward wipes his lips. Parents bring their children in their arms to the communion.

The Greek Church seems to require little intellectual, literary, or moral qualification in its priesthood. Its ecclesiastical positions are often filled by incompetent men, and generally obtained by purchase or bribery. Sometimes when a man fails, his creditors will advance him a sum of money to enable him to get into the priesthood,

and then take a mortgage on his income for repayment of their dues.

A monk who aspires to the Bishopric, first makes presents to the secretary of the Patriarch, and to the Patriarch himself, and next secures the favor of certain Turkish officials. In order to do this he must have money. For this purpose he applies to a Jewish broker; the broker knows what the revenues of parishes and dioceses in Turkey are worth, as well as he knows the market value of Turkish or British stocks. Calculating the candidate's chances of success, and then the revenues of the vacant diocese, he estimates interest on his advances accordingly, the candidate pledging a part of the anticipated revenues for the accommodation.

It is not wonderful that many ecclesiastics are poorly educated. At Varna we found the Greek Bishop to be an able, learned man. He was educated at Leipsic, and he professes liberal principles. He was doing his utmost to reconcile his rebellious Bulgarian flock to the existing order of things, though without much success. The people remarked the strong contrast between the incumbent and his predecessor, who could scarcely write his own name.

Where sometime since a proposition was made at Sistof, to have the Bulgarian Scriptures read

in the service of the Churches, the head priest objected, on the ground that the priests were not sufficiently educated to read the vernacular in public, nor the Sclavic either; but if they made mistakes in reading Sclavic no one would notice them.

The morality of the priesthood is scarcely above its intelligence. There is a satirical paper, entitled The Bagpipe, published in Constantinople, edited by a prominent Bulgarian scholar and writer. In one of the numbers issued during my stay, he had the following, which was acknowledged to be a capital hit. "Where is the grog-shop?" "There, at the head of the street; but why do you ask?" "I want to find the priest." "You are right; go on, you will find him there."

The following was related to me on good authority. A Greek Archbishop had been detected in an infamous crime. When charged with it, he denied it, but on being confronted with the proof of it, he said: "True, if you examine my life, you will find much that is wrong; but if you examine my doctrine, you will find me orthodox. You can charge no Protestant heresies upon me."

Ignorant and imperfect as is the Greek Church, it is better than its offshoots. Hence Russia, the great patron of the Church, has undertaken to keep down dissent in its own branch by force. It

does not permit any minister, other than one of the Greek Church, to land, if his passport specifies his character. It deals severely with dissenters, often banishing them to Siberia, or beyond the limits of Russian dominions. The attempt is of course a failure, for the dissenters are usually estimated at 10,000,000, and their sects at 35,000,000; *but if I can trust an informant*—Mr. Kelseif—to whom I was introduced, at Tulcha, as a gentleman who has published a work in four volumes on the subject, they are more numerous. He says the population of Russia, including Tartars, etc., is 70,000,000, exclusive of those 60,000,000; of these 45,000,000 belong to Great Russia, whose capital is Moscow, and 15,000,000 to Little Russia, whose capital is Keiv. The latter have hardly awakened to religious thought. Among the former are 17,000,000 of dissenters. These are divisible into three orders—Ritualists, Spiritualists, and People of God. The first number about 12,000,000, and are usually known as Lipovans, and belong to two classes, one recognizing a clergy in this world, about 5,000,000 in number; the other not recognizing a visible priesthood, about 5,000,000. The former are divided into twenty-one sects; the latter into thirty-six sects.

The Spiritualists are five millions strong, divided as follows; namely, Molakans of various

sects, half a million; Wrestlers for the Spirit, half a million; Russian Jews, (not native Jews, but Judaized Russians,) for, strange as it may seem, the Jews in Russia make proselytes. While at Tulcha I was introduced to a Jew that had turned Mohammedan, and a Christian who had turned Jew, and was told that such cases are not uncommon. The Russian Jews are about one million. Then there are numerous small sects of Spiritualists, about two millions.

The People of God are about two millions. These all believe that Jesus Christ is always in the world incarnate in some living man. They believe in the Scriptures, though they rarely read them, lest they should obscure the inner light which guides them; they all dance in worship. Among them are the following sects: 1. Eunuchs, who recognize Peter the Great as an incarnation of Christ; 2. Napoleonists, who recognize Napoleon I as an incarnation of Christ; 3. Old Church, who recognize a certain Daniel Philip for God, and a John, son of Timothy, for Christ. They are looking for a new incarnation of Christ from Siberia, who will organize a community, and finally establish a universal kingdom and reign forever on earth. One small sect has a living prophetess. They never marry, and are chargeable with gross misconduct and fanaticism.

The Lipovans and Molakans are very numerous in Southern Russia and Northern Turkey, where they find refuge from persecution. The Lipovans style themselves worshipers of the ancient rite. They recognize no Scriptures published since the days of Nikon. They regard the recension made by order of Peter the Great as corrupted. They, indeed, have no printed Bibles. They lay great stress upon the eight-pointed cross. They are very exclusive; not admitting to their churches those who do not belong to their body; not allowing their members to converse on religious subjects with a person of different faith without express permission, and requiring those who thus speak to go through a form of purification afterward. They are very great in small matters; they believe that the Russian Church committed a sin in writing the name of Jesus with an iota, affirming that this is the orthography of Jesus in the name Bar-Jesus. They use a rosary. They recognize no saint since the days of Nikon. A great difference exists in regard to making the cross. They of the Greek Church use the three first fingers, the Lipovans the thumb, ring finger, and little one. Both are scrupulous in using three fingers to represent the Father, Son, and Holy Ghost. The Greeks, like the Catholics, cross themselves

on the breast, the Lipovans below the stomach and on the shoulders. The cross which surmounts their churches is also in different forms; thus, Catholic cross, with the transverse beam shorter than the upright; Greek cross, with transverse and standard pieces of equal length placed above a crescent and below a semicircle of stars to commemorate the victory over Mohammedism. The Lipovan cross has three horizontal pieces so as to present eight points.

The Molakans, whose chief seat is in Southern Russia, are of uncertain origin. They have neither articles of faith, Church organization, nor recognized head, though they have local leaders, dependent on their personal influence for leadership, and hence frequently changed. They have no churches, nor priesthood, nor sacraments, but worship in private houses, under an elder chosen by themselves. Their creed is simply, "Abstain from pork and brandy, and do right." Their worship consists in reading the Scriptures, singing them, and praying them. There are two parties, the Evangelical and the Old Side. Their religious meetings are closed with the holy kiss, which is given in the following mode: the oldest member first bows before the leader and kisses him three times, then the next oldest until all the males have kissed and stationed themselves.

The women follow the example, and in such order that the last woman kisses the whole congregation. The practice probably originated in times of persecution. They use the Sclavic Scriptures. They came hither from Russia to escape persecution. Lands were assigned them in Bulgaria, where at one time they had a large settlement; but as their boundaries were not defined, and they could not protect themselves from aggression, they became discouraged, and many have left. When our missionary, Mr. Flocken, first entered Tulcha, there were three hundred families of Molakans in that city; now there are but sixty. The rest have gone, a few to Russia, but more to Moldavia. They are generally poor and uneducated, except in the Scriptures, which they read very carefully during the few hours they can redeem from daily labor. They are always ready to talk and debate on religious subjects, whether in their houses, their stores, or the public highway, and sometimes are very adroit in argumentation, though their views of truth are often extravagant. Like all such people, they are quite opinionated and exceedingly bigoted. In morals they are much better than other Russian communities. It is to be feared that they pay more attention to the Apocryphal books of Scripture than to the Canonical, and

this is the case with the Russian Church generally, because they find more in them to justify them. The Bulgarian branch of the Greek Church is but little above the Russian. Like the latter, the former did not receive Christianity until it had become corrupted. The first received it in 1780, the second in 1787.

Bulgaria is a region of European Turkey extending from the Danube to Salonica, and from Serbia to the Black Sea, and containing, at present, five millions of people. This district became Sclavic as early as the sixth century, and has remained so to this day. It constituted a part of the Byzantine empire, and gave it some of its best troops and noblest names, among which are Belisarius and Basil. In the seventh century it cut loose from the empire, and took its name and its place among the nations. It maintained its independence until 1390, when it was subdued by the Turks. It did not, however, submit to the conqueror without stipulating that it should continue to be governed by its own officers, and that its Church should preserve its independence and be ruled by its own bishops and patriarchs. In 1776, however, it lost its ecclesiastical independence, and fell under the rule of bishops sent from Constantinople, who, having little sympathy

for the people, oppressed the peasantry, contended with the gentry, and, with a view to prevent a future separation, destroyed the Sclavonic books and manuscripts which fell into their power. The desire for national independence has induced the Bulgarians to undertake ecclesiastical independence. A few years since they demanded of the Turkish Government a restoration of their national patriarchate and native bishops. They did not propose to leave the Greek Church, or to deny the authority of the Patriarch of Constantinople as head of the Eastern Church, but asked a firman to authorize their chosen primate to appoint his bishops and regulate the Bulgarian Church. If the Greek Patriarch had been wise he would have consented to the Bulgarian autonomy, but he did not, and the Sultan refused to grant the firman solicited. The Patriarch at once exiled those bishops who had declared the Bulgarian Church independent; namely, Ilarion and Auscentius—Bulgarians—and Paisius—a Greek, but an adherent to the Bulgarian party—and anathematized the people who did not accept his terms.

The people would gladly have sustained their Bishops if they could have done so without political rebellion and war with Turkey. They could only repudiate the Primate, and reject and annoy

the Bishops he sent to them. Hence matters were soon quieted. Ilarion and Auscentius were recalled from exile in October, 1864. Paisius occupies an island near the city, but is not allowed to enter Constantinople. That the design of the Bulgarian movement was political rather than religious is evident. Bulgarians wished a Church of their own in order that they might appoint its officers, administer its revenues, and employ its influence to strengthen the bonds of Bulgarian nationality, with a view to secure Bulgarian independence. This accounts for the failure of missionary efforts in Bulgaria. Bulgarians might have become ecclesiastically emancipated by uniting with either the Roman or Protestant Church, but the mass of the people are devoted to the Greek, and to have encouraged the inroads of either would have been to divide the people and defeat their object. No sooner did the movement begin than the Roman propaganda entered the field, to endeavor to win it for the Latin Church. They proposed easy terms of union—merely the recognition of the Pope—and they promised French protection, but they were cajoled and defeated. At length they selected a superstitious Greek monk adapted to their purpose, and, after having taken him to Rome and ordained him Bishop, they sent him to Constan-

tinople, crowned with honors, loaded with presents, and surrounded by priests, with a view to *divide*, if they could not *subdue*, the Bulgarians; but the poor Bishop, realizing that his effort was a *failure*, if not a *farce*, and that he was a prisoner in the hands of his priests, secretly put himself under the protection of the Russian embassador, and, under cover of night, made his escape, to the discomfiture of Rome and the amusement of Turkey.

The Protestants have fared but little better at the hands of the wily Bulgarians. Certain gentlemen had a lawsuit with their Bishop. While it was in progress they called upon Dr. H., and desired that he would send a Protestant missionary to their place. When the missionary arrived the men could not be found; they had procured a settlement with the Bishop, and had no further interest in vexing him. When a controversy arose in a certain village between the people and their Bishop, a deputation waited upon Mr. L. to organize a Protestant Church, or rather appoint a preacher with that view, but he soon discovered that their object was to bring the Bishop to terms. At Gabrova, on a certain occasion when some friends of the Protestant movement were in council, one had the frankness to say, "Our object is not to compare the Greek Church with

the Protestant, but to inquire how to get out of paying the arrears claimed by our Bishop." Although the Bulgarians have, for the present, been defeated in their efforts at *Church* independence, they are still seeking *political* by other means, and are gradually and insidiously approaching that end. It has become the custom, when the tax is to be levied, for the Pasha to collect the head men of the district or city, and say to them, "You must collect within your jurisdiction say fifty thousand piasters." This they proceed to do, not by any rule or proportion, but arbitrarily, generally allowing men of wealth and influence to escape easily. Instead, however, of limiting themselves to a specified sum, they collect three or four times as much, applying some of the overplus to their own use as expenses, and the rest for the erection of school-houses and churches, etc. When they are remonstrated with they say, "These things are necessary, and the people will not supply them voluntarily." If the Pasha insists on limiting them to the demands of the government, they combine to get him removed; hence he finds it best to pocket a bonus and say nothing. In this way a sort of extra-legal government is springing up in Bulgaria, which may one day assume a legal form. There is no reg-

ular or authorized way by which these head men may be removed without the organization of a party stronger than the one which sustains them. Though the Bulgarian question is political, it affords hope as indicating an inquiring state of mind. In what it will issue it is difficult to divine, but it is well that the friends of progress should be on the ground, and have agents becoming familiar with the manners, customs, languages, and faith of the people.

In Roumania the Greek Church does not differ materially from the Bulgarian, nor does it in Servia, except that it is under a Patriarch of its own. Outside of Turkey and Russia, it maintains its hold upon Antioch, Jerusalem, and Alexandria, and has centers in the island of Cyprus, Mt. Sinai, Montenegro, Austria, and Greece, in each of which it is ruled by local authorities. In Russia and Greece it is the national Church, and in both it is governed by a Synod. Elsewhere it is separate from civil government, and ruled by a Patriarch. Every-where it is united in doctrine to the great Church of Constantinople.

Passing from Turkey into Egypt we meet with the Coptic Church, which, though quite different from what we could desire, is venerable for its antiquity, the language of its services—that of the Pharaohs—the remains of the ancient civili-

zation of Egypt it preserves, and the literature of its scribes. It stands, doctrinally, upon the first three ecumenical councils, and, like the Syrian Church, is monophysite, having become so by reaction from its excessive orthodoxy. To avoid the danger of denying the divinity of Christ it denied his humanity, and for the sake of this heresy it separated from the Byzantine Empire, and surrendered to the Saracens. It has some remarkable peculiarities which distinguish it from other Churches. The Patriarch alone has the power of ordination, which he confers by the act of breathing. The congregations continue the universal kiss, and the children perform the part of deacons.

The Patriarch now resides in Cairo. In the early days of the Church he resided at Alexandria, once one of the proudest centers of Christendom. Here resided Arius, whose heresy shook Christendom, and gave occasion to the Council of Nicæa, at which the representatives of the Alexandrian Church were the most illustrious figures; among them Arius and Athanasius, the great champions respectively of heterodoxy and orthodoxy. It was this Church which, by the decree of the first council, was authorized to fix the period of Easter, and which thence derived for its Patriarch the title of Ecumenical Judge.

Alas, how fallen! With a foundation of Christian truth, the living Coptic Church combines customs both of the Jewish and Egyptian religions, though it is by no means so bad as her daughter, the Abyssinian Church, in which the likeness of the sacred ark is the center of devotion, and baptism, and circumcision, the Jewish and the Christian Sabbath, the dancing of the Jewish Temple and the shriek of the ancient Egyptian, polygamy and lustrations, to wash away sins, invocation of saints, pilgrimages to Jerusalem, prayers to the dead, and belief in amulets are all found. Men need not only Christian truth but mental cultivation and general knowledge.

The Syriac Church, though far in advance of the Abyssinian and even of the Coptic, falls very far below our conception of a Christian Church. Unhappily it is divided into two great branches, the Maronites, nestled about Mt. Lebanon, the remains of an ancient sect, who maintained that the two natures of Christ produced but one will, and who, since the days of the crusades, have been in intimate alliance with the Roman Church, and the Jacobite or Monophysite Church, whose Patriarch resides at Diarbekir, and from age to age bears the name of Ignatius, the first illustrious Bishop of Antioch, that "City of God" where

the worshipers of Jesus were first called Christians.

Passing into Asia Minor, we find in the mountains of Kurdistan another fragment of the Eastern Church, which cherishes with pride the sacred city of Edessa, the reputed birthplace of Abraham, and represents the ancient Christian Church of Central Asia. These Chaldeans or Nestorians derive their name from that Patriarch of Constantinople who, at the Council of Ephesus, was condemned as a heretic for maintaining that the two natures of Christ are not so mingled as to be undistinguishable, but they have changed their views, and are now Monophysite. They claim an apostolic origin, the mission of Thaddeus to Abgarus, and they stand upon the decisions of the two first ecumenical councils. They have been improperly considered the remains of the lost tribes of Israel, and were once the chief missionary Church in the East, having had missions as far eastward as China, of which, however, none remain but the mission of St. Thomas, on the Malabar coast.

Of more importance and greater respectability is the Armenian Church, whose home is the mountain tract around Mt. Ararat, and whose children are scattered widely through the East. Of the Armenian Church I have already spoken.

V.

OUR MISSIONS IN TURKEY.

FOR causes not necessary to recount, our Bulgarian Mission did not meet our expectation. Mr. Long very wisely removed to Constantinople, where he can operate more successfully upon not only the Bulgarian population, but the whole country, than he could in any provincial city. He stands remarkably high with his fellow-missionaries. Prudent, truly devoted, animated by the missionary spirit, profoundly and extensively educated, he will prove a tower of strength to us. He preaches regularly in his "own hired house," in the Bulgarian language, and holds a class-meeting, or, rather, Bible class, with his hearers. He publishes and distributes many evangelical works, and was engaged, with Dr. Rigg, in translating the Bible into the Bulgarian language, a work completed shortly after my return. Our visit in this city was remarkably pleasant, by reason not merely of the attention of Mr.

Long, but of the missionaries in general, some of whom are Americans.

It was my privilege to preach in the chapel connected with one of the Protestant embassies, where most of the missionaries and other English-speaking Protestants worship every Sabbath afternoon.

Leaving Constantinople in company with Mr. Long and Mr. Bliss of the American Bible Society, we proceed to Varna, and from Varna to Tulcha, a city of twenty thousand inhabitants. The lower part of it I found submerged by a great swell of the stream, though the upper part occupies a bluff far above the reach of the waters, and is surrounded by wind-mills, of which I counted over one hundred. It is the first Turkish city you meet with in ascending the Danube, and lies above the Kilia branch of the river, and below the Sulina and St. George Channel branches. It is an important military station, and in time of war is pretty sure to be attacked. In riding around it we passed extensive earthworks thrown up by the Turks during the Crimean war, from which, however, they were driven by the Russians. This it is well to mention, because a good military position is generally a good moral one. From this point influence may radiate to Turkey, Russia, Moldavia, and Ger-

many. It is, however, of less importance than it was formerly. Owing to the opening of the railway from Kostendji to Chernadova, and the construction of another, which is now finished, from Varna to Rutschuk, much of the business of this city and many of its citizens have been attracted to other points. Still, it is a choice center for missionary operations, not only on account of its size and location, but of the mixed character of its inhabitants; for there are here four hundred Bulgarian families, three hundred and fifty Moldavian, two hundred and twenty Greek, three hundred and twenty Russian orthodox, two hundred and sixty Russian Lipovan, sixty Molakan, fifty German and Polish Catholic, two hundred and seventeen Jewish, two hundred and sixty Tartar, and fifty Armenian. All these are Turkish subjects. Besides them are many foreigners. There are probably as many Greeks here belonging to Greece as to Turkey. Our missionary, Mr. Flocken, was greatly inclined to this location with reference to the Molakans. In regard to these people he was misinformed as to their number, and deceived alike in relation to their accessibility and character. Nevertheless, he has been useful to them. For some time he attended their meetings regularly. They assigned him the highest place, and were accus-

tomed to open the Bible at a part which they had recently pondered and ask him to expound it. After his exposition they usually disputed his exegeses, controverted his positions, and denied his deductions, so that he deemed it best to avoid their assemblies. He can not well visit them from house to house, as they are usually laborers and away from home. His present chief mode of reaching them is through Evan Evanovitch, who is at once a teacher in our mission school and a Molakan leader of more than ordinary culture. He however, in addition, distributes evangelical tracts, for which fifty dollars are allowed him annually, and which are exerting a constant influence for good in the Molakan community. His influence has been seen in the discontinuance of the holy kiss, and the introduction of extemporary prayer among the Molakans here. Nor is his power confined to this location. It reaches—through his correspondence—to Russia. During my visit to Tulcha I attended a religious meeting at the house of the wealthiest Molakan merchant of the place, and by his special invitation. The congregation arose and bowed as we entered. Their services were reading Scripture, singing Scripture, and praying it, the people sometimes standing, sometimes sitting, and sometimes kneeling. After service, tea,

cake, nuts, and fruit were served, the tea being presented in large tumblers, very hot, well sweetened, and flavored with lemonade. In parting I addressed a few friendly words to them, which my companion, Mr. Long, translated.

The Germans of Tulcha afford to our missionary a field of useful labor. Most of them are Lutherans, and under the pastoral care of a Prussian who is not considered evangelical in spirit, or acceptable in life. The better portion of them are hungry for the bread of life, and come to hear Mr. F. preach, so that he has a regular service in German every Sabbath day, with about twenty-five hearers. While I was there he had a full house. After the sermon I addressed the assembly, and administered the sacrament of the Lord's-Supper to twenty-five communicants. After service many called to inquire about forming a German Methodist Church. There is no legal barrier to such a step, as, being Protestants, they could be sufficiently protected and represented in the local council by suitable persons; but they seem reluctant to leave their old organization, and more especially as they have no assurance that the mission will be continued for their benefit. My opinion, expressed at the time, was, that if they desired to form a Methodist Church the mission-

ary should organize them and make them the nucleus and the auxiliaries of a work among the German population. The time for this has gone by, since the pastorate of the Prussian Church has passed into other hands.

