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The events of the week at Berlin have fulfilled the prophecy of the last issue of the Christian Union. Lord Beaconsfield has succeeded in securing for England the enmity of Bosnia and the two Bulgarian provinces, in addition to that of Turkey and Russia. Bulgaria is to be divided by the Balkan range, Southern Bulgaria having a Christian governor under the nominal protectorate of the European powers. But the dividing line along the Balkan range itself has been so arranged that, according to the newspaper reports, it will afford small protection against Russian legions if ever Russia is inclined to take any steps towards the Dardanelles; and it is almost certain that Southern Bulgaria will be kept in perpetual discontent by the consideration of the more enviable condition of her northern sister. Russia apparently expects the way will be opened for her organization of a navy, for she is still purchasing steamers, having added three of German construction to those which she has already bought in this country. Austria is authorized to take possession of Bosnia and part of Herzegovina, and has already begun to do so. Ostensibly the object of her occupation is simply to preserve peace; but the duration of that occupation is not fixed; and full liberty is left to Austria in regard to the organization of the provincial government. Unquestionably this means the addition to Austria of an area of 24,000 square miles of territory and a population of a little over a million and a quarter. The way in which a dependent and hapless State is transferred from the Turkish to the Austrian domain, without as much as saying By your leave, is rather startling to an American who believes in a government both of and for the people. The Sepoys are believed to be ordered home, without having rendered any other service to English interests than that of creating an eloquent protest against the policy of their employment in European wars.

The origin of the Potter Investigating Committee has curiously come to the surface; at least,

there seems to be a reasonable foundation for the reports current in Washington that General Butler invented it as a means of getting even with Wayne McVeagh, who worsted him so badly in the epistolary controversy in respect to Louisiana affairs. He has now taken charge of it, vice Potter retired. The committee itself has done nothing except bring out some additional superfluous evidence of the falsehood of Anderson's original statements, and an apparently conclusive vindication of Mr. Noyes, who was charged in the original resolution with complicity with alleged frauds in Florida. He has not only gone upon the stand and testified in his own defense, but has been abundantly sustained by the investigations of the Florida sub-committee. The least which the original framers of the indictment against him can do is to publish at once that acknowledgment which one gentleman always owes to another when, under misapprehension or misinformation, he becomes, however innocently, a false accuser. It is not surprising that Secretary Sherman impatiently persists in demanding an opportunity to prove not only his own innocence of any fraud in Louisiana, but also that there was no fraud there, except in the violence and corruption perpetrated by the Democratic party; nor any stranger that the Investigating Committee, in the light of its past research, is very unwilling to allow the accused this opportunity to defend himself by proving Mr. Potter's resolution a false and groundless accusation.

The employment of Sunday for all sorts of public occasions is still a characteristic of Paris, which chose last Sunday for a great fête, partly in honor of the Exposition, partly in honor of the Republic. The great event of the day was the unveiling of a gigantic statue of the Republic in front of the Trocadero. A monster orchestral and choral performance, a grand torchlight procession, a hundred illuminated boats and no end of fireworks were among the features of the occasion. Such a fête is not without a national, and even an international importance, in such a land as France, with such a people as the French. The Republic, like its statue, has thus far been veiled; the day that unveils the one will be felt to have unveiled the other. It could hardly have been a welcome task for the Marshal, who has no love for the Republic, to have honored and sanctioned this ceremony, as doubtless he did; for the mere fact that the city in the presence of the nations of the earth thus publicly did honor to the Republic must have a not inconsiderable effect to strengthen the allegiance of the people.

The death of Queen Mercedes, of Spain, has saddened many a heart on this side of the water who had come to know her not so much as the Queen but as a simple unaffected girl and a loving wife. A large share of this interest is no doubt due to Miss Dana's graceful sketch in a recent "Scribner's," and much of it to the romantic character of her marriage with the young King, the freshness and the charm of which even the exactions of royalty could not spoil. Only eighteen; only six months a bride; less than half a year since the State was luminous and musical with the joy of the royal wedding, and now—"the trappings and the suits of woe."

