THE

SIGNS OF THE TIMES;

OR A GLANCE AT

CHRISTENDOM AS IT IS.

BY

H. L. HASTINGS,

AUTHOR OF PAULINE THEOLOGY; THE GREAT CONTROVERSY BETWEEN GOD AND MAN;
REASON'S FOR MY HOPE; THE OLD PATHS; THESSALONICA, OR THE MODEL
CHURCH; RETRIBUTION, OR THE DOOM OF THE UNGODLY, ETC.

"In the last days, perilous times shall come." -2 Tim. iii. 1.
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PREFACE.

"When it is evening, ye say, It will be fair weather: for the sky is red, and in the morning, it will be foul weather to-day: for the sky is red and lowering. 0 ye hypocrites, ye can discern the face of the sky; but can ye not discern The Signs of the Times?"

Matthew xvi. 1-3.

"And what I say unto you, I say unto all, -

Watch."

Mark xiii. 37.

Boston, August 20, 1862.

TO THOSE

Who, undazzled by the glitter of material prosperity, undeceived by the pretensions of a boastful philanthropy, and unsatisfied by the predictions of a worldly Christianity, have still confided in the power, the justice, and the providence of God; who have not allowed their faith in humanity to outweigh their trust in Deity, their confidence in the almighty dollar to destroy their reliance upon the Almighty God, nor the impudence of lying vanities to overbalance the authority of His living word; and,

TO THOSE

who, just awakening from enchanted slumbers, find that their dream of peace to the wicked has been a terrible delusion, and that God still judges the sinful andpunishes the guilty,

THESE PAGES,
WRITTEN BY ONE WHOSE ONLY APOLOGY IS,
"I HAVE BELIEVED, AND THEREFORE HAVE I SPOKEN,"
Are Dedicated by
THE AUTHOR,

In the hope that through their perusal God may lead some reader to "cease from man, whose breath is in his nostrils," to "discern the signs of the times," and thus "escape the things that are coming on the earth."
CONTENTS.

CHAPTER I.
INTRODUCTION.-THE AGE OF WEALTH.-GOLD COINAGE, .9

CHAPTER II.
THE CRIMES OF CHRISTENDOM. -NATIONAL SINS  28

CHAPTER III.
THE CRIMES OF CHRISTENDOM.-BRITAIN AND INDIA, 47

CHAPTER IV.
THE CRIMES OF CHRISTENDOM.-OPIUM.-COOLIE TRADE, 78

CHAPTER V.
BOASTFULNESS AND PRIDE.-" PROGRESSION," 105

CHAPTER VI.
BLASPHEMY AND DETRACTION 122

CHAPTER VII.
DISOBEDIENCE TO PARENTS  128

CHAPTER VIII.
"UNTHANKFUL."-"UNHOLY", 132

CHAPTER IX.
WITHOUT NATURAL AFFECTION. 139

CHAPTER X.
IMPLACABILITY AND INHUMANITY 144

CHAPTER XI.
FALSE ACCUSATIONS AND SLANDERS 154

CHAPTER XII.
THE MORALS OF CHRISTENDOM.-LICENTIOUSNESS, 158

CHAPTER XIII.
THE MORALS OF CHRISTENDOM.-ENGLAND 167

CHAPTER XIV.
THE MORALS OF CHRISTENDOM.-AMERICA 191

CHAPTER XV.
THE CRUELTIES OF CHRISTENDOM.-WARS 205

CHAPTER XVI.
THE CRUELTIES OF CHRISTENDOM.-WARS. ..  21

CHAPTER XVII.
HATRED AND CONTEMPT FOR GOOD-NESS 273

CHAPTER XVIII.
TREACHERY.-RASHNESS AND VANITY. .. 28

CHAPTER XIX.
PLEASURE LOVING AND SEEKING 297

CHAPTER XX.
RELIGIOUS FORMALITY AND HYPOCRISY 305

CHAPTER XXI.
FAITHLESSNESS, PRESUMPTUOUSNESS AND SCOFFING, 321

CHAPTER XXII.
LOOKING FORWARD.-CONCLUSION  348
"KNOW this, that in the last days evil times shall come. For men shall be selfish, covetous, false boasters, haughty, blasphemous, disobedient to parents, ungrateful, unholy, without natural affection, ruthless, calumnious, incontinent, merciless, haters of the good, treacherous, headlong with passion, blinded with pride, lovers of pleasure rather than lovers of God; having an outward form of godliness, but renouncing its power. From such turn away. Of these are they who creep into houses, and lead captive silly women, laden with sin, led away by lusts of all kinds, perpetually learning, yet never able to attain the knowledge of the truth. And as Jannes and Jambres resisted Moses, so do these men resist the truth, being corrupt in mind, and worthless in all that concerns the faith. But they shall not advance farther, for their folly shall be made openly manifest to all, as was that of Jannes and Jambres. . . But wicked men and impostors will advance from bad to worse, deceiving and being deceived." 1 Tim. iii. 1-9,13. CONYBEARE’S TRANSLATION.

THE SIGNS OF THE TIMES.

CHAPTER I.

INTRODUCTION.

ALL times are not alike. The grand and mighty stretch of ages discloses new phases of human character and new developments of human events. All things do not "continue as they were from the beginning of creation." The various periods of time change their general complexion. Poets understand this, historians record it, observers note it, and none can with truth deny it. Hence, while poets have sung of a departed "golden age," and historians have written of the "iron age," and of the "dark ages," all men now declare that we live in "an age of marvels" and "of progress; " and many are now looking forward to a new era," a good time coming," a day of liberty and of peace, of millennial splendor and blessing, yet to dawn upon the earth.

The world is full of babbling voices which proclaim, in tones poetic, oracular, sublime, or ridiculous, the coming splendors of this new day. Discordant, it may be, these voices are; yet still they indicate that

many a watcher upon his tower peers with anxious eyes towards the gloom-curtained future, and seeks to penetrate its mists, and to unfold those secrets which are yet hidden in the womb of time. A vague impression of coming good or ill gilds or clouds the anticipations of men. All look forward, and stand, awe-struck or hopeful, beneath the shifting shadows forecast by events to come.

I am not a prophet, nor the son of a prophet; yet I am no careless gazer upon the race which this world is thus pursuing. I believe we live in an age that is marked and peculiar. It seems to me that our times are somewhat different from all other times of which I have heard or read; and, amid the tumultuous babble of ten thousand foretelling tongues, I think it well for us to scan for ourselves the times in which our
lives and lot are cast, and endeavor to learn what are the coming events foreshadowed by the present aspects of this hurrying, changeful age.

And though we may not be able to watch the secret forces that are working in our world, -the wind that bloweth where it listeth, the electric currents that in stillness nurse the thunder-storm and prepare its bolts, or the unseen ether that bears to man, upon its subtle undulations, the light, the gladness, and the health of heaven, -yet we may perhaps be able to behold some of the outward tokens of the inward might, some of the visible manifestations of those hidden powers, which work the mighty problems of human destiny to their vast and momentous results.

11

The age in which we live is peculiar in its financial, religious, moral, intellectual, mechanical, national, physical, and social aspects. To see this, we need not revel in the dreams of the enthusiast, or submerge ourselves amid the sorrows of the croaker; the facts are open and obvious to all men of candor, observation, and common sense.

Let us, then, notice some of the marked peculiarities of the present age; and, as we can discern the face of the sky, let us not be like those hypocrites of old who could not discern the signs of the times.

THE AGE OF WEALTH.

As money stands first in very many minds, as the dollar is adored as supreme, and honored as "almighty;" and as, with some, the race seems to be divided into two classes, those who have money, and those who have not, I select and notice this as the first marked trait which characterizes our times. I do not here refer to the love of money, but to the actual wealth of the world; to the possession of material riches and its golden symbols.

The world is wealthier to-day than it ever was before. The grand symbol of wealth is gold; gold is power; men seek it as such. It is the price of ease, of dignity, of pomp, of place, and of luxury. It needs no Solomon now to convince the world that "money is a defence," or that "money answereth all things." Eccl. vii. 12, x. 19.

Money rules kings and kingdoms; it conquers souls and bodies, hands and hearts. Gold is the lever that moves the world; man's love for it, which is "a root of all evil,"* (Not "the root of all evil," as the common version reads. 1 Tim vi. 10.) is the fulcrum on which it rests. Let us then note

A FEW FACTS ABOUT GOLD.

Gold has been in esteem from the earliest ages down. The first recorded mention of gold as money, was the "six hundred shekels" with which King David bought the threshing floor of Ornan (B. C. 1056.) Creesus (B. C. 560) coined the golden Stater, and Darius, son of Hystaspes King of Persia (B. C. 538), coined golden Darics. Gold was also early coined by the kings of Sicily; by Gelo (B. C. 491); Hiero (B. C. 478); Dionysius (B. C. 404); by King Philip, of Macedon (B. C. 360), who worked the mines of Thrace, and who gained many of his victories by bribery, acting upon the advice given by the oracle of Delphi:

"Make coin thy weapons, and thou'lt conquer all."
The Romans first coined gold about B.C. 207; gold was first coined in France, by Clovis, A.D. 489; in Spain, by Amalric, the Goth, about the same time; and in England, A.D. 1257.

Solomon gathered large quantities of the gold of Ophir for the building of the house of God at Jerusalem; the Babylonians amassed great sums of it, and filled their idol temples with images and treasures; the great conquerors of antiquity sought the precious metal, and gained it, and hoarded it up; the shrines of all heathendom were enriched by it; but yet the supply was, comparatively speaking, very limited.

From the commencement of the Christian era to the discovery of America, the amount of gold obtained from all sources is estimated at thirty-eight hundred millions of dollars ($3,800,000,000). From this time to 1842, an addition of twenty-eight hundred millions was obtained. To the close of 1852, six hundred millions more were produced, and two thousand millions have been added up to the year 1861, making a grand total of ninety-two hundred millions of dollars.

The amount of gold in the possession of man, at the commencement of the Christian era, is estimated to have been equal to about four hundred and twenty-seven millions of dollars ($427,000,000); but at the time of the discovery of America, by Columbus, in 1492, it had probably diminished by wear and loss to about fifty-seven millions ($57,000,000). From that period it gradually increased, mainly through the working of the South American and other gold mines, until, in 1600, it attained to one hundred and five millions of dollars ($105,000,000); in 1700, to three hundred and fifty-one millions ($351,000,000); and in 1800, to eleven hundred and twenty-five millions of dollars ($1,125,000,000).

From this point of time we take our departure and survey the changes that mark this present age and generation. Before this time the world's progress in this department had been quite gradual, and in a somewhat regular ratio. Since that date, there has been a very marked change, which has brought in

**THE AGE OF GOLD.**

In 1819, the Russian gold mines were discovered, extending over about a third of the earth’s surface, upon the parallel of fifty-five degrees north latitude. These mines produced, from their discovery to the year 1860, seven hundred and forty-six millions of dollars ($746,000,000), about two-thirds as much gold as there was in the possession of the race before the beginning of this century.

On the ninth day of February, 1848, the California gold mines were discovered at Sutter's Mill, by William Marshall. Their product, from their discovery to the close of the year 1860, has amounted to nine hundred and five millions of dollars ($905,000,000) or more than four-fifths as much gold as the whole amount that the world possessed sixty years ago.