The most promising work here, after all, is in the schools. There are two of these in the mission, one for boys and one for girls; the former has sixty pupils, the latter fifteen, gathered from Russian and German—Catholic and Protestant—and Bulgarian families. The teachers are Evan Evanowitch, Molakan; Jos. Swartz, Bohemian Catholic; Vladimir Slivoffsky, Catholic Pole; P. Stankevitch, Catholic Pole—the last as a substitute. In the lower forms the vernacular is taught, as well as geography and arithmetic. In the higher, German, Russian, French, English, algebra, geometry, history, civil and natural. The daily exercises are opened with the reading of the Scriptures and prayer. The Word of God is read successively in the German and Russian languages. The Bible is a text-book, and so is our Catechism No. 2, of which we have a Russian translation. The school is in the main free, only one teacher being supported by fees from the scholars. As my visit was during the vacation of Easter I had no opportunity of seeing and addressing the children. Easter here is observed

with attention, and even enthusiasm. Preparatory to it, houses are cleansed and new dresses bought. Easter loaves and Easter ornaments are offered for sale at every corner. Stores are closed during the week beginning with Easter Sunday, while the flags of the Christian consuls are flying at half-mast. The Jews celebrate Passover with as much interest as the Christians do Easter.

The property occupied by the mission consists of a quarter of an acre of ground, on which are, 1. A boys' school; 2. A girls' school, with a pastor's study above it; 3. A dwelling-house, with a chapel below it—the whole being rented for $186 per annum. Brother Flocken is in good health and in the prime of life. He is well qualified for his position by his training and experience, and his acquaintance with the chief languages spoken in this region of country. He is not a little discouraged because he has so little to show for his labors, but results are not always visible. It may be advisable for him to go to Rutschuk, or some other town offering better prospects of success. For the present let him stand fast. There is but little prospect of establishing a Protestant Church anywhere among Bulgarians. If it were organized it would be persecuted. The assessors might tax its members oppressively, the school directors might expel their children from the public schools,

and the bishop might forbid them obtaining water at the public fountains.

At Sistov, a fine town on the south bank of the Danube, and within the limits of Bulgaria, lives Gabriel Elief, a native helper in our mission. He is forty years of age, and has a wife and child to animate him in his labors. He became acquainted with Protestant Christianity through the missionaries of Constantinople. About a year before the organization of our Bulgarian Mission, Gabriel was employed by the Turkish agent of the British and Foreign Bible Society as a colporteur in Bulgaria. In the Spring of 1858 he was directed by his employer to put himself under the direction of our missionary, Mr. Long. In this relation he continued his labors while Mr. Long continued at Tirnova. During the last year of that term he was employed by Mr. Long as a native helper, but in such a way as not to interfere with his labors for the Bible Society.

Before Mr. Long moved from Tirnova, Gabriel married, and settled at Sistov as a colporteur of the Bible Society. He has been faithful in all his relations, and is deemed truly pious. He is recognized by our missionaries as a member of our Church, and he has been authorized to hold prayer-meetings, read the Scriptures, and exhort the people, as opportunity may offer. He thus

exercises his gifts every Sabbath that he can spend at home. He has gathered a little company of praying people around him, three of whom have covenanted with him to meet once a week in class, still retaining connection with the Greek Church. This is the beginning of Methodism in Sistov.

Gabriel's wife, though at first opposed to the work, through her ignorance of its nature, is now reconciled to it, and is likely to be a valuable auxiliary in carrying it forward. It is desirable that Gabriel should spend all his Sabbaths in Sistov, and it is proposed that he open a book-store, to sell on commission such supplies as he may derive from the Bible Society and other institutions. This, by giving him a visible occupation, would disarm prejudice against him, and would at the same time both contribute to his support and give him facilities for conversing with the people, in private, on religious subjects. A small salary from the Missionary Society would, in addition to his commissions, enable him to live comfortably while he feeds the flock of God that he has gathered around him.

From Sistov up the Danube to Galatz. Here calling at the American Consulate, I found a German in charge, and on asking him if he had any important news from America, he said, "No, not

this year." Turning with disgust from him, I went to the British Consul and heard of the surrender of Lee, and obtained the latest English and American papers, which were a feast of fat things. On in company with Mr. Long to Vienna. Here, on going to the breakfast table, we heard of the assassination of Mr. Lincoln, and calling on Mr. Motley, found that the terrible news was true. From that time forward every one we met expressed sympathy with us for the loss of our President. It was a fine opportunity to enable the friends of the Confederacy to change front.

At London one of the first men I met was Lord Shaftesbury. The surrender was the news of the morning. I asked him if he credited it; he said yes. But I fancied I could see the steel enter his soul.

Off now for New York. On arriving we learned that Jefferson Davis had been captured; and we landed singing,

"Praise God, from whom all blessings flow."

VI.

PAGAN AND CHRISTIAN CIVILIZATIONS CONTRASTED.

THE only religions of sufficient importance to be worthy of comparison with the Christian are Mohammedism, the religion of 180,000,000; Brahminism, the religion of 150,000,000; and Buddhism, that of 300,000,000. Let us make the comparison of these with Christianity as regards civilization, theology, morals, and salvation.

1. Every-where in Christendom we find civilization making progress—here more, there less, but every-where some. Years ago this might have been questioned. Men might have asked, What progress is made in servile Austria, in priest-ridden Spain, in moribund Italy? Even then we might have said, There is progress *absolutely*, though not *relatively* to other parts of Europe. Now, however, these states are taking steps with their sisters in the onward march, and may, erelong, regain their places in the vanguard of civilization.

Another point is evident, namely, that the progress of Christian nations is about in the proportion of their Christianity. Compare England with Spain, Holland with Austria, Protestant Ireland with Catholic, North America with South, and you will feel the force of this remark. In the most forward nations, where the Bible is in every house, we need a new encyclopedia every month to keep pace with the progress of science.

All this is what we might expect. What are the elements of civilization? Wealth, learning, liberty. What is the relation of the Gospel to them? It promotes them all. Its precepts—diligence, temperance, honesty, economy—promote accumulation of material goods. There is no stimulus to learning like the Bible. How eagerly will a man learn letters when he believes they will open to him the Word and will of the Almighty? Then the grand themes—the unity of God, the responsibility of man, the stupendousness and immortality of human powers, and the scheme of redemption—are fitted to energize the mind as nothing else can.

The Bible promotes liberty. Some say the savage has the greatest liberty; but no man is more restrained—locked up within his own feeble powers, and superstitious fears, and natural

enemies. It is knowledge which, like the angel that smote Peter in prison, rouses man's energies and opens his prison-doors It is this that disperses his imaginary fears, and arms him with the powers of nature. But knowledge is only to be acquired in the social state, and this state implies law, and law implies authority. But the authority of human magistracy is too weak for the strength of human passion; it needs to be enforced by Divine sanctions. Hence a revelation from on high, and the only revelation that can endure the test of reason and the progress of science, that sets free the human mind and guards all human rights, is the Bible. It is needed for restraint, as well as impulsion. Naturally civilization soon reaches a point where it reacts. Wealth tends, through extravagance, to poverty; learning, through pride of intellect, to infidelity; liberty, through licentiousness, to despotism. The Bible possesses the necessary conservative force. It restrains wealth from abuse by its doctrine of human stewardship, learning from infidelity by teaching the proper limits of reason and supplementing reason by faith, and liberty from license by its doctrines of human responsibility, human rights, and human brotherhood. Even in the vanguard it invites mankind onward by safe steps. No other book possesses

a power which, like that which spheres the planets, unites centrifugal and centripetal forces, thus rounding the orbits of the nations that come within its influence, and preserving the harmony of the moral universe.

Beyond Christendom is either stationary or retrogressive civilization. In Egypt you find some progress, and some Christianity, too. But, pass beyond the line of railway and canal, you find things as in the days of Jesus. The Arab and his camel, the buffalo and the laborer, the mud hut and the veiled virgin, impress the traveler as in the ages gone by. In agriculture and manufactures both instruments and methods are unchanged, though many useful arts have been lost. Pass into Arabia, and, in appearance, habits, and characteristics, you find the sons of Ishmael answering to the character given of them in your Bible—nomadic, quarrelsome, independent, and without culture, newspapers, arts, or sciences.

On to India, and, as you pass along through city, village, and field, you may read the Bible without a commentary. The shepherd goes before his flock; the swineherd is the meanest of mortals; the woman grinds at the mill; the procession goes forth to meet the bridegroom; the oxen tread out the corn; the well is deep, and

there is nothing to draw with; the plow is in the simplest and rudest form; the wheels of the cart have no spokes; the carpenter sits at his work, using his toes as a vise; the cooly carries his burden on his head; the water-bearer carries his water in a skin; the traveler is conveyed on the shoulders of men; even the heaviest freight is moved by human muscles. The peasant's habitation, usually of clay, is small, low, dirty, with the rudest furniture and utensils. The clothing of adults is very imperfect; the coolies go without hats or shoes, and often without covering for either legs or arms. The children are in a state of nudity, though often wearing rings on fingers and toes. The man steps not out of the track of his fathers. You may, indeed, find railway, press, telegraph, turnpike, post-office, but these are all British.

On to China, and you find windows without glass; farms without fences; wells without buckets; houses without chimneys; printing without types; streets without sidewalks; business without newspapers; exchanges without banks; banks without charters; money paid by weight, as Abraham estimated his shekels; criminals punished by torture, as apostles were punished by the Sanhedrim; marriages effected by go-betweens, as Isaac obtained Rebecca; coolies standing idle

in the market-places; the beggar on his knees; the poor man carrying his bed; living men occupying tombs; the most important events regulated by fortune-tellers; evil spirits warded off by charms; diseases attributed to devils, and cured by incantations; eclipses ascribed to a giant, and supposed to be removed by the mummeries of the priests—not in extreme cases, but commonly.

In Africa, over vast spaces, you find that society either stands still age after age, or goes backward.

There is not only no progress in heathendom, but aversion to progress. Caste, which is equivalent to religion, stereotypes the society of India. For any act the Hindoo considers it sufficient to say, "It is custom." The story of the Englishman who took a wheelbarrow to his coolies and showed them how to use it, but on going out found one carrying it on his head, illustrates a universal feeling in India.

When I was in China the foreign merchants of Foo Chow built a telegraph, that they might have immediate knowledge of the arrival of vessels at Pagoda Island, but the natives tore it down. The government paid the damages, but would not rebuild—it was no use. "Why don't they build a lighthouse there?" said I. The

answer was, "The Chinese do n't want it, and if we were to build one they would tear it down." A mandarin, admitting the advantages of railways, said, "We can not have them, for the spirits of wind and water forbid." I know, indeed, there are indications of change, simply because the power of Christianity is beginning to be felt.

Paganism is opposed to the march of mind, because it foresees, as results, the destruction of its systems. Mohammedism has the same opposition, because it sees that advancing states of society can not be regulated by the Koran, nor advancing forms of faith be reconciled to its teaching.

Outside Christendom there is no liberty. Indian literature, it is said, does not contain a passage expressive of love for it. Neither Asiatics nor Africans can understand the value of free institutions. We may be told that in the center of the world, over the fairest regions, the primitive seats of Christianity, civilization has receded—that Jerusalem and the great cities to which the apostolic epistles were addressed are desolations. But the answer is ready. The Bible was withheld from the people. Christianity became corrupted, and in the same degree society receded and the enemy came in.

I. Every-where within the sphere of Christianity we find a knowledge of the true God; the infinite and eternal one; maker of heaven and earth; whose providence comprehends the highest archangel and the meanest insect; whose name the hills and valleys, the Church and the heavens bless; the living, personal, spiritual God, operating in all his works, yet before them, above them, independent of them; the father of mercies, father of lights, father of men, father of our Lord Jesus Christ, by whom we have the atonement. Here and there is mariolatry and image worship; yet not, I trust, so as to obscure the King, eternal, immortal, invisible. The knowledge of him, his claims and relations, extends through all Christian literature, and pervades all Christian minds, as the light of the sun pervades the atmosphere. Even the child can tell more of it than Socrates ever did. Nor can it be otherwise; for the Bible is radiant with the Almighty, and so teaches of him that he can not but be apprehended. In the beginning God created the heaven and the earth. They are of him, to him, for him who clothes himself with light as with a garment; who stretches out the heaven like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot, and walketh upon the wings

of the wind. The eyes of all wait upon him, and he giveth them their meat in due season. He is the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; who has written the Decalogue both upon the stone and upon the heart, and who so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life. The clearness, fullness, and firmness with which this truth is held is in proportion as the Gospel is given to the people. It is the greatest of all ideas, the foundation of all truth, the greatest encouragement to all science. I place it at the top of my creed, my philosophy, my possessions, and would not exchange it for all else.

Pass outside the sphere of Christianity and you find no just knowledge of God. Mohammedism, while it teaches the eternal truth that there is one God, obscures it with the eternal falsehood that Mohammed is his prophet. It derives from the Scriptures the attributes of God, but blots them by its own traditions. It teaches that God is *one*, but also that he is the author of both good and evil, sin and holiness. It teaches that God is *wise*, and yet that he creates man on purpose that they may sin in this life and suffer

in the next. It teaches that God is *just*, and yet, in its traditions, it represents the Almighty as, on occasion, saving the sinner and damning the righteous merely to display his sovereignty. It teaches that God is *merciful*, yet makes no provision for an awakened sinner. It teaches that God is *holy*, yet sanctions licentiousness and exhibits to human hope a carnal paradise.

Pass into Pagandom and you find the people without God. In India men speak of him, but say they can know nothing of him, because he is infinite and they are finite. They call him *Nirgoon*, without attributes, and erect to him no altar.

The mass of Hindoos believe in the Puranas, the substance of which is that the *Nirgoon*, without attributes, has become *Sagun*, with attributes; namely, nothing has become something; and this is the genesis following: First. Three hundred and thirty millions of gods; Second. Of these, three great ones, Brahma, Vishnu, Shiva—Creator, Preserver, Destroyer; Third. Brahma formed earth and men; the different castes emanating from the different parts of his body; Fourth. The earth passes through a series of cycles, of which the golden, the silver, and the doubting have transpired, and the sinning is present; Fifth. The gods, like men, marry, sin,

and suffer, even the great ones. Brahma, in a contest with Shiva, told a lie and lost his head; Sixth. Vishnu has had various incarnations under which he is adored, and Shiva is more worshiped than he. Various goddesses share with the gods the worship of mankind; and the sun, the Ganges, heroes, and indeed any thing, may be to the Hindoos an object of worship, for "they turn the universe, which God made to display his glory, into a temple in which every thing is God but God himself." Arriving at Calcutta during the Doorga Pooja, and at Benares at the festival of Lakshmi, I had the opportunity of seeing something of idol worship. The myths concerning these gods are too foolish and filthy to be recited; the objects of adoration and the abominations of the temples too horrible. I walked around the shrines of Benares with feelings I can neither forget nor describe, and when I looked upon a filthy Fakir standing on the banks of the Ganges, nude, silent, motionless, covered with ashes, and with a countenance indicative of despair, I thought, now I can conceive what it is to be damned; yet *he* was an object of popular worship.

Buddhism is avowedly atheistic. The highest objects of adoration it presents are the Buddhas, who are extraordinary beings, of human origin,

that by their virtues or sacrifices have elevated themselves, and become at once revealers of the Divine law and inaugurators of new eras.

But are there no philosophers outside of Christendom? Has God simply made man a fool and left it to Christianity to make him rational? Nay, verily. Mohammed, indeed, was no philosopher. Adopting the Scriptures, he had a theology ready-made. All he does is to degrade the Scriptural ideas. With him, earth is a plane, the sky a dome, the heavens seven stories, the throne of God supported on winged animals, and the Almighty only a mighty man in a material paradise. But the Caliphs of Bagdad were patrons of learning, and under their rule literature and science, and, to some extent, philosophy, were cultivated.

Brahminism, also, for thousands of years, has had its philosophers. Their present systems are three: one, that creation is a reality; namely, Brahma, under different manifestations, as water, presents itself under the various forms of ice, snow, vapor, etc.; a second, that creation is an illusion—Brahma is asleep, in his sleep he has dreams, in his dreams he sees images, we are these images; soon he will awake and we shall vanish; a third is, that both God and matter are eternal; the former being the animating princi-

ple of the world, and as much in the ant as in the man.

All these forms of philosophy confound the creature with the creator. God is every thing, and every thing God; the acts of the creature are acts of God; sin may produce holiness as the dunghill produces the tulip.

Buddhism, too, has a profound philosophy. Sakya Moune's three leading principles are—the freedom of the will, the doctrine of consequences, and the state of Nirwana; that is to say, what occurs to-day is the consequence of all that has happened in the infinite ages past, and will give rise to an endless series of consequences in the infinite ages to come. Man, chained by his animal nature to matter, is borne along until, by an act of the will, he breaks the chain of causes and consequences, when he enters a state of unchangeable repose. Their religion is summed up in one sentence: "The sages who injure nobody and always control their body will go to Nirwana, where they will suffer no more."

Some say our superior knowledge of God is due to our superior mind. How was it in Greece? The stoics wrought out a complete theology; what was it? Matter a passive principle, God an active one; four elements; fire the presiding principle; an infinite series of

cycles, each closed with a conflagration, in which all is absorbed in the divine fire, whence comes, first, gods; secondly, earth and animals; third, an exact repetition of history. But you say, "The Greeks had not our science." Well, how is it with those who have when they reject the Scriptures? The reasoning of the Boston pantheist may be adopted by the Indian Vedant, the argument of the Vedant by the American pantheist. Hark! "I am God. The water in the drop is the same as water in the sea, but the drop can not float the ship nor raise the storm. God in the individual can do little; God in the aggregate is omnipotent. The water may be muddy, but it is the fault not of the water but of the impurities. I may sin, but it is the matter in me, not the god." Does not this sound like Boston? yet it is Hindoo.

As Brahminism finds its echo in our pantheism, so Buddhism in our Positivism, which teaches that our brains are mere seventy year clocks. "Tic, tac, go the wheels of thought till death breaks into the case, and seizing the pendulum, silences at last the terrible escapement. . . . . Will nobody block the wheels, uncouple that pinion, cut the string that holds those weights, blow up the infernal machine with gunpowder?" cries some autocrat at the breakfast-table. We can

think of no comfort for such a one, but to let him sing his chemical *nirwana:*

> "We would not live alway, we know that the issue
> Of function is disintegration of tissue.
> We shall all be resolved, in time longer or shorter,
> Into carbonic acid, ammonia, and water."

As pantheism is a reproduction of Brahminism, and Positivism is a reproduction of Buddhism, so Mormonism is a reproduction of Mohammedism. Its philosophy on things divine, like that of its model, belongs to the twilight of human knowledge.

Before modern Deism had developed itself in these imitations of Brahminism, Buddhism, and Mohammedism, it had shown its pagan tendencies. Pope sang:

> "Father of all, in every age,
> In every clime adored,
> By saint, by savage, or by sage,
> Jehovah, Jove, or Lord."

So then the poet is a polytheist, ready to take Jupiter or Jesus.

Darwin repeats the sentiment, and declares that God

> "Warms in the sun, refreshes in each breeze,
> Glows in the stars, and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent."

Here is pantheism. Thomson sings of the seasons:

"These are but the varied God."

So they give me material forms and phenomena for Deity. From their stand-point I look up and down interminable spaces, and forward to endless duration, and see nothing but the cold dynamics of the universe. No righteous ruler to avenge my wrongs; no Almighty Father to pity my sorrows, or guide my feet. How different the Scriptures! "If I ascend up to heaven thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." The universe and God are as distinct as the mansion and the master. "In him we live and move and have our being." Here the creature and the creator are as distinct as the animal and the atmosphere. Above all the Incarnation gives to our notions of God the definiteness and distinctness of personality.

In things beyond human vision the strongest and the weakest sight are equal; the philosopher and the fool are on a level. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" As reason did not lead us from God, so it can not lead us

to him. As *unbelief* ruined us, *faith* only can restore us.

Some tell us that although we may fall into the theology of the heathen, we are in no danger of their incantations and superstition, for we have passed beyond the ages of credulity and faith into that of reason. Great mistake! Religions, like animals, conform to their type. As men are made alike, from their brains to their toe-nails, whatever principles they take as the foundations of their religion they will find the development of these principles the same the world over.

Is not our Mohammedism—Mormonism—the same essentially as that of the Arabian impostor? Both admit the inspiration of the Scriptures; both superadd a false Scripture, to which they give precedence; both have a carnal prophet and a polygamous people; both have a sanguinary and aggressive spirit. In 1838, Mr. March, President of the twelve Mormon Apostles, testified that it was Smith's intention "to take Missouri first, then the United States; to tread down his enemies, and walk over their dead bodies; to be a second Mohammed to this generation, and make it one gore of blood from the Rocky Mountains to the Atlantic Ocean."

Although our pantheism has not yet made idols, and bowed down to monkeys, it is on the

way to it. Since it regards every thing as God, why should it not worship every thing? Nay, it replies, since the noblest being we know is man, *he* is the proper object of the highest worship. But he who can offer incense to himself has but a short step to take to the worship of the monkey. As to the worship of devils, has it not commenced? What else is Spiritism?

Should Positivism, too, ever become popular among us, let no one suppose that it would be less idolatrous or superstitious than it is in China. Comte himself framed a system of religion in which he described a Deity, a sort of perfected humanity, in which all mankind would be merged after death—a Brahm, or nirwana. His followers have organized themselves into a Church, in which all eminent men who have improved their race are objects of worship. At this rate how long will it be before Positivism, starting with pure science, will have as many gods, superstitions, and incantations, as Buddhism?

The world's progress can not prevent this, for outside of Christianity the progress is downward. Pantheism preceded the idolatry of India; Positivism preceded the idolatry of China. For the profoundest philosophy of Greece and Egypt, we must look *backward* over the idols.

A more perfect positivist than Buddha can

hardly be conceived. He rejected inquiry into first causes as being unphilosophical, and considered that phenomena alone can be dealt with by finite minds. But man must have a religion, and before he died his system was overlaid with legends and disfigured with idols.

