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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

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QUEEN MARGARET AT DUNSTANBOROUGH.

BY EDMUND GOSSE.

FROM yonder tower, four hundred years ago,
Pale Margaret gazed across the angry main,
Weeping for Hexham, and her vanished reign,
And that dull king whose weakness wrought her wo,
And England, that she loved, become her foe,
Until, like nigh twin shores, shut out with rain,
Her past seemed shrouded in a mist of pain,

And all her future lost in sleet and snow;
Yea, even the bright Northumbrian sea became
Her jailer, and each morning when she woke
Higher and higher the white surge leaped and broke,
And filled the roaring Churn with hopeless flame;
Whereat the large tears swifter flowed for shame,
And her great heart sank in her as she spoke.

CAMBRIDGE UNIVERSITY, ENGLAND.

THE SWIMMER.

BY WILLIAM M. BRIGGS.

FROM azure skies
When softly blows the wind and hushed the lowland lies,
Perfumed with all the death
Of summer sweets—what saith
The West Wind to thy heart, thy heart within?

Building the deep blue breath
Of Heaven with continents, low-lying capes
And soft aerial mountains and the shapes
Of cloud-cliffs, hollowed with the din
Of mellowed thunder?

Faint-misted, slowly under
Heaves the rich pulsing of the darknug brine,

A miracle, a wonder
Of purple lights and shades; and fine
The white, still glimmer of the horizon's line!

See! how the long lights shine—
See! how they braid and mingle with the tide,

And pause and flash and glide
Ever and ever till they lap the wide
Sea-cliffs on the sanded shore!

Far-off, the roar
Of the billow breaks where the waters pour
And the surf curls in,
Sparkling and thin,
Up the shelving beach, and the light waves reach

To the marge where the rushes
Are tender and green,
And the checked current hushes
With sobbings between
Its noise and its passion; for there
Is the calm of the sea and the peace of the air!

Fairer than dreams
The crest of the morning gleams,
Kissing the deep to a roseate glow
Where the white ships go

With their stately sails, and the fisher's boat
On the tide afloat

Turns to the lifting breeze its keel.
Ah, me! through sinew and nerve I feel
The spirit of Youth and Joy spring forth,
Like a wind from the North;

With a shout of gladness, a note of glee
I cry to the Morn, I sing to the Sea!
For they bring in their rapture a bliss and a pain
That call me and tell me again and again
That a fresh new being, a summer birth,
From the skies and the earth
Has made me their denizen, gladsome and free,
As I plunge and dip in the sea—the sea—
And I say: "O Wind and O happy Air,
So fresh, so fair!
Welcome the lovers who know you and love you,
As the earth below and the skies above you!

When noontide glares,
And the white wave wears
The gleam and glitter of sultry rays,
And the sun-bright days
Grow dim with the soft, hot vapors that lie
Like a dream to the eye,
Through the steaming and silvery opaline haze

I plunge in the depths so cool and dim
Till each shining limb
Gleams with the glittering phosphorous sheen

Of the waters between;
And the heart and the ways
Of the seething sea in the noontide blaze
Steal to an indolence, silent and sweet,
As I seaward strike with my hands and my feet;

Oh, soft the caress of the cool clear tide
On heaving bosom and supple side;
Dearer than kisses, tho' pressed by lips
Of the lovely and loved, as the swift wave dips

And buoys me up, and the breakers roll
Over heart and body and burning soul!
Almost divine in the soft sweet brine
Is the Swimmer's joy, and that joy is mine!

Breathe, O Winds! and sweep, O Seas!
Where are there raptures—joys—like these?
A bubble that breaks on the breaker's brim;

A rainbow that glows where the skies are dim;

A cloud that lies on the mountain's brow,
Are never so welcome, so glad as thou—
Joy of the billows; peace of the seas;

Passionate bliss of the buoyant tide.
Give me such moments, such hours as these;

And Life may gather all else beside!
NEW YORK CITY.

THE TARIFF QUESTION.

BY THE HON. T. B. REED,
MEMBER OF CONGRESS FROM MAINE.

QUESTIONS of statesmanship arise in a natural order and take their turn in demanding national decision. Since the close of the War there has been a series of settlements of great questions by the people of the United States, which we can now see have been made with a soundness of judgment which gives us new confidence in the good sense and wisdom of popular government. There was much that was enticing in the invitation which was given in 1868 to a debt-laden people to scale down by indirection the bonds which contained so much of "unearned increment." There was much that was irksome and disheartening in the long period of struggle after 1873 when we were paying the cost of the War, which would have tempted into inflated currency any people less wise than our own. In fact, the decision of the nation to resume specie payments, and the carrying of that decision into effect, will always be a bright chapter in our history, and an almost unique chapter in the history of the world.