On the twelfth of February, 1851, the Australian gold fields, previously known to Count de Strzelecki and others, but kept secret at the request of British officials on account of the condition of the convict population there, were re-discovered and brought to public notice by E.H. Hargraves, who introduced the mode of cradle-washing practised in California; * (* Gold and silver, by De Strzelecki, p. 31.) and the total product of the Australian mines, up to the close of 1860, has amounted to seven hundred and eighty millions of dollars ($780,000,000).
The eleven hundred and twenty-five millions ($1,125,000,000) of gold in existence in 1800 had increased in 1843 to two thousand millions ($2,000,000,000); in 1853, to three thousand millions ($3,000,000,000); and in 1861 the existing amount was estimated at FORTY-SIX HUNDRED MILLIONS OF DOLLARS ($4,600,000,000); some four times as much as was possessed by the race sixty years ago, and $800,000,000 more than the entire amount obtained in the fourteen hundred and ninety-two years from the beginning of the Christian era to the discovery of America. Large as this amount is, it is said that the whole would only make a solid mass twenty-seven feet square. And for this gold, crimes have been committed, wars made, toils endured, lives lost, the innocent slain, the poor oppressed, the needy robbed, kingdoms subverted, virtue bartered, and perdition bought by multitudes of deluded men!

The annual product of gold at the commencement of the Christian era has been estimated at eight hundred thousand dollars ($800,000); but previous to the discovery of America it had diminished to about one hundred thousand ($100,000). From that time, it gradually increased, until, in 1600, the annual amount was about two millions of dollars ($2,000,000); in 1700, five millions ($5,000,000); in 1800, fifteen millions ($15,000,000).

From the year 1800, the increase was far more rapid; and in 1843, the gold product amounted to thirty-four millions of dollars ($34,000,000), or about three-fifths as much as the entire amount in the world at the discovery of America. Seven years later, in 1850, the annual product had reached the sum of eighty-eight millions of dollars ($88,000,000), or between twice and three times as much as it was in 1843. In 1853, the gold yield attained the amazing figure of two hundred and thirty-six millions of dollars ($236,000,000); and, though the yield has since diminished, both from California and Australian gold mines, yet the product of 1861 may be safely estimated at about two hundred and ten millions of dollars ($210,000,000).

It is stated that in each of the years 1852 and 1853, the Australian gold yield probably exceeded twenty million pounds sterling ($100,000,000), and that more than sixteen millions ($80,000,000) were obtained from California. In other regions a marked increase has occurred. In Austria, since 1827, the gold product has increased 75 per cent., the silver 50 per cent.; while of other mineral elements of wealth and power, iron has increased 100 per cent. and coal 300.*

By weight, the amount of pure gold obtained in America in 1801 is estimated at 46,331 lbs.; and in Europe and Northern Asia, exclusive of China and Japan, at 4,916 lbs., making a total of 51,247 lbs., valued at £2,612,200, or about $13,000,000. In 1846, the gold yield of America was 25,503 lbs.; that of Europe and Northern Asia 89,171 lbs., making a total of 114,674 lbs., about X5,846,772, or $29,000,000. In 1850, the product of America was 261,731 lbs., that of Europe, etc., 104,319 lbs., a total of 365,950 lbs., being more than one thousand pounds weight per day throughout the year, and amounting in value to £18,654,322 sterling, or about ninety millions of dollars. **


Says the author of an elaborate article on Gold in the New York World of Dec. 4, 1861, - to which I am indebted for some of the preceding facts, -"The increase in the
present production of gold, compared with former periods, is immense; and it would not be surprising if, in view of the explorations which are going on in Africa, Japan, Borneo, and other countries bordering on the equator, the product of the precious metals within the next ten years should be a million of dollars daily. The price of gold has not diminished, although the annual product has increased FIVE FOLD WITHIN EIGHTEEN YEARS."

The enormous increase in the gold product of the world has naturally resulted in a proportionate increase of

**COINAGE**

From 1603 to 1850 the amount of gold coined by the British mint was £205,000,000. From 1850 to 1861 it was £54,000,000, or more than one-fourth as much in eleven years as had been coined in two hundred and forty-seven years before. The total gold and silver coinage of the British mint from 1801 to 1836 was £69,197,650, ranging from nothing in 1815, and from only £52 in 1812, to £9,954,444 in 1821.* In contrast with the coinage of £52 (or about $250) in 1812, I place the fact that in 1853 the British mint coined 51,308,685 pieces of money, worth X12,660,009, or about sixty-three millions of dollars.


The Russian gold coinage for one hundred and eighty-six years, from 1664 to 1850, has been two hundred and sixty-six millions of rubles* (266,000,000) ; while the gold coined from 1850 to 1860 amounts to two hundred and twenty millions of rubles (220,000,000) - almost as large in the last ten years as in the one hundred and eighty-six years before. And a large portion of the amount coined before 1850 was taken from the Russian mines, which have yielded since 1819 gold to the value of $746,000,000.

The gold coinage of the French mint for one hundred and twenty-five years, from 1726 to 1850, was thirty-four hundred and fifty millions of francs (3,450,000,000). Since 1850, though France has made no boasts of gold fields like California and Australia, yet from some source, perhaps the interior of Africa, she has received so much gold that, during the last eleven years, forty-two hundred and fifty millions of francs (4,250,000,000) have been issued from her mint.

In the year 1853 the French mint coined 53,364,367 pieces of money, valued at 14,101,120 pounds sterling, or about seventy millions of dollars. From 1793 to 1853, the French mint coined 1,626,190,839 francs of gold, and 4,512,402,206 francs of silver ; making a grand total of 6,138,595,045 francs coined during the sixty years ending with 1853.

From 1792 to 1850 the gold coinage of the United States mint amounted to only eighty-five millions of dollars (.85,000,000), an average of less than one and a half millions per year; but, since the year 1850, the gold coinage has amounted to five hundred and twenty-five millions of dollars ($525,000,000), or nearly fifty millions each year!

*A Ruble is worth about 75 cts.
In the year 1853 the United States coinage amounted to sixty-nine million (69,775,469) pieces of money, valued at 11,961,702 pounds sterling, or about fifty-nine millions of dollars ($59,000,000).

The entire gold, silver, and copper coinage at the United States mint, exclusive of the considerable amounts coined by private individuals, from 1783 to June 30, 1860, is stated at seven hundred and forty-five millions three hundred and sixty-nine thousand five hundred and twelve dollars and fifty-six cents ($745,1369,512.56).

In the single year 1853, the mints of three nations, Great Britain, France, and the United States, added to the world's currency nearly forty million pieces of gold (39,694,211), valued at more than thirty-five million pounds sterling (£35,548,703), and eighty-six million pieces of silver, &c. (86,028,896), worth three million pounds sterling (£3,075,646), making the enormous aggregate of nearly one hundred and twenty-four millions (123,993,107) of pieces of money, worth more than thirty-eight millions of pounds sterling (£38,324,349), or about ninety millions of dollars.*

Mr. William Jacobs, in an able treatise on the subject, published in England in 1831, estimates that the amount of money in Europe at the discovery of America, in 1492, was thirty-four millions sterling; in 1599 he estimates it at one hundred and thirty millions; in 1699, at two hundred and ninety-seven millions; in 1809, it was three hundred and eighty millions; and


20

1829, it was more than three hundred millions (X313; 388,560).* In this estimate he makes large allowances for gold and silver shipped to India and China, and only undertakes to show the gold and silver on hand in Europe at the dates named.

The coinage of the world in 1849 was, of gold, sixty-seven and a half million dollars ($67,663,140); silver, over seventy-five million dollars ($75,727,103); making a total of one hundred and forty-three million dollars ($143,390,695) coined in that year. But in 1859 the world's coinage was, of gold, two hundred and eleven millions of dollars ($211,745,316); silver, nearly ninety millions ($89,721,103); total, three hundred millions ($301,466,419); an increase of one hundred and fifty-eight millions ($158,075,724) in the yield of 1859 above that of 1849, or, the annual coinage of the world more than doubled in the space of ten years. **

The total amount of gold and silver money in the world in 1860 has been estimated at nine thousand millions of dollars ($9,000,000,000), five thousand millions being of silver, and four thousand millions of gold.*** Estimates vary slightly, as may be noticed, but all agree as to the immense and unprecedented increase of the precious metals.

Mr. Ezra C. Seamans, in his “Essays on the Progress of Nations,” published in 1846, after giving the estimates of Baron Humboldt, Mr. Jacobs, and others,

* Banfield, page 72.


*** Idib. p. 538.
concludes that there was in Europe and America, in 1840, an amount of gold and silver coin and bullion equal to £345,000,000, or nearly seventeen hundred and twenty-five millions of dollars ($1,725,000,000). His figures were probably not far from correct.

At the same time, he estimated that in the year 1900 there would probably be, in these countries, £350,000,000, or nearly seventeen hundred and fifty millions of dollars ($1,750,000,000). What would have been his surprise had he been informed that within fifteen years from the time he wrote the amount of gold in the world would be twice as large as his entire estimate, and that instead of seventeen hundred millions of dollars in fifty-five years, the world would have some nine thousand millions within fifteen years!

Bearing in mind the fact that the average loss of gold coin by wear and tear is only about one mill upon a dollar yearly, and that the annual loss of gold by shipwreck, consumption in manufactures, &c., is only from one to three millions per annum, it is evident that gold is being amassed by the world at an unexampled rate. It is estimated by some that only about three thousand millions of gold ($3,000,000,000) are in coin or bullion, and that sixteen hundred millions ($1,600,000,000) are in plate, jewelry, watches, &c. All calculations fail of absolute precision, and yet all may help us form some faint idea of

THE WORLD'S WEALTH

The preceding brief survey of the financial condition of the world has reference, it will be seen, only to gold as the symbol of material wealth.

And this is but a small portion of the world's circulating currency. In the United States alone there were, on the first of January, 1860, 1,509 banks, with a total capital of more than one hundred and fifty-one millions ($151,976,516), and a bank note circulation of one hundred and fifty-two millions ($152,000,000). The bank note circulation of Great Britain and the United Kingdom of Ireland, as given October 1, 1853, was more than forty millions of pounds sterling (£40,626,768), or about two hundred millions of dollars. Other nations have their circulating representatives of value, which increase the tide of business, and facilitate the exchange of property.

This vast amount of currency but faintly expresses the immense wealth of the world to-day. The circulating medium affords but a slight idea of the valuables the exchange of which it is used to facilitate. By the census of 1850, the entire valuation of the real and personal property in the United States alone was over seven billions of dollars ($7,135,880,228), but in 1860 it had risen to more than sixteen billions ($16,161,261,239), an increase of over eight billions ($8,025,418,011), or 125 per cent. advance in ten years.

To attempt to carry out the survey into all the wealth of the world, would be taking an inventory of the whole creation. Gold is but a small portion of a nation's property. And all other wealth in the directions of arts, manufactures, commerce, and mines, has probably increased at least in an equal ratio with gold.
And with the possession of money, the love of it increases. Nations and men aim to gain gold, for in it is the hiding of their power. Men gain it at whatever cost, whether of health, morality, principle, or conscience. Men become rich speedily. Millionaires are numerous. Men grow rich in multitudes; whether through the horrors of the slave trade, the abominations of the opium trade, the iniquities of the liquor trade, the sweat of American bondmen, the kidnapping of Chinese coolies, or the oppression of the natives of India; whether by secret craft, or damnable fraud, or open war; whether amid the rattle of machinery, where thousands toil for scanty food and early graves, that one or two capitalists may become wealthy and luxurious; whether it be in swindling companies and fraudulent associations, or in open, honest, and energetic toil, the world grows rich apace. Men heap up treasure, and acquire wealth as they never did before. The age of gold has come upon us. And is not this

**SIGN OF THE TIMES**

a marked feature, in which they differ from all other times, from all other ages, since the world began And is this sign a hopeful one? What is its significance? Does it speak of good or of evil? Is the treasure gained worth its price of oppression, crime, and blood? Is the world better or worse for it all? Are men purer, holier, and more like the Holy One, who had not “where to lay his head,” than they were in other and poorer days? Is the prevailing love of money a positive good, or is it "a root of all evil"?