II. Every-where in Christendom we find a correct moral standard, a desire to conform to it, and self-condemnation where there is a failure to do so. Sins there may be, fearful and many, but they are against principle, and followed not only by remorse, but, when exposed, by public condemnation. This is as we may expect. *The teachings of the Gospel are pure;* its decalogue is perfect; its central precept is love.

No man will blame a Christian for acting up to his principles, or approve him for violating them. A heathen, who, after a few years' residence in England, believed the Bible to be of divine authority, on being asked for the process of reasoning by which he reached the conclusion, said: "I find all the good men in favor of it; all the bad men against it."

Men sometimes tell us that the Christian scheme of redemption is demoralizing. But how immaculate the holiness of God! How sublime his law! How majestic his justice, as seen in the glass of his Gospel! Rather than sin should go

unpunished, the sword enters the breast of the Son of God. He who resorts to Christ for refuge has an *idea of obligation* which he that goes about to establish his own righteousness can not conceive. He who lays his hand upon the head of Calvary's victim confesses the purity of the law, his violation of its precepts, and his liability to its penalty, and thenceforward he has a dread of sin, and an aspiration after holiness, which nothing but the cross can inspire.

The *Gospel means of reformation* go to the heart; require purity in the inner man; a new birth; a new life inspired by the Holy Ghost, in comparison with which all external things are but as sounding brass.

Its *motives are transcendent*—infinite life, infinite death, infinite love.

Its *exemplar is perfect*—the only one of that description which human history affords.

Thus, the sense of infinite obligation, the contemplation of infinite excellence, the confidence in infinite help, and the promise of eternal life inspire the highest gratitude, admiration, and love of which the heart is capable, and transform the whole man from glory into glory, as by the Spirit of the Lord.

Outside of Christendom you find an imperfect moral standard, but a feeble attempt to conform

to that, and but little compunction for sin. That the heathen have many amiable instincts, and domestic and patriotic attachments, and generous impulses, and noble deeds, and good moral precepts, and that they have natural conscience is not denied; but that their religious principles are wrong, their motives to righteousness weak, the examples of their gods bad, and their consciences imperfectly cultivated, may be safely affirmed. Conscience in an evil world, like the compass in an iron ship, needs to be corrected often by the heavens.

Islamism's *radical principle is wrong.* It teaches that soundness of theology atones for looseness of morality, and that he who is orthodox in regard to the unity of God can hardly escape *paradise.* Its *spirit is sanguinary;* it sends onward its invading hosts, shouting, "The Koran or the sword," and puts into the mouth of its disciple such proverbs as these: The arrow directed against the enemy saves three; him who made it, him who brought it, and him who shot it. Its moral code is imperfect. It, indeed, respects the first table of the Law, but how little does it respect the second! It degrades woman, shutting her up in the harem, and it allows both slavery and polygamy. *Its methods of moral improvement*—alms, prayers, fasts, and pilgrimages—

are all external, performable with the mere body, and imply no change of heart. Prayer, with the Moslem, is not a drawing near to God, a petition for pardon and purity, a support and delight, but a burden. According to a tradition, (in the Mishcat ul Massabih,) Mohammed, in his journey to heaven, having arrived at the throne of God, was, among other things, ordered to command his followers to pray fifty times a day. On his return he passed by Moses, who asked him, "What have you been ordered?" Mohammed said, "Fifty prayers every day.' 'Return then to your Lord, and ask your sects to be eased;' and I returned and ten prayers were taken off. Then I went to Moses, and he asked me as before; then I returned to God's court, and ten prayers more were curtailed. Then I went to Moses, and he said as before; then I returned to God's court, and ten more were taken off. And I went to Moses, and he said as before; then I returned to God, and ten more were lessened. Then I went to Moses, and he said as before; then I went to God's court, and was ordered five prayers every day. Then I went to Moses, and he said, 'How many prayers have you been ordered?' I said, 'Five prayers every day.' He said, 'Verily, your sects will not be able to perform five prayers every day; return then, to your

Cherisher, and ask them to be lightened.' I said, 'I have asked him till I am quite ashamed; I can not return to him again, but am satisfied, and resign the work of my sects to God.'"

The motives of Mohammedism are inadequate. Its doctrine of fate and absence of grace are paralyzing to goodness. Its highest heaven is one of carnal delights, and its noblest example one of licentiousness. What may be expected from it? Its characteristics are pride, prodigality, cruelty, and impurity.

I went to the East with respect for the Moslem, and when there I turned from heathen temples to the mosque with a sense of relief. When, for example, I looked around the Jumna Musjed or the Taj Mahal, and found inscribed the hundred attributes of God, and saw no image or painting to divert attention from him, I was thankful, and I could but hope that the vital, pregnant truth of the unity of the Godhead, even though imperfect and corrupted, would produce good fruits; but, alas! Mussulmans are as bad, if not worse than the heathen. A few windows may show a large district of country. At Bijnour is a beautiful tomb, built for a harlot by her Mohammedan admirers—licentiousness flaunting itself in the face of the sun. At Seetapore is a beautiful mosque which was erected by a court-

esan with her vicious earnings—licentiousness flaunting itself in the face of God. At Budaon I found a man in jail awaiting his trial for murdering a rival out of jealousy toward a boy—but I must halt. How different here! If even a Demosthenes of the pulpit should unwittingly consecrate licentiousness, even at the bed of death, the secular press, ay, that sometimes called Satanic, would pour over him a torrent of fire!

Turn to heathenism. The *central doctrine* of Brahminism, as we have shown, confounding the creature with the Creator, confounds also sin with holiness. Its *central precept relates to caste*, which, in all its forms, is inconsistent both with the Golden Rule and the law of love. Perfect holiness in the Brahmin is not to touch a mater's button.

Heathen *methods of reformation* are all physical—bathing in the Ganges, self-torture, penance. *Its highest heaven is absorption into the Deity.* The myths concerning its gods are most *impure.* What are the results? The whole Decalogue is broken through; 1. Millions of gods; 2. The glory of the incorruptible God made into an image like to corruptible man and four-footed beasts; 3. The Almighty's name blasphemed; 4. His Sabbath unknown; 5. Parents cruel to

their children, children dishonoring, and in some cases exposing, their aged parents; 6. Human life little regarded, infanticide practiced; 7. Woman oppressed or depressed—the slave or the toy of man—not allowed a place by his side, either at the table or the temple, confined to the Zenana, and forbidden both by law and religion to be educated; adultery common; polygamy, and in some parts polyandry, allowed; if the former is not general, it is because of the poverty and not the principles of the people; 8. Dishonesty, deception general; 9. Falsehood well-nigh universal; 10. Covetousness the same. A little opening into a large field may be made by a few facts. At the Orphanage of Benares I saw a little girl grinding at the mill, of whom the excellent missionary, Mr. Leupolt, gave this account: She is about thirteen years of age, and a rejected wife. Shortly after her young husband had taken her to her father's house the family thought they heard strange noises in the building, and on consulting the priest they were informed that it was haunted by the spirit of the deceased father of the young wife, and that they could not escape its annoyances without sending her adrift; so they thrust her, an orphan, into the street without money or friends, and forbade her return. She had heard of the Orphanage,

and there found refuge. But what of the husband? He made such an ado about the loss of his wife that his father brought him two other wives. Are not the foundations of society out of course there?

At the Orphanage at Bareilly there was, in the hands of the nurse, an infant, of which I received from our beloved missionary, Thomas, this account: The policeman coming one morning to the Orphanage, asked if they would receive a perishing child. "Certainly." "Follow me." He led to the Christian grave-yard, and pointed to a babe covered over with earth all but the head. How came it there? There are tribes that destroy their female infants. The father usually is the executioner; smothering his offspring between two pillows, drowning it in a bucket of milk, or choking it between thumb and fingers. When the child of a young mother is destroyed she pleads for its life. May be this was a first-born, whose mother so pleaded for it that the father gave it a chance for life.

There are, too, forms of sin in the heathen world more gross than any seen in the Christian. Christian tongue dares not utter to Christian ear what Christian eye may see in the dark lands. Dr. Butler says there is scarcely one Hindoo in a million that you would deem worthy to associ-

ate with your sons and daughters. Is Buddhism any better?

It is atheistic. Asserting that matter is eternal, and endowed with a self-existent principle of organization, it denies the existence of a personal God. Many Buddhist nations *have no name for the Almighty.* Its original trinity is the past, the present, and the future; its modern Buddh, Law, Church. Atheistic as it is, *it is idolatrous.* Not only Buddh, but his image; relics, and the relics of saints, are objects of worship. In analogy to the second table of the law it does indeed enjoin many virtues and forbid many sins; but it tolerates, though it does not enjoin, polygamy, while in Thibet, and the Himalayan valleys, it fosters polyandry.

Its *radical principle* is intense selfishness. Its practical moral result is an immense monastic establishment; its object, the attainment of personal happiness—friends, country, wife, children, being regarded as nothing, so man attains Nirwana.

Its *means of moral improvement* are *ceremonial.* To those who would lead a religious life, it prescribes abstinence, beggary, rags, penance, prayers. Its prayers are often done by machinery; in some cases turned by hand, as a coffee-mill; in others by wind or water.

Its *motives are poor.* It has no moral law, because it has no lawgiver. Every act is in *itself* indifferent; it is bad only when it injures another; if good, it is so as the apple; if bad, as the stramonium. It would be criminal to swallow a fly, but not to violate the seventh commandment if the husband consent. Even if we injure another, we only postpone our entrance into rest. What are the fruits? The people follow inclination, restrained only by either custom, law, or popular indignation, because the rewards of virtue are too shadowy to move them.

In times of trouble they usually pray to devils. If they do right under temptation, it is by the mere force of natural conscience. What are the practical results? Time would fail to uncover the dark scenes one has described all in one sentence. "The prisons are locked, but always full; the temples are open, but always empty." Nor is all this for want of refinement. In the most polished States of Greece and Rome, society reached a depth of moral debasement which can scarcely be exceeded.

Heathenism seems to have no power of self-renovation. There is a depth of meaning in some apostolic forms of speech which can not be fathomed without a glance at the Pagan world. "This I say, therefore, and testify in the Lord,

that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness to work all uncleanness with greediness" Nor is the morality of modern infidelity any better. With all the restraints of Christian education, civilization, and law, its licentiousness breaks forth in the form of free love, its devilment in the form of witchcraft and necromancy, and its cruelty in the form of infanticide, by which more children are murdered annually by their mothers, in proportion to population, than were ever cast by the Hindoos into the Ganges.

"Their vine is the vine of Sodom and of the fields of Gomorrah; their grapes are grapes of gall; their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps." . . . . "Their foot shall slide in due time, for the day of their calamity is at hand, and the things that shall come upon them make haste."

III. Every-where in Christendom is known the way of salvation. It is imbedded in our law, and runs through our literature; it floats in our song, and sparkles in our controversies; it is breathed

in the prayers of the pious, and blurted in the oaths of the impious; it is implied in our courts and correspondence, and is incorporated in our covenants of baptism and marriage; it floats around the pillows of the sick and dying, and is cut into our temples and tombstones. You may search the poor-houses and prisons in vain for one who does not know the names, the offices, and the claims of our blessed Savior—who does not know how God may be just, and yet the justifier of him that believeth.

Beyond Christendom we find no rational hope of salvation. Mohammedism presents us with a round of ceremonies. According to its traditions, go to mosque on Friday, observe the prescribed washings and prayers, and you are pardoned of all your faults between that Friday and the next, and three days in addition; or count the ninety-nine names of God, or say Subhan Allah (praise God) a hundred times a day; or, on going to sleep, ask forgiveness; or, if prayer is irksome, read certain parts of the Koran, and you are sure of paradise, though your sins be as the leaves of the forest. Should a Mohammedan, after all, be lost, what then? On the resurrection day Mohammed will go into God's court, when God will say, "Intercede for a particular class." Then he will bring that class out of hell-fire into paradise,

and intercede for another with like success, and so on, until none but unbelievers are left in perdition. Can any thing be more frivolous to a rational mind, or more shocking to an awakened one? God's law is holy; its penalty eternal; the obedience it exacts perfect and perpetual. Well may the Mussulman dread the examination after death, the balances in which departed souls are weighed, and the bridge over hell, thinner than a hair, which they must cross. There lies the viper sin in the bosom, and there is nothing to take away its sting. To that dying Moslem, who can not look upon God as without moral attributes, sin as without baseness, and heaven as without purity, there is a fearful looking for of judgment and fiery indignation.

There is no salvation in Brahminism. The Hindoo goes through his offerings, prayers, and penance, in hope of pardon, but to begin again, without any moral improvement. He goes down to death with a consciousness of sin, hoping that by protracted sufferings and successive transmigrations he may at length detach it, and fall asleep in Brahm. But can *suffering*, the *effect*, cure *sin*, its *cause*, or can souls be *purified* by being *imbruted?* The lights which the Hindoo kindles on the sacred stream as he lays the ashes of the departed down show how dark the

prospect of his dying hour, while the long line of haggard, crippled, filthy fakirs is a standing evidence of the groundlessness of the hope of obtaining inward purification by outward suffering.

There is no salvation in Buddhism. There can be none. According to its teachings all things are governed by fate. Good and bad deeds are balanced against each other as credit and debit in a mercantile account, and determine individual destiny, not by a moral judgment, but in consequence of the endless chain of causes and effects. Punishment follows transgression as the cart-wheel follows the ox. Worldly life is the foundation evil—the ocean with four poisonous streams on which we are tossed by the storms of passion, restless and without a haven, having on one shore emptiness, on the other Nirwana.

Buried beneath all false systems of religion are, indeed, the traces of the true. Every-where are altars and sacrifices. Over large spaces of earth the innocent, shivering animal is still tied to the temple gate, waiting for the sacrificial knife. The further you go back on the pages of history, the more evident the indications of the primitive religion. The corruptions in Paganism, as in Christianity, have been facilitated,

if not produced, by withholding original sacred writings from the people.

With the Gospel comes a just knowledge of God, and with a just knowledge of God comes a full consciousness of sin. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." Happily, with the knowledge of God comes the knowledge of redemption also. The cross erected on Calvary has cast its shadow over the past even to the gates of Eden, and over the future to the fires of the last day. Man, driven from Paradise, passed its guarded gates with a promise, and when the earth, intended to be his garden, was turned into a common tomb, it was sprinkled by him whose faith made him righteous, with the blood of the innocent firstling—type of the Lamb of God—before it opened to receive the first human corpse; and wherever man's feet have wandered he has laid his hands on an altar with a hope, however obscure. And what is the meaning of that cross? The clouds of wrath that gathered over the human race during the whole circle of time concentrate above the only sinless Being that ever bore the form of man, who *voluntarily* discharges them into his own bosom; and he who made the world sinks

beneath its sins, crying in the depths to which they plunge him, "My God, my God, why hast thou forsaken me?" so satisfying Divine justice that Divine mercy may deal with sinners, and God be just while man is saved; as Jesus, with an eye upon his cross, cries, "This is my blood shed for the remission of sins," and trembling man, with an eye upon his Savior, cries, "Lord, I believe, help thou mine unbelief;" God's holiness and man's danger; salvation neither by works, nor morals, nor philosophy, but by sacrifice; this redeeming work in the hands of one person, having at once the form of man and the attributes of God, constitute the system running from the beginning of Genesis to the close of the Apocalypse, so that no portion of the Scripture can be given without it, and scarcely a leaf of the sacred record can float among the nations without healing virtue. The multitudinous notes swept from the many-chorded harp of prophecy all blend in the song of the angels to the shepherds, "On earth peace, good-will to men, and glory to God in the highest," while the long line of altars, from Eden's gate to Calvary's cross, is both a standing protest against sin and standing promise of redemption. The beams of law and Gospel, prophets and apostles, all focalize in the great truth, "God so loved the world that he

gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Wonderful scheme! Almighty love; a divine sacrifice; a world-wide compass; a condition of which all are capable.

Come, let us reason together. Though sinners were numerous as the sands of the desert, can they not be reached by Him who numbers the hairs of the infant's head, and holds the universe in his hand? Though your sins be marshaled in one unbroken line from earth to the remotest planet in space, can they not be outflanked by the crimson skirts of the Godhead? Though your guilt be intensified ten thousand times ten thousand, can it not be purged by the red drops that fall from the hyssop branch of your ascended High-Priest? Are they not drops from the veins of the Lamb slain from the foundation of the world, and still lying on the altar before the eternal throne, bleeding as from fresh death? Though sunk to the lowest depths of moral degradation, yet may you be raised by your Aaron to the Holy of holies, and crowned by your King with eternal life.

Feeble though you be, so weak that you can not do one good deed, or bring forth one good thought, but only fall upon the Savior's breast, crying, "Lord, save, or I perish," yet may you

hope. For "to him that worketh not, but believ eth on Him that justifieth the ungodly, his *faith* is counted for righteousness."

Many and great the controversies of Zion, but they are all hushed in the song,

"Rock of Ages, cleft for me."

Mysterious revelation! Divine scheme! Was ever any thing earthly like it? What mere man ever blessed the world for four thousand years before he breathed? What man ever influenced the race more by his death than his life? Yet Jesus says, "I, if I be lifted up, will draw all men unto me." Lifted up on the cross, he is become the attraction of the earth. The cold, and pulseless, and bloody hands, nailed to the shameful tree, are lifting up all nations and races steadily, without intermission; righteously, according to the laws of the moral nature; and rapidly, if measured by the pulse of the world, which beats by the century. Soon will they lift the globe up to glory.

Mark the progress: First century, five hundred thousand Christians; third century, five millions; tenth century, fifty millions; fifteenth century, one hundred millions; nineteenth century, already three hundred and sixty-nine millions; twentieth century—shall we not say it?—

all men! But ah! those hands are not cold and pulseless now! Jesus is not on Calvary! He is risen!

God is gone up on high
  With a triumphant noise—
The clarions of the sky
  Proclaim th' angelic joys;
Join all on earth, rejoice and sing,
Glory ascribe to glory's king.

VII.

CONDITION AND PROSPECTS OF THE CHRISTIAN CHURCH.

WHAT is the condition and what the prospects of the Christian Church?

1. Numerically, it has become perhaps larger than any other form of faith. Christians may be estimated at 369,000,000. If any other religion has an equal force it is Buddhism; but this is not probable.

2. Geographically, it controls the greatest part of the earth's surface. Set down North America, South America, Europe, Polynesia; add Ceylon, Hindostan, Asiatic Russia, the colonies of Britain, France, Spain, Portugal, and Holland, and you have about thirty forty-ninths of the land surface of the globe. Thus we have in the Western Continents,

	Square Miles.
North America,	8,211,367
South America,	5,911,682
Total,	14,123,049

But to this total we must add the number of square miles in the islands of the sea and in the continents of the Old World under Christian influence. There are in

	Square Miles.
Oceanica,	4,386,490
Siberia,	5,925,055
Europe,	3,777,690
British India,	1,442,055
Ceylon,	24,644
Cape Colony,	124,930
Natal,	18,000
Sierra Leone,	307
Bathurst,	191
Gold Coast,	6,000
In Asia and Africa, French Possessions,	160,000
Dutch, Spanish, and Portuguese Settlements,	331,161
Total,	16,196,523

Add the number of square miles in North and South America, and we have a grand total of 30,319,572. Subtract this from the whole area, namely, 49,906,548, and it will appear that we have nearly three-fourths of the land surface of the globe. As to the sea, which is three-fourths of the surface of the earth, Christianity may sing as once Britannia did:

> "She needs no stately bulwarks,
> No towers along the steep;
> Her home is on the mountain wave,
> Her march is o'er the deep."

Her sails whiten all seas; her navies command all waters.

3. Politically, she has under her scepter to-day a majority of the human race. Add the populations of the areas named, and you have fifty-six one-hundredths of the people of the earth; thus,

North America and South America,	71,000,000
Europe,	282,000,000
British India,	170,000,000
Ceylon, 1,179,000; Hong Kong, 100,000,	1,279,000
Aden, 50,000; Gold Coast, 275,000; Cape Colony, 124,000,	449,000
French Possessions in America and Africa,	3,800,000
Siberia,	4,600,000
Total,	569,726,000

The lands, such as Australia and America, which admit of a vast increase of population, are subject to Christian sway, while those under Pagan and Mohammedan scepters are pretty well filled up. It is also a significant fact that there are more Mohammedans under the scepter of Queen Victoria than are to be found under any other sovereign, and more Pagans under the rule of that Christian queen than under any other ruler, the emperor of China alone excepted. While the population of heathen countries is in nearly all cases diminishing, that of many Christian countries is increasing. Great Britain has doubled her population since the opening of the century, and if she continues thus to increase she will soon have fifty mill-

ions. It is not improbable that in a hundred and fifty years we may have on American shores nearly half the human race. Can any one doubt that they will speak the English language and enjoy the Christian religion, or that they will be able to give the Word of God to the rest of the race? Already that noble language, freighted with the Word of Life, is spoken by one hundred millions of people, scattered all over the world. Alexander Campbell computed that in the year of the world 6000, not distant but one hundred and thirty years, the English language will be spoken by a thousand million tongues.

The Christian nations are the most energetic and enterprising. They sail all seas; explore all lands; penetrate all science. They put animation into wheels and spindles, and make them do the work of human hands; so that bits of iron and wood stand up at their bidding an exceeding great army, doing the labor of hundreds of millions of human beings. It has been computed that the machinery of Great Britain is equivalent to the labor of 100,000,000; that of France and the United States can hardly be less.

Christian nations are necessarily propagandist. From taste, from principle, from duty, they go into all the earth, and wherever they go they carry the Gospel.