For several years a new question has

been forcing itself upon our attention which this year has become a question demanding a settlement, not by Cabinets or Congress, but by the nation itself. There is much in this question, as in the others, to tempt and entice the people into the wrong pathway; but I believe that this also will be decided with the same wisdom and good sense. The idea of freedom of trade with the whole world is very captivating to the imaginations of those who see life only through the medium of books. Real life is complicated and mysterious; for it is the product of all lives. No single mind can, out of its own consciousness, create the true theory of national action. It is only after laborious consideration of facts and results that the truth is arrived at. That truth is never half so easy to explain as the falsity which owes its clearness to its being only half the story. Nothing is plainer than Ricardo's theory of rent: Men first take up the best land, then the next best, and the difference of productiveness fixes the price of rent of the best land. This theory still delights the writer on what is called political economy; but the careful observer in this country, and critical observers like the Duke of Argyll in the Old World, know that the best land is not taken first, and a trip to Colorado will prove it beyond a peradventure. Malthus's theory of population seems a mathematical prophecy that the whole world will soon become like Tadmor in the wilderness. The political economist still loves the theory, even while he confesses that "other causes" are at work which seem likely to postpone beyond all human concern that day of desolation so conclusively proven to be at our very doors.

But if the theorizing of individuals goes so often wrong, there is something which much oftener goes right, and that is the instinct of the human race. The President of the United States may say that the people pay not only the duties on all imported goods, but the like enhancement of price on all domestic goods, thereby proclaiming that protection costs us a thousand millions a year; but a rich and prosperous people with a country covered with railroads as with net-work, a country thriving with farms and orchards, flowing with milk and honey, resonant with looms and steam hammers and lighted with furnace fires, know infinitely better and will show their knowledge when the supreme hour comes to decide between the short-sightedness of one man and the policy of a whole nation. Mr. Mills, surrounded by his shouting compeers on his side of the House, may proclaim in the exuberance of his newly acquired knowledge that "in order to get \$62,000,000 of revenue from manufacturers of iron and steel and woolen and cotton goods, the people have to pay \$500,000,000 to \$600,000,000," but the very people who are said to pay these vast sums and who have never read Edward Atkinson or Ricardo or even Adam Smith will show in due time that they have eyes that are keener than Mr. Mills's and a good sense which knows that a people swimming like ours, buoyant on the top of the wave of prosperity, do not do it with any such millstone slung to their necks. After all has been said or can be said the crucial test of a theory of prosperity is the result you find in actual life, and the great negative of Free Trade is the prosperity of

the United States of America. Prosperity and Protection have gone hand in hand. I have, however, heard a number of Southern gentlemen, proud of their Latin, declare that that was the old fallacy of "*Post hoc, propter hoc*," an expression which seemed to convey to them a world of consolation, but which only means that if the wagon is behind the horse that does not prove that he pulls it. That is entirely true, my Southern friend; but if the horse was not only not attached to the wagon but was kicking it with both heels, I should hardly expect to see them coming along together on an uphill road, such as we had during and after the War. That prosperity and Protection exist together does not prove that Protection causes prosperity; but if the President's theory and Mr. Mills's theory that Protection costs prosperity a thousand million dollars a year be true, it would seem that, instead of going hand in hand, they would hardly be within speaking-distance of each other. The problem is, How can a country become rich without a parallel in history, which is cursed by a system costing a thousand millions a year? The answer is that it cannot. But the country is becoming rich visibly to naked eye; therefore the thousand-million theory must be false.

The friends of the President, looking at the Oregon elections and seeing also other like signs in the heavens, have now become alarmed, and Mr. Mills himself after having delivered, four years ago, a pointed declaration in favor of "Free Trade," calling it by its very name, and just after having been examined personally by Henry George and pronounced "Free Trade from the base up," has been constrained to go to New York and declare that "no Democrat wishes Free Trade." The newspapers of his party also are now full of disclaimers. They take refuge in the doctrine of percentages, and declare that it is cruel to charge them with Free Trade when they only take off seven per cent. and leave forty. This doctrine of percentage is a mere juggle with figures as I will show. It has had great vogue, for both parties have used it. It was presented early in the debate and the Democratic figures were taken by their opponents, because the then Democratic doctrine announced by all their speeches was that Protection forced the people to pay a thousand millions to manufacturers in order to give the Treasury a hundred millions of revenue, and was, therefore, a system of "robbery." To which the quick and uncomfortable answer came, If this be "robbery" why do you still sanction what you say is forty per cent. of "robbery?" This percentage, therefore, seems to have the sanction of both parties, whereas it is only the assertion of one. Now, however, since the President's friends are trying to claim that their retention of forty per cent. shows them to be the real original friends of Protection, it is time to call attention to this fallacy and to show how this percentage doctrine is managed. It is time to show what they call merely a seven per cent. reduction really is. Some articles we use much of. Of others we use very little. In this new doctrine of percentages, quantity plays no part. Tannic-acid at 197 per cent., of which we use ounces, counts as much as metals at thirty-eight per cent., of which we use thousands of tons.