24

Does it ever “drown men in destruction and perdition”? Is it “easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven”? Did Jesus mean anything, when He said, "Lay not up for yourselves treasures on the earth”? What answers can be given to these queries?

Do the Scriptures of truth allude to these things? What meaneth that message of the apostle James:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your GOLD AND SILVER is cankered; and the rust of them shall be a WITNESS AGAINST You, and shall eat your flesh as it were fire. You have HEAPED TREASURE TOGETHER FOR, THE LAST DAYS. Behold, the hire of the LABORERS who have reaped down your fields, which is of you KEPT BACK BY FRAUD, CRIETH; and the cries of them which have reaped are entered into the EARS OF THE LORD OF SABAOTH.

You have lived in pleasure on the earth, and been wanton; you have nourished your hearts, as in a day of slaughter. You have condemned and killed the just; and he doth not resist you.

"Be PATIENT, therefore, brethren, UNTO THE COMING OF THE LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts for THE COMING OF THE LORD DRAWETH NIGH. James v. 1-8.

What means the language of the prophet Isaiah, who, while describing what "shall come to pass in the last days," says: -

"Their land also is FULL OF SILVER AND GOLD, neither is there any end to their TREASURES. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty, when he ariseth, to SHAKE TERRIBLY THE EARTH."
For the DAY or THE LORD OF HOSTS shall be upon every one that is proud and lofty; and upon every one that is lifted up; and he shall be brought low." - Isaiah ii.

Such are the inspired words which have predicted the present age of gold. No other age can fill the picture like the present. In its boasting of its riches, it stands, self-convicted and self-condemned. And, in the wealth and money-getting that mark this generation, we see the traces of the world's covetous old age, which heaps up wealth when on the borders of the tomb. Alas, for the rich in the coming day! Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. Though they say they are rich, and increased in goods, and have need of nothing; they know not that they are poor, and miserable, and blind, and naked. They have much goods laid up for many years, and may take their ease, eat, drink, and be merry; little thinking that the coming of the Lord draweth nigh, and that soon the Judge, who standeth before the door, will enter in and call them to account. Woe to the rich in that day! Sad will be the condition of the oppressors, and of the proud; while blessed and happy shall they be who have heeded the words of the divine Teacher, who said: -

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather SEEK YE THE KINGDOM OF GOD; and ALL THESE THINGS shall be ADDED unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. SELL THAT YE HAVE, AND GIVE ALMS;

provide yourselves bags which wax not old, a TREASURE in the HEAVENS that faileth not, where no thief approacheth, neither moth corrupteth. For where your TREASURE is, there will your HEART be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that WAIT FOR THEIR LORD, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh SHALL FIND WATCHING." -Luke xii. 29-37.

CHAPTER II.
THE CRIMES OF CHRISTENDOM

THE fact of Christendom's increasing wealth brings to our notice the unlimited avarice that prevails among the nations. Loving money leads to seeking and hoarding money, and possessing money only aggravates the longing for it. All healthy and normal appetites may be gratified and satiated with impunity. Lusts are never permanently satiated. Gratification only feeds them. Barrels of rum would not quench the drunkard's thirst, and no amount of wealth can satisfy the money-lover. The governor's servant-girl, having told him that one hundred dollars would make her "perfectly happy," he handed it to her at once, when she instantly exclaimed, "I wish I had asked for two hundred!"
It is not the possession of wealth that gratifies men; it is the gaining of it. It is not enough to have; men must gain; they must get; they must heap up; they must acquire. When once the demon avarice possesses a man, his desires are unlimited, save by the limits of his life.

When a man has only ten dollars in the world, he may be contented, till, perhaps, he sees his neighbor have a hundred; then he wants a hundred, and gets it, and wants a thousand more than he did the hundred, ten thousand more than he did the thousand, fifty thousand more than he did ten; and when he once gets fifty thousand, he quite likely wants every cent under heaven, and all the lands and houses he can see or hear of; and nothing satisfies his gazing till they dress him in a garment that has no pockets in it, and the sexton puts a turf over his covetous eyes and places him where he can get and gain no more.

The human race have long loved gold; but is not their love for it in the present age intensified? Has not the great pursuit of men come to be the pursuit of gold? This is, I believe, too true.

To substantiate this charge I do not propose to appeal to single instances of individual covetousness, though there is no lack of a multitude of such cases, for there are abundance of petty swindlings and rascalities on every hand; but I shall confine myself to those enormities which are committed by nations, upon a grand scale, and in the name of law, and justice, and truth; by nations, too, who call themselves "Christian," and whose sovereigns are upholders of Protestantism and professed “defenders of the faith." I charge then with covetousness, and hypocrisy, and iniquity. I believe them to be verily guilty.

The fact is too obvious to be disputed, that national consciences lie very near the national pocket.

For the nations worship money. They bow themselves in the dust before the shrine of mammon. Do we need examples? What crime do nations shrink from, if it produces gold? War, murder, robbery, and rapine, all become sanctified by the gain that comes as their result. Take, for example, one of

**THE CRIMES OF CHRISTENDOM, - SLAVERY.**

Look at the United States of America, - that land of boasted liberty, that asylum for the oppressed of all lands, that oasis in a desert of tyranny,

“The land of the free and the home of the brave."

That nation, with nearly or quite all other civilized nations, has declared the stealing or buying of slaves in Africa and the bringing them across the ocean to be a crime as great as piracy. Now if they are pirates who steal men and bring them to these shores, what are they who knowingly receive the stolen persons and their descendants and appropriate them to their own use? And yet this is what has been boldly legalized and unblushingly defended and supported, as a “peculiar institution," by this great and boastful nation.

If the question be asked, Why is this continued in this day of great light? the answer is, that within the last half century a great and lucrative business has arisen
upon this basis of man-stealing and man-selling. The following extract from the leading mercantile periodical of the country will illustrate the point: -

"The great manufacturing fact, which stands head and shoulders above all other facts, and forces itself upon the attention of the beholder like the sun at noonday, is that in sixty years the manufacture of cotton has grown up to employ in the United States and Western Europe forty million spindles in the production of yarn. Towards the close of the last century one person operated one spindle. The machines of the present day, therefore, do the work of forty million spinners, and the attendant labor in the perfection of the manufacture employs fifteen hundred thousand persons.

30

"To supply the raw material for this manufacture, there was last year (1860) produced in the United States 4,600,000 bales of cotton; and there was derived from India 573,000 bales, from Brazil 106,000 bales, from the West Indies 47,100 bales, from Egypt 158,000 bales, making a total of 5,484,000 bales."*

It is also stated that the number of cotton spindles in the world is increasing at the rate of six millions per year, and requiring for their employment an increase of cotton at the rate of 800,000 bales per year. At this rate the demand in 1870 would be for 13,500,000 bales of cotton yearly.

All this growth belongs to the present century. The first cotton mill in America was erected in Rhode Island, in 1791. In that year America exported sixty-four bags of cotton, of 300 pounds each, or 19,200 pounds. In 1795, another mill was erected in Rhode Island; two had appeared in Massachusetts in 1804; ten were in operation before 1808; and in 1811 eighty-seven mills were at work, turning 80,000 spindles. In 1810, the cotton used in the United States did not exceed 10,000 bales; but in 1815, these amounted to 90,000; by 1830, it was probably 350,000 bales. ** Against the 10,000 bales manufactured in the United States in 1810, we may place not less than six hundred thousand bales consumed in 1860; and to some 150,000,000 pounds manufactured in 1815, we may add 925,000,000 pounds to make up the total of 1,075,000,000 pounds consumed in 1860.


** British Review, May, 1819, page 508.

31

In the United States census for 1850, the entire annual cotton manufacture of the country was set down at $65,500,687; but in 1860 the returns from New England alone exhibit no less than $79,000,000, or some thirteen millions more in New England alone in 1860 than there was in the United States ten years before. In the single city of Lowell it is stated that there are twelve corporations, with an aggregate capital of $15,000,000, owning fifty-two factory buildings, containing over four hundred thousand spindles, and twelve thousand looms, employing, when full, eighty-seven hundred women, and forty-two hundred men, manufacturing yearly more than one hundred million yards of calico, twenty millions of bleached and dried goods, one and a half millions of woollen cloths, and over a million yards of carpetings. They produce as much cotton cloth as a strip a yard wide, and two hundred miles long, daily; enough in a year to go twice around the globe, with ends five thousand miles long to tie with.
The increase in cotton production must, of course, keep pace with the progress of its manufacture. In 1856 the cotton crop was three and a half million bales (3,529,841); in 1857 it was 2,937,519 bales; in 1858 it was 2,113,962 bales; in 1859 it was 3,851,481 bales; and in 1860 it was 4,669,770 bales.

This immense cotton crop is raised by slaves, toiling unrewarded in the cotton fields of the South. Every bale of it tells of involuntary servitude, of chains, of scourges, of unrequited toil. The curse that follows oppression's gains is on it. Tears mingle in its fleecy texture, and the cry, “How long! O Lord, how long?” has been wafted out above it, from the planting of its seed to the gathering of the staple and the baling it for market.

32

But what becomes of it then? Surely, good men should hate it as an accursed thing. Surely, wise men might easily conclude that riches gotten by wrong would not profit. Surely, prudent men might hasten to clear their skirts of the least polluting touch of that thing which was alike the cause and the result of a system of crime so vast. Surely, Christian governments would abhor, and reject, and spurn the wages of unrighteousness thus offered to them; and rulers and people prefer to clothe themselves in sackcloth, rather than to put on such accursed and ill-gotten raiment. But who ever thinks of this? Very few indeed.

But what does become of the four and a half million bales of American slave-raised cotton? What becomes of it? Why, it rides forth in majesty, and wears a royal crown. Let us pay our respects, then, to

**KING COTTON.**

King Cotton is a great king. In a land of freedom one million slaves toil for him from year to year. He leaves them in their rags and misery, to live in poverty and distress when their summer's toil is done, and he goes forth upon his journeyings. He showers his golden bounty upon the taskmasters, upon the planters, the tyrants, the woman-whippers, and the cradle-robbers of this generation. He says to them, “Well done, good and faithful.” He passes on. A fleet of vessels, having capacity for carrying two million tons,

33

waits to convey him to his destination. He enriches them with his treasures. He goes northward. Six hundred thousand cotton bales drop there, mostly in Puritan New England. There, the king rides royally along. He speaks, and factories spring up on every side. Capitalists invest their money, and get gain. Poor people rally at the shuttle's rattle and at the spindle's buzz, and get money from King Cotton, and consumption in the cotton mill. The king gives them of his bounty, and they rejoice. The spinning-wheel, and loom, and distaff are exchanged for the piano-forte; and ladies have fine clothes and “delicate health,” for Cotton is king.

The preachers in their churches think of the blood, the tears and the bondage of the slaves, and are stirred to cry aloud and spare not; the king passes by and tosses a cotton bale into the pulpit, and they are dumb. Cotton gets in their eyes, and they cannot see; it is stuffed in their ears, and they cannot hear; it fills their mouths, and they can only say smooth things, take moderate views, and utter the praises of the great king. So Cotton makes them a smooth and comfortable nest; they ease their consciences on it, and rejoice.
The politicians hear of the king and his coming, and they form a line to receive
hint. They bow down in his presence. They lick the dust of his feet. They eat dirt, by
the handful. They lie on their faces; they stand on their heads; they turn round and
over, and play merry pranks before his majesty. He gives one a penny, and another a
bright brass button. He gives

one a blue ribbon, and another—a sword and a cocked hat. He tells one to carry
the mail, and another to count the letters. He makes one a governor, another a
representative; this one a senator, and that a president. He gives some gold by the
hatful; he puts others where they have a nice chance to steal and help themselves.
Hiding away in some alley, he spies a poor fugitive, and he orders him home. For ten
dollars a commissioner passes judgment on him, and then soldiers guard him with
bayonets, and force him back to bondage. Politicians and statesmen sneer at the
higher law; doctors of divinity give pious counsels, and impatient philanthropists give
bonds to keep the peace; and, for about the space of two hours, the whole multitude
cry, a Great is King Cotton, of South Carolina!" and then he resumes his travels.