What are the powers destined, in the provi dence of God, to control Europe in ages to come? Great Britain, France, Russia, Prussia—all Christian—three of them anti-papal. What are the powers apparently destined to rule Africa? France at its northern extremity, Great Britain at its southern, America at its western border—all Christian. What are to be the ruling powers of Asia? Russia on the north, Great Britain on the south; the one steadily carrying her line downward, the other as steadily carrying her line upward, both destined to meet in the center. What are the powers to whom Providence is assigning America? Great Britain and the United States; the one carrying her influence up to the pole, the other likely to extend hers over the gulf and down to Cape Horn.

What is the condition of Christian nations intellectually? They control the light-houses of the world mentally as well as physically. They write the poems, the orations, the history, the science, and the philosophy that move the world. They control the press, the schools, the telegraph. The mental scepter has passed from Pagandom through Mohammedism to Christendom, and there it is held by a hand that grows stronger day by day.

With whom is the wealth of the world? The

treasury once in the East has passed successively through Egypt, Persia, Greece, Rome, Spain, England, etc. Of late God seems to have been taking gold out of anti-Christian nations to pile it up in Christian ones. The use of superior machinery and the new applications of natural forces in the West accounts for this. In no art, science, or fabric can Christian nations be surpassed. The statistics of Christian wealth are overwhelming. The three great sources of gold, Australia, California, and the Ural Mountains, all belong to Christian nations. With increase of power there is in the Christian world an increasing disposition to propagate the faith. Even governments are supporting missionary movements. The British, for example, wherever her citizens plant themselves and raise means for the erection of Church property, may, on application, obtain an equal sum from their Government. There was a time when Christian governments discouraged missionary operations in their colonies; now they encourage them, and feel under political bonds to do so. There was a time when the Church was indifferent to missionary movements. "Sit down, young man," said good Dr. Ryland to Carey when he proposed a mission; "if God wants the heathen converted he will convert them without our aid." When the first

missionaries were sent from America they were sent with fear and trembling, and not without a promise of aid from Europe.

With increased disposition the Church has increased advantages; among these we name one or two:

I. The facilities of intercommunication. Fifty years ago it required from three weeks to six to cross the Atlantic, now the steamship passes with great regularity from New York to Liverpool in ten or twelve days. Once it required many months to go from London to China, now you may go in a few weeks. The effect of this change is as though Providence had sunk a hook into the Asiatic shore and drawn it 8,000 miles through the Pacific Ocean, and struck another hook into the European and African shores and drawn them 2,000 miles through the Atlantic. Wonderful as is this change there are still more wonderful ones. The Suez Canal, which affords transit to steamers in ten hours and to sailing vessels in twenty, shortens the sea passage from New York to China 7,200 miles, and from Constantinople to the remote East 12,900 miles. Hereafter the Asiatic fleets, with their crews of Lascars, will pass on to Europe, and the European fleets, with crews of Europeans, will pass through to Asia. Moreover, America will be

brought into more immediate communication with Southern Europe and Eastern Asia, from which we may expect a wave of emigration to our Southern States.

But, lo, before the opening of the Suez Canal, the King of Greece proposes to cut through the Isthmus of Corinth, the French to bring the ocean from Dieppe to Paris, and the Mediterranean to the Rhone, at the Golfe de Foz; while the proposed Nicaragua Canal seems almost inevitable, and that through the Isthmus of Darien, despite the engineering difficulties, probable. More remarkable than all other projects of this kind is that of seeking the North-west passage by following the Gulf-stream into the Arctic Ocean, and the Kruro Siwo out of it—thus wonderfully shortening and cheapening the passage round the world. Nor yet have we reached the most amazing proposition of science—it is to make an inland sea of the Sahara by a canal seventy-five miles long.

From the sea let us turn to the land.

It was not until 1830 that passengers were carried by railway. Now railroads are found in Europe, Asia, Africa, America, and Australasia. They are civilizing the interiors of the continents; you must follow them as well as the coasts to find the great cities and triumphs of mankind. The

Pacific Railway unites the Atlantic and Pacific shores; the tunnel of the Alps brings France and Italy together; the Empire of Hindooism is spanned with iron; it has 2,747 miles of railway in operation. The iron horse of the Baltic will soon drink the waters of the Caspian, and the steam of London be let off in Constantinople. It is not unlikely that a railway will soon pass down the Euphrates, and through Persia to the Indus, connecting with the Indian Railway system. I rode behind a locomotive into Ephesus. If the Smyrna and Aden Railway carries out its plans, the solitude of the whole Seven Churches of Asia may soon be wakened into life by the whistle of the steam-engine. The fire-breathing horse is soon to carry the Cross through and through the dominions of the Crescent. Nor is the Empire of Buddhism uninvaded. The steamship passes regularly up the coasts of Ceylon, Farther India, and China, and it will, erelong, be followed by the steam-engine penetrating the interior.

By means of the improved method of travel we can go as far in an hour as we formerly did in a day, and the different cities of a country are becoming like the different streets of a city, and the different countries of the world like the different provinces of the same country. The progress of telegraphing is steady. Even India has 12,000

miles of telegraph, and New York is in telegraphic communication with Calcutta. The Great Eastern, which seemed to be a mechanical blunder, proves to be a providential anticipation, for she only has the capacity for laying the deep-sea cables which the world demands. The time is not distant when all lands will be crossed, and all seas be cabled, so that a man standing in Boston may transmit his thoughts to every city in the world as in a moment. With increased facilities of intercommunication we have increased facilities of impressing one another. Great was the discovery of printing, greater the discovery of paper, by which the rags of the beggar are turned into the oracles of truth. Men thought the world was moving when the press was making one hundred impressions an hour; we can now make ten thousand in the same time. The daily newspaper, with its flood of information, is passing by every route of commerce; even the monthlies and quarterlies are becoming necessities in every respectable household, and the reading we take in, as with our daily bread, amounts to many volumes in the course of the year. The newspaper is not confined to Christendom; it is going into all the world. Even the heathen themselves are employing it as a means of communication. There are thirty, or more, published in the vernacular in

India; they contain able discussions of living themes, give information of passing events, and extracts from current literature. Missions are planted in all the great centers. A general once observed that if he were seeking to conquer the world he would seize upon the posts that Christian missions now occupy; they are the keys of the world. Our own missions would begird the globe, if only we had one in Japan. Each mission is a center of light, not only by its preaching, but by its schools and printing-press.

There are 17,000 government schools and colleges in India in which the English language and modern sciences are taught. The distinguished families of Egypt and Turkey send their children to Europe to be educated. Rajahs of India employ English teachers in their families. Some send their sons abroad to be educated, notwithstanding the persecution to which such a step subjects them, and the disgusting ceremonies through which they are required to purge themselves of the pollution it engenders.

Our great cities are becoming great converging and radiating centers. In London there are more Jews than in Palestine, more Papists than in Rome, more Irish than in Dublin, more Scotch than in Edinburgh. Constantinople, Alexandria, Beyrout, etc., are similar centers. The last named,

which in 1840 had but 12,000 inhabitants, now has nearly 100,000. Damascus, Aleppo, and even Jerusalem, are growing. Thirteen lines of steamers are in constant communication with Beyrout, and telegraphic wires connect it with New York on the one hand and Calcutta on the other. The largest buildings it contains are institutions of learning. It is the center of the Arabic-speaking world, numbering 100,000,000.

The Mauritius is another great center by reason of its geographical situation, its union of races, and its intercourse with nations. Bombay, Madras, Calcutta, exhibit scarcely less advantages. But our own San Francisco is scarcely to be excelled for its position, its mixture of races, and its facilities of world-wide intercourse.

Arrangements are made for the sale of tickets round the world, with the privilege of making excursions on the way to Pekin, Calcutta, Bombay, the Holy Land, etc., the cost of which will hardly exceed $1,000.

Missions are planted all over the world. There are now eighty-six missionary societies, and forty thousand missionaries in the field; the Word of God is preached in fifteen thousand localities in the heathen world; five millions of dollars are annually collected to sustain them; six hundred and eighty-seven thousand converts are enrolled

in Africa, and seven hundred and thirteen thousand in Asia.

The most important points in the world are taken and manned. One hundred missionaries witness the downfall of Fetichism in Madagascar. Eight hundred native preachers and twenty thousand communicants confront it in the South Seas; twenty thousand in South Africa, and fifteen thousand in West Africa; a hundred native churches confront Mohammedism in Turkey and Persia; six hundred missionaries assail Brahminism in India, and one hundred and seventy-four missionaries attack Buddhism in its strongholds in China. Add Catholic missionaries and converts, and we number Christians by the million, both in India and China.

What is the result? Mind is awaking from its sleep of ages. The heathen and Mohammedan priesthood are encountered by the Christian on almost every field. We preach nowhere in heathendom without both hearers and controversies. We are confronted in the streets of the great cities, and at bazaars and melas, where Greek meets Greek as candidate meets candidate on the political platform.

The knowledge of one nation is becoming the property of all. In 1864, crossing the Jumna at Allahabad, I bought the first volume of a volu-

minous commentary on the Holy Scriptures, by a Mohammedan native magistrate, Syud Ahmed. Is it not a significant fact that there is sufficient demand among Mohammedans in India for such a work to justify its publication?

At Point de Galle I was introduced to a Buddhist priest who had just returned from Siam, where he had obtained from the king of that country a donation to assist him in issuing tracts against the Christian religion. These were chiefly extracts from the writings of Bishop Colenso, showing how that learned prelate was overcome in argument concerning the authority of the Bible by a stupid Zulu, how he recanted and published his arguments against the religious system he had vowed to defend, and entered the heathen world to proclaim. The provocation which called forth these tracts was a book published in Singhalese on the "Evidences of Christianity," by Mr. Goggerly, which was working with power among the Ceylonese. Mr. Spence Hardy met this issue of tracts by a work on the sacred books of the Buddhists. In this he carried the war into the enemy's country, showing that the assumptions of Buddhism are self-contradictory, opposed to the elementary principles of science and philosophy, the facts of history, the methods of reasoning applied to

other subjects, and the observation and experience of mankind. On the other hand, he showed that the difficulties of Christianity can be solved to the satisfaction of every *honest* mind.

On my return to the island, in March, 1865, I found a public discussion in progress at Badagama between a number of Buddhist priests and some Christian ministers, which produced so much interest that the bungalow in which it was held was filled long before the disputants arrived, and no less than two thousand natives were gathered to hear them. The debate was conducted in writing, five minutes being allowed to one party to propound a question, an hour to the other for a reply. Three days were spent upon two questions and their answers. The debate lasted five days, when the excitement among the natives became so great that the government stopped it. A high debate under the palm-trees of Ceylon, between a dozen missionaries and fifty yellow-robed, celibate Buddhist priests, attended by thousands of natives, eagerly listening to the respective claims of Christ and Buddha, was certainly an event of no ordinary importance.

A spirit of inquiry is spreading all through the heathen world. Walking amid the shrines and temples of Benares, a missionary said to me, "You would be astonished to find how

much these people know of Christ. Preaching, the other day, in the bazaar, a hearer cried out, 'Who is Jesus Christ?' A little boy on his way to school, turning to him, said, before I could reply, 'Do n't you know who Jesus Christ is? He is the Son of God, and Savior of sinners.'"

At Nugebabad, where we have mission schools, but no missionary and no convert, after examining the classes, I was invited by a native doctor to go home with him; they who know any thing of India will see the force of this circumstance. From the office, strange to relate, I was invited to the parlor; stranger still, his daughter, a little girl, about eleven years of age, was brought in and introduced to me; strangest of all, her father requested her to recite to me the Lord's Prayer, which she did, in Hindee, with great facility and accuracy.

At one of the temples I attended, while surveying the bathers at the tank, a priest who was superintending the ceremonies, having noticed us, addressed the worshipers thus: "These are missionaries of Christ, who teach that there is only one God, the Father of us all, and that all men are of one caste."

This awakening of mind has extended to the more distant East. According to Mr. Burlingame China has not only increased her trade

from eighty-two millions of dollars per annum to three hundred millions, but has multiplied steam-boats, built light-houses, taken foreigners into service, made Wheaton's International Law a text-book, and established, at the capitals, a college where European sciences, as well as languages, are taught to the best minds of the flowery land, eleven thousand of whom go up thither annually to take their third and fourth degrees. Her missions, meanwhile, have been extended from Foo Chow to Pekin, and from the Yellow Sea to the plains of Mongolia, and her embassy has been performing the circuit of the Western world.

Even the Japanese have been reached, and have sent messengers westward on a tour of observation, as the wise men went to Jerusalem, and one of her best minds has written a book against the New Testament, which, while it displays weakness of argument, shows carefulness of research. At our World's Fairs all nations are represented. At the opening of the Suez Canal was a congress of European and Asiatic sovereigns. On their way and on the spot were, doubtless, collisions of mind from which were sparks of truth that may kindle new fires in all the earth. The Empress Eugenie steamed up the Golden Horn, heard, mingled with the boom

of cannon from the seven towers, the chants of Catholic school-girls, walked arm in arm with the Sultan, and beamed light upon the Seraglio, of which the illumination, blazing at every mast-head and minaret from the Sea of Marmora to the Euxine, was but a feeble emblem.

1. Modern science will soon be universal.

2. False faiths must all fail before its light. It is impossible that a man who can demonstrate that the earth is a sphere and, as Job says, suspended on nothing, and borne onward in its path by impulse and attraction, should believe that it is a plane sustained on the heads of elephants. It is impossible that a man who is acquainted with the principles of astronomy—founded on mathematics and therefore demonstrable—should believe that eclipses of the moon are caused by a giant swallowing that orb, or eclipses of the sun by the same giant nibbling at it, and finding it too hot disgorging it. It is impossible for a man who can circumnavigate the world to believe that there is a mountain in the center of it 1,680,000 miles high. But Brahminism is so committed to the first of these follies, and Buddhism to the last two, that they must stand or fall together. Nor are the absurdities to which Mohammedism stands committed any less.

3. The true faith can endure the light of mod-

ern science. It stood the furnace of ancient science and philosophy, which was early kindled around it in Greece and Rome. It has stood the furnace of modern science. Though heated seven times hotter than is wont it does not singe the law, the prophets, and the Apostles that walk through its flames.

4. This faith must soon be universal, for man must have a religion. This will soon be the only one left. It has enough to satisfy the human heart—an infinite God, a perfect law, a perfect salvation, and a perfect heaven.

We know how Sir Humphrey Davy resolved all material compounds by the galvanic battery. One element appeared at the positive pole, the other at the negative. The galvanic battery of the human brain, when the trough goes round the world and the circle is complete, will, in like manner, dissolve all moral compounds; bringing the error to the negative pole and the truth to the positive. You know, when a human being brings his two hands into contact with a charged electrical jar, what a shock he receives; so when the great body of humanity shall shake hands in connection with the volume of divine truth.

VIII.

GENERAL REFLECTIONS ON THE CHURCH.

HAVING considered the state and prospects of the Church, it will be proper to make a few general reflections.

I. We must guard against taking too narrow views. They who love our Lord Jesus Christ are more numerous than we are wont to suppose. We are accustomed to think of the Christian Church as constituted of the Protestant Churches of Europe and America and the Roman Catholic, which we frequently style the Mother Church. But beyond Italy lies a third part of Christendom; namely, the Greek Church and its branches in Russia, Roumania, Servia, and elsewhere; the Church of Syria, in two branches, the Jacobite and Monophysite; the Church of Egypt, in two branches, Coptic and Abyssinian; the Church of Armenia, and the Church of the Nestorians, comprising in all, say one hundred millions of people. Then you must add the mission stations

which dot the maps of Africa, Asia, and Australia, and those which kindle up divine fires in the islands of the seas. The Christians of Asia are 12,900,000, those of Africa 4,900,000, those of Australia and Polynesia 1,400,000, those of the world 369,400,000. A goodly company, truly, and occupying the fairest fields, possessing the chief wealth, and comprising the finest minds of the earth. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side; as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters." Their morning hymn keeps company with the hours, and journeys with the sun.

II. We must cultivate confidence in the Church. Remember that God is with her. Because the seat of the Eastern Church has been desolated, we are wont to think that its Christianity has been extinguished. But the Christian faith once planted in a country is never eradicated. It may decline; successive earthquakes, the ravages of war, the inroads of the sea, or the breath of pestilence may destroy a Church with the city on which it stands, as at Sardis, Laodicea, and Ephesus, but it will rise up elsewhere in the same country. Even on the sites of the Seven Churches of the Apocalypse,

often amid ruins, Christianity still lingers. When driven from the cities and the plains, it clings to the mountains and the deserts. Ararat, Sinai, Lebanon, Athos, have stood sacred amid the revolutions of nations, and from their monasteries sent up an unbroken song through the ages. "The eternal God is thy refuge, and underneath are the everlasting arms." Paganism has, in many lands, gone down utterly and hopelessly, and the Crescent has often mingled with its ruins; but not so the Church. There, in its primitive seats, for three centuries it encountered the persecution of the Roman Empire; then the irruptions of barbarism; then the hosts of Mohammedism. But it lived through the fire and the blood. "The gates of hell shall not prevail against it." It has suffered from the caresses of kings, and the corruptions of priests, and the pollutions of false philosophy, but it has come forth with garments washed. Often it flourishes best when most persecuted.

St. Anthony, who, according to a tradition of the early Church, instead of sinking with the mill-stone that was tied around his neck, floated upon it through streams and seas into Lake Ilmen, where, at Novogorod, he planted his cross among a people that needed and welcomed it as a beautiful type of Zion. The mill-stone

intended to sink her becomes the ark on which she floats. If an army is steadily advancing, and if, wherever it enters, it plants a garrison that can never be displaced, is it not destined to take the world?

III. We must not expect uniformity among Churches. Unity amid variety is the rule of the Creator. The Church, through its human element, is subject to modifications. These may be traced to peculiarities of climate, mental constitution, social and political institutions, etc. In the enervating climate of the East we can not expect that restless activity and that spirit of progress and adventure which we find in the fresh breezes of the West. What wonder, then, that the Eastern Church should be rather *meditative than active?* ready to *suffer* rather than *do* for Christ? more inclined to pray for the descent of the New Jerusalem from heaven than eager to build it up on the earth? We need not be surprised that with the exception of the Chaldean Church, which, in the early ages, sent her missionaries to the remote East, and the Russian, which, in modern ages, has planted missions in the East and West, and in the North, even to the Arctic seas, though on a small scale, no Eastern Church has ever displayed much of the missionary spirit.

Practice reacts upon faith. This tendency to inaction sometimes leads to an indifference which tolerates, and even reverences, all forms of faith. In some Eastern churches statues of Socrates, Plato, and Cicero, are set up as pioneers of the Christian religion; and the opinion prevails, to a great extent, that every religion is good if properly observed, and that a man should remain in the Church wherein he is born. Latitudinarianism has, perhaps, been more injurious to the Eastern Church than persecution to the Western.

The Eastern mind has always been distinguished for its *speculative* tendencies as the Western for its *practical.* The one is grave, grand, mystical; the other cheerful, hopeful, inventive; the one prying into the invisible and eternal, the other busying itself with the visible and the temporal. It is not surprising that while the Church of the West was discussing only the relations, obligations, and duties of man, that of the East—a land which produced the superstitions of Egypt, the doctrines of the Manicheans, and the lofty visions of Plato—should run the Gospel into an abstract philosophy concerning the nature and relations of God. These opposite tendencies may be traced as well in church architecture, sacraments, and modes of worship as in the doctrines of theology; nor should they

cause us to stumble. Western nations are progressive; Eastern, conservative. The dissenters from established Churches among us are innovators if not reformers. They leave the Church of the nation because it does not go fast or far enough from the principles of the Fathers. Strange to say, the dissenters of the East are they from whom the established Churches have moved forward, who are schismatics out of reverence for that which is old.

The form which Christianity assumes, influenced, as it is, by civilization, climate, and philosophy, can not be precisely the same in any two nations.

The Thirty-Nine Articles of the English Church are but so many garrisons marking the points from which the enemy has been driven, and guarding against his future invasions. No such conflicts may be known in the Christianity of China, India, or Japan, and, therefore, no such garrisons may be needed; but other outposts, the result of different conflicts, may be.

IV. We must not attempt to repress error, or secure uniformity of either belief or practice, by force. This has been attempted, both in the East and West, without success in either case; and, indeed, with bad results in both. The human mind will think for itself; the attempt to repress it has

always been a failure, even in the strongest days of the Papacy. Bernard introduced mysticism; Peter Lombard, scholasticism. Realists and nominalists had their fierce conflicts, and Abelard and Arnold of Brescia, awoke to independent thought, and led the way to rationalistic inquiry. The Bogomiles, the Catharists, the Pasageans, the Henricans, disturbed the quiet of *Catholic* Zion; the Albigenses and Waldenses defied her authority; the different orders of monks, Franciscans, Dominicans, Jesuits, disagreed alike in doctrine, discipline, and practice; the Beguins, the Beghards, the Brethren of the Free Spirit, and the Brethren of the Common Life, variant as they were in usage and doctrine, arose under the iron rule of the Pope. The attempt to prevent dissent in the Greek Church, and especially in Russia, has fomented it, and rendered it more monstrous. Though thousands have been banished to the Caucasus, or the deserts of Siberia, and other thousands have emigrated to countries bordering upon Russian territories, there are still millions left, secretly propagating heresy under the shadow of the Establishment, while the forms of error are more odious than could have occurred under free discussion. In the West we have no considerable sect so uneducated as the Lipovans, or the Raskolniks, and no absurdities so great as those

to be found among the Napoleonists and other divisions of the "People of God." In this country, where thought and speech are free, we find a more liberal spirit, and a more rational faith than anywhere else; and the more Christians of different names meet together, the more are they drawn to each other. It is in the damp, dark recesses where the poisonous weeds and the odious reptiles flourish best. The more a man's acquaintance extends the less his prejudices become. When James and John said, "Lord wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" our Lord replied, "Ye know not what manner of spirit ye are of; for the Son of Man came not to destroy men's lives, but to save them."