Socialism in this country is certainly more cry than wool, and, we are inclined to think, more smoke than fire. The meeting held in New York city last week elicited some attempted definitions of the terms of the Socialists. They look for one grand universal republic composed of all European

peoples. They declare the condition of the United States to-day to be exactly the same with that of France before the revolution of 1848, a demonstration that political reform cannot and does not afford industrial prosperity. One speaker, with greater conciseness than clearness, defines the principles of Socialism to be four in number—authority, individuality, fraternity, and solidarity. Another, less concerned about the peoples of Europe than those of New York city, demands that the city authorities issue twenty millions of scrip, receivable for taxes, licenses, etc., and issue them in payment for labor, to be employed in constructing twenty-six miles of wharfage which the city is assumed to require. This is indeed the only direct practical suggestion which the Socialists have proposed. Its fallacy is too obvious to need disproof. The right and left wings are already beginning to separate from each other, and there are indications that the schism will become final between those who desire to accomplish reform, so called, by the ballot-box, and those who are bent upon revolution by violence—the latter consisting almost, if not altogether, of foreigners.

Our readers may remember, in a late number of the Christian Union, an editorial paragraph calling attention to the suspicious character of the schemes for the colonization of Liberia by American negroes. The "New York Tribune" publishes an interview with J. Milton Turner, ex-Minister from the United States to Liberia, which more than justifies all that we have expressed respecting what seems to be a most injurious, if not a positively fraudulent scheme. He declares it to be "one of the greatest frauds of this century." The extreme heat of the sun causes such lassitude that few foreigners can endure work under it. Few escape the fever, and few rise from it well men. The soil is fertile, but the country has never produced enough food to supply the native inhabitants. The immigrant pays from \$14 to \$19 a barrel for flour, \$1 a pound for butter, 35 cents a yard for calico, and earns from 25 to 50 cents a day! These are hard times with a vengeance. Mr. Turner declares that the money which mistaken philanthropists are spending in sending colonists to sicken and die on the Liberian coast could be better expended in establishing native manual labor schools there, and this seems a tolerably self-evident proposition.

The action of the Royal Commission in Great Britain and the Literary Congress now in session in connection with the great Exposition in Paris has given rise to a fresh but rather feeble interest in the subject of copyright. The British Commissioners propose to give a life interest to every author, with a certain limited reversion to his heirs. It is difficult to see any reason why the proprietary interest of an author should be dependent upon his life, why a life interest is more just than a fixed and definite term. They also propose to allow an international copyright without waiting for treaty negotiations. In this they seem to us wise. Any nation which shall take the lead in the establishment of world-wide copyright will receive, and will be entitled to, lasting national honor.

The Rev. F. Courtney, of this city, has done a brave thing in coming unmasked to the defense of Anthony Comstock against some newspaper criticisms. Whether a detective police can be maintained on the highest principles of honor and truthfulness is a question for literary debating societies rather than for practical men. There is

DR. CHARLES HODGE.

BY THE REV. WM. HENRY GREEN, D.D.

THE oldest of the buildings belonging to Princeton Theological Seminary is flanked at either end by a plain two-story brick dwelling. The one lying to the east was the residence of Dr. Alexander; the other, on the west, was built and has been occupied for the past fifty years by Dr. Hodge. A visitor entering by the study door, which faces the seminary, would commonly have found him seated directly opposite, pen in hand, in his upholstered chair, and would have been received with a bland smile and kindly greeting placing him at once at his ease. And if he had expected in the great theologian and polemic any austere reserve, or stately distance, or bitterness of spirit, all prejudice would have speedily melted away before the benignant countenance with its almost feminine softness, the unaffected simplicity of manners and genial conversation. He could not have departed without gaining some inkling of that genuine kindness of heart and largeness of soul and cheerful affability, rising at times into hilarity, and that nature, affectionate even to tenderness, which so endeared Dr. Hodge to all who knew him well.

The well-filled book-shelves and the appropriate but simple furniture of this unpretending study stand just as they have done ever since I first saw the place. Even in these small matters Dr. Hodge was not given to change. He loved the trees which he had planted in his lawn and whose growth he had watched, and he felt as though he were losing a friend when it became necessary to cut any of them down. The schedule of his classes and his hours of recitation never varied year after year. So far as I know, the only change ever made in this respect since his first connection with the seminary was from 4 P.M. to 11 A.M., when, as years advanced, he began to feel that he was fresher in the morning hours.