His fleets crowd the wharves, and, as he launches forth, and the deep is
whitened with their sails, he goes across the water in state and pomp. He touches at
France, and Monsieur is so happy to see him that his stay is really agreeable. He
leaves four hundred thousand bales * there, and three million spindles buzz,

* The cotton import of France is thus stated for eight years:

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<tbody>
<tr>
<td>Total</td>
<td>315,310</td>
<td>311,637</td>
<td>291,287</td>
<td>394,423</td>
<td>416,863</td>
<td>416,239</td>
<td>450,069</td>
<td>431,969</td>
</tr>
<tr>
<td>Bales</td>
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<td></td>
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<tr>
<td>From</td>
<td>362,083</td>
<td>284,015</td>
<td>276,300</td>
<td>283,716</td>
<td>406,729</td>
<td>401,506</td>
<td>439,149</td>
<td>392,673</td>
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<tr>
<td>U.S.</td>
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In 1850 France had 115,157 spinning mules; 15,362 spinning machines;
3,442,550 spindles; and 242,428 hands employed. Value of stock, 257,355,905 francs
($50,000,000). Value of products, 410,627,202 francs (£16,254,000, or $81,000,000).

and two million laborers toil, and thirty millions ($30,000,000) a year is their
reward for their labor. He goes on, and he scatters his bounty as he goes. Germany
receives her portion, and two million (2,030,000) spindles work it up. Little Belgium
receives enough to employ her four hundred thousand (420,000) spindles. In Saxony
he makes business for 134 mills and six hundred thousand (604,500) spindles. In
Prussia four hundred thousand (425,000) spindles sing his triumphs. In Austria, 239
mills, with a million and a half of spindles (1,740,000), proclaim his sway. In Russia,
112,427 laborers, in 495 mills, running some 1,980,000 spindles, and using
41,000,000 pounds of cotton, testify of his greatness. But these are mere by-places.
He does not tarry long amid ignorance, or tyranny, or intolerance, or superstition. He
was reared in a land of freedom, —in a country of open Bibles and Protestant faith. He
turns to Britain’s congenial clime. There, amid broad phylacteries and long prayers,
anti-slavery speeches and Bible Society meetings, pretensions to liberty and
professions of piety; where the sovereign is the head of the church, and, by the grace
of God, defender of the faith; where Protestantism flourished, that the king might be
his own pope, and have all the wives he chose; there, where the blood of martyrs has fattened the soil, he finds a congenial abode, and holds his court. Let us look at

**KING COTTON IN ENGLAND.**

36

It is true, John Bull hates slavery, and says to Jonathan, "Stand by, for I am holier than thou; I made money enough out of opium to set all my slaves free, long ago." But, nevertheless, when King Cotton comes, he receives him gladly; his fleets fill up the harbors and piers; he flings gold to the brokers and to the merchants; and when he travels through the kingdom, he does it right royally. Here, he delivers his plunder; here, he discharges his cargo; here, he finds the receivers of stolen goods, who buy out every bale he has; here, he sets everything in motion. Four million persons look to him for daily bread. Two millions of people crowd into Lancashire to serve and obey him. More than five hundred thousand persons toil from morn to eve in his twenty-five hundred factories, where twenty-eight million spindles spin the yarn, two hundred and twenty-nine thousand looms weave it, and ninety-seven thousand horse power drives the machinery, * and five hundred millions of dollars are invested in the trade. Here Cotton is king, indeed. Lords and commons, peers and princes, royal highnesses and unroyal lownesses, all pay homage to the mighty visitant. They fill his ships with goods, and his pockets with gold, and, after seeing the sights, he embarks again for home.

*These statistics are for 1856, and are, doubtless, much too low. In 1859, England imported 2,829,110 bales of cotton, which, at twelve cents per pound, would amount to $150,000,000. Of this, five-sevenths came from the United States. There are £100,000,000 at present invested in the cotton business, an increase of £35,000,000 since 1835. In the districts near Manchester, are two hundred cotton manufacturing establishments. Among them are six hundred and eighty mills, which cost, on an average, $500,000 each. In 1856, Britain manufactured $275,000,000 worth of cotton goods, of which $190,000,000 were exported, and $85,000,000 retained for home consumption.

37

King Cotton sets sail once more for the land of the free. One or two hundred millions of dollars in cash or goods fill his pockets or ballast his craft. He lands in Boston, receives the respects of "The Board of Trade," distributes his goods, winks knowingly, and slips a few bags of gold into the hands of the slave-traders who congregate there, goes to New York, and does likewise, is entertained by the "Chamber of Commerce," looks over the news, turns out a few preachers who are too radical and stuffs a cotton bale in their pulpits, lops off the heads of a few postmasters who have not sold their tongues to the devil; receives the bows and somersaults of the doughfaces generally; visits Newport and Saratoga, gets red in the face, buys a few hogsheads of brandy, some whips and cases of nigger-cloth, and goes South to drink, and whip, and rave, and riot, until ready for his next annual pilgrimage to the holy shrines of Protestantism, Liberty, Mammon, and Janus.

Leaving King Cotton in his capital, we come to consider the facts pertaining to his sway. This King Cotton has been one of the great powers that have unbalanced the conscience of the nation and the world. These cotton bales have been the brick on account of which Pharaoh has refused to let the people go. These two hundred
millions of pounds of cotton manufactured at home, these nine to thirteen hundred millions of cotton sold abroad, have been great corrupters of national morality and integrity.

38

All Christendom has been implicated in this great sin. The genius of a Whitney and an Arkwright have riveted the manacles upon the bondmen’s limbs, and Cotton has been king. The rice-fields, it is true, tell their tale of misery; the sugar plantations of Louisiana* help to burden the toiling slaves; but the great monarch of bondage, who has sat grimly on his throne, reared above quivering flesh and scourged and mangled forms, is Cotton! He has stifled the voice of justice and of God. He has kept some three millions of black men beneath an iron yoke. And he weaves a mantle of charity so broad and close, that the whole multitude of sins is covered.

From the cotton fields of the South comes this vast amount of treasure. The men that earned it are ragged, hungry, and miserable. Stripped of the very attributes of manhood, reduced to the condition of beasts and concubines and chattels, sold in the market as sheep and oxen, separated without mercy, debauched without protection, scourged without pity, and robbed without redress, they for their toil have poverty, for their labor pain, for their faithfulness sorrow, and for their misery contempt. But the treasure comes forth for the use of the famous “Anglo-Saxon race,” for the benefit of the spoilers, and for the enrichment of Christendom.

*sugar crop of Louisiana, in 1858, was 414,700,000 pounds, worth $24,900,000. In 1859, it was 255,100,000 pounds, worth $18,100,000. Statistical Journal for 1860, p. 545.

39

The annual value of the cotton crop is immense. The business thrives amazingly. In 1787 Britain imported 22,600,000 lbs. of cotton, none of which came from the United States. In the three years 1824-1826 their import averaged 189,739,000 lbs., of which the United States furnished 121,318,000 lbs., and the remainder came from Brazil, the East Indies, Turkey, Egypt, the West Indies, etc. In 1853-4-5 their annual import was about 891,452,000 lbs., 687,410,000 of which were from the United States. Thus in 1787 Great Britain obtained none from the United States; in 1824-5-6 the United States furnished 64 per cent., and in 1853-4-5, 77 per cent. of the entire supply of Britain.*

In the ten years from 1801 to 1810, the whole British cotton import was 592,000,000 lbs. In the same ten years the United States furnished 263,000,000 lbs., or 40 per cent. of the whole. From 1811 to 1820, including two years stoppage by the war, Britain imported 1,004,000,000 lbs., and obtained 449,000,000 lbs., or nearly one-half of it, from the United States. From 1821 to 1830 they imported 2,008,000,000 lbs., 71 per cent. of which came from the United States. From 1831 to 1840 they imported 3,873,000,000 lbs., 79 per cent. of which came from the United States. From 1840 to 1850 they imported 6,335,000,000 lbs., 78 per cent. of which was from the United States. In the five years from 1851 to 1855 they imported 4,361,-000,000 lbs., and 3,424,000,000 lbs., or 78 per cent. of the whole, was from the United States.

Two-thirds, at least, of the entire slave population of the United States are employed in raising cotton for exportation. Two-thirds of the cotton thus raised is raised expressly for the British Market, and is regularly imported into and manufactured in the United Kingdom. Of the entire quantity of cotton imported into the United Kingdom, nearly four-fifths in quantity, and more than four-fifths in value, is, on an average of years, obtained from the United States.*

The entire cotton export from the United States counts up as follows:

<table>
<thead>
<tr>
<th>Years</th>
<th>Pounds</th>
<th>Price per lb.</th>
<th>Total</th>
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<tr>
<td>1849</td>
<td>1,026,602,269</td>
<td>6 4/10 cents</td>
<td>$66,396,967</td>
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<tr>
<td>1851</td>
<td>927,237,089</td>
<td>12</td>
<td>112,315,317</td>
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<tr>
<td>1852</td>
<td>1,093,230,639</td>
<td>8 1/2</td>
<td>87,935,732</td>
</tr>
<tr>
<td>1856</td>
<td>1,351,421,701</td>
<td>9 4/9</td>
<td>128,382,351</td>
</tr>
<tr>
<td>1857</td>
<td>1,048,282,475</td>
<td>12 55/100</td>
<td>131,575,857</td>
</tr>
<tr>
<td>1860</td>
<td>1,115,890,608,</td>
<td>to England alone,</td>
<td>191,806,555</td>
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So vast has been this traffic which has rested upon a basis of national iniquity. America has been guilty; Britain has been guilty; the world has been guilty. Every bale of this cotton has been burdened with a curse. Some of it has come north with its tale of wailing, of bondage, and of tears; but the northern merchant and manufacturer have made their profits from it, and have said, "Am I my brother's keeper?"


Most of it goes to England, —England, that hates slavery so much, and keeps half the slaves in America toiling to feed her cotton mills; and there, in Manchester, Liverpool, Yorkshire, and Lancashire, up and down the country, into some three thousand factories, and amid the buzz of thirty million spindles and the rattle of two hundred and thirty thousand looms, Britain grows rich upon cotton. No matter if in these factories health wanes and sickness waxes; no matter if the toilers there are more wretched and more burdened than those who raised the cotton at first; no matter if poverty holds its victims by the throat while the last threads of life are woven in the web unseen; no matter if pale and weary toilers say, "My days are swifter than a weaver's shuttle; they fly away and see no good;" no matter if that which was cultured amid American slavery is manufactured amid British oppression; yet the merchants, the brokers, and the manufacturers scowl at American bondage, pocket their profits and their dividends, and say, "Am I my brother's keeper?" So, through oppression, penury and distress prevail, and the wealth of the few is bought with the poverty of the many.

**THE BRITISH COTTON TRADE.**

And when the work is done, when the plant cultured in bondage is manufactured in tears, then one thing more is wanted, and that is a market; and Britain sends around the world to find it. She goes to China; she thunders at the gates of the empire with her artillery; she bombards castles; she slays men; she sacks cities;
she spoils dwellings; she gives her soldiers carnival among the ruined palaces and desolated splendors of the Chinese, and gains a market for her Indian opium and her slave-raised cotton goods,—ay, and does she not also gain a nation's curse?