V. Churches should endeavor to learn lessons from each other. The various *mental* productions and moral experiences of mankind, like their *material*, tend to promote international intercourse. The Catholic Church teaches that there can be no permanent unity without an infallible, visible head; but the Greek Church comes down the ages, well consolidated, without a pope. Its ten independent groups, inseparably united in doctrine to the Great Church of Constantinople, and to every other Church of Christ that holds the same faith, are yet severally independent, and

each exercises its sovereign functions free from the control of every other.

The Roman Church asserts that civil authority is necessary to spiritual control. The Greek Church, national in some countries, non-national in others, discarding civil functions even where it is national, demonstrates the contrary. While the Pope thinks that when he can no longer execute discipline by the civil arm, he will be too weak to preserve the integrity of the Church, and that when he becomes a subject, instead of a sovereign, he will lose his influence over other sovereigns, let him look at the Patriarch of Constantinople, the acknowledged head of the Greek Church in all its branches.

The Romanist believes that it is not safe to give *the Word of God to the laity.* The orthodox Greek Church, standing between the Roman and the heretical sects of the East, cries through the centuries, "Let all the clergy and laymen possess the adorable Scriptures."

Some Churches fear to give ecclesiastical authority to laymen, yet both the Protestant and Greek Churches demonstrate that the latter may safely share church power, in proper form and measure, with the clergy; and that the whole sacramental host, though not pastors, are, in a certain sense, a royal generation, a holy priesthood.

The Protestant Churches, torn by factions, divided and subdivided infinitesimally, agitated by the contests of ambitious leaders, bewildered by the delusions of ignorant ones, and weakened by its disunion, may well turn to the older Churches to learn the wisdom of order, union, and submission to lawful authority. Already it is doing so. On both sides of the Atlantic a reaction from excessive independency has commenced; the Evangelical Alliance is moving forward; the Presbyterian Assemblies have sounded the key-note of union, and if other Churches do not follow the example, it will be because of the ambition of the shepherds, or the stupidity of their flocks. Churches doctrinally and ethically one, should be corporately so, and can hardly be otherwise without sin. The Protestant Church, while illustrating the weakness resulting from ecclesiastical division, illustrates also the strength of union for the accomplishment of specific *moral* purposes. The Eastern Church has no such associations as our Bible, Tract, Sabbath-School, Temperance, and Young Men's Christian Associations.

VI. We must cultivate liberal views and catholic and charitable feelings toward all Churches. All who love our Lord and derive grace from him are brethren. It will not do for any Church to be arrogant. There are those who dishonor

all Protestant ordinations, except their own; but the Catholic Church dishonors *theirs*. Eastward of the Alps is an older Church than the Roman, which assumes the style of *orthodox;* which regards the Pope as the first Protestant, and father of all modern rationalists; and with imperious, though not persecuting spirit, hands over Rome, with all her Protestant offspring, to the uncovenanted mercies of God. Crossing the Bosphorus, we find the Armenian Church under the shadow of Mt. Ararat, in the sacred site of Edessa—reputed birthplace of Abraham—a Church that received Christianity from Thaddeus, the Apostle, and that still perpetuates the succession in the ministry by the dead hand of Gregory, the Illuminator; looking, in turn, with pity upon the orthodox Greek Church, as having departed from the unity of the faith at the Council of Chalcedon. Beyond them, in the Valley of the Tigris and Euphrates, is the Nestorian, or Chaldean Church, which can anathematize all the rest, from the Armenian westward, and which claims that they all left her to orthodoxy at the Council of Ephesus. Turning southward, to Antioch, we see the oldest Christian Church in the world, and one which claims all the privileges that flow from a regular succession from St. Peter—the alleged foundation rock of the Church—looking with pity upon all

who do not acknowledge *her* claim. Crossing into Egypt, we find the Coptic Church refusing to affiliate with its heterodox neighbors; while farther South, in Abyssinia, is a Church claiming to be *par excellence* Christian, and which anathematizes, as heretical, the whole earth, east and west, claiming that she alone is orthodox, and well she may, if multiplied ceremonies and ancient customs are proof of orthodoxy, for she preserves the sacred Ark, the Jewish Sabbath, the rite of circumcision, the practice of ablutions, the ceremony of religious dancing, and the patriarchal institution of polygamy. *She* is to be pitied for her narrowness and bigotry, but not we, who are able to take broader views, and to be wiser men.

The Edinburgh Daily Review relates that Milman, the High-Church Bishop of Calcutta, passing through Cairo a short time since, called to pay his respects to the Coptic Patriarch. His lordship offered his hand, but the Patriarch did not take it. Presently a Copt came in and kissed the Patriarch's hand. His lordship, supposing that was the etiquette, did the same, and then explained that he was a Bishop of the English Church.

Patriarch. "Who consecrated you?"

Bishop. "His grace, the Archbishop of Canterbury."

P. "I do n't know him. I read of only four primates in history—the Archbishops of Alexandria, of Jerusalem, of Rome, and of Constantinople. I never heard of the Archbishop of Canterbury. Are you married?"

B. "No, though I may be."

P. "You a Bishop, and get married! You are no Bishop—you are American!"

The Americans have a Presbyterian mission at Cairo, and the Patriarch scornfully put the High-Church Anglican Bishop on their level. His lordship, on being asked about the interview, said, "The Patriarch is a foolish fellow." So we think; and there are some other foolish fellows.

After nearly twenty centuries of experience, how does a divided and contending Church need the reproof of a grieved Apostle! "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Was Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul?" While conceding to all Churches their rights, let us go to head-quarters for our authority; and, having the truth, the ordinances, and the spirit of Christ, we need be dependent upon no council, much less Parliament or Cæsar, for our right to be a Church and have a ministry.

Nevertheless, let us have "in essentials unity, in non-essentials liberty, in all things charity." Charity does not require that we lose our love for our own denomination or its peculiarities; it consists in recognizing the Christianity of those who differ from us. Separate denominations are necessary in the present state of opinion.

VII. It is the duty of Churches to cultivate acquaintance with each other, and endeavor to help each other. The Church of the West should endeavor to elevate that of the East, as well as to send the Gospel to the heathen. To some extent this duty has been discharged. For the benefit of the Nestorians the American board has missions at Oroomiah and Seri, in Persia, with various out-stations, and helpers to penetrate the mountains, so far as it is safe. For the benefit of the Syrian Church, and especially its Maronite branch, there are missions of the same board at Beyroot, Abeih, Sidon, Hasbeiya, and Tripoli, while within reach of the other branch (the Jacobites) is a mission at Diarbekir, and at other points. The Armenians are reached by many missions in Eastern Turkey, Persia, etc., and there are stations at Aintab, Marash, Oorfa, Aleppo, Antioch, and Adana. The Greek Church and its Bulgarian offshoots are reached by missions in Constan-

tinople, Smyrna, Broosa, Nicomedia, Marsovan, Cæsarea, Sivas, Adrianople, Eskezagra, Phillipopolis, Sophia, and their out-stations. Our Church is doing her part in this work. Many have been discouraged at the want of success attending these missions; but they should bear in mind that they are in Christian lands, and that our effort is and ought to be, not to establish separate Churches, but to infuse new spiritual life into existing ones. Perhaps too much sectarianism on our part, and too much jealousy on theirs, have been the causes of our slow progress, and of the persecution, instead of welcome, which our missionaries have encountered. Should any inquire what justifies our entrance into those regions, we plead the great commission, "Go ye into all the world," and show that, to a great extent, the Eastern Churches have divorced religion from morality, measurably lost the *power* of religion in its forms, and been sadly wanting in the evangelizing spirit. Already we have done good, both directly and indirectly.

By establishing schools, distributing Bibles, organizing Bible-classes, preaching the Gospel, scattering good books, and establishing periodicals, we have not only enlightened and quickened the minds on whom we have operated, but we have induced others to do likewise.

Social and political revolutions are taking place throughout the earth, and especially in the East. Though we know not what a day may bring forth, we know that many run to and fro, and knowledge is increased. While the East is on the eve of revolutions which are to recast its Churches, we should have missionaries on the spot acquiring the languages, and acquainting themselves with the customs and wants of the people, that they may lay a molding hand, and breathe an evangelical spirit into their organizations.

Nor are we to forget the Catholic (Roman) Church. Instead of denouncing her as Babylon, would it not be better to give her credit for the truth she has brought down the ages and still holds, and, without seeking her *overthrow*, seek her *enlightenment?* Many deem this impossible. But why—because such a thing has never before occurred? Must history forever repeat itself? Have not the noblest minds been produced by Rome—Massillon, Fenelon, Thomas à Kempis, etc.? Has she not already been greatly modified? Imagine a Tetzel offering in the public markets of any city of the civilized world indulgences, under the Papal seal, for crimes of every grade, with a regular scale of prices! How soon would he be placed either in a prison or a lunatic

asylum? Moreover, she is not in one country what she is in another. Although, even in this free and enlightened land, she would willingly exclude the Bible from our public schools, is it presumable that she would burn a Protestant minister, as she might in Mexico?

The Ecumenical Council, convened in the north transept of St. Peter's for the purpose of confirming the Syllabus of the Pope, which asserts his own infallibility, and denounces secular education and the freedom of the press, will, we predict, adjourn without doing so. The light gathered from the vast spaces between the Rocky Mountains and the remotest plains of Asia and converged upon the Vatican will be found too powerful. Should it be otherwise, the proceedings of the Council would be but a mockery, for the Pope no longer puts his feet upon the necks of kings, absolves their subjects from allegiance, or enforces his decrees by the sword. No great sovereign of the earth would tolerate the Pontiff's claim to supreme power, or allow his agents to persecute for the faith among his own subjects. Even Austria and Spain have broken their bonds, and France and Italy advise the Church to relinquish all civil power, while the leading governments, both in Europe and America, are Protestants.

The present Council, unlike most of its prede cessors, is called, not by an emperor, but an ecclesiastic, and is composed, unlike all others, exclusively of clergy. It is animated by a religious order—the Jesuits—which, taking its rise in the shock of the Reformation, preserved and mastered the shattered Church, and now seeks to incorporate its principles. If it should succeed it will concentrate against itself the Carmelites, Benedictines, and other orders, and probably divide the Church which it seeks to rule. If not, it will unwittingly initiate a new reformation. Let us pray for the Council and for Catholics in general, and hope that they may, through truth and grace, give up Mariolatry, image worship, and other errors, and become a leading evangelizing power. On the other side of the Atlantic prayer-meetings are held with this purpose and hope.

Father Hyacinthe, while faithful to the Catholic Church, and adhering to the doctrine of the vicarious offering of the mass, the worship of the virgin, prayers to saints, etc., yet says, "I have never believed that the Christian communions separated from Rome were disinherited of the Holy Ghost, and without a part in the immense work of the preparation of the kingdom of God. In my relations with some of the most pious and most

learned of their members, I have experienced in those depths of the soul where illusion is impossible, the unutterable blessings of the communion of saints. Whatever divides us externally in space and time vanishes like a dream before that which unites us within—the grace of the same God, the blood of the same Christ, the hopes of the same eternity." Northward of the Alps many Catholics sympathize with him, and can we not reciprocate? This is not at all inconsistent with a stern adherence to principle, and a manly defense of the truth. For myself, I am inclined to sit and look on the top of Pisgah for the tents of a united Israel, and prone to think charity a great power in converting others. In India I met with the following beautiful Mohammedan tradition: "As Abraham sat one day before the door of his tent, in the cool of the evening, he espied a man bent with age, with hoary locks and snow-white beard. When Abraham saw him he stepped forward and invited the aged stranger to his house, saying, 'Enter in, my lord, at the door of thy servant; let thy feet be washed and rest thou under the roof of thy servant.' The stranger accepted the invitation. Abraham hastened to prepare meat, while Sarah baked bread. When sitting down to meat, the stranger immediately commenced eating. Abraham, astonished, asked,

'Dost thou not bless the God of heaven and earth for the food which he giveth thee?' 'Who is the God of heaven and earth,' replied the stranger, 'that I should bless him? I know him not, nor will I fear him;' and, taking out an image from his cloth, he continued, 'this is my god, who has fed and clothed me hitherto; him will I fear and none other!' At this Abraham's anger was kindled. He seized the stranger and cast him out-of-doors. When Abraham had re-entered his room the Lord called to him, and said, 'Abraham.' He replied, 'Here am I, thy servant; speak, O Lord!' Jehovah inquired, 'Where is the stranger that came under thy roof?' Abraham replied, 'Lord, he would not acknowledge thee, nor bless thy name, nor fear thee. I was therefore jealous for thy name, and cast him out.' But the Lord replied, 'Abraham, Abraham, these one hundred and ninety-eight years I have patiently borne with him, and couldst not thou bear with him for one night?' Abraham hastened out, brought the stranger back, and related to him how the Lord had reproved him. He was astonished at this, and exclaimed, 'So many years has Jehovah borne with me in mercy, and should I not henceforth love and fear him? Instruct thy servant in the fear and knowledge of thy Lord, and thy God shall be my God forever.'"

This is tradition, but the following is Scripture: "Consider one another to provoke unto love and good works." "God is a spirit, and they that worship him must worship him in spirit and in truth."

Who was more earnest and brave in defense of the truth than John Wesley? yet who more liberal? He says, in his Appeal to Men of Reason and Religion, "The Methodists are in no wise bigoted in opinions. They do, indeed, hold rigid opinions; but they are peculiarly cautious not to rest the weight of Christianity there. They have no such overgrown fondness for any opinions as to think these alone will make them Christians, or to confine their affection or esteem to those who agree with them therein. There is nothing they are more fearful of than this, lest it should steal upon them unawares. They contend for nothing trifling, as if it was important; for nothing indifferent, as if it were necessary; but for every thing in its own order."

VIII. We must aim to promote the *culture* as well as the piety of the Church. We need more than love, we need light also. The model Church is clear as the sun and fair as the moon. Although it requires but little knowledge to make a Christian, and every Church has truth enough to save the soul, and even in the darkest regions

of Christianity, the Church of Christ stands as a city set on a hill; yet it behooves us, as the children of God, to cultivate and train our minds, and enlarge the boundaries of our knowledge. Thus only can we properly use and increase the talent committed to our care, and be able to render a satisfactory account of our stewardship. Culture not only refines our manners, calms our passions, enlarges our intellect, and increases our power and authority; it is necessary fully to apprehend the truth, thoroughly to appreciate the spirit, completely to discharge the duties, amply to explore the evidences, and correctly to expound the doctrines of the Holy Scriptures. Moreover, a good degree of it is necessary both to enable us to escape those superstitions and errors which, in so many cases, cling to the Church and deform the character of its members, and to avoid, on the one hand, that spirit of persecution which has sometimes transformed the sheep of Christ's flock into tigers, and on the other, that indifference to truth which regards every religion as saving if only it be believed and practiced.

Our faculties were designed to be improved, and the revelation of Christ is fitted to develop the powers, refine and elevate the homes, the paths, and the cities of men, and to flood with

light all the fields of human thought, as well as to evoke from all hearts and all lands the song of the angels to the shepherds. It is painful to reflect upon the superstitions, the prejudices, the sins that have grown up under the shadow of the Church, and even been baptized in the *name* of religion. Blame not religion; it is ignorance. What should we think if we found in some remote corner of the world that children, speaking the same language, derived from the same stock, were divided into different classes, who would not go to the same school-house, nor even speak to each other, and, upon examination, should ascertain that the grounds of their separation and hostility were such as these: that one class began the alphabet at A, another at Z, and a third in the middle! "Well," you would say, "poor children! how stupid! A little reflection will show your folly, and when you become men how ashamed you will be of it!" Yet, just such causes separate the Church into sects, that have come contending down the ages. In Russia, for example, the Starovers make a cross with eight points, the established Church with five; the one spell the Savior's name with two syllables, the other with three; the one cross themselves on the breast, the other below the stomach and on the shoulders; the one pronounce the benediction with

two fingers, the other with three; the one use tobacco, the other avoid it as the pestilence; the one shave the head, the other leave the hair uncut; the one use in the churches only the rude pictures of the East, the other the nobler paintings of the West; the former chant the services in the orthodox, nasal screech, the other in the sweet notes introduced from Greece and Italy. The Lipovans do not allow their members to converse with persons of a different faith on religious subjects unless by special permission, in which case they must undergo purification afterward. For all these things the opposing parties quote Scripture. What one class loves and honors, the other denounces as the Dragon and Antichrist. What one performs as a duty, the other accounts a mortal sin, for which the blood of martyrs can not expiate. We have taken examples from a distance because we can see others better than ourselves. But where are we? What are the causes of these endless divisions and controversies of Zion of the West? Trifles, an unimportant dogma, a *mode* of administration, an imaginary succession, a form of worship, sometimes even a method of singing imbitters the intercourse of Christians, and rends the seamless garment of Christ. Who can state the points which separate the four Presbyterian Churches

of this country, which, until recently, held as many different assemblies, without exciting a smile? Such things there were in apostolic times. "One believeth he may eat all things; another, who is weak, eateth herbs. One man esteemeth every day alike; another esteemeth one day above another." How did the apostle treat the case? "Him that is weak in the faith receive ye, but not to doubtful disputations." Let not things indifferent be matters of controversy; nor let one man judge another. Let every man be fully persuaded in his own mind, and do every thing with a good conscience; for he who does any thing without a clear conviction of its lawfulness is condemned. "He that eateth, let him eat to the Lord, and he that eateth not, also." Let not, however, any man throw a stumbling-block in a brother's way. You may believe it is right to introduce an organ into the church; if your brother does not it is *your* duty to yield. "It is good neither to eat flesh nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak." It was cruel in Peter the Great to insist on his people shaving when they considered that, as man made in the image of God was bearded, and the Savior also, shaving was sinful. Any thing not in itself wrong to which the conscience attaches

importance, deserves to be treated with respect. We may *honor* while we *pity* the martyr who for an error endures the flames.

The correction of superstition is to be accomplished only by educating the Church to a higher plane of thought, and he who refuses to widen his horizon loses his claim upon our charity. It is a pitiable sight that some of the Churches of the United States afford. While St. Paul deals charitably with those who differ on minor points, he tolerates no divisions, but cries out, "Is Christ divided?" and beseeches that "ye all speak the same things, and that there be no divisions among you."

IX. We must learn to distinguish between the essential and the accidental. If asked, What is essential? we answer, first, *doctrinally*, that system of truth which embraces the inspiration of the Scriptures, the Trinity in unity, the incarnation, the fall of man, redemption by faith in Jesus Christ, a general and righteous judgment, and a resurrection from the dead, which has been the foundation of the Christian Church in all ages and nations. It is astonishing how much error, and fanaticism, and superstition may grow upon this foundation without disturbing or obscuring it.

When God, by volcanic action, shoots up a mountain from the depths, the character of the

vegetation it produces is determined by the nature of the soil it carries up to clothe its sides. If this be sand, you may expect the cedar or the cypress; if marl, the oak and the chestnut. If the surface be properly cultivated, it may smile with gardens and palaces; if not, it may be overgrown with thorns and briers, and infested by panthers and bears. And the more dense the forest, the more firmly rooted the underbrush, the more numerous the beasts of prey, the greater the proof of the solidity of the foundation, and the productiveness of the soil.

In the superstitions of Abyssinia, as in the lofty meditations of Newton, let us trace that eternal truth, which, wherever Christianity prevails, underlies and overtops all the follies and fancies of men, as the granite underlies and overtops all the forests of its sides. And even while we mourn the tenacity with which superstition and folly, when connected with religion, are held, let us adore the divinity of that truth which is capable of imparting stability and sanctity to even the error and delusion which may accidentally be associated with it.

Secondly, that which is essential to the Church *ethically*, is the sincere love of our Lord Jesus Christ. This implies faith in his teaching, mission, and relations, as delineated in the Scrip-

tures. It includes adoration of his person, delight in his character, loyalty to his government, obedience to his laws, love for his children, and sympathy with his cause; it unites us to his person, brings us into his kingdom, and makes us members of his household and heirs of his glory; it establishes in the soul that which is above all rites and ceremonies—"Righteousness, peace, and joy in the Holy Ghost." It gives a rule of duty better than all statutes, for how can he be wrong in morals, unless bewildered in mind, who dwells upon the example and breathes the spirit of his Divine Master? He is a true Christian who loves Jesus, and the measure of this love is the measure of his spiritual life. He dwells in God, and God in him; he lives a life whose sources, principle, and sustaining power are hid with Christ in God. Keeping near to Christ he can not go from the path of duty. The negro was right when he said: "Though I know not the way to heaven, I keep close to Jesus, so that when the roll is called I know I shall be there."

Loving Christ, we shall not be troubled by the world, the flesh, and the devil. A good old lady seating herself beside one in *delirium tremens*, who cried out, "The room is full of devils; do n't you see them?" calmly replied, "No. I have brought Jesus Christ with me; I am not afraid

of devils. When I entered, they all left." All our conceptions of holiness cluster about him, and ray out from him; the more the soul is fixed upon him the farther off will be all evil influences.

O, when shall we learn that without this, even though we had the tongues of men and angels, all knowledge, all mysteries, all prophetic gifts; the faith to remove mountains; the generosity to give our goods to the poor, and the fidelity to die for our principles, we are but sounding brass, or a tinkling cymbal; and that with this, whether we be baptized in a love-feast or at the altar of a cathedral; sing David's psalms or Wesley's hymns; wear the beard or shave the chin; be an Armenian in Persia, a Raskolnik in Russia, a Catholic in Italy, or a Protestant in America, we are fit for heaven, and, therefore, for any Church on earth.

If ye are such, happy are ye, for the spirit of glory and of God resteth upon you. Grace to all—to all those who love our Lord Jesus in sincerity!

IX.

THE DECAYING CONDITION OF FALSE RELIGIONS.