fault with the profession, and expressed no doubt as to its sincerity; yet he did give a test of true discipleship that was true then, and is equally true in all ages. Allegiance to Christ is to be proved "by patient continuance in well-doing," according to the directions of his Gospel. One whose devotion to him will not stand this test, has not the root of the matter in him. His "heart is not right in the sight of God."

....The Rev. J. B. Simmons, D.D., of this city, in an address before the Baptist Publication Society, delivered himself of one sentiment which must have made him tremble for his reception when he came home. It is in these words and these italics:

"Beautiful as woman was when God created her, we cannot deny that, in morals and religion, she was a deplorable failure. From the day she turned her back upon God and God's Word (both of which things she did without any influence from Adam), she became a heathen. *Heathenism originated in her heart.*" How dared he say it?

....The Jewish Exponent says:

"Solomon, in his grand Book of Proverbs, long ago taught us: 'The fool saith in his heart, there is no God.' Many, especially of the younger generation, need to study and ponder over the teachings in that Book of Wisdom."

And if the editor would ponder over that book he would learn that the passage is not there at all. And if he would study the somewhat well known *Tehillim* he would find that Psalm given twice, so that it ought to be familiar to a person that has but one Testament to study.

....We understand that there is not a little excitement in Baptist circles in Cleveland over the open-communion attitude taken by Dr. Dowling and first reported in THE INDEPENDENT. An effort is likely to be made in that region to force Dr. Dowling out of the Baptist denomination, but that ought not to be as easy as it was when Dr. Pentecost and Dr. Behrends felt it their duty to seek other affiliations. We trust that the Cleveland pastor will remain where God's providence has put him. We believe in stay-inners, tho we do not condemn come-outers.

....We suppose there is only one original company of Fisk Jubilee Singers that has preserved its identity. That one is now conducted by Charles Mumford. We observe in *The World* a statement that the "original jubilee singers" are just starting on a trip to the West Indies and South America. We are informed that this is a new troupe, having nothing to do with the old company, and had not been organized a week when it sailed. But the law will not protect the title.

....Referring to John the Baptist, Robert Hall has beautifully said:

"John in his ministry was not like the evening star, sinking into the darkness of night, but like the morning star, lost to our view in the brightness of the day."

John did his work, and did it well; yet he was not "that light" that "lighteth every man that cometh into the world." He simply bore witness of that Light, "that all men through him might believe."

....The *Evening Post*, of this city, has had Blaine on the brain so long and so badly that it thinks Blaine to be the Republican candidate for President, and that General Harrison is only nominally such. This confusion of thought reminds us of the Democratic Dutchman in Pennsylvania who, having Jackson on the brain for more than forty years, fancied, at every Presidential election, that he was really voting for General Jackson.

....Great riches are not necessarily a benefit or necessarily a curse to their possessor. Whether they are the one or the other depends upon the manner in which he uses his wealth. The possessor, considered in relation to God, is simply a steward, and must ultimately give account of his stewardship. He is bound to glorify God with his wealth, and if he does not, his wealth will be a curse to him.

....It is a noteworthy fact that infidelity, as a dissent from the religion of the people, has never yet had soul and life enough to make itself felt as an organized power of propagation among men. It has in this respect treated itself as if it had no real faith in itself, and as if it did not judge itself to be of any value to the world. Its positive character, so far as it has any, consists merely in negation.

....New Jersey has already opened her campaign for county prohibition. Of the 114 counties in Missouri 59 are now "dry" under the law, and 36 have voted "wet."

Sixteen cities have voted "dry," and nine "wet." There are now in the whole state, including St. Louis, Kansas City and St. Joseph, only about twenty-five hundred saloons. Here is an example for New Jersey.

....If the friends of temperance cannot vote for General Harrison on account of the so-called "free whisky" plank in the Republican platform, then they surely cannot, without the grossest inconsistency, vote for General Fisk, since the platform on which he stands demands "the immediate abolition" of all Federal taxes on whisky, which is not true of the Republican platform.

....Colonel Ingersoll, in his address at the funeral of Courtlandt Palmer, said: "Death is the silent haven where the voyage of life must end." If he meant, as we suppose that he did, that death is the absolute end of our conscious existence, then, if thinking soberly, he could not but think that human existence itself, with such faculties as we possess, is a sad and awful enigma.