42

Thus has this single article ploughed its way through the very vitals of Christian principle in those nations which of all others boast of their religion and of their righteousness.

But this is not all. From the remotest antiquity India has been famed for the production of cotton, and the manufacture of the most valuable cotton goods.* This manufacture, if encouraged, might have aided India and benefited England. But no; British avarice demanded and obtained a law making it a crime for the inhabitants of Britain to wear these fabrics. The same spirit of selfishness which prompted the British parliament to enact that any manufactories in any of her provinces were a nuisance which must be abated within thirty days after their existence was reported, caused them to crush out the cotton manufacture in India. An overweening desire to make all the money that could be made seemed wholly to possess them. Hence, in 1678, a great cry arose against admitting the products of Indian looms into England. Not content with overrunning their country, they must destroy their manufactures. In 1700, parliament passed a law prohibiting the importation of Indian silks and calicoes, under penalty of £200 (or $1,000) on both buyer and seller.

*Herodotus (B. C. 430), speaking of the inhabitants of India, says, They posses, likewise, a kind of plant, which, instead of fruit, produces wool, of a finer and better quality than that of sheep; of this the natives make their clothes."—Herodotus, B. iii. c. 106.

43

In 1720, an act was passed prohibiting the sale or wear of printed calicoes. In 1774, lest someone should export the implements of manufacturing cotton to India or elsewhere, a law was passed, inflicting a penalty of $1,000 on any man who should send abroad such tools or machinery, and $1,000 upon the captain of any ship who should carry them. In 1762, an act imposed $2,500 fine and twelve months' imprisonment on any person exporting copperplates or blocks for printing calicoes, or workmen acquainted with the processes of their manufacture, from England to any other country; and, finally, in 1783, an act was passed giving a bounty of from a penny to a penny and a half on every yard of calico exported from Great Britain to any other country. Of course, India, which had fallen into the merciless clutches of Christian England, had no chance for competition. The East India Company could not buy their manufactured cotton, and as for the raw material, Britain could get it a little cheaper from the thieves and robbers who stole it from American slaves than from anybody who was honestly paid for raising it. And so, by purchasing the cotton raised by the toiling bondmen in America, using all the appliances of modern machinery in its manufacture, oppressing the operatives engaged in the work, and sending the product without restraint to India, the cotton manufacture in India has been crushed. Says Mr. Ritchie: -

"Our machinery almost utterly deprived them of a trade in cotton goods of their own manufacture, which amounted, before 1814, to four millions sterling; and our government, influenced
by the eager cupidity of the manufacturers, instead of permitting the inevitable transmission to be gradual, rendered it so sudden, by means of prohibitory imposts, as to fall like an avalanche on the people, crushing hearts and hopes, and reducing vast multitudes to hunger and despair.”

Says the Rev. David O. Allen, D. D., while speaking of this subject:

“High or moderate protective duties would have greatly diminished these evils, but, unhappily for India, the power to regulate all the commerce between the two countries has been in the parliament of England and in the East India Company; and the commerce between England and those parts of India subject to the English has been managed on terms for the benefit of the manufactures of England, and much to the injury of the manufacturing interests of India. Villages, towns and cities, which formerly subsisted by their manufactures, and were in a flourishing state, are now becoming dilapidated, and falling to decay and ruin. The population, in some places that I have seen, exhibit the appearance of extreme poverty; and they know not what to do for means of support, nor where to go for employment. A late Governor General of India, in a communication to the directors of the East India Company, says:—‘Some years ago the East India Company annually received of the produce of the looms of India to the amount of 6,000,000 to 8,000,000 pieces of cotton goods. The amount gradually fell, and has now ceased altogether. English goods, made by machinery, have now superseded the produce of India. Cotton piece goods, for ages the staple manufacture of India, seem forever lost. And the present suffering to numerous classes in India is scarcely to be paralleled in the history of commerce.’”


And what cares Christian England for that, if, from the combined energies of toiling American bondmen and weary English operatives, aided by the arts of modern machinery and the power of British law, she can, instead of the one hundred and seventy thousand yards of cotton goods she sent to India in 1814, send one hundred and fifty million yards, besides fifteen million pounds of twist and yarn, to India now; gaining profits to her manufacturers, her merchants and her shippers, and rolling a dark and stagnant wave over India, extinguishing her manufactories, and leaving in poverty and distress and desolation a cotton-growing region in her own dominion five times as large as that in the United States? What cares she for the suffering and sorrow there? But she may find, at last, retribution; and rebellion in America may punish oppression in India and covetous greed for gold in Britain.

No wonder that such a house, on such a foundation, should fall. No wonder that rebellion and desolation should smite the seat of a sin so foul. No wonder that a world ruled by King Cotton should shake at the thunder of his overthrow. No wonder that thousands, whose bread and gain have hung suspended by this single thread, should suffer punishment for their partnership in crime. No wonder that God should avenge and pity those who had no other deliverance, and pour his judgments upon the proud Pharaohs of today. No wonder that a nation which has robbed the poor at the rate of a hundred millions per year, should at last disgorge some of its ill-gotten gain, at the rate of two millions a day, in scenes of bloody, mutual strife. No wonder if what
is gotten by Satan's friendship be lost by Satan's fury. No wonder, too, if Britain finds, in divers ways, that the participators in crime must be partakers in punishment. Amid the grim scenes of war, famine and desolation, can we not see the justice of a righteous God in his judgments upon these hypocritical nations?

And do not such dark and terrible facts as these, stamp upon existing nations most clearly the brand of money-loving? Are not they recreant to all principle when money is at stake? And if these Christian nations are so covetous, what must be said of the world at large? True, the publican, smiting on his, breast, may go down to his house justified rather than the Pharisee, who thanks God that he is not as other men are. But there seems to be little true penitence among any of the nations to-day. The covetousness of old age is upon them, and the Scripture has said, "In the last days... men shall be... covetous." 2 Tim, iii. 1, 2. Are we not in those days now?

CHAPTER III.

THE CRIMES OF CHRISTENDOM.

DARK as is the picture already shown, we have not yet done with self-lauded Protestant Great Britain. She has other crimes, and the noble Christian men and women of England feel it too, though the hirelings may flatter themselves and their hearers that they and their nation are the special favorites of heaven. We will not stop to examine the countless civil and ecclesiastical, private and public, wrongs that pervade Great Britain; nor the flagrant abuses and oppressions that mark the home administration of her government, where money is the ruling power,—we will look away to the East, and see where the name of God is blasphemed among the heathen, on their account. And, first, we turn to

BRITISH INDIA.

India, "a country the greater portion of which: has been in British possession for three-quarters of a century; whose inhabitants pay in taxes half as much as is collected in Great Britain and Ireland, and yet annually consume no more than one shilling's worth of British goods per head; whose entire roads receive no greater outlay than is spent upon the streets and highways of one of our large towns; upon whose education the annual sum of three farthings per family is disbursed; where railroads, under the fostering care of the court of directors, have progressed at the rate of fifteen miles in fifteen years; within whose colleges, maintained by a Christian government, the Holy Scriptures are a contraband thing,—the name of the Saviour a forbidden sound, heard but in stealthy whispers;"* where England has introduced a system of taxation which, according to Lord Brougham, wrings from the toiling laborer eighteen shillings out of every twenty that he earns; where, in a single district, the tax-gatherers have, in one season, brought thirty thousand suits against the laborers, into courts where the dispute "is always settled against the poorer suitor, to his utter ruin;
where the laborer toils from 'morn to noon, from noon to dewy eve,' and, despite this, he is a haggard, poverty-smitten, wretched creature, . . . often seen fasting for days and nights for want of food;" *** where the government taxes require the produce of fifty-three days' labor in a year from each ryot, and where the tax-gatherer takes from twenty to forty per cent. more for himself; where "the rule is misery and starvation, the exception a bare subsistence;" § where ten thousand ruined works of art, and use, and beauty, "bear silent testimony to the once happy working of that system which we of the


***Ibid. p. 286. Indian Petition presented by the Earl of Albemarle.

§ Ibid. p. 283.

49

civilized West, of Christian England, have rooted out from the land, to replace with a miserable mockery, a governmental fraud of such enormous magnitude, of such wicked viciousness, that future generations, without ample testimony to the contrary, may well discredit the possibility of its existence;" * where, "as in religious matters, the British rulers of India have swept away heathenism and its morality, and replaced it by infidelity and no morality, —as in the administration of justice they have rooted out the old and simple codes and effective establishments, and substituted for them a legal patchwork administered by functionaries of whom nearly all who are not incompetent are corrupt," so in their taxation they have swept away the more righteous systems of Indian heathen, and "supplanted the righteous taxation of Hindoo rulers by the most impracticable and ruinous systems ever tried." **

To this ancient and far-famed country let us turn our attention, as it is brought to our view in connection with Great Britain and

THE EAST INDIA COMPANY.

In the year 1600 was formed that famous association known as the "East India Company," to which was granted exclusive privileges of trading between England and India. The concern soon became profitable and prosperous, and its capital was, from time to time, increased. In 1640, the company acquired, by treaty with a native prince, their first Indian territory,


50

namely, Madras; and in 1687, they obtained, also, the island of Bombay. In 1702, the capital of the company amounted to two million pounds sterling, and they had agencies, or factories, in more than sixty places. In 1698, another company was formed, which was soon able to loan to the English government two million pounds sterling; and in 1708, the two companies were united, both of them loaning the government one million two hundred thousand pounds sterling more, making in all £3,200,000, to which may be added, in illustration of their wealth, the bribes by which they corrupted parliament, which amounted in the year 1693 to nearly ninety thousand pounds, or almost $450,000.*
With such a beginning the end more than corresponded. The most unprincipled men were appointed to transact the business of the company in India. By the most ungodly and rapacious course, they gained possession of territories of vast extent, and all these were subjected to the most merciless exactions.

The natives, who had long groaned beneath the Mohammedan rulers’ sway, found the rule of the Christian company had not in the least ameliorated their sad condition. The stockholders of the company at home called for money, and the managers abroad got it; how, or by what means, was a minor consideration.

One great source of revenue was the land tax, —they considering themselves as owners of all lands in the realm, and requiring from the poor ryots, or laboring men, about one-half of all they raised upon their fields as a tax due the company. Failing to get in this way what money they wished from the beggared and oppressed natives, they at length hit upon a new plan, namely, of taking all the lands and selling them to a class of tax-gatherers, who were to pay them the revenue.

Says Dr. Allen:

“The act is thus described by the best authorities: ‘There was not a field in Bengal, Bahar, or Orissa, which was not the property of some owner, and these owners were, in nine cases out of ten, the occupants and cultivators. And yet it was resolved to divide all the land in these provinces into small districts, and then sell them to the highest bidder—to the man who would pay the government the highest tax or rent for them. . . .This act has rarely been equalled, in point of iniquity, under any government, in ancient or modern times.’”

The proportion claimed by the government varied from one-half to one-fourth. In the provinces of Bengal, Bahar, and Orissa, the committee on Indian affairs assumed or determined that two-fifths was the portion of the produce for the cultivators, and three-fifths for the government. They then demanded the three-fifths in money, and finally declared the Zemindars, or tax-gatherers, the owners of the soil, and the cultivators and former proprietors only tenants, owing three-fifths of the produce of their soil to the government. Thus in provinces containing a population of thirty million people,—about equal to the population of the whole United States of America,—the cultivators of the land, in whose possession it had been for many generations, and whose right to it had never been questioned, were made the tenants of landlords - the Zemindars, or tax-gatherers - who had previously no right whatever in the soil, by inheritance, occupation, or purchase.* This arrangement Lord Cornwallis made permanent while he was in India.