THAT the heathen are alarmed for their faith is evident. Among the signs of this I found a native missionary society at Benares, having numerous auxiliaries, the purpose of which is to train missionaries to defend Hindooism from the attacks of Christians. Intelligent men in India say that attendance at the melas and the shrines is declining, and that pundits often complain that their occupation is gone.

At Seetapore, riding out one morning with Mr. Gracey, we passed a row of men carrying baskets on poles. They were on the way to the Ganges to get holy water. We asked them to open their baskets, which were filled with earthen vials. As they refused to let us touch one, lest we should pollute it, Mr. G. laughed at their superstition. One replied, "Ah, we could laugh too, for we care not a *pice* about the water, but it *feeds* us."

Walking down one of the lower spurs of the Himalayas in company with Major (now Colonel) Ramsey, British Commissioner of Guhrwal and Kumaon, he related that he once asked the priest of Buddurath—one of the sacred shrines of India—why he kept up his adoration. "You," said he, "have never seen the idol walk, or eat, or talk. It is all wrong." Looking around, to see that nobody overheard him, he replied, "It is all to *fill the stomach*."

Entering into a temple, we asked the priest if we might go inside where the gods are. He replied, "You are the conquerors; you may do as you please, but we should not like it." Would such a reply have been made a few years ago?

On one occasion, when the people were unable to resist the appeals of a missionary, they shouted, for several minutes, "Great is Ram, because he conquered Lauka"—Ceylon. At length an old Brahmin cried, "You fools, if Ram is God because he conquered Lauka, what do you make of the English, who have conquered not only Lauka, but all Hindostan besides?"

The priests, in many cases, admit that the preaching of Christ is undermining their system, and some are ready to say, "Allow us to be Deists and retain caste, and we will forsake our idols and join you."

Mr. Leupolt, Church missionary at Benares, relates that, as he once stood on the banks of the Ganges contemplating a ghaut which a slight shock of an earthquake had undermined, he was addressed by a Brahmin thus: "I know what you are thinking. It is that, just as this ghaut with its temples is sinking, so the Hindoo religion is; and, as little as the gods of Hindooism are able to uphold the ghaut, so little are they able to sustain their own religion." That showed what *he* had been thinking.

According to Mr. Ward, "the ceremonies most popular are the daily ablutions, repeating the names of the gods, the daily worship of some idol, and visiting holy places. The works of merit are entertaining Brahmins, building temples, cutting pools, making ghauts, or landing-places, and expensive offerings to deceased ancestors."

"At present," says a Brahmin, "nine parts in ten of the whole Hindoo population have abandoned all conscientious regard for the forms of religion. They rise in the morning without repeating the name of God, and perform no religious ceremony whatever till the time of bathing, at noon, when, for fear of being reproached by their neighbors, they go and bathe, or hypocritically make a few signs in worship, and then return home and eat."

The native religion has no support from government, though the Christian has. In former times, in many instances, temples were endowed, and rulers administered the endowments. The British, succeeding to these governments, for a long time continued to dispense these revenues; but, the English people having remonstrated against this participation in idolatry, the government commuted the annual incomes into a money compensation. The funds, passing into the hands of the priesthood, who have little interest in their successors, and little motive for husbanding their resources, and are, withal, persons of improvident, not to say dissolute habits, have, in great measure, been dissipated, so that Hindooism is left almost wholly to the voluntary support of the people.

The priesthood possesses no authority independent of ecclesiastical. Although it has some knowledge of the sacred books, and of the elegant language in which they were written, it has neither the culture nor the wealth necessary to secure a high social position. Many of the priests are mendicants. The fees, offerings, and gifts of pilgrims at melas and sacred shrines are becoming less in the proportion in which the people are becoming enlightened. Once the curse of a priest was dreaded—not so now.

It is vain for him to tell the people that when the crops fail it is because the gods are angry. Years ago a Brahmin could disperse a crowd with a word—not now. Some time since, while a missionary was preaching in a bazaar, a Brahmin said, "I curse." "Please yourself," replied a Soodra; "if your curses had any force they would have cursed that gentleman away long ago."

The Fakirs are not one in ten as numerous as they were before the mutiny; so many were shot during that struggle, on suspicion of being spies, that the occupation became dangerous. They are bold beggars, and live by alms, which they often extort by threats of inflicting violence upon themselves if denied. They were formerly exempt from punishment because they were supposed to be too holy to do wrong, and too insensible to feel pain. Under British rule they are held to account, and when condemned, flogged until they admit that they suffer; this practice has broken the charm, and proved them to be impostors.

The Pundits are the learned ecclesiastics, and they have more or less influence in higher circles; but the Rajahs get so much knowledge through English circles that they can not easily be misled. At Gondah, for example, I learned that the Maharajah of Burrampootra is a man of

liberal views—an ecclesiastic in religion, maintaining that there are good things in all forms of faith. He adheres to caste for social reasons, but he gave us eleven hundred rupees to aid us in building our school-house in Lucknow.

Caste, which presents the greatest difficulty to the progress of religion, is evidently losing power. It can not withstand the progress of knowledge, nor the new institutions which civilization is introducing into India. The government school, the army, the civil service, the railroad, the press, are all undermining it. The Brahmins like to travel, and are either too poor or too covetous to take separate conveyances. It is amusing to see how, in the third-class cars, all castes are mingled. The punishments of British law are also bringing castes together; no distinction is made in chain-gangs and prisons. The increasing difficulty of obtaining a livelihood, and the decreasing inclination of the people to support the Brahmins in idleness, makes them anxious for profitable employment, but they can not enter government situations, nor take desks in banks and counting-houses, without losing caste. They have come to the conclusion that violation of caste from necessity must be condoned, and they have invented cheap, though odious methods, of recovering caste.

The sacred books of the Hindoos themselves are against Hindooism, and they are now being opened, to the amazement of the people and the confusion of the priests. According to Hindoo law, they must not be read without religious ceremonies, nor even then in presence of a wicked man, or in the absence of a Brahmin. It is ordered that if a Soodra reads the Vedas to either of the other castes, heated oil, or melted tin, shall be poured into his ears, and if he learn the Vedas by heart he shall be put to death. When the English took India, they could not obtain the assistance of a Brahmin in studying the sacred book without promising to conceal his name. The monopoly of knowledge is destroyed; Wilson, and other Orientalists, have mastered the ancient Sanscrit, and have given us English translations of the sacred books, which show that four-fifths of the teaching of the Brahmins, embracing nearly all their abominations, are without foundation in the Vedas. It is said there is a prophecy in them that all mankind will ultimately be of one caste; and, strange as it may seem, it is believed that the Shasters contain a prediction that in the last days a nation will come from a far country, conquer India by the sword, and spread over it a new religion by persuasion. Many natives, in allusion to this, say: "We believe that

country to be the English, and that religion the Christian; the accomplishment of the first part of the prophecy tends to confirm the second." The Karens have a similar tradition.

There are several native sects that have abandoned both caste and idolatry, and adopted the principles of natural religion. The Sadhs, Unitarians, and, as their name imports, Puritans, are found in the Doab, and at Delhi, Meerut, and Furackabad. They hate idolatry, have a good system of morals, and without temple or priest worship God. The Sheiks, numerous in the Punjaub, originated with Nanek, a true theist and philanthropist, who sought to unite Hindoos and Mohammedans on the basis of a simple faith and a correct morality. But the most wonderful anti-pagan movement, in India, is the Bramo Sumaj. It was my good fortune, on my outward voyage, to form the acquaintance of Satyendra Nath Tagore, a son of one of the leading members of this sect, and, I believe, its founder. This young gentleman was returning from England, whither he had been sent to finish his education. He had the dress of a Brahmin, and wore the sacred string, but he spoke English well, and was familiar with our classics. The Bramo Sumaj is a society of Reformed Hindoos, which originated with some educated natives of Calcutta, who saw that

the dogmas of Hindooism are inconsistent with the facts of science, and the character of its gods inferior to their own. They announced, as the object of their worship, the Creator and Preserver of Nature, but rejected Jesus Christ because the doctrine of the Atonement was not in accordance with their notion of justice. They have organized a society, sent forth missionaries, and established affiliated societies, not only in Bengal, but in the North-West Provinces, the Punjaub, and Bombay. They circulate extensively the writings of Parker, Newman, and others of that school. They have consecrated one of their leaders, a learned man—Kesob Sen—as a Bishop, and have formed a council to which matters affecting the society are referred. They have, also, places and times of worship. I attended one of their meetings in the private chapel of the Tagore family. The pulpit contained three heads, or priests, and the orchestra, an organ; on the pulpit, and elsewhere, were inscribed the attributes of God. The congregation—all males—were clad in white, and sat cross-legged upon the floor. Music, brief impromptu discourses from the pastor, readings from the Shasters, and prayer, constituted the service. The order was admirable, and the spirit reverential. For the sake of retaining social position they retain caste. Although they have a good

standard of morality, they are without moral discipline, further than admonition or persuasion; they are, however, sincere and desperate iconoclasts, and are evidently preparing the way of Christianity. They believe that God communicates with man, and that if he cultivates this intercourse it will become full and appreciable. They print and preserve the utterances of their chiefs, which may, in the end, constitute for them a Bible. Their views, however, are unfixed; at first they thought God too merciful to punish, now they think him too just to forgive. They are evidently on the way to the Mediator.

Many may suppose that the traveler may have fallen upon unusual facts and associates, and that a general conclusion can not safely be deduced from them. Let us inquire what is the opinion of those who are well acquainted with the country as to the hold which religion has upon its people? In the boat which conveyed me to the East were representatives of all the leading classes in India:

1. The merchant class, when asked about Hindooism, were accustomed to say, "Give us money enough and we will convert the Hindoos without missionaries"—a mercantile view of the question. This was their mode of declaring the opinion that religion had no very strong hold upon the

people, and that they could be induced to change it for a consideration; namely, protection and support.

2. The military class. Major Thompson, of the Indian army, said, that after the mutiny some of his old native friends called to see him, and said, "Now, Major, the mutiny is over, what next?" "Well, what do you think ought to come next?" "We suppose we ought to turn Christian." "Are you prepared for that?" "Yes," they replied, "let the Government decree that we shall be Christians and we will consent." The Governor of the North-West Provinces—Daummond—who has spent many years in India, expressed the opinion that if the British Government were to proclaim the country Christian the people would accept the situation rather than inaugurate another revolution. I am bound in fairness to say that to this opinion Sir John Lawrence and others whom I met dissent. But that *any* intelligent observers should entertain it is strong proof that India has undergone a wonderful change within the last fifty years.

3. The bigoted Hindoo class. Of this class we had a representative in the person of an attorney or agent of some of the native princes, who, having been to England to negotiate for his clients, was on his way home. He ate alone,

and had but little intercourse with his fellow-passengers. He said to me, "We know that our religion has been corrupted; it is full of what you call myths and I call lies. But as the light renders it necessary we can purify and modify it. We can make it answer for us. We do n't want your religion; it has myths too, and is not so well adapted to our climate, and customs, and idiosyncrasies as our own."

4. The enlightened class of Hindoo society represented in Baboo Tagore, already described, who said, "Caste I cleave to for social reasons alone; I am opposed to it, and I know it is doomed by a revolution silent and steady but resistless—the revolution of public opinion."

The whole system of Brahminism is honeycombed. This opinion may seem extravagant to those who have not considered that India is now under a Christian government, administered upon Christian principles, and which has already suppressed Suttee, infanticide, Thuggism, etc., although these things were inwoven with the religion, customs, and sentiments of the people; that the railways of the country transport twelve or fourteen millions of passengers annually without regard to caste; that the postal service distributes multiplied millions of letters and papers every year; that vast numbers of youth are edu-

cating in the Government schools and colleges, to say nothing of the missionary schools; that the Protestant Church numbers members in India by the hundred thousand, and the Catholic by the million; that the sacred books, now becoming accessible to the people, are opposed to some of the institutions of Hindooism, and contain a much purer theology, and that the total failure of the Sepoy Rebellion has had a great effect in disposing the people to accept the situation. They who take this view do not attribute the rebellion to the greased cartridges, but supposed it was a plot to recover lost power by sovereigns who availed themselves of the cartridges as a pretext. Nor do they believe that the masses were in deep sympathy with the insurgents.

Buddhism prevails in Ceylon, Farther India, Thibet, China, Japan. That it is declining is pretty evident. Once it was exceedingly active and diffusive, having not only priests, but kings and queens engaged as propagandists. It is now stationary. Who has heard of any missionary movement of Buddhism within the last century? One of its leading principles is the toleration of other religions. It even teaches respect and reverence for other forms of faith. Its whole flank is therefore exposed. Although, to a certain ex-

tent, secure from attack in its northern seats, it is every-where assailed in its southern.

It is the testimony of missionaries that faith is dying out among the natives in Ceylon and all through Farther India and China. In China all the prevailing religions have been shaken by three important facts: 1. The revolution, which, whatever may be said of its religious character, was a terrible power, and aimed its deadliest blows against idolatry. The people have thus had a demonstration of the inadequacy of the guardian divinities to protect the provinces and cities under their care, or even their own temples; 2. The empire formerly walled out from the rest of the world, and almost hermetically sealed against Christianity, is now opened from center to circumference to the Christian missionary; 3. The political pride of the nation has been humbled, and the superiority of Christian civilization demonstrated both by the assistance rendered in subduing the Chinese rebellion and by the subjugation of the empire by Western arms. Dr. Williams, United States Secretary of Legation in China, who has spent over thirty years in that country, says: "The progress made in evangelizing China during the past thirty-two years has been, I think, greater than was made in the five hundred years between A. D. 350 and

850; and another fifty years will, I believe, change the Government to a nominally Christian one."

Mohammedism is declining. It founded itself upon the Christian Scriptures, supplementing and superseding, but still venerating them. This fact goes far to account for its spread. When it arose Christianity was corrupted, and thus gave occasion to the prophet's protest against idolatry. This circumstance also gives Christianity advantages in the lands of Islamism. The Koran says, "We believe on God, and that which hath been sent down unto us, and that which was sent down unto Abraham, and Israel, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses and Jesus, and the prophets from their Lord; we make no distinction between any of them, and to him we are resigned." Mohammedans believe that the Touriet (Pentateuch), Zuboor (Psalms), the writings of all the prophets, and the Injiel (Gospels), are all true and sacred oracles proceeding primarily from God. It is divided into two great contending sects, the Sunnites and Shiites, while many minor divisions distract and weaken it; such as the Babis in Persia, the Wahabees in Arabia and India. Its political power is gradually declining. Turkey, the representative of one sect,

exists only by sufferance; Persia, the representative of the other, is scarcely less dependent. The great struggle of Indian Mohammedism to recover lost power was a dreadful failure. There is not a Mohammedan power of any great influence in the world, while many Mohammedan States that once exerted great influence have been utterly wrecked. If Mohammedism is making any progress it is in Africa—a region of darkness. If it displace Fetichism there it will prepare the way for the Gospel.

Perhaps there is no more remarkable movement of the age than the revolution in Madagascar. The queen and her aristocracy have professed Christianity, and the whole province of Imerania has copied their example. The idols have been burned by authority of the premier, and in defiance of the priesthood. The people said, "You can not burn the chief idol, for he is a god," but the officers said, "We will try," and burn he did. When the people saw that they had no gods to worship, they sent to the queen to know what they should do, and she sent them Christian teachers.

The whole heathen world is in a transition state, having lost faith in its religions. If I am asked why do they not avow the change which has occurred, I answer, a nation does not at once

abandon an opinion upon discovering its incorrectness, if that opinion is venerable from its associations or inwoven with its institutions. Dr. Draper well says, "To absolve communities too abruptly from the restraints of ancient ideas is not to give them liberty, but to throw them into political vagabondism; and hence it is that great statesmen will authorize and even compel observances, the essential significance of which has disappeared, and the intellectual basis of which has been undermined. Truth reaches her full action by degrees and not at once. She first operates upon the reason, the influence being purely intellectual and individual; she then extends her sphere, exerting a moral control, particularly through public opinion; at last she gathers for herself physical and political force. It is in the time consumed in this gradual passage that organized hypocrisy prevails. To bring nations to surrender to new ideas is not the work of a day."

Biographical Sketch

OF

Rev. Edward Thomson, D. D., LL. D.

NOTE.

In the preparation of this Memoir we have used nearly the whole of the sketch written by the late Herman M. Johnson, D. D., President of Dickinson College, and published in the Ladies' Repository for March, 1865. We have, however, largely supplemented it, and have added from other sources such materials as we deemed suitable to our purpose. Our friends who have so kindly given us their assistance have our sincere thanks.

Editor.

MEMOIR.

EDWARD THOMSON, D. D., LL. D., was a native of England. He was born at Portsea, a suburb of Portsmouth, in October, 1810. His parents belonged to the wealthier middle class of society, and were remotely connected by blood with James Thomson, the poet. The circumstances of the family enabled them to give the children every reasonable advantage of culture. Edward, during his early life, was a child of affliction, and was thus much with his mother. From her lap he traced his earliest religious impressions, and during life cherished with lively recollection the tearful, prayerful anxiety with which she taught him of Jesus, and salvation, and heaven.

Among his earliest recollections were those of a sickly little boy, entering, one holiday, into his father's counting-room, and finding him in conversation with a company of gentlemen from America. Climbing behind his father's chair, he

first heard of the wonders of this great country. That conversation probably induced, or at least hastened, the determination of his parents to emigrate to the New World. A few weeks later, in midsummer, 1819, they were aboard the ship Alexandria, with their children and their goods, bound for America.

Sea-sickness and a midnight storm are bravely encountered and bravely passed, but a more serious disaster awaits them. "It is noon. The sun shines in a cloudless sky; the gales are favorable; the sailors are catching dolphins; the vessel glides over the deep at nine knots an hour. A sail is seen in the distance; the mate surveys it with the telescope; anxiety is depicted on his countenance; another and another looks through the glass; whispering excites suspicion; at length the captain settles the question; 'It is a piratical schooner;' and there is general confusion and alarm." As soon as the captain saw the pirate vessel bearing down on him he told the passengers to put on old clothes and huddle in with the steerage passengers, and he would try to pass them all off as poor emigrants, with nothing worth plundering. They took their assigned places and awaited the result. Soon the vessel was in the hands of armed men, but the captain of the merchantman stood manfully to face the

danger. He had once had a brother who was a seaman, and had been lost or unheard of for many years. He was supposed to be dead. When the mate of the pirate stepped on board of the Alexandria he demanded the ship's papers, treasures, and the captain's name. There the two brothers were standing face to face. They recognized each other after eighteen years of separation. The pirate asked his brother if he was in want of any thing. He said he was almost out of water and his provisions were low. The pirate supplied all his wants, and they parted as they had met, on the high seas.

Two or three years after their arrival in this country the family settled in Wooster, Wayne county, Ohio, a region at that time sufficiently rude, and, we are apt to suppose, having very few advantages for education. Yet we find scattered here and there through the new country very respectable academies. It was in Ohio, in a little log school-house, that Francis Glass wrote his Life of Washington in Latin, and filled the minds of all the youths around him with a burning enthusiasm for classic learning. It was in such an institution, at an earlier day, in the wilds of Kentucky, that noble man of God—a chief among his equals as well as over the natives—James B. Finley, obtained, in addition to

a good English education, a respectable knowledge of the rudiments of Latin. It was in a Kentucky academy, also, our worthy Missionary Secretary received his school training. The early emigrants made the preaching of the Gospel and good schools their first care. What schools Mr. Thomson found for his children in Northern Ohio, when he first came there, we are not particularly informed; we only know that his son was well inducted into the elements of the sciences and classical literature, and especially in Latin he might be said to be a good scholar. His subsequent reading was always with care, and the orderly cast of his mind, clear and well-balanced, adapted him to seize, with unexampled facility, every fact worthy to be remembered, and give it its proper place in the system, and to treasure up the practical results of investigation in every field of science. It was this habit of carefulness, and this neatness of system, which made his friends in after years, who had not known him particularly as a bookish man, often wonder at the copious and rare variety of knowledge ever ready to spring forth at his bidding as if by the word of magic. And what is specially noteworthy, the mental aliment he received was well digested and assimilated, and wrought into his own system of thought. His mind was not

a storehouse, but a laboratory, in which the dreams of alchemy were realized. The material which books supplied was subjected to processes of analysis and the play of elective affinities, till from old forms of thought and commonplaces came forth new elements of beauty, clothed in a vestiture of light. The baser metal of the mine was transmuted in the finer's pot to sparkling gold.

Such faculties would certainly seem buried and lost in the profession of medicine, yet such was apparently their destiny. Young Thomson, who had probably acquired a fondness for the medical art from the profession of his father, that of a druggist, became a disciple of Æsculapius. He attended the lectures in Cincinnati, and afterward in Philadelphia. He took his degree from the University of Pennsylvania in 1829, and returned to practice his profession at his home in Wooster. Up to this time he was not inwardly and by experience a Christian. Though blessed with a religious education and domestic examples of piety, he yet found himself entering on his career with sentiments of skepticism, and an entire lack of faith in the Bible and in the prevailing forms of religion. A club of some half a dozen young men of similar sentiment was formed to investigate the subject. They proposed to read

in order, and refute the doctrines of that book which would condemn them if true. The proposal of such a thing, we presume, came from himself. At all events, it was like him. His was not a mind to profess disbelief in sacred things till assured of his position. Some young men could sit down to such a task irreverently, and so, incapable of conviction. Not so Dr. Thomson. To him it was a subject of gravest importance, and could not be treated lightly. The reading and discussion had proceeded but a few evenings when they felt the foundations of their skepticism giving way, and the Spirit so flooded the page with a new light as to make it all Divine. To him a conviction of heart was the voice of God, which he hesitated not to obey. For a rational being to profess belief in the Bible and not make its sacred precepts the experience of his life is an absurdity against which reason protests, and against which his feelings would naturally revolt.