....Christianity has made a deposit of itself in the history of this world that not all the devils in Hell nor all the infidels on earth can destroy. It has come to stay and will stay to the end of time. The race is not Atheistic nor Agnostic nor Pantheistic nor Materialistic, but Theistic on the basis of the supernatural, assumed and real, or assumed and not real.

....There is a vast amount of religion, so called, even in the Church of Christ, that never gets beyond the confines of a profession, and is never heard of outside of the circle in which the profession was originally made. That certainly is not the sort of religion which the Bible requires, and to which, as a condition, the promise of salvation is made.

....Ministers in this state would do well to remember that to solemnize the marriage of any one under legal age, without the consent of the parents or guardian, is by the law of the state a criminal offense, and that the legal age is eighteen years in the case of males and sixteen years in the case of females.

....The Hon. Oscar S. Straus, United States Minister to Turkey, has returned for a brief visit to this country. He has proved himself an unusually faithful and successful diplomatist, and has succeeded in having nearly all the missionary schools opened that had been closed by the Turkish Government.

....Governor Hill has signed the Prison Bill, passed by the legislature of this state at its recent extra session, notwithstanding the defects in it to which he refers. The bill is a mere make-shift for the time being, and is very far from settling the question of prison labor in this state.

....Fidelity in small matters, as well as in those of more importance, is a good test of a really sound character. He who fails in the former is very likely to fail in the latter, and it may be and often is the fact that the little failures create a habit that lead to the larger ones.

....The Bible will bear any amount of reading and study without weariness or satiety. The more one reads and studies it the more he will find in it to admire and love. He who is practically a stranger to this book has no idea of what he loses by the neglect.

....No man's heart should be the home of any bad passion toward anything that has conscious existence. The passion is wrong in itself, and very likely to lead to some species of wrong in action. If it exists, the proper way is to suppress it at once.

....Is the man whom Carlyle smote with the most crushing invective in literary history to become himself the apostle of sweetness and purity? In his late paper on Whistler's lecture he designated the school of Zola as "French pornographers and coprologists."

....Twelve hundred convicts have been locked in their cells in the Auburn Prison because the legislature of this state is afraid to give them work to do for fear of offending some labor agitators.

....The man who knows that he has got a body, but doesn't know that he has got a soul as well as a body, is in a sad plight. If he had no soul, he would not know that he had a body.

....Christ said that he came into this world to "give his life a ransom for many." Matthew Henry remarks that this ransom is "sufficient for all, effectual for many."

....A religion of simple negatives, consisting in declaring what is not true is a very poor kind of religion for the human soul.

Religious Intelligence.

THE NEW THEOLOGY IN THE ANTIPODES.

BY PROF. BENJAMIN B. WARFIELD, D.D., OF PRINCETON SEMINARY.

THROW a pebble into the intellectual sea anywhere, and sooner or later the waves started by its disturbance will lap upon the farthest shore. The outbreak of the "New Theology" during the past spring—or autumn, as it is to them—in the Presbyterian "Church of Otago and Southland," in Southern New Zealand, was thus, perhaps, inevitable. This little Church, with something over one hundred ministers and about ten thousand communicants, has shown itself from the first a friend of sound learning, and has its intellectual center at Dunedin, on the southeastern coast. Here the University of Otago was founded in 1869, and the Presbyterian Church endowed in it two chairs—those of Mental and Moral Philosophy and of English Literature and Political Economy—as her contribution toward national education, as well as established a number of scholarships for the benefit of Presbyterian students, as a means of securing that the people shall take advantage of the opportunities which the university affords. Here, too, in 1876, she established the Theological College of Dunedin, with the Rev. William Salmond, D.D., as principal and theological professor, and the Rev. Michael Watt as tutor in sacred languages. Dr. Salmond was bred (we believe) in the Scottish United Presbyterian Church, and is a man of high gifts and acquirements. On his arrival in the colony, altho he embroiled himself almost at once in a not very happy controversy on Evolution, the confidence and support of the ministry of his adopted home were given to him and have been continued to him up to the present time. For several years he ably edited *The New Zealand Presbyterian*, published monthly, at Dunedin, and now edited by the Rev. Dr. Stuart, who is in many ways the foremost minister of the colony. The Chair of Theology in the Theological Seminary, given to him at its founding, was held by him until quite recently, when he was transferred by the Synod to the Professorship of Mental and Moral Philosophy in the university, the nomination to which they hold. He thus passed into an office, created by the Church, indeed, but in which, for the present, his temporal interest is secured independently of her will.