To this infamy was added war, rapine, fraud, and cruel inhumanity, such as taxed the mighty eloquence of Burke in parliament to unfold its deep and damning abominations. He told how, when Madras was so impoverished that in 1799 there was
not one merchant of eminence in the entire country, there were brought thence to
Britain one million sterling pounds per year, or about twenty millions sterling from
1760 to 1780, from the Carnatic, or Madras Presidency, alone. **

Said Burke, in his speech on the impeachment of Warren Hastings:

“*I engage myself to you to make good these three propositions: First, I say that
from Mount Imaus,—or whatever else you may call that large range of mountains that
walls the northern frontier of India,—where it touches us in the latitude of twenty-
ine, to Cape Comorin, in the latitude of eight, there is not a single prince, state, or
potentate, great or small, in India, with whom they have come in contact, whom they
have not sold. I say sold, though sometimes they have not been able to deliver
according to their bargain. Secondly, I say that there is not a single treaty they have
ever made which they have not broken. Thirdly, I say that there is not a single prince
or state who ever put any trust in the company who is not utterly ruined, and that
none are in any degree secure or flourishing but in the exact proportion to their settled
distrust and irreconcilable enmity to this nation. These assertions are universal. I say,
in the full sense, universal...The wars which desolate India

* India, pp. 195, 196.

** Burke's Speech on the Nabob of Arcot's Debts.

53

originated from a most atrocious violation of public faith on our part...I feel
myself overpaid for the labors of eighteen years when, at this late period, I am able to
take my share, by one humble vote, in destroying a tyranny that exists to the disgrace
of this nation and the destruction of so large a part of the human species." *

“It is well known that enormous wealth has poured into this country from India
through a thousand channels, public and concealed. Forty millions of money (about
$200,000,000), at least, have, within our memory, been brought from India into
England."

Of the wretched husbandmen who paid it, he says, while describing their
poverty:

“*Their effects are only a little earthenware, and their houses only a handful of
straw, the sale of a thousand of which would not, perhaps, produce twenty shillings." **

To relate the horrible tortures, barbarities, and inhumanities perpetrated upon
these afflicted people, were a task too sickening; the histories are full of it, and the
denunciations of this accursed system by England's orators are among its
masterpieces of British eloquence.

But what has been the result? Slight reforms, it is true, but the present is, as
the past has been, still too dark for description.

Wages in India seldom exceed six cents per day for women, and nine cents for
men at common labor; and the laborers generally find their own food.*** Millions of
persons in India would be glad to get work at these prices. Mr. Capper estimates the
average wages as very much less than this.
From this wretched and beggared race the East India Company has, for years, wrenched by the iron hand of power an annual sum amounting to about twenty-seven million seven hundred and fifty-three thousand three hundred and fourteen pounds sterling, or more than $130,000,000 per year; and not less than about $30,000,000 pass annually from beggared India to opulent Britain for distribution: Lazarus in his rags supporting Dives in his purple and fine linen. There are also in India, where millions of natives are glad to work for nine cents a day, nearly one hundred and fifty British officials whose regular salaries range from $3,000 to $125,000 per year, besides the "extras," which are often as much more; and in 1850 the Governor General's salary, and "extra expenses," amounted to $300,000; an amount equal to the entire earnings of ten thousand native laborers for the year.

The British revenue was thus obtained in 1853 the land tax afforded £15,178,676; excise, &c., £1,088,254; opium, £4,562,593; salt, £3,189,214; customs, £946,561; stamps, fees, and fines, £593,982; tobacco, £115,000; post-office, mint, &c., £1,979,041; total, £27,753,314; or more than one hundred and thirty millions of dollars ($130,000,000), or fifty millions more than the entire national revenue and expenses of the general government of the United States of America.*

*The receipts into the U. S. Treasury, during the year ending June 30, 1860, including a balance of $4,339,275.54, were $81,091,309.43. The expenditures for the same period were $77,462,102.72; of which $17,613,628 were appropriated to the payment of the public debt.

This tax amounts on an average to four shillings five pence per head, annually. This amount is not large, but it is taken from a people destitute of all commerce and manufactures, and the tax-gatherers in taking this for the government take nearly all there is left for themselves. Says Mr. Capper:

"Reliable official statistical returns show, that in a rural district (that of Cawnpore), fairly representing the average of the agricultural part of the country, the greater portion of the cultivators realize but £5 per annum; from this, one-fourth, at the lowest calculation, must be taken for government land tax, and one-fourth as rent to the proprietor, leaving £2 10s. (less than $12) to defray cost of seed, tools, &c., and to support the ryot (peasant) and his family during the year. With the calculation of four persons to a family, and without any deduction for seed, tools, &c., we have something over twelve shillings per annum to support each individual! These are not extreme cases, but actually represent, I regret to say, the present condition of a very large portion of the agricultural population of British India. Striking an average between these figures and the wages of natives in the towns, a greater sum than £1 10s. a year, or one penny a day, cannot be taken as the general average of earnings in India. While the Englishman contributes sixteen days' labor in each year to the maintenance of institutions which provide him with the utmost security to life and property, the Indian ryot contributes an equivalent to the labor of fifty-three days for the support of institutions which, so far as they tend to afford him any security from
oppression, or in anyway to ameliorate his social condition, might as well be swept
from the face of the earth deep into the Indian Ocean."

“If that unhappy land suffers from the amount of her taxation, the mode in
which that revenue is raised presses with

* The Three Presidencies of India, pp. 279-80.

56

still greater severity upon her industry, since the famous permanent settlement
of Lord Cornwallis in 1793, a year fatal to the peace and welfare of millions of
industrious cultivators. His lordship was one of those amiable men, who contribute
largely to the stock of 'good intentions,' which are said to pave the way to a certain
region; and truly his ‘intentions' have paved the way to beggary and death for myriads
of Hindoo ryots. He perpetrated one of the greatest wrongs . . . that is to be found on
record, . . . by which the right in the whole soil of Bengal was to be vested in the
hereditary superintendents forever, by which twenty millions of small landholders
were dispossessed of their rights, and handed over, bound hand and foot, to the
tender mercies of a set of exacting rackrenters... . Wrong upon wrong was committed,
raud upon fraud; . . . the assessment was above fifty to sixty per cent. of the produce
of the soil, and not one word was said about the amount the tax-gatherers might levy
on the ryots. Lord Brougham said it wrung from the ryot eighteen out of twenty
shillings; . . . he spoke literally within the mark.... So long as the ryot possesses
anything worth drawing from him, so long he is a subject for oppression and wrong;
when the hydraulic pressure ceases to extract another drop from him, he is, only then,
cast off as a useless object. Trade has died away, agriculture become a desperate and
hopeless struggle, and the native community merged into two classes,—a moneyed
aristocracy, and a beggarly race of peasants, who, though nominally free-born British
subjects, are more degraded and less cared for than the slaves of Cuba or the serfs of
Russia! Yet these are the men through whose ill-requited labors the Indian
government derive fifteen millions sterling of their annual income, about two-thirds of
their entire revenue.... Whilst such wickednesses as the Afghan campaigns are
permitted; whilst commanders-in-chief are allowed to pocket half a million sterling in
a few years, for civil duties never performed nor expected to be performed; whilst the
salaries of Indian officials obtain on a scale of regal extravagance out of all proportion
even in a highly-civilized and prosperous country; whilst the mockery of the home
government is continued at its present cost,—it is of course impossible to forego the
proceeds of a tax however iniquitous, however fatal to the interests of the country. It is
humbling to

57

the honest pride of an Englishman to feel that we, who have so long pictured
ourselves as the apostles of freedom, as a pattern of national integrity amongst the
nations of the earth, should have been for ages, even to the present moment, abettors
of all these crying iniquities." *

“The social morality of India cannot boast of any healthier tone, at the present
moment, than prevailed thirty years ago. In the British Indian possessions, the calling
of a merchant has been but too often the hollow pretext for vast, unmitigated, and
heartless swindling.
"But what of the rural population of British India? —of fully THREE-FOURTHS of the HUNDRED MILLIONS within the limits of the company’s territories? ... Ground down to the lowest possible condition, physically and morally debased, the too apt imitators of masters who have for two thousand years held iron sway over them, they no longer represent the contented, happy race of whom we read in ancient Indian histories. With no hope for the future, what does the ryot care for the present? ... If, perchance, he ever has courage to think, he may remember, that, of his miserable harvest of eighty shillings in the year, forty or fifty go to the government and the tax-renters; and that whilst he is left, after all his toil, to subsist on thirty-shillings a year, or one penny a day, an English foreigner rules his district in all the luxury of Eastern splendor. It is not too much to say, that the yearly income of one of these tillers of the soil will be smoked in cheroots, by a junior civilian, in a week. Broken in spirit, abject in mind, the sole aspiration of the poor ryot is, that he may not die of starvation before the next harvest be ripe!

"It has been the fashion with a certain set of writers to belaud the present administration of the Indian government; to talk of the security, the long peace, accorded to the population of the presidencies. . . . As well might they boast of the safety and security of the poor captive, pining away his existence in the dungeons of the Inquisition, because the ordinary risks of life could not reach him. Paralyze his energies, sweep beyond his reach everything that can make life worthy of a man, . . . and he will feel, if he feels at all, that he is a degraded, abject being—an Indian ryot.

*The Three Presidencies of India, pp. 278-287.

The snow-capped mountains of the East the mighty rivers, the noble forests, the green hills and valleys, the fertile plains,—all these we still behold; the tyranny of man is powerless with them, but with his fellow-kind he has done his worst." *

*The Three Presidencies of India, pp. 470-479.

Is this the nation that, while oppressing thus seventy-five millions of peasants, scowls over the four million American slaves, or over twenty-three million Russian serfs? Is this the Britain against whom, four years after the above was written, India rebelled? Do we wonder at that rebellion? Can we pity the oppressor or forget the agonies of the oppressed? Then we may laud Britain to the skies. But if there be a just God, He will yet cast her down to hades.

But this is not all. Besides the terrible land robberies, the unrighteous land tax, the imposts of 500 to 1,000 per cent. on salt, and the taxes on various other articles, there remained one product out of the culture of which some of the wretched Hindoos might have gained some money and met some of the extortionate demands of British rapacity, -I mean

OPIUM.

But no; the culture and profits of this baleful drug, which might have been appropriate to the worshippers of Vishnoo and Juggernaut, must be carefully guarded and monopolized by the Christian British East India Company. Consequently this company is the great opium-producer for the world. At the close of the Mahratta war in 1818, Malwa, the great opium field,
fell into British hands, who monopolized its cultivation. Subsequently, they relinquished this monopoly, and allowed the natives to cultivate it, but required them to pay a heavy transit duty on it before they could reach a seaport and dispose of it. This transit duty gives the government the profits of its culture.

In the eastern provinces, the government still monopolizes the culture of the drug. The cultivator gets from the government about three and a half rupees per seer (21 lbs.), or about 66 cents per pound. Agents are appointed by the government to encourage the culture of it, and to receive the opium, and to pay the price.

The foreign trade in opium is carried on chiefly at Calcutta and Bombay. The export from Calcutta in some years has exceeded 40,000 chests, of about 140 lbs. each. The export from Bombay has generally been about half as large as from Calcutta, making a total annual export of nearly 8,400,000 lbs. of this pernicious drug. The quantity made and sold in the Bengal Presidency, by the British government, is annually increasing. In 1845, from Jan. 6 to June 29, the sales by auction were 21,526 chests. The total export for that year was 39,847 chests, valued at 24,394,292 rupees, or about $12,000,000. These chests contained about 5,578,580 lbs. of opium, for which the government paid about $3,681,862, and received, by selling it at auction, about $12,000,000, or 24,394,292 rupees. This is a portion of the gains of the government from the culture of this poison. The whole annual revenue from it amounted, at late dates, to $4,562,586, or about twenty millions of dollars.