This conviction of the truth was further strengthened by the judicious advice of religious friends, and by a sermon preached at camp-meeting by Rev. Russel Bigelow. A large share of his practice lay in the town of Jeromeville, Ohio, where he was temporarily settled, not far from Wooster. This village, in 1830, was only one

point on a four weeks' circuit, the preachers being John Janes and Elmore Yocum. On alternate Sabbaths there was no preaching, but the members statedly held prayer-meetings; these were usually led by Judge Caples, and the exercises mainly carried on by the faithful women, one of whom, though poor and plain, was marvelously gifted. All the villagers noted the extraordinary intelligence of their young physician as well as his quiet thoughtfulness, and, as he had avowed infidel sentiments, they were surprised to see him always at divine service, rarely omitting even a prayer-meeting; but what astonished them most was, he invariably knelt in prayer. Being naturally undemonstrative, it is thought that he betrayed to no one his struggles of spirit during this time; but upon his return to the place of his father's residence his agony of soul became well-nigh insupportable.

His spiritual exercises culminated with the following striking providence. A frame house was in process of being moved from one part of the town to another, and Dr. Coulter, a young and intimate friend of Dr. Thomson, was directing the labors of the workmen. The house, in its progress through the street, had reached a point directly opposite the office of Dr. Thomson. Young Coulter was superintending the

removal of a prop, when some of the heavy beams, released from their support, fell with crushing weight upon his head and killed him instantly. Dr. Thomson witnessed the accident, and the appalling suddenness of his friend's death drove him to his closet for devout meditation, thankfulness, and prayer, and he resolved from that hour to lead a new life.

On Sunday, December 11, 1831, he was sitting in his room entirely disengaged, when he heard a small inward voice which said, "Read the Bible." He opened to and read the Epistle of James, by which he was convinced of the truth of religion. He said to himself, If Christianity be true, it is of all truths the most important; I must be a Christian; but I know not how! The words he had read came up, "If any of you lack wisdom, let him ask of God." But, I am so deeply ignorant. "That giveth to all men liberally." But I have been a skeptic. I have blasphemed his name, scoffed at his religion, ridiculed his people; he will spurn me from his presence. "He giveth to all men liberally and upbraideth not." How shall I ask? "Let him ask in faith, nothing wavering." Such a man as Dr. Thomson adopted no half-way measures, but he immediately knelt down in prayer, and in the solitude of his own chamber gave his heart to God and

received the witness of his adoption into God's household.

With the new life came a new vocation. His early religious education had been with the Baptists, but when converted he found in the doctrines and usages of the Methodist Episcopal Church that which satisfied his judgment and his spiritual wants. At a prayer-meeting held the next Friday night, in a private house, and conducted by Rev. Henry O. Sheldon, then preacher in charge of the circuit, Dr. Thomson joined the Church on probation. He relinquished the practice of medicine and taught school for three months, meanwhile making a more thorough examination of the Methodist theology. At the end of this time Mr. Sheldon called upon him, and gave him an account of his own call to the ministry and his ministerial experience. "You surprise me," said the Doctor; "you have related my feelings precisely. I had no idea any one else had such feelings. I thought I would go to Jefferson College for two years, and then, perhaps, the Methodists would give me license to preach." "We have a better school," responded Mr. Sheldon; "we call it *Brush College*." He was baptized April 29, 1832, and the next day received license to exhort.

"On Mr. Sheldon's circuit," says the Bishop,

"I made trial of the itinerancy, accompanying the preacher on one side of it and the assistant on the other. It was in Spring-time, and never did the dew-drops seem so pure or the dawn so holy. Here I first learned to study my Bible by the rising sun, and to kneel alone in the solemn forest under his setting beams. Sweet counsel did we take by the road-side, and at the hearth-stone too, where a generous hospitality made every comfort free as the mountain spring. Going with moistened eyes from the thicket, our hearts were often cheered as, when we approached the cabin, or the school-house, or the barn, we heard the waiting congregation singing, 'Jesus, my all, to heaven is gone.' Entering, saddle-bags in hand, we often felt a new commission as we drew forth the pocket Bible and preached the unsearchable riches of Christ on puncheon floors or on the green grass, while the sinner cried as his heart was touched, the penitent rose happy as a bird when it follows the sunbeams over the hills after the morning shower, and the saints made the forest, as they retired to their homes, ring with halleluiahs. And now, after so many years, a log cabin embosomed in the woods, a pleasant valley with a murmuring brook and the home of bees, a hill-side with cattle and sheep reposing under the Summer cloud,

a crowd gathering in a grove, or a strain of familiar music, sometimes awakens remembrances long laid to sleep, but which the burdened heart would gladly revive"

He was received on probation in the Ohio Conference in 1832, and was appointed to Norwalk circuit, with Henry O. Sheldon as his senior colleague. The Ohio Conference at that time embraced all the State of Ohio not included in the Pittsburg Conference, a considerable portion of West Virginia, and most of the State—then Territory—of Michigan.

"When I entered fully into the itinerancy," the Bishop goes on, "in the Fall of 1832, I saw its shades as well as lights. Sometimes kindly received, sometimes bluntly; now shivering through the night, now nearly smothered between two feather beds; now sinking to quiet slumbers in the rich man's down, now stung through the night by mosquitoes in the poor man's milk-house; sometimes sweltering under a July sun, sometimes almost frozen as I swept over the snowy prairies with the speed of the restless wind. I received $75 for my first year's labor, and shortly after gave a subscription of $50 to the first Methodist seminary of learning in Ohio; but I have nothing but thanks for the kindness of my first circuit."

In 1835 Dr. Thomson was admitted into full connection, and stationed at Wooster. In 1836 he was sent to Detroit, and in July of the next year was married to Maria Louisa, daughter of Hon. Mordecai Bartley, afterward Governor of the State of Ohio. The Michigan Conference had been constituted, and this was one of the first appointments within its bounds. It was here that were witnessed some of the happiest demonstrations of his gifts as an orator. He drew to his ministry many of the most intelligent and influential families of the city, and among others that of Governor Cass. The audience was frequently entranced by the magic of that indefinable power which we call eloquence; and in a few instances they were lifted quite beyond the regions of sense, and the speaker with them was carried by an uncontrollable inspiration out of himself, and seemed only the passive instrument through which a higher and a diviner power was pouring words, and thoughts, and feelings, and bursts of electric sympathies, till speaker and audience together, spell-bound in each other's embrace, seemed sweeping upward through the highest heavens of enchantment. Such phenomena are rare in mortal experience, and no description can well do justice to the scene. His labors here made a profound im-

pression on the city, and men pronounced that the Methodist Church had in the youthful minister one of the first orators of the age. His simplicity of character and fervent piety gave pathos to his eloquence, and made him the efficient and beloved pastor, gladly welcomed alike in the humblest cottage or the wealthy mansion. This field he was permitted to occupy two years.

In 1838 Dr. Thomson was appointed Principal of the Norwalk Seminary. The building was still unfinished; the walls were up, the roof on, and that was about all. There was not a dollar in the treasury, and scarcely a reliable promise in the books. To the new Principal a hard task was set. He had not only to teach the pupils and preach every Sunday, but to replenish the treasury and superintend the building. He found work enough for his head, his hands, and his heart; but, aided by the noble exertions of the preachers, particularly the judicious and persevering presiding elder, Leonard B. Gurley, and the preacher in charge, Thomas Dunn, he witnessed the success of the enterprise. The building was completed, and furnished, and thronged with happy pupils for several years. Some of the best men of the North Ohio Conference were educated there under his care; and the very high esteem in which they have continued to

hold him as Principal, and the affectionate regard of the pupils generally is the best testimony to his adaptation for such an office. As educator, he was still pastor of a flock or father of a family. He made it a rule to permit no day to pass without imparting to some students his godly counsels and his solicitude for their spiritual welfare, and the blessings of the Lord rested on the institution in frequent outpourings of the Spirit.

During this period he came more prominently before the Church as a man of letters, and specially by his various published addresses and sermons, which obtained a wide circulation in pamphlet form and through the columns of the press.

Dr. Thomson remained at the Seminary until July, 1844, when he removed to Cincinnati to edit the Ladies' Repository. It was not of his own seeking nor in accordance with his own wishes that the General Conference elected him to this post. He had hoped to spend his life as an instructor of the young; but to him the voice of the Church was as the voice of God. He went to his work cheerfully, and infused a sprightliness and sparkle into the columns of the magazine which it had not before known. Scarcely had he warmed his chair, however, when the voice of the Church again called him. The

newly chartered institution of learning, the Ohio Wesleyan University, under the fostering care of the Ohio and North Ohio Conferences, elected Dr. Thomson its first President. This post he had been previously solicited to fill, but he would not embarrass the infant institution with the salary of a President before any endowment was secured, and he hesitated to accept. But at the annual meeting of the Trustees in 1845 his acceptance of this place was strongly urged, and the Ohio and North Ohio Conferences, at their next sessions, concurring in the request, he not only felt authorized to resign the editorship, but did not feel at liberty to do otherwise. He accordingly made arrangements to take his place in the institution in the Spring of 1846, and was formally inducted into office at the Annual Commencement of that year. He immediately entered on the duties of the office, which, by over fourteen years of service, he rendered illustrious. To write as our heart would dictate of his happy adaptation to the position would seem fulsome. Suffice it to say, that here, also, the unpretending simplicity of his character was his strength. It was this that made him the center of harmony to all the working forces of the University, that gave him an easy authority over the minds of students, and qualified him to make men and not

pedants of those who were graduated under him. No assumption of official dignity—at home or abroad he thought not of the College President, but only to prove himself a man and a Christian.

We have said that his most brilliant career as an orator was during his year at Detroit. Perhaps it is only the inspiration springing from the responsibility of the pastoral relation that can anoint the lips of eloquence with their divinest unction. The seclusion of the study cuts off this resource. The routine of the lecture-room is little adapted to develop or keep in play the highest qualities of the orator. But in his relation to the University before which he lectured, with little intermission, each Sabbath for fourteen years, he felt something of this responsibility, and if his eloquence did not take so high a flight it was uniformly deep, pervading, thrilling, charming. It drew to his lectures the most intelligent portion of the town with ever-increasing interest, and to the last the exclamation was often extorted, that "To-day the Doctor has even excelled himself." Here he was at home, among his friends. He felt that he had their sympathies, and that he was not an object of idle curiosity. Abroad, and on great occasions, where great men were expected to do great things, he never set himself up to act the part that was expected of him;

he sought only to hide himself behind the cross of Christ.

Several volumes of lectures and essays from his pen are before the public. They show his style but not his power. To know that, one must have heard them uttered by the living voice, and *his* voice, with that peculiar quality which draws as with the cords of love, and must feel the mesmeric influences of his working brain and heart. His style abounds in metaphor and pictures of the imagination, and excels in conciseness. Almost the only corrections he ever made in his compositions was erasure. He composed with more facility than any man we have ever known. He would write one of his most perfect lectures at a sitting, and that not a long one. He said he could think better with his pen in his hand. With a power of abstraction and concentration of thought unparalleled, he would bury himself in his subject, and the pen would run forward with amazing and unhalting celerity to the close, and the storming of a Malakoff over his head the while would not arrest his attention. This habit of abstraction sometimes proved quite the master of him—less in later years than formerly—and he sometimes found himself unintentionally lost to the world when it would have been convenient to be at home. His friends relate instances

that would seem incredible; it would not edify to repeat them here.

In 1844 the title of Doctor of Divinity was conferred on him by Augusta College, and in 1855 that of Doctor of Laws by the Wesleyan University. No titles were more richly deserved nor more worthily bestowed. He was a delegate to the General Conference of 1840, and to every General Conference since to the time of his election as Bishop.

In the councils of the Church Dr. Thomson was never fond of mingling in debate. Non-essential points of preference he yielded with facility. Questions of mere expediency he left to the discussion of others. In matters of doubtful propriety he was conservative in the extreme. He was not made to be a pioneer in reforms, but when the argument of advocate and opponent had exhausted the subject he was ready to seize on the fundamental and vital principle and enunciate it in all its breadth and far-reaching consequences. To grub in uncertain soil, to harrow and till, was not his vocation, but when the full ear appeared he could strip it of its husk at a stroke, and seize the kernel. It was this habit in his mode of working that made some think him inconsistent, as if he would leap from a state of conservative indifference to the

extreme of radicalism. Not so; his mind had been all along laboring with the problem and waiting his turn to speak, and now he was ready to march into the fore-front of the line in the crisis of the battle.

When he was elected editor of the Christian Advocate and Journal in 1860, some of his best friends would have forbidden it if they could. They thought they foresaw a stormy time, and knew he had no heart for controversy. And before he was fairly seated in his office this aspect of affairs so affected his own feelings that, if he could have abandoned his post with honor, he would gladly have resigned the tripod to another; but the question of duty settled he had no longer a misgiving. It had become certain that a rival paper would be established, and avowedly antagonistic in some points to the *Advocate.* An imprudent word might provoke hostilities; and dissension between brethren he deprecated, not so much, however, from personal as from general considerations. All that was most gentle, and lovely, and pure in our holy religion his heart clung to with affection; any thing the opposite of this he shrank from as a timid child, except when the voice of duty commanded; then the lamb was a lion. Neither favor nor fear could affect his life-long fidelity

and his great ability. Straight forward he moved in the conduct of the paper, which had never before been so full of thoughtful, charming editorials. In his new position his great qualities were equally exhibited — unwearying industry, large resources, and unfailing zeal. A single instance of his capacity for work and of his fertility is given in a passing remark made in a private note to one of his friends, that he had that week, besides other editorial labor, written eleven columns for the Advocate.

In New York he never felt at home. Ever toward his former associations his heart turned, and he longed to be back with his old friends, who knew him best. He did not make a permanent home in the city for his family on account of the health of his wife, which was not good. Serious and protracted attacks of rheumatism, with a tendency to the heart, prevented her from remaining constantly in New York, and she was accustomed to return each Summer to the family residence in Delaware. Her Winters she spent with her husband. In the Fall of 1863, after her return to New York, her disease was complicated with paralysis, and though she recovered from the stroke, she soon became sensible that her end was approaching. On Christmas morning she said, "Husband, this will be the last Christ-

mas that we shall spend with each other on earth. I hope it will prove a happy one." Before the evening shades had gathered a second stroke of paralysis put an end to the hopes of her family that she would still be spared. She continued to decline, and on the last day of the old year, December 31, 1863, she breathed her last. Her remains were brought back to Delaware, where they were laid side by side on the family burial lot with those of her two children that had died in infancy.

Though Dr. Thomson represented the forward wing of progressive Methodism, he was very far from being a partisan. He, indeed, found it necessary, upon occasion, to defend his views against the organ of the opposition, but it is sufficient praise to both parties to say that very few unpleasant passages occurred between them, and that at the end of the four years, though the elements had been boisterous and the seas rough, they found themselves in so near accord that the two papers might have been merged in one with very little sacrifice to either.

In the General Conference of 1864, when the Committee on the Episcopacy recommended the election of three new Bishops, Dr. Thomson was chosen on the first ballot. For this office he had been spoken of before. In 1852 he narrowly

escaped an election, chiefly through his persistent objections to be named as candidate, and through the endeavors of a few members from his own Conference, who were not willing to lose him from the University. Had he allowed his name to be used or his friends to urge his appointment he would probably have been one of the four at that time chosen. Like Saul, shrinking from the kingship and hiding himself among the stuff, so Dr. Thomson shrank from this great office; but as soon as the voice of the Church called him to stand forth, he assumed, along with its honors, its toils, its burdens, and its responsibilities. When, in the exercise of his Episcopal functions, it became necessary to visit our missions on the other side of the world, Bishop Thomson hesitated not to go. With the great apostle, whose life and character he so greatly admired, he was ready to preach the Gospel even in the chief centers of idolatry. He made the longest episcopal journey that any Protestant Church had yet ordered.

But what mattered that long and dangerous tour through various climes to such a man? He was always willing, at the Master's word, to peril life or limb in his cause. He adopted the words, and no doubt realized the sentiments, he was so fond of quoting from his favorite poet

and relative, James Thomson, the author of "The Seasons:"

> "Should fate command me to the farthest verge
> Of the green earth; to distant barbarous climes;
> Rivers unknown to song; where first the sun
> Gilds Indian mountains, or his setting beam
> Flames on the Atlantic isles, 't is naught to me;
> Since God is ever present, ever felt,
> In the void waste as in the city full;
> And where he vital breathes, there must be joy."

He visited officially our missions in India, China, Turkey, Germany, and Switzerland, and on his return home at once took up his annual tour among the Conferences. On the 9th of May, 1866, he was married to Annie E. Howe, of Delaware, Ohio, a young lady of excellent Christian character, and more than ordinary ability as a writer of song. Her poetry has often enriched the columns of the Ladies' Repository and others of our Church periodicals.

In this brief memoir of Bishop Thomson we can give no thorough estimate of his life-work; we can give only a few hints as to his character. Like the great statue of Pallas wrought by the chisel of Pheidias, so long as it stood on the ground where it might be touched, its outlines appeared imperfect, its features coarse, its figure unshapely, its proportions distorted, and the workmanship slovenly; but when elevated to its

pedestal on the brow of the temple it looked like the goddess herself just descending from heaven clothed upon with the garments of immortality—such is the Christian's mortal life. It must be translated to the skies before we can see it in its true character, and our vision must be adjusted to take it in.

Toward his parents the subject of our sketch always manifested the greatest filial piety. As a *son* no child could be more dutiful or affectionate. As Solomon, when he sat on the throne of his glory, and his mother went unto him with a request, rose up to meet her, and bowed himself unto her, and seated her on the right of his throne, so did Dr. Thomson honor his mother. When she visited him at Delaware his reverence for her was conspicuous. Before all the students he paid her the most deferential regard. Nor was this an empty show; it was the feeling of his heart. "I have sometimes thought," says he, "that should I ever become a lunatic, I should be an idolater, and, drawing my mother's image, I should kneel down before it. 'Lay me down,' said the poet, 'when I die, upon the grass, and let me see the sun.' Rather, would I say, lay me down to die where I can see my mother. Let the last sensation which I feel in the body be the impression of her lips upon my cheek; and let

the last sound my departing spirit hears be the voice of my mother whispering 'Jesus' in my cold ear."

As the *head of a family* Dr. Thomson "bore without reproach the grand old name of gentleman." Were it necessary to chide it was without bitterness. Love was in his heart, and the law of kindness was in his tongue. Ever tender toward his wife, his courtesy was apparent in both his words and his conduct. "If you do not believe I have religion," said a good brother in love-feast, "ask my wife." Excellent test! It is not what a man is outside of his home, but what he is in the bosom of his family which marks his real character. Petulance, hasty words, sharpness of temper, and finding fault Dr. Thomson knew nothing about; but he did know what are all the joys of domestic life, the comforts of home and family, the sweet endearments of wife, of son, and daughter, and the pleasure of welcoming his friends to his own fireside.

In addition to his usual Commencement levees it was his custom to give special entertainments at his own table to the members of the Senior Class, and, upon occasion, to others. Of the trouble and expense neither he nor Mrs. Thomson made any account. Here he laid aside not his dignity but his mastership. Not as Presi-

dent but as friend he received his pupils. He was not now instructor sitting in the lecture-room, but elder brother and companion rather; and, like Plato, sitting among his disciples in familiar discourse, as the easy question and the humorous response, the witty statement or the sportive answer went back and forth, all felt at ease. If the students had heretofore only admired their President, they were henceforth to love him. He had learned well the lesson of old Polonius, and no one knew better than he where lay the border line between friendliness and familiarity. He never strained a point toward either extreme of austerity or intimacy. He knew how to make a student feel at perfect ease in his company without inviting familiarity, and herein lay one secret of his power.

Nearly ten years of his wedded life had passed away before God blessed him with offspring and he became a *father*. When his first child, named from her mother, was laid in his arms, he was overwhelmed with a joy of which he had previously formed only a conception. One of his pupils, who has grown up and become settled in life, once said to him, "Doctor, since I have become a father I am beginning to understand better what the love of God means, and how great was that love for men which could deliver

up an only Son to death." "No doubt," he replied; "the love of God is likened in the Scriptures to that of a parent for his child. Moral philosophy, embodying the experience of mankind, regards it as the deepest of all human passions. It is certainly stronger than filial and fraternal affection; perhaps, even, than conjugal." So was it with Bishop Thomson. As his first-born daughter learned to talk she became her father's inseparable companion at home. Her young fancy awaked even in infancy; she looked out on the world with an inquiring mind, and her parents endeavored to satisfy her curiosity, and took delight in devising plans for her future. In her fifth year God took her. With a crushed spirit and a bowed head Dr. Thomson went about his work, but he seemed always to be in a dream. When vacation came he took the child's mother and her baby brother and sought in change of place and of occupation ease for a burdened soul. Long but patiently did he mourn over the death of his first-born. "Time may allay your feeling," said he, in picturing his loss, "but you will go in the bitterness of your soul all your years, and when your dying eye is closed you will open your mental eye in the eternal world and say, 'O, my daughter, where art thou?'"

Bishop Thomson was a man of broad sympathies. Though by birth he was English, by growth and training he was an American. As a *citizen*, therefore, of this country he entered fully into the spirit of our free institutions, and strove by his teachings, his influence, and his vote to secure the greatest good to the greatest number. He was heartily opposed to human slavery and to the extension of its power and area. He believed that every man should enjoy his rights irrespective of nationality or color; but he deprecated civil war as a means of obtaining them. "I have never failed to pray," he says in one of his lectures, "'God save the United States,' or to believe that their union would be permanent, or to hope that emancipation can be achieved in constitutional modes." Nevertheless, when the war broke out he was in full sympathy with the conduct of the Government, and strenuously supported its administration and its laws in the columns of his paper; and few religious journals did the country more effective service than the Christian Advocate. He lived long enough to see the great ideas of freedom for which he strove embodied in the National Constitution. He rejoiced with the emancipated race as though he belonged to their number. When their cause was unpopular he gave it his

support; and fitting was it that he should, as Bishop, be among the first to recognize them as more than servants—as brothers beloved.