This study was not only the scene of his theological labors, the spot where his numerous writings were prepared, his lectures, reviews, commentaries, and the crowning work of all, his "Systematic Theology," but it is besides consecrated by the discipline of years of suffering. Here he received his classes and conducted their recitations with unruffled serenity during the period that he was confined to his couch by a tedious and painful disease of the hip-joint. And a European reviewer of his "Commentary on the Romans," unaware of the circumstances under which it was written, remarked that the ripeness of the writer's religious experience was such as to suggest that it had been developed under deep affliction.

In the fifty-six years of his professorship and the two years preceding, during which he was assistant teacher, he had three thousand pupils under his instruction, whose attachment may be inferred from the magnificent ovation they gave him six years ago. His life covered the whole history of the Seminary to whose reputation and influence he so largely contributed. He was present in the church gallery as a college lad when its first professor, Dr. Archibald Alexander, was inaugurated. He entered it as a student four years after. The first public exercise held in the Seminary edifice was the speaking of his class in the room known as the oratory; he was called up first in the division, and thus delivered the first speech there.

He began with teaching Hebrew, which had previously been taught by Dr. Alexander without the vowel points. He introduced into the Seminary the study of it with the points. And he used to tell of a visit into New England soon after, where he called upon Prof. Moses Stuart, then engaged upon the first edition of his Hebrew Grammar. As the latter looked up from the papers before him his first salutation to his young visitor was, "If you have never corrected Hebrew proof, you don't know what trouble is." He was subsequently made professor of New Testament exegesis, and finally of Theology, meanwhile and until the last continuing to expound the Epistles of Paul; and the Messianic Prophecies of the Old Testament until a little more than thirty years ago, when his course of theology was extended from one year to two. This preliminary training made his theology decidedly Biblical rather than philosophical in its type. And on the other hand

his exegesis was predominantly theological rather than philological. He laid the foundation for the systematic study of theology by his pupils by first acquainting them with the doctrinal epistles, and having them gather the truth by the very words and forms of thought given by inspiration.

He lectured sitting, and in a quiet, conversational, unemotional tone, the attraction lying in the richness of the matter and in the clearness and accuracy of his statements and of his logical analysis, rather than in any fervor of delivery or ornament of style. His exegetical lectures were delivered without notes, with the simple text in hand, but with all the fullness of a commentary; and with such close attention to the logical connection that "the force of *γράφ*" became a proverb with his classes. The compactness of his theological lectures was such that it was difficult to obtain thoroughly satisfactory notes, since so much depended upon having the precise words of his exact definitions and carefully-guarded statements. This led to a combination years ago among the students to get full copies of them, which thenceforth passed from hand to hand and which many were at great pains and cost to procure, even taking them into the class room and testing their accuracy by following him word by word as he read. The annoyance thence resulting contributed largely to induce him to publish his theology and substitute a text book for written lectures.

His power as a questioner was very remarkable. His questions were without a shade of ambiguity, leaving no doubt as to the precise point demanded, and in their aggregate covering every point in the topic under review; and he insisted upon receiving answers similarly exact, instantly detecting the slightest appearance of confused or obscure thinking, and by a few searching queries leading the pupil either to express himself more clearly or to confess his ignorance. No one could avoid more thoroughly understanding a point after such a probing. It was not unusual for students of other classes to flock to his room in the hours devoted to this exercise on account of the instructiveness of his examinations.

When the department of theology was first assigned to him, and before formal lectures were prepared, his method was to give out topics to his classes, on which they were expected to read in Turretin or some other standard text-book. Notes were taken at the catechetical examination as of a lecture; and from twenty to twenty-five questions were weekly left upon the desk to which written answers were required. The first lectures written in his course were those upon the Church, given to the class of 1845-6, at the time that theology was extended from the middle over the senior year. He had urged Dr. Addison Alexander, in the prominence then attaching to the Episcopal controversy, to discuss the church offices of the New Testament. The response of the latter was, "I will, if you will tell me what the Church is." From this agreement sprang the "Essays on the Primitive Church Offices," from the pen of his colleague and Dr. Hodge's own lectures on the Church, which I believe were never redelivered to subsequent classes, but were, in part at least, printed as articles in the "Repertory." He entertained the project at various times of rewriting and expanding them into a volume; but never actually accomplished it.