Scarcely was he well seated in this "secular profession" before he startled the Church by the publication of a pamphlet under the title of "The Reign of Grace," in which he becomes the advocate of the teachings of the New Theology as to human destiny, in their extremest form. "We advocate nothing more," he says, "than an extension of the time during which the mercy of God endures for repentant sinners." By this he means, however, not only to deny that death ends probation, but to affirm that to all alike the mercy of God is persistently extended during this life and the next. He perceives that this is virtual universalism; and altho he will not dogmatically affirm "that all men will be restored to God," he claims the right to exercise "eternal hope" and admits that his theory allows "no kind of answer," "if any one soul were lost." The love of God being equal to all men, to all of whom alike he is Father, he cannot but follow (so he argues) every man with proposals of mercy, until the fullness of time comes to each and he embraces the offer. A metaphysical possibility may be admitted that men may persistently refuse; and this allows for a hypothetical hell which accordingly the Scriptures proclaim. But we may cherish the hope that this necessary hypothesis may not be realized as ultimate fact; and for himself Dr. Salmond cannot believe that even in the possible case that one will persistently refuse God's mercy, God will uphold him in existence for no reason but to inflict torture on him through endless ages, but must think that "in this issue such souls will be banished out of God's universe and cease to be."

The candor which he exhibits in thus following his theory to its legitimate conclusion in a crass universalism, leads him to confess also that it is unscriptural. He does, indeed, find a single passage (I Peter, iv, 6) in its favor; but he prefers to base it on his conception of God as a God of love in such a sense that he must, by necessity of nature, act with equal and infinite love toward all alike. He even confesses that he cannot square his teaching with the words of Christ: "If our view once generally enters into the hearts of preachers, are there not many words of Christ which their tongues will no longer be able to frame themselves to utter?" He thinks that Christ habitually spoke as a popular preacher from whose standpoint these warnings of future wrath were natural; but theological speculation now claims its hour and the preacher of today must retain the urgent fervor of the practical preacher and the calm of the religious philosopher in an equilibrium to which Christ could not attain. After this it is a small matter that he admits further that his views are inconsistent with the formularies of his Church and involve and are the outgrowth of a new view of theology in general and of the nature of God in particular.

Of course such a pamphlet has roused a great clamor in the community. Some of the secular journals—especially *The Otago Leader*—have taken up the cudgels in behalf of the "persecuted" professor. But the Church has not lacked voice for its protest. The Rev. George B. Inglis, of Wairoa, has printed a protest in *The Otago Leader* to the course of that journal. An editorial in *The New Zealand Presbyterian* for June, understood to be by the Rev. Michael Watt, now of Green Island, and an extended notice in the same number by the Rev. James Chisholm, of Tokomairiro both review the pamphlet adversely and argue for the common view. Mr. George Aldridge, of Auckland, editor of *The Bible Standard*, has published a pamphlet opposing it from the standpoint of conditional immortality. But much the ablest reply it has yet called out is a strong pamphlet by the Rev. James Macgregor, D.D., formerly Professor of Systematic Theology in the Free Church College at Edinburgh, and now pastor at Oamaree, published under the title of "The Day of Salvation." This pamphlet bears traces of the haste in its preparation which the exigencies of the situation imposed, and is here and there marred by a strained jocularity of tone. But it is a thoroughly adequate reply to Professor Salmond's arguments and a satisfactory refutation of his position. It begins with a not undeservedly severe arraignment of the at least apparent immorality of the equivocal position which Dr. Salmond has been occupying as the official teacher to the Church of a theology which he seems not to have fully believed for some thirty years, and an expression of regret that his public avowal of a change of faith so quickly follows his transfer to a "secular" position. Then, opening the subject at issue, Dr. Macgregor shows that the real question is not which faith is traditional, but whether the new views are true. He points out that it is not even pretended that they rest directly on Scripture; but that really our sole guarantee of their truth is the assertion of Dr. Salmond that God must still extend his mercy to men in the next life, an assertion which in turn rests on nothing else than a conception of the Divine nature, which Dr. Salmond affirms that he must entertain. This lies at the root of the whole matter. Is God one who worketh all things according to the counsel of his will? or is he rather one who, by necessity of nature, acts toward all men with an even and equal benevolence, without power of will to choose the recipients of his favors, or to fit his benefits to varying desert? The discussion of Professor Salmond's conception of God is tellingly made the center of the attack, which concludes by hemming him in to the proclamation of a God whose activities are scarcely personal, of a God which "is only a vague impersonal tenderness diffusing itself through the universe like

the dew of the morning," so that his love becomes not the purposing affection which brings redemption to those on whom it looks, but only that contemplative, tender mercy of God which is over all his works. The real question, however, Dr. Macgregor insists, is not what such a God as we may conjure up for our purposes must do, but what the actual God of the Scriptures declares it is his will to do. We may admit that there is nothing irrational in giving man repeated probation; God actually does deal so with men, and we dare not say on *a-priori* grounds that he might not still continue them after death. But Dr. Salmond admits that the Word of God who came down from Heaven, declares that the will of God is that men should repent here and now, while after death comes the judgment. And what does Dr. Salmond substitute for this Word of God except his unsupported affirmation of what God *must* do, except the assertion of a non-moral necessity of nature which he thinks he can discern?