When Governor Louis Kossuth was in this country arrangements were made for him to pass through Delaware; the Faculty of the University accordingly requested Dr. Thomson to address him a letter on their behalf. As this letter well expresses his own political sentiments we quote one or two paragraphs:

"Do not understand us to join in the general cry which shouts you back to battle. We are the friends of Peace, and in her sacred name we dare to say, even in sight of the passing pageant and in hearing of the bugle's blast, let the sword remain in its scabbard; let the Spirit of Hungarian Liberty enjoy her Sabbath, that she may wait at the gates of her temple, stir up the fires of her altar, lay her sacrifices in the flames, and enroll her martyrs. Let the conscience of the tyrant have a day of rest in which to rekindle the candle of the Lord within his breast. Let the apostle of liberty have a day of triumphal repose to go forth among the nations, waking the slumbering sympathies of the world, concentrating its shout, and directing its prayer to the throne of God. Then shall Hungary be freed without battle or blood."

"He became a *minister of the Gospel*," says Dr. Curry, "not from any worldly, ambitious, or merely secular views, but from a deep sense of a divine vocation to that work; and such a calling was eminently fitted to exercise and fashion such a mind. Beyond any thing else it opens the appropriate highway for the exercise of the inspiration of youthful Christian enthusiasm. The call to preach, as held and believed in by the fathers of Methodism—a divine anointing by the Holy Spirit, designating its subject for something higher and more sacred than either the regal or prophetic office, holier than was ever given by prophets of highest name—was felt and confessed. Under such an inspiration the whole soul is awakened to a more intense activity, and presses out into a nobler development; the latent powers of the spirit are quickened by its movements and respond to its impulses; the intellect receives new life and is endowed with increased powers; the sensibilities become more active and rise to higher aims; the tastes are developed to more delicate appreciations, and to a keener sense of the morally and spiritually excellent. By this divine possession and assumption the whole man, soul, body, and spirit, is transformed, *apotheosized*, and lifted into a new and higher form of life. The young Christian—

we say the *young*, for only in opening manhood can this great work be undertaken with a good probability of success—the young Christian, consciously feeling the inspiration of this high calling and faithfully responding to its demands, can hardly fail of greatness. To such a one learning becomes a felt want, a demand of the soul itself not less than his circumstances, and he therefore grasps it with avidity and appropriates it liberally. He communes with lofty thoughts, and converses with the highest forms of both moral and æsthetical beauty. In such conditions the highest and best forms of culture are but the natural outgrowth of the soul's development. New and glorious visions open before the quickened spiritual perceptions, which react upon the heart and life to raise the enlarged soul to their own high level. The Savior's assurance of the success of his kingdom, not only in the form of personal salvation in heaven for individual sinners, but also and eminently the vindication of the right and the establishment of the good, animates the soul with a lofty zeal. Faith in God and in humanity becomes the fixed condition of mind and the inspiring impulse of the whole emotional nature. It was under such an inspiration that Bishop Thomson entered upon his great life-work, and, of course, he achieved greatness.

"In the exercise of his ministerial functions Dr. Thomson was, during a large share of his entire life, engaged in the work of a Christian *instructor of youth.* That office, evidently, has peculiar adaptations for the development and exercise of the highest Christian and ministerial gifts, and that fact sufficiently justifies the occupation of ministers of the Gospel in that work. In that office the contact of mind with mind is direct and continuous, and uniformly among the conditions that give large advantages to the mind. A strange power, often scarcely recognized by those upon whom it is exercised, is thus put forth, by which the subject spirit is at once awakened to unprecedented activity, and at the same time unconsciously assimilated to the moral image of the governing soul. The *media* by which this transforming power passes over from the ruling to the subject minds are as various as the methods by which thoughts and feelings are manifested. The smile and the frown, expressions of favor and disgust, the perplexity of doubt and the glow of hope, all teach effectively and indelibly impress the plastic characters of the learners. This silent but potent influence belongs especially to the teacher's office, and facility in exercising it is commonly the measure of success in the work of instruction. It is not

the words spoken, nor the precepts delivered, nor chiefly any formal or describable acts, but a secret influence, often unrecognized by either party; a power that the learned call *magnetic*, because they have no better epithet by which to designate it."

Though Bishop Thomson filled with ability every position which he held in the Church, we have always regarded his true office as that of teacher. "For years," says one of his pupils, "I had been in school, but when my father sent me to college, and I was placed under Dr. Thomson, I immediately saw how world-wide is the difference between a *school-master* and a *teacher*. Under his instructions I seemed to have awaked from a troubled dream. Images and outlines that had no fixity, that moved and jostled one another in the out-look of my mind, now stood still in their proper places, as by the wand of an enchanter, full in the sunlight of eternal truth." He so conducted the Ohio Wesleyan University as no Methodist institution was ever before managed, and as few secular ones. He had, as President, a wealth of tact and executive ability rarely excelled, and certainly not in the Methodist Church. A fervent religious spirit mingled in all he said or did, and his influence over the students was wonderful. A few words at Col-

lege-prayers, one morning, quelled at once a spirit of insubordination that had begun to be manifested because certain students were disciplined for drunkenness.

On one occasion, being relieved by the Faculty from the daily labor of hearing classes, he undertook the more arduous labors of a regular pastor—a work which he always, in a greater or less degree, performed. He visited all the students at their own rooms, conversed with and prayed for them, and many, who had no faith in Christ, were convicted of their sins and promised to lead a new life. After making a thorough round in this way he called the Faculty together and proposed that nightly prayer-meetings be held in the College Chapel, to continue exactly one hour each. The proposition met with unanimous favor, the Faculty organizing the movement by a prayer-meeting among themselves. The next night the students were called together for prayers, and in less than a week the Chapel was filled. Some began at once to seek religion; two or three were converted within the week, and when the meetings were concluded over eighty were rejoicing in the new birth.

"Dr. Thomson's power of rebuke," writes Dr. Godman, the first alumnus of the University, "was wonderful. Its intensity I never knew

equaled in another. This was the more so because of the sweetness of his spirit and the general even balance of his feelings. If he had possessed a dull nature or a sluggish temperament he could not have so withered the transgressor. But he swung his blade quickly, handsomely, and with a merciful intent. If he smote off one's head he had the power to put it on again. When some rude boys once carried off the Chapel Hymn-book and Bible and threw them into the College spring he rebuked the transgressors, though unknown, before the whole body of the students. How he portrayed the infamy of their conduct! But that was not all: there stood a tear in his eye. The young men could see that their irreverence for the Bible and for sacred things had taken hold on his feelings and moved him to grief. That tear gave the saving power to his words—such an act was never again repeated.

"Once a young man was dismissed for incorrigible drunkenness. His sentence was pronounced in presence of the Faculty and students in Chapel assembled. He was reminded of his fine opportunities unimproved; of the confidence of his teachers now lost; of the respect of his fellow-students sacrificed to folly; of the offense done to the goodness of God, and finally of his

ingratitude to loving, hopeful friends, who had sent him from home that he should return to them an honor to their name, an ornament to his parents, and a solace in their age. Now all was blasted! A brief career of infamy in school was at its close, and the wheels were already rumbling in the streets that should bear him back to the sad greetings of dishonored father and mother! The young man broke down in agony, and left the room in tears. That discipline and those words were his salvation. He came back afterward a penitent and reclaimed man, and lived to become one of the most honored preachers in the Ohio Conference."

We have already referred to Bishop Thomson as a writer and speaker. At the desk or on the platform he put at fault two of the rhetorician's requisites for a perfect orator—a commanding personal presence and a large utterance. He possessed neither. In person he was petite, rarely weighing over 125 pounds, and his voice was feeble. It was, however, flexible and admirably controlled. But defects of person and manner vanished as the ear caught his accents and the mind was filled with his thoughts. The words which he spoke were charmed words, and the listener recognized the orator in spite of the schoolmen's rules.

"His eloquence," says Dr. Godman, "has often been described, but no description ever did it justice. There was too much of heaven in it to be set forth in any forms but its own. · It stirred in our souls the depths that will probably be stirred more frequently in heaven than they are in this plodding world. The effect of his Inaugural Address was marvelous. It was a new revelation to the hearers. It was delivered in the old Methodist church of Delaware; a square building with gallery on three sides. The building was crowded to its utmost capacity, every inch of available space being occupied. It was in the heated term of July; every door and window was open; aisles were packed with standing men and women. On the stage sat many of the heroes, past and present, of Ohio Methodism. For an hour and a half the vast audience drank in the refreshing draughts of inspiration, felt the time was short when it closed, and wished for more. Men and women forgot to be tired or warm. Every ear was strained; a breath could be heard. When the happy widow, leaning on the arm of her graduated son, was pictured before us, hying gayly away to her henceforth honored and happy home, there was a universal murmur of delight, and the tears started almost at the same instant from hundreds of eyes. That

Inaugural Address was worth a vast sum to the University and to the town of Delaware. It created the impulse that brought the students and the endowment."

We come now to give a brief account of the Bishop's last "walk about Zion," and of his closing hours. He passed through Cincinnati toward the close of February, bringing with him the manuscript of the present work. He attended the Lexington Conference at Louisville, Ky., on the 24th of February; thence returning, on the 1st of March, through Cincinnati, he wrote in our office the Preface to these volumes. The next day he met the Kentucky Conference at Maysville, and on the 9th the West Virginia Conference at Charleston. The following letter, written to Mrs. Thomson by Rev. T. H. Logan, of Wheeling, gives the particulars of the Bishop's last illness and death:

"Bishop Thomson arrived in Wheeling, Va., early on Thursday morning, March 17, 1870, in company with several preachers of the West Virginia Conference. He was then somewhat unwell, having had a chill in the night previous on the steamer, and suffering from disordered digestion, attributed to an error in diet. Brother E. I. Stone, of Wheeling, who had been with him at Conference, did not feel it prudent to take

the Bishop home with him, the morning being very stormy, and his residence being a long distance from the levee. He conducted him to the Grant House, where he was at once provided for comfortably by the proprietors, who are warm-hearted Methodist people, and who, during his illness, were constant and unremitting in their kind attentions. Brother Stone sent at once for Dr. Bates, one of the most skillful physicians, who at once visited the Bishop and prescribed for him. During Thursday he kept his room, receiving, however, the calls of friends, and on Friday morning was apparently quite improved, and callers found him quite cheerful. He accepted an invitation to Rev. G. Martin's to dinner, and to my house for tea, and arrangements were made that he should be the guest of another of the brethren while he remained in the city, he having consented to remain over Sabbath, March 20th, and preach in the Wheeling churches. In the afternoon, in company with brother Martin and others, he called at my place of business, and we together visited the new church about being completed, and at the Bishop's request walked with him across the bridge and island. The remainder of the afternoon was spent at my house. Just before tea he felt a return of the chill which had disturbed him on the

steamer. The room was quite warm, and his sensations were evidently from internal and not from external causes. In conversation with Mrs. Logan he remarked that he had been for some time in constant pain, referring probably to a pain in the stomach, which was afterward a prominent and serious symptom or feature of his illness.

"At supper, Friday evening, he declined food except a glass of milk, after drinking which he accepted a second glass, expressing himself as being greatly refreshed by it. At that time, no doubt, there was more or less inflammation, accompanied by fever and thirst, which rendered the cold milk so acceptable to his taste. Soon after supper he asked to be excused, and was manifestly quite ill. He declined the arrangement for his removal, preferring to remain at the Grant House until next day. Brother Henry K. List conducted him to his room, sent for Dr. Bates, procured and administered his medicine, and made provision for his comfort during the night.

"On Saturday morning he did not leave his bed. Indeed, the doctor forbade it, and requested brother Stone and myself to take charge of him, and remain with him. From that time forward we were with him constantly, at least one of us

being always in the room. Our people were all deeply interested in him, and their aid and sympathy was fully tendered. The Bishop several times expressed his gratitude for the attentions given him by 'his friends in need,' as he expressed it, and in a letter written to Bishop Janes, on Monday, March 21st, by his instructions, he requested me to say, 'that all that medical skill and kind nursing of friends could do he believed was being done for his recovery.' The invalid had all the attentions and sympathy that could have been given him at any place except home, and by any one save his family.

"Until Saturday noon, March 19th, his symptoms indicated the stomach and liver as the seat of his chief trouble. His skin was quite sallow, and he suffered from constipation of an obstinate character. About noon on Saturday pneumonia made its appearance. The Bishop did not at first accept the statement that his lungs were involved. By evening, however, the disease had so clearly developed itself that he was no longer in doubt. He then felt that he could do no more work for some weeks. He telegraphed to Bishop Ames to meet his Conference in Jersey City. A telegram to Mrs. Thomson, intended to be sent on Saturday evening, was recalled at his suggestion, when it was found that she could not begin

a journey to Wheeling before Monday. During Saturday night the disease fully developed itself, giving great anxiety to his friends. During the Sabbath, March 20th, he seemed to improve under the medical treatment pursued, and became hopeful of a favorable solution of his disease. His debility, however, was marked, prostration having been very rapid. During the day and evening, at his request, the Scriptures were read and prayers made. Much of his time was given to silent prayer. He evidently comprehended the critical character of his sickness, and more than once expressed his entire resignation to the will of God.

"This condition continued without much variation until midnight; then there was a sudden and marked change in his appearance and feelings. He was himself conscious of it and quick to perceive its import. I then sent for the physician, who arrived in a short time. The Bishop expressed his conviction that his disease was rapidly progressing, and requested the doctor to speak plainly of his condition and danger; that he was prepared for any event in God's will. Doctor Bates explained to him the danger in his case, and the probabilities of an early and unfavorable termination. The Bishop received the announcement with great calmness. After a few

minutes of solemn silence, he requested me to reduce to writing certain messages to Mrs. Thomson, which were afterward sent to her in the exact words in which they were dictated, and to which, after they were written and read in his hearing, he affixed his signature. The paragraphs in this message were given at considerable intervals, nearly an hour being occupied in completing it. After signing the paper he said, 'If this be dying it is very easy.' A short time after he opened his eyes with an expression of the greatest composure and tranquillity, and looking at me I was encouraged to ask him, 'Bishop, have you full peace?' His reply was, 'O yes! O yes!'

"Toward morning he slept for short periods and seemed quite comfortable, although exceedingly feeble and his pulse very frequent. At 7 o'clock, Tuesday morning, I gave him his stimulants and nourishment, which he accepted with more than usual relish. He inquired if it was a pleasant morning. I told him that it was, and at his request the shutters were opened to admit the sunshine. I then bathed his face and hands, brushed his hair, and re-arranged his bed, after which he asked me to 'conduct morning devotions.' I inquired if he would select the Scripture to be read. He replied, 'You select it.' I then read the twenty-third Psalm, knelt at his

bedside with my hand in the Bishop's, and prayed with him, and for him, and for his.

"At 8 o'clock the pain in his stomach returned in increased intensity. I sent at once for the physician. Before his arrival the Bishop began to comprehend that his life was fast ebbing away, and that no human power could stay its flow. He asked again and again the hour, being previously informed, in answer to his inquiry, that Mrs. Thomson could not reach the city before 12 o'clock, noon. How painful to tell him that it was only 8 o'clock, and afterward, in answer to another inquiry, only 8½ o'clock, and again only 9 o'clock! His thoughts were reaching out to his family, and he felt that the hours which were to bring that family to his side were too slow to overtake the swift-running sands of his earthly life. This was the great trial of his dying hours. He referred to it with great emotion and tenderness, praying that God would give him grace to bear it. At one time, looking up, he said, 'The Master said to Peter, Satan hath desired to get hold of thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not;' and then he repeated the last phrase, 'that thy faith fail not.' A short time after he said to Dr. Homer J. Clark, who had come in, 'Doctor, pray for me, that my faith fail not;' evidently re-

ferring to this great trial, under which, in his last hours, he was passing in obedience to the will of the Master.

"The painful condition of his lungs and his extreme debility prevented him from speaking much, and under the direction of his physician he was not encouraged to speak, except when his own will would suggest. He was not demonstrative in his religious feelings during his illness, nor did he desire that any thing like a display of them should be made or sought for by friends or others. He requested, on Monday night, if he should die, that curious gazers should not be permitted to enter the room, nor any one to ask him questions. His expressions in regard to religious subjects were all voluntary. His composure, patience, and kindness are, with all who were in the chamber, an ineffaceable memory. His desire to see Mrs. Thomson before he died was the only wave of trouble on an otherwise quiet sea; and he died praying for grace to bear him over even that. He retained consciousness until within a few minutes of his death, which occurred on Tuesday morning, March 22d, at 10½ o'clock."

The body was placed in a handsome metallic case, with glass covering, in one of the suite of rooms recently occupied by him. An exquisite

garland of white flowers and several elegant bouquets were tastefully disposed inside, evidently a manifestation of the loving friendship and regard so abundantly shown by the citizens of Wheeling during the Bishop's illness.

The next afternoon appropriate services were held in the suite of rooms occupied by the Bishop, and the body was then escorted to the cars by a large concourse of citizens, to be conveyed to its last resting-place in Delaware, Ohio. Here Mrs. Thomson, who was hastening to her husband's dying bed, was met with the tidings of his death, and awaited the arrival of his remains. The funeral obsequies were held on Saturday afternoon, March 26th. Rev. Leonard B. Gurley, a life-long friend and associate of the Bishop, delivered the funeral address, after which Wm. D. Godman, D. D., spoke on behalf of the Alumni, and President Merrick closed by reading a brief biographical sketch.

His remains were interred in the family burial lot in Oak Grove Cemetery, a beautiful ground lying to the south of Delaware. Here he had laid to rest two of his children that died in infancy and the wife of his youth. His surviving family are a widow and her young son, besides a son and daughter of his first marriage.

After what has already been said it will not be

expected that we should give a general summary of the Bishop's character; we desire, however, to touch upon one or two points.

Modesty, that genuine modesty which is a constant characteristic of true greatness, was a prominent trait in his character. Indeed, he possessed it almost in excess. It made him always and every-where retiring, unassuming, unambitious, rather underestimating his own worth and capabilities, and ever esteeming others better than himself. He never sought preferment, never obtruded his own claims or opinions. For every position he held in the Church the Church sought him. He even needed urging and the inspiration of encouragement from others to bring out some of his most valuable literary productions. With regard to these volumes which we are now closing, it required repeated solicitations of his friends to convince him that they were of sufficient merit to issue in book form. Our last interview with him was scarcely a month before his death, when he entered our office, placed the manuscripts of these articles on the editor's table, and said, "There they are, such as they are; do whatever your judgment directs; publish them if you think them worthy of publication, and cut, omit, or prune as you think best." This from one of the greatest masters of classic English our

Church has yet produced; and this, too, with regard to a series of the most eloquent and discriminating letters ever written on the great empires of India and China, and of the most critical and analytical essays on modern missions, and the moral and religious condition of modern heathen nations!

Loyal to the Church and to her institutions, he refused honors and preferments which were offered him elsewhere. While the University at Delaware was paying him less than a thousand dollars a year for his services, the Presidency of the State University of Michigan was tendered him with nearly double the salary. To accept this position there were many inducements. His family were growing up; his expenses largely increased in consequence of numerous demands on his time; there was little hope of much addition to the endowment; the number of students on scholarships required the employment of additional teachers, and it would perhaps be many years before the institution would be in a condition to pay an equal compensation. But higher and holier considerations controlled his decision. He remained where he could best nourish young and vigorous minds for God and the Church. Nor was it with him a light consideration to have colleagues of his own spirit. The results

have proved the wisdom of his decision. During his Presidency many of the best intellects in the Church were quickened to a new life. To many, under his ministry, came the Divine summons to preach the Gospel. The alumni whom he graduated are girdling the world with their influence. Their voices are heard in China, in India, in Germany, on the Atlantic and the Pacific slopes; they are filling responsible places of trust in Church and in State; they are in their turn educating the young under the impulse of his instruction; publishing breathing thoughts, speaking burning words, directing largely in the manufactures and commerce of our cities; controlling in legislation; impressing society, and gathering harvests rich with the gratitude of redeemed souls. He is resting at last from his labors, but his works do follow him.

In Bishop Thomson's spiritual life there was great evenness. Not naturally of a demonstrative spirit, he made no high professions; but those who were acquainted with him knew the depth and fervor of his piety. He walked with God. He communed much with the Divine Spirit. His life was hid with Christ, and its outer phase showed how pure and saintly that was.

He had a great variety in prayer. In College worship it was his custom always to lead in the morning devotions, the Professors taking their turns in the evening. In this way he went through the Scriptures in course, and his prayer would often be suggested by some thought of the lesson read, as well as by any special providence or circumstance happening in the College or community. "I never heard him make the same prayer twice," says one who was well acquainted with him; "and I often marveled at the exhaustless fertility both of his diction and his thought."

We close this notice with a brief paragraph from the pen of Dr. Curry:

"For nearly forty years our departed friend and brother has gone out and in before the Church, and in an ever-widening circle he has steadily shed forth the halo of a Christian life. The Church has confidingly committed to him, in increasing measure, its most delicate and responsible trusts, and grandly has he responded to the confidence so reposed in him. His course has been steadily and rapidly upward, and God has willed that his ascent should not be followed by a descent. Like the morning star's, his spirit's course was steadily upward, still glowing with its own peculiar effulgence till lost in the

glories of the opening day. In the fullness of his activities, with body, mind, and heart all occupied in the Lord's work, without protracted sickness, feebleness, or suffering, he laid him down to die. The Master said, 'It is enough,' and he passed at once from labor to recompense."

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