So much does Christian England wrench from the hands of the toiling Hindoos, in the sales of this pernicious drug alone.

When we add to all the oppressions of the British in the East, the fact that the gospel has been purposely withheld from India by these same British rulers who have oppressed and impoverished the nation, the picture of national guilt is dark indeed.

We cannot wonder that a company who were determined to perpetrate such iniquitous acts should be unwilling to have any witnesses present to behold them. Hence, their settled policy was to tolerate no European residents except those who were associated with them in the government or company.

No wonder that they resisted, "with infinite concern and alarm," the circulation of the Bible in India, as a most dangerous attempt "to interfere in the religious opinions of the native inhabitants of India." * No wonder that, when Judson and Rice, the American missionaries, arrived in Serampore, they were called to Calcutta and ordered to return forthwith to the United States, and afterwards were bidden to depart to England in one of the company's ships; and, when trying secretly to escape to some other part of India, were pursued by a government dispatch and made to land, and were only allowed to re-embark and proceed,

* Letter of Thomas Twining, late senior merchant of the Bengal Establishment. Vide Owen's Hist. of British and Foreign Bible Society, vol. i. p. 325.

after a four days' tarry on the river's bank, through the intervention of some unknown friend.* No wonder that the Bible was rigorously excluded from the godless government schools in India, and that natives were educated out of heathen superstitions into atheistic unbelief. No wonder, when cruelty and rapine and
oppression prevailed, that light should be rejected; for men love darkness rather than light, because their deeds are evil.

No wonder, when Capt. Wickes, who carried the first contribution ever made in America for missions, in his ship Benjamin Franklin, touched at Calcutta, Aug. 22d, 1803, with Messrs. Chater and Robinson on board, that "an order of council was passed, commanding Chater and Robinson to return to Europe, and refusing Captain Wickes a clearance unless he took them back," and which was only rescinded because of the protection of the Danish government. No wonder that the Governor General sent to William Carey, who had devoted his life to missionary labor, the message, "that, as the government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not;" or, as the magistrates explained it, "they were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, not suffer the people to distribute them; they were not to send forth converted natives, nor take any step, by conversation or otherwise, towards persuading the natives to embrace Christianity;"


though a subsequent explanation allowed them to preach at Serampore, and in their own house in Calcutta, &c., &c."* —No wonder that, in 1770, while Kiernander was preaching in Calcutta, the "government were not only founding and endowing, with a lavish hand, colleges for the preservation of the laws, literature and religion of the Hindoos," but were “throwing every possible discouragement in the way of preaching the gospel, which was looked upon by them as periling the rule of the company in India." ** No wonder that "religious tracts, printed and circulated in the native tongue by the Protestant Danes in Serampore, were called in and destroyed," and measures taken that the Governor General and his council "might be able to counteract their dangerous effects;" and that to the Governor General, "the Earl of Minto, belongs all the credit, all the honor, of crushing the mission work of India at the commencement of the nineteenth century, and the equal honor and glory of encouraging and promoting, by all means in his power, the study of Hindoo literature, laws and religion."

No wonder that, "as regards all the educational establishments connected with the government of India, it is positively forbidden to introduce the subject of Christianity in any way. Not a volume that makes any allusion to the gospel is permitted within those godless walls,—not even the name of the Saviour, not the merest idea of the Creator, is allowed to pass the lips, or enter the thoughts, of any within those institutions of a Christian government!


Professors who dare to infringe these stringent laws are dismissed; native pupils who openly become converts to Christianity through missionary efforts are not permitted to remain as students; and even for an officer of a government college to pen an article advocating Christian views for a local periodical is visited with the heavy displeasure of the higher powers. Year by year, the evil grows. Thousands upon thousands of young men are turned loose upon the world, infidels in heart and
practice... The only results of the much-vaunted educational grants of the East India Company is the raising up of a race of licentious infidels.* " And, in addition to this dark record of enormities, we find the English government in India, for a long time, passive spectators of, or active participants in, the idolatrous and cruel rites of the heathen over whom they ruled, first among which we may notice the damnable abominations of

**WIDOW-BURNING UNDER BRITISH RULE.**

The rite of Sutte, or the burning of women upon the funeral piles of their husbands, continued to be practised by the Hindoos, under British rule, till 1813. In 1803, Dr. Carey found that within thirty miles of Calcutta there were 438 widows who thus destroyed themselves. In 1817, the number of cases officially reported to the magistrate in Bengal was 706. In 1818, the number was 839, making 1,545 in two years. The number officially reported to the English magistrates in Bengal alone for twelve years, from 1815 to 1826, was 7,154.

*The Three Presidencies of India, pp. 441-6.

64

Mr. W. Ward estimates the entire number burned at 3,000 annually.

This practice continued without restraint till 1813, when a law was passed forbidding the burning of widows without the knowledge of the local magistrate, and without the widow was entirely willing and desired to be burned. So far did this Christian nation go. They kept the Bible and missionaries from these poor heathens to a great extent, allowed them to continue guided by the books and priests which countenanced such abominations, and then sent the British magistrate to see that the poor misguided women wanted to be burned, and if so, he was to allow the horrid rite to go on. This law continued in force for sixteen years, till 1829, when the British were led to abolish it and make it a crime punishable with death to aid or abet in the ceremony of Sutte.

And why was not this law made before? Why, for the first quarter of the nineteenth century, did Christian England permit such sins?" Not for lack of power. The power that wrested one-half the produce of the soil from the poor laborers, and put it into their own coffers, could surely have put down these cruelties. But their ambition was for money. No matter what men did, if they could get money from them, and thus heap up the gains of oppression. This is the reason why we find

**HINDOO IDOLATRY SUPPORTED BY GREAT BRITAIN.**

65

The idolatries of India have been for ages past supported by government appropriations of a portion of the revenue, and also by the produce of lands which, from time to time, have been given by devotees for the service of idols, the support of the temples, and the sustenance of priests.

The Mohammedans, when they conquered India, first sought to subvert idolatry; failing in this, they imposed a tax on pilgrims and idol worshippers, thus gaining a revenue, of which they appropriated a part to keep up the worship. When the British gained possession of India by right of conquest, — i. e., by right of war, robbery, and murder, —they forbore to meddle with the religions of the inhabitants. They had no scruples about selling at auction every acre of land belonging to thirty
millions of people; they did not feel delicate about taking half the produce of their fields; but, for a long time, their widow-burning, child-murdering, and idol-worship were too sacred to be meddled with. So they perpetuated the abominations of idolatry throughout India.

Hence British officials superintended, supported, and taxed the heathen worship of India. If the expenses of a temple exceeded the endowments, the deficiency was paid out of the government treasury; and, in other cases, if the receipts exceeded the expenses, the government gained the overplus. Thus, says Dr. Allen, "in some districts the government was supporting idolatry by payments directly from its treasury; and, in other places, it was realizing a revenue from the endowments of the temples." *

* Allen's India, p. 335.

Hence the British power became the pillar of idolatry. They managed the whole business, and were thoroughly identified with it. "The pilgrim taxes at Tripetty in one year amounted to $110,000 more than the expenses of the temple. They were nearly as large at Gya, and also at Pruyag, and very considerable sums were collected at some other temples. These taxes are now sad to be relinquished, or the management of the temples entrusted to the natives. The amount that the East India Company realized by taxes at these temples from the time they came under their control and management till they relinquished them exceeded £2,000,000, or nearly $10,000,000."*

*Allen's India, p. 334. **Ibid. p. 337

After long discussions in parliament, where these abominations had been aired, "It was found that in the Presidency of Madras alone the government had under its care and patronage eight thousand two hundred and ninety-two Hindoo temples, and that the sums paid to them annually amounted to $400,000. It was also found that the fund which had accumulated from the excess of the endowments above the expenses of these temples amounted to $300,000 in the government treasury." ** The result of much inquiry, correspondence, and discussion, was, that $400,000 of this should be devoted to educational and $200,000 to charitable purposes, and the management of the temples should be entrusted to committees of the inhabitants henceforth.

JUGGERNAUT SUPPORTED BY THE BRITISH.

All have heard of Juggernaut, that grim and bloody idol, dragged in pompous procession by hosts of pilgrims from far and near, and crushing beneath its

*Allen's India, p. 334. **Ibid. p. 337

bloody wheels poor wretches who thus thought to gain eternal felicity. Since the conquest of Orissa by the British in 1803, Juggernaut has been under British governmental patronage. It is not long since it was written of this idol: "The temple is a pagoda two hundred feet high. The number of pilgrims who attend the yearly festival amounts to eighty or one hundred thousand. Fifty thousand rupees (£5,000) are paid annually for its support by the East India Company out of the ordinary revenues of the province."

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Till the year 1833, or for some thirty years, the British government laid a tax upon the eighty thousand pilgrims who came to worship at this shrine. In June, 1825, it was estimated that two hundred and fifty thousand pilgrims were there, many of them hungry, destitute, shelterless, dying of cholera morbus, famine, and various other diseases, in hosts. Corpses lay in the rivers, "a mass of putrefying flesh," and "upon the ground in heaps, and the dogs and vultures were able to do but little towards consuming them." In 1832 the government in England became awakened to these enormities, and "passed an act instructing its officers in India to terminate the guilty support of Hindoo idolatry at Juggernaut and other temples. The order, however, remained a dead letter, the East India Company refusing; to carry out the instructions it had received." But, in 1837, the General Baptist Missionary Society, in their Report, say: It appears that the servants of the company, even when professedly Christians,

*System of Universal Geography, founded on the works of Malta Brun and Balbi, p. 715. London, 1851.

68

are required to attend heathen and Mohammedan festivals for purposes of respect; that in some cases they are required to present of rings and do homage to idols; that the poor natives are compelled, without compensation, to attend heathen festivals to draw the idols' cars; and that European officers exercise so entirely the management and control of various temples, that no expense can be incurred but under their direction; and, Oh horrible! Not even the prostitutes connected with the temple can be entertained or discharged without their concurrence! And those who thus degrade themselves lower than the managers of a house of ill-fame are high-minded English gentlemen! To what infamy will not some men stoop through the ACCURSED LUST OF GOLD!"

Thus did Britain continue to do till 1840, when the same society, with great joy, record that "the wicked pilgrim tax, which in its results has tended so greatly to add to the celebrity of Juggernaut, is at length abolished." This act of abolition, however, amounted to nothing. The government that had frowned down Christianity still upheld Juggernaut. From year to year the missionaries remonstrated, and some of the members of parliament and of the East India Company seconded their efforts; yet in 1846 the Orissa Conference of Missionaries resolved, that, though the pilgrim tax, etc., were abolished, "the government do still, in fact, though in another form, contribute more largely than before to the support of the idol, inasmuch as they have not only relinquished the lands and other emoluments of the temple from which they formerly received a revenue, but have added an annual donation of thirty-five thousand rupees ($17,000), and allow the proprietors of the temple to receive all presents and levy any contributions they please on the pilgrims, so that a much larger source of revenue than ever is now open to the rajah and other interested parties."