What the result of the controversy will be in the little Church whose peace it has broken cannot be fully forecast. What has been in everybody's mouth has, of necessity, been made the subject of action by the Dunedin Presbytery. At its meeting on May 2d (Professor Salmond's pamphlet was published early in April), attention was called to Professor Salmond's pamphlet, and a committee appointed to examine it. The committee reported at the meeting on June 6th, adversely, but, after several hours' discussion in private, consideration was deferred to the July meeting, news of which has not yet reached us. What may be called the logical outcome of the controversy is, however, already clearly visible to every seeing eye. This outbreak of the New Theology at the ends of the earth brings once more sharply before us the fact which was already evident, that the New Theology of to-day is simply a judgment of history on that New Theology of a generation ago, whose legitimate child it is. The candor with which Dr. Salmond has written, leads him to affirm the essential affiliation as strongly from his side as we should affirm it from ours. If men insist on affirming, he tells us, and tells us truly, "without qualification, the universal Fatherhood of God, and his equal love to all men, that Christ died for all men and every separate man [in the same sense], and that God unequivocally wills that all men should be saved," then they must learn to understand that they "cannot bring this same way of thinking into harmony with the ways of God in Providence, and the facts of human life, if death puts an absolute limit to the possibility of salvation." "Let us go back if we will," he justly advises, "to the stern attitude of those who pointed to these things [God's unequal dealing with men] as proof of God's eternal decree of preterition; but if not, let us not shrink from the inevitable inference that here we see but a part of the ways of God with men, and that the message of mercy must needs resound in both worlds." The dilemma is well drawn. The New Theology of to-day is simply the New Theology of the past, brought to its legitimate conclusion by the unfeeling logic of history. As such it is God's scourge to drive us back to the old theology of his Word, which has been most fully formulated in what has been sometimes facetiously called "seventeenth century Calvinism," but between which and a naturalistic universalism there is no safe or stable standing place. If the teachers of the Church of Otago learn this lesson, Dr. Salmond will not have written in vain.

THE recent trouble between the Korean Government and the missionaries is in part explained by the report started by a Chinaman that American missionaries had bought native children and opened a depot for medicine. This reached the ears of the lower class Koreans, who are intensely hostile to Europeans, and the authorities sent for the missionaries in the country and brought them to the capital. The populace, enraged at the reports of the missionaries, seized nine Korean officials who were charged with selling children to foreigners

and decapitated them in the public streets. Aid was asked of foreign men-of-war and a large force of marines was sent by American, English, Russian and Japanese commanders from Channepo. The uprising occurred during the absence of Justice Denry, the American who was recently engaged by the Korean King to serve as his adviser for a second term of ten years. It is attributed to intrigues of Von Mollen-dorf, the Russian Minister to Korea, who was held responsible for the massacre of the Japanese two years ago. But previous to this outbreak the King had forbidden the missionaries to continue proselyting, the reason being a quarrel with the Roman Catholics, who were building too conspicuous a church, and refused to obey orders in reference to it.

...The death of "Mother Jezreel," or "Queen Esther," as she was also called, will be the end of one of the most astonishing delusions in England. She professed to be immortal. Their headquarters were at Gillingham, near Chatham. Many well-to-do people in England and America, at the imperative command of the late Mr. "Jezreel" or his wife, who was said to be immortal, and to become the mother of "Shiloh," sold all that they possessed and threw the proceeds into the common stock. When they had rendered themselves penniless, and were dependent for daily food upon the heads of the sect, they were treated, it is declared, in the harshest manner. Both "Jezreel" and his wife ruled as thorough despots. The former had children and even young women cruelly whipped in his presence, and often compelled "virgins" to play harps to him for hours until they were faint with weariness. The "Queen" kept bloodhounds to drive away beggars. At meetings of the elect "virgins" dried the feet of initiates with towels, and full written confessions of the sins, in thought, word or deed, of the members were publicly read. The "House" has received a severe shock by the unexpected death of the *sol-disant* "Mother of Shiloh"; but it seems likely to hold together for some time longer on account of the temporal interests that are bound up with it.