I find that I have left myself almost no space in which to refer to other points, that must accordingly be summed up in a very few words.

His relation to his colleagues in the seminary faculty was ever one of the most cordial harmony and generous courtesy, unminged with a spark of jealousy or self-assertion. He invariably spoke with the most affectionate veneration of Drs. Alexander and Miller, his predecessors in office, the former of whom he regarded as his spiritual father; and with unaffected humility he always hid himself behind them, when the influence and reputation of the seminary was spoken of.

His attendance upon church courts was comparatively infrequent, unless the Presbytery or Synod met in Princeton or its neighborhood, because he conscientiously gave the preference to his seminary duties. But he maintained a lively interest in their proceedings, and was always an influential member when present, especially when important questions were to be decided. His opinions were often solicited when he could not

be present, and leading speeches were sometimes made from briefs furnished by him. He was moderator of the General Assembly which met in Philadelphia in 1846, and his efficiency and impartiality as a presiding officer met universal commendation. His annual reviews of the proceedings of the assembly for many successive years traverse all the prominent ecclesiastical questions of the period.

As a theological writer his works have long been before the public, and its verdict is made up.

As a preacher, his sermons were always full of the very marrow of the gospel. And they who have thought his delivery dull, because his manner was unimpassioned, his style didactic and his voice sometimes feeble, have confessed their mistake when they have heard him at the communion table, in the prayer-meeting, at the Sabbath afternoon conference, or in times of religious revival.

The chief impression which the life of Dr. Hodge made on those who knew him best, and who were on terms of the most unrestrained familiarity with him, was his perfect sincerity and goodness. The love of Christ absorbed his soul. All duty was done for Christ's sake. His face would often glow and his enthusiasm kindle as he spoke of Christ.

His death was as peaceful and beautiful as his life. There was perfect serenity, but no ostentation. From the moment that he began to apprehend a fatal issue, he set himself to arrange all his affairs in complete order, even to the most trivial matters. He never lost his interest in what was taking place, whether the news of the day or the events of the household. "My mind is at rest," he said to his wife, "but I am too weak to talk about it." "Do not grieve so much," he said to his daughter; "it is all in the hands of the Lord, and is all right. To be absent from the body is to be present with the Lord; to be with Christ is to behold him; and to behold him is to be like him."

LOVE'S LIMIT.

BY CARLOTTA PERRY.

THIS one of life's sad mysteries that every great
And deep experience, whether it be
Joy's sweet delirium or the agony
Of bitter sorrow, must so isolate
And set one so apart. Who joyful stands
Upon the heights touches no other hands.
Each dweller in the valley is alone.
True friendship and true love stand fondly by
With willing sympathies, yet helplessly
As though true friendship and true love were all unknown.
With awe and reverent mien they wonder why
A soul must be in its sublimest hour
So far beyond them and their loving power.
So near, so far! Oh, wondrous mystery.

THE EASTERN POLICY OF ENGLAND.

BY THE REV. R. W. DALE, A.M.

BEFORE this article can appear in the pages of the Christian Union it is probable that the European Congress which is to meet this week at Berlin to attempt a settlement of the Eastern question will have done its work. Possibly—though I do not think it likely—the Congress may have broken up without having been able to come to any agreement. Whether it succeeds or fails the news will be known in New York, Boston and Chicago as soon as in London and Birmingham. Any prophecies I might feel inclined to indulge in about the probable issue of the deliberations of the plenipotentiaries would be out of date before they could be printed. But it may be of use if I give a brief sketch of the policy which has been pursued by the English government since the outbreak of the insurrection in Bosnia and Herzegovina in the summer of 1875. In a volume recently published by the Rev. Malcolm MacColl ("Three Years of the Eastern Question"), to which I have referred for some of the materials of this paper, the story—which is far from being an honorable one—is told at length.

The friends of Turkey are incessantly declaring that the insurrection was provoked by Russian emissaries acting under the sanction of the Russian government, but this convenient theory has never been supported, so far as I have seen, by any substantial proof. Lord Derby indeed, in a speech delivered in the House of Lords early last year, attributed the insurrection to the sympathy and connivance of another power. He said: "We told the Austrian government, 'It is of no use your making diplomatic efforts to put down this disturbance, or resorting to consular commissions,