...The Southern Presbyterian statistics are just out and they show: The total communicants reported stand now at 156,249, as against 150,398 last year. The churches number 2,280, an increase of 44 during 1887-88. The ministers number 1,129, an increase of 13. In the Sunday-school there are 101,700 scholars against 98,806 last year. The total receipts for 1888 for all purposes amounted to \$1,463,478, as against \$1,415,318 for 1887.

...Spurgeon's Tabernacle had a sensational subject announced for July 15th. The Rev. F. Pugh had the city placarded with notices that his topic would be: "—?—?—?" He took as his text: "Stand thou still awhile," and announced his subject as "The Pauses of Life."

...The Universalist Publishing House reports during the year receipts amounting to \$95,922, of which \$13,004 was from a legacy, and \$9,132 rents. The Western Branch has not been self-supporting, but shows increased receipts.

Biblical Research.

ASSYRIAN REPORT DOCUMENTS.

BY S. ALDEN SMITH.

THERE are very few people, outside of a few specialists, who have any just conception of the detailed accuracy with which ancient history has been reconstructed and restored since the excavation and decipherment of Assyrian inscriptions began. There are long texts on cylinders, which supply us with the outlines of the history of Western Asia for more than twelve centuries before the Christian era; but it is rather to a vast array of smaller documents which we have in our possession, that we must look for those minor details which form those incidents that came, in after time, to be the great events in the history of the East. These State documents place before us not merely chapter after chapter of the world's history, but they open the bureau of the Secretary of State and the council chamber of the great king, and reveal to us the policy which controlled and guided the movements of Assyria in the great political struggles in Western Asia. It is most astonishing to note the insight which these letters, often not larger than a walnut, give us into the real causes producing, and the motives underlying many of the great movements familiar to us in a general way from the larger inscriptions and from biblical history. The report tab-

lets have, therefore, their chief historical value in this, that they fill up wanting passages in the larger annalistic accounts and enable us to read in between the lines the causes leading to the events there related. There are, however, other reasons why these tablets are of great importance, which in the opinion of the writer outweigh those already mentioned. One of these is that they give us so many references to the *manners and customs* of the age and place from whence they come. My own work on this class of documents, which is the first thorough study that has yet been made, comprises the publication of about one hundred (including those now in press) of the best preserved inscriptions of this class. From this collection of dispatches very much of Oriental diplomacy may be learned. What a machinery of intrigue and treachery appears, when we look behind the scenes of this ancient drama! One letter, relating to a young prince named Nabu-bel-same, a grandson of Merodach-baladan will serve to show something of this. The entire Assyrian text may be found in Part II of my edition of the Texts of Asurbanipal, accompanied p. 51 ff. by a translation and notes. The first part of it reads as follows:

"Letter from Murnanaldas, king of Elam to Asurbanipal, king of Assyria. Greeting to my brother. From the beginning the Martenai have sinned against thee. Nabu-bel-same has fled the country and penetrated into the midst of Elam. Troops thou hast sent, let Nabu-bel-same come; I will take him prisoner and bring him to thee."

From other documents it appears that Nabu-bel-same had been promised the aid of these Elamite princes, but now he finds himself betrayed by them, defeated by his enemies and doomed to hopeless despair. The following account of him, given in the annals of Asurbanipal, tells us of the treatment which he received at the hands of his supposed friends.

"Nabu-bel-same, the grandson of Merodach-baladan heard of the progress of my envoy in Elam and his heart was despondent and cast down; he did not regard life, but longed for death. To his armor-bearer he said: 'Thrust me through with thy sword.' He and his armor-bearer thrust each other through with the iron daggers of their belts."

When the Elamite king heard of this sad end of the young prince, he became frightened and sent his body to Asurbanipal at Nineveh. The king not only refused burial to the body, but cut off the head and hung it around the neck of the priest of the Moon-god, the favorite of his rebellious brother, Samas-sum-ukin. It will be noticed at once what a strange parallel we have here to the death of King Saul at Gilboa. Compare I Sam. xxxi, 4, 5.

Babylonian officials professed great devotion to the will and wish of the King of Assyria, but we must very often doubt their sincerity; for Asurbanipal himself tells us that his brother, Samas-sum-ukin, the King of Babylon, constantly professed loyalty with his lips, while in his heart he was planning a most rebellious revolt. It must be remembered that at this time the Babylonians were engaged in that great struggle for political independence, or "Home Rule," which lasted for more than a century; and they were likely to do anything that might help attain that end, or deceive the hated statesmen and generals at Nineveh. Such documents as the foregoing shed much light upon the details of this struggle.

In one dispatch the complaint of the officials is, "None love us"; and it is doubtless true that many others might have made the same complaint, for Assyrian monarchs seem to have done little to inspire their subjects with love and confidence. In another document of this class the writer is in great trouble, for one of his officials has killed his relatives. He complains to the king that he has already sent letters concerning this man, but nothing has resulted from it. These specimens serve to show the kind of intrigue and deception that was at work throughout the Assyrian Empire during the most flourishing period of its history. Many examples of diplomacy, dated twenty-five centuries ago, differ little from those of the modern pasha at Baghdad. Notice, in the following proclamation sent by the king with the new pasha of the sea-coast, Bel-ibni, the fine specimen of Oriental autocracy that is presented:

"The command of the king to the people of the sea-coast, the old and the young, my servants. Greeting from me. May your hearts rejoice you! I am watching over you with my eyes. . . . Now Bel-ibni, my subject and servant to direct and be over you, I send. . . . If I am not obeyed (?) I will send my troops; they shall command you. What is your fortune and good pleasure before me?"

Very much as was the case in the Kingdom of the Ten Tribes, especially toward the last of their national existence, the As-

syrian kings were guided by no principles of righteousness toward lower officials, and even the king himself was constantly in danger of being dethroned at any time by some ambitious and popular general. No man was safe unless he was securely seated upon the throne of success. In one well-preserved dispatch an official communicates to the king his defeat in battle and loss of a fortified city, and he is so certain of the displeasure of the king and his own probable destruction, that he begs to see the signet ring of the king, which fact gives us an idea of the power that it possessed. The writer says:

"I am dead, but if I see the golden signet ring of the king, my lord, I shall live. I, therefore, send my messenger to salute the king, for if I do not see the signet ring of the king, my lord, I shall not live; I am dead. May the king, my lord, not abandon me."

Assyrian letters and dispatches are written in the vernacular of the people, which differs very much from the language used by the scribe at the court of Asurbanipal. There are differences of orthography, as well as of epigraphy, which often give the student of the court literature no little trouble. We have no parallel to these documents in the Hebrew language, coming as they did from all parts of a mighty empire reaching from the Nile almost to the confines of India. It is as if some one 2,500 years hence, studying and deciphering the annals of the United States, should find some short letters from Maine, Florida, Louisiana and California written by a chief of police, some collector of customs or tax-gatherer, whose grammar would not be regular or his style faultless. There would be found here dialectic peculiarities, which were entirely absent from the official documents. What a study for the philologist is here! I rarely read a new dispatch without finding uncommon forms and absolutely new words, which require new study and research and awaken a new interest in the whole subject of Semitic philology. For this reason the philologist more than any one else has reason to welcome this new material. I am quite confident that I have been able to identify several Hebrew and Aramaic roots with words that have as yet only been found in these letters and dispatches. Other words will doubtless be found as the documents are published, which will materially increase our knowledge of Hebrew etymology.

It is also most astonishing to notice how these documents team with phrases already familiar to us in the beautiful phraseology of Scripture, many of which survive even to the present day. The commencement of letters to the king is thoroughly Oriental:

"To the king, my lord, thy servant, Arad-Nabu. Salutation to the king, my lord. May Asur, Samas, Bel, Zirpanit, Nebo, Tasmit, Istar of Nineveh and Istar of Arbela, these great gods who love thy majesty, grant to the king, my lord, a hundred years and satisfy him with old age and offspring."

The long salutation sometimes constitutes almost, if not the entire contents of the letter. The following is an entire dispatch: "To the king, my lord, thy servant, Nabunansir. May Nebo and Merodach to the king, my lord, constantly, constantly be gracious. Peace constantly, constantly (to him). By appointment of the lady of command, may the heart of the king, my lord, constantly rejoice him. By appointment of the lady of command, may the king, my lord, his grandsons upon his knees rest, gray hairs (?) upon their beards may he see."

I have recently met with the following passage in one of these letters, which at once called to mind several similar expressions in the Old Testament:

"From the time of these words and these prayers of the king, my lord, to his dog, to his servant and the aged of his house he has sent and has been gracious."

Compare with this the expression of Hazeel when the prophet told him how he would in the future slay the Israelites: "Is thy servant a dog that he should do this great thing?" (II Kings, viii, 13). Also notice the words of David to Saul (I Sam., xxiv, 14): "After whom pursuest thou, after a dead dog, after a flea?" Compare further II Sam., ix, 8; xvi, 9.

There is no doubt that these letters and dispatches are full of the most useful aid to the student of the language and archeology of the Old Testament. He ought, however, to exercise care not to arrive at conclusions too quickly, for this has been the fault of the whole study. I am far from believing that these or any other Assyrian documents can demonstrate that the facts of history related in the Old Testament are at all untrustworthy. Christian people and ministers of the Gospel have nothing to fear from Assyrian research, for it confirms the correctness of that Scripture which Paul said was given by inspiration of God.