69

In 1852 the missionaries say in their report, "It is much to be lamented that the government grant in support of this idolatry is not withdrawn." In conference, in 1852, the missionaries say, "As the donation to Juggernaut has not been discontinued, and as we have witnessed through another year the wasting and demoralizing effects of the system which it sustains, we are constrained to repeat our solemn and earnest remonstrance against this iniquitous support of idolatry." Again they say, "The rulers
of India still continue, by the payment of the large annual grant from the public treasury, to support this wicked system." In their report for 1853, the Orissa missionaries say, "Our mission has now reached the thirtieth year of its history, and, consequently, of its contest with this gigantic evil."

The Hindoos understand the matter. When rebuked by missionaries for their idolatry, they say, "Why don't you teach your own people to worship Jesus Christ? They mind Juggernaut. They give a large sum of money to support his worship. If Juggernaut were not true, would the government give money for his support? Ask that babbler (missionary) why the government gives thirty-five thousand a year to Juggernaut if he be not true. Juggernaut is true, and therefore the wise and mighty of the land contribute to his support." *

*Newcomb's Cyclopedia of Missions, pp. 437-8.

70

Thus did Britain continue upholding this iniquity, for gold. But this was not all. The system of castes, or separate classes, existed in India, and rather than allow this to be disturbed by converting men to that God who "is no respecter of persons," they strenuously discountenanced Christianity among the natives and

BRITISH RULERS OPPOSED MISSIONARY LABOR TILL THE REBELLION.

As late as July 22, 1857, when the Church Missionary Society desired to undertake, with government aid, the civilization and education of the barbarous tribe of Sontals, the court of directors declined to "take any steps which might have the appearance of uniting the government with such a society in measures having the aim of converting any class of the population to Christianity."* The court, therefore, committed the work to government officials, who, say they, "must be strictly enjoined to abstain from any attempts to introduce religious subjects in any form." **

In the midst of the horrors of the Indian rebellion of 1857, Dr. Duff relates that "A late Governor General, in his tour through the Upper Provinces, visited a celebrated shrine of Hindoo idolatry, took off his shoes in honor of it, as holy ground, and with his own hands deposited a bag of several hundred rupees before the idol! On such a scene the supreme rulers at home would look with complacency. And yet, when the present Governor General subscribes to a religious Christian institution, he is told authoritatively in the House of Lords that his doing so unfitted him for supreme rule in India!

*The Indian Rebellion; its Causes and Results. By Dr. Alex. Duff. P. 241.

** Duff, p. 242.

BRITISH RULERS OPPOSED MISSIONARY LABOR. 71

Need we wonder that the Lord has a controversy with us as a people and nation? As a nation we deserved to be smitten: the stroke of judgment has fallen; and for all this, His anger is not turned away, but his hand is stretched out still."*

Natives were discharged from government employ when they embraced Christianity. The terrible Indian outbreak is said to have commenced in a regiment from which a man had recently been discharged for professing faith in Jesus Christ. Dr. Duff relates that, -
“In appointing two additional chaplains to the augmented British army in India, the court of directors conclude their dispatch to the Governor General in council with this emphatic caution: 'The gentlemen appointed to these duties should be specially warned against any interference with the religion of the natives.' " **

“The authorities at Belgaum declined to reward a police officer who saved the province from insurrectionary outbreak. And why? Because it turned out that he was a Christian." ***

Said Sir John Marsham, “The refusal of the government of India to accept the services of the Kisimagur Christians in the hour of need, on the ground that they were Christians, has been reproved under the country." §

And it was not until the rebellion had deluged India in blood that Sir John Lawrence, in the Punjaub, issued an order that caste should no longer rule.

Said he:

“Soldiers and government servants of every class must be entertained for their merit, irrespective of creed, caste, or clan. The native Christians, as a body, have, with rare exceptions, been set aside. I know not ONE in the Punjaub (to our disgrace be it said) in ANY EMPLOYMENT UNDER GOVERNMENT.”#


And this is CHRISTIAN England! This, the nation ruled by Victoria, which shouts, a God save the queen," rails at American slavery, and wraps the mantle of Pharisaic pride about them, making broad their phylacteries and long their prayers, and thanking God that they are not as other men are.

When to this picture of impiety is added the rehearsal of a century of robbery and blood; when of the Hindoos it could be said, in the language of Dr. Duff:

“The real truth is, that, as a race, they are ground down in the dust by oppressors on all sides. The rural police is worse than none; the courts of justice are practically closed against them; the system of sub-letting, and sub, sub, sub, sub-letting, —each sub-letter of course making his own profit, drains out of them all but the few rags that barely cover their nakedness; and the twenty-five, or more, per cent. of the mahajan, or native money-lender, to meet the exactions of the landholder, crushes them inextricably under a load of debt,”*

  can any wonder that, in the summer of 1857,

  “—The judgment hour let drop
  
  God’s lightning on the towers of wrong”?  

  Can we wonder that such a people rose against such a foreign and hypocritical race? Can we wonder at the butcheries of Cawnpore, at the ruin of Delhi, at the overthrow of Allahabad, and the siege of Lucknow? Can we wonder that hordes of fanatical believers in those religions that the English had upheld should rise up to thrust their oppressors down to death? Can we wonder at that surfeit of enormities which clothed Britain in sackcloth, and chilled the world with heart sickening horror and disgust?

* Duff, p. 278.
The struggle was fierce, but England has conquered. India falls prostrate beneath the heel of her oppressor. England has told her story with a thousand tongues; India’s is written, not in the daily papers, but in that great record which God keeps of human iniquity, oppression, and wrong. When that is unfolded, we shall see both sides. We shall know how Nena Sahib could go from a government school where no Christ was proclaimed, to slaughter the people who kept from him the Word of God. We shall understand why in the great insurrection it could be said, "The only body of natives in India who, throughout the present terrible crisis, have, on principle and from conscience, displayed, without any known exception, devoted loyalty to the British crown, is the body of native Christians connected with every evangelical church and communion;" * and why, if any European was respected and trusted by the natives there, it was the missionary,—missionaries going about to obtain supplies for the troops, and others, from the country round, where no one else could succeed in doing it.

The rebellion was crushed early in 1858, and then the conscience of Christians in England—quickened, not by gospel, but by gunpowder; startled, not by righteousness, but by wrath-clamored for a change in India. A change has occurred. The East India Company surrenders its power to the British government, and with it a more direct and terrible load of responsibility.

* Duff, pp. 133, 181.

But what has been gained for India? Not much, I fear. Still British rule is oppressive; and still we find

**INDIA’S IDOLATRIES SUPPORTED BY BRITAIN’S GOLD.**

Said the Bombay Guardian, as quoted in the News of the Churches for February (1859) :

"In a late article, The Madras Christian Herald speaks of the government patronage of idolatrous shrines in India as belonging to the past. A similar expression of opinion meets us in various quarters. It is quite erroneous. There are now 8292 idols and temples in the Madras Presidency, receiving from the government an annual payment of 876,780 rupees. In the Bombay Presidency, there are 26,589 temples and idols under State patronage, receiving grants to the amount of 305,875 rupees, to which add the allowance for temple lands, and we have a total for this Presidency of 698,593 rupees. The entire patronage of the Hon. Company for all its territories amounted to 1,715,286 rupees (about $850,000) paid annually in support of idolatry."*

*When we recollect that millions in India are ready to labor, boarding themselves, for ten cents per day, and that their average support is not over one penny per day, we can see what a vast influence this money has, and how far it will go in a bad cause.

In another number, the Bombay Guardian states:

"There are no less than 26,589 temples and idols receiving the support of government in the Bombay Presidency alone. This figure is immense. The churches and chapels, the places of worship of all kinds, in the whole of Great Britain, are less
in number than the idolatrous shrines receiving aid from government in the Bombay Presidency. It is not the amount bestowed in aid that expresses the evil, it is the number of idols patronized. Everywhere, in every nook and corner of the land, there are shrines, the worshippers in which are well aware that government aid is extended to them. . . . There are a great

75

many shrines in the land that would soon go to decay and be abandoned if the responsibility of maintaining them rested with the people themselves; they do not care sufficiently about them to be at the expense of keeping them up; but this expense is met by government, either giving money directly from the treasury, or lending its authority to insure the collection of the sums required. . . . Complaints are sometimes made to magistrates that the Poojari of a certain temple, enjoying support from government, does not perform the daily worship and ablation of the idol, and, in these cases, it is the duty of the magistrate to summon the offender, admonish him for his neglect of the idol, and compel him to perform the diurnal poojah."

When the terrors of the Indian rebellion had waked the English heart, the clamor against the governmental support of Juggernaut became too earnest to be withstood. Consequently, about the early part of March, 1858, Lord Dalhousie, on the last day of his Indian administration, signed a deed by which the connection of the government with that idol ceased, and no more annual contributions were to be paid by the British for its support. The device was to make over certain lands and rents in the form of endowments, producing annually 16,827 rupees ($8,400), to "the Rajah of Khoordah, as superintendent of the temple of Juggernaut, to be held by him in trust for the temple, and also by his successors, so long as they continue to hold said office of superintendent."

Pilate washed his hands, and delivered Jesus up to die. The British government has washed its hands of all participation in Juggernaut's worship, and permanently endowed the temple.

* Deed signed by the Governor of Bengal. Article ix. Vide Duff p. 365.

76

They felt, no doubt, that they ought not to rob the temple of its ancient privileges, though their consciences were less tender when they robbed multitudes of men of their all. They could beggar seventy-five millions of peasants, but they were conscientious about turning Juggernaut adrift without a support. On this procedure, the Bombay Guardian says:

"Opinions will differ as to the real character of this measure, whether it actually clears the skirts of the Honorable Company of their stains or not. To us, it appears like sinning in the lump, instead of sinning by detail, year by year. To the Hindoos, it will appear to be a mere form; and it will be affirmed, as much now as ever, that the government supports their deity. They will point to the piece of land and say, 'This is the gift of our honorable masters to Juggernaut, by which they have made provision for his perpetual honor and glory.'"

If, in addition to all this, it be true, as is charged by the Faridarshak, a Hindoo paper, that intemperance in India is caused by the example of the British; that "the true reason of the prevalence of this vice is to be found in the residence of Englishmen in this country," and "the multiplication of gin-shops in the land is owing only to the
English people;" * —if it be true, as stated by Archdeacon Jeffries, a missionary in the East Indies, that "for one really converted Christian, as a fruit of missionary labor, the drinking practices of the English have made fully a thousand drunkards in India," — no wonder that the natives should say, as reported by Thomas Roe in 1615,


"Christian religion, devil religion; Christian much drunk; Christian much do wrong, much beat, much abuse others;"*

77

or that Forbes should have been puzzled by the simple question put to him by the wondering Hindoos, "Master, when an Englishman dies, does he think he shall go to his God?" **

"The name of God is blasphemed among the heathen for your sake."

All this is done for money. Is Christendom covetous?


CHAPTER IV.

THE CRIMES OF CHRISTENDOM

GREAT BRITAIN AND THE OPIUM TRADE.

WE are not yet done with Great Britain. We have seen how, by systematic effort, the British government raises, or causes to be raised, some five to eight million pounds of opium, from which, either by auction sales or transit duties, the government derives an annual revenue of some £4,562,586, about twenty millions of dollars, or about one-fourth as much as the entire receipts of the United States Treasury during the year 1860-1,—one-fourth as much as the entire ordinary expenses of the U. S. government in that year, including army, navy, post-office and payments on the public debt, collected by England as the profits upon this single article in India.

But what is the character of this eight million pounds of opium? Is it food? No. No man can live upon opium. Is it medicine? Some of it is used as medicine, more now than formerly. From the year 1835 to 1835, the custom-house books of Calcutta show that, of the 74,446 chests exported thence, 67,083 went to China, while the medicinal wants of all other places called for only 12,303 chests, or about one-sixth of the whole.*

The vast bulk of the opium produced in India is not used as a medicine. What then is its use? "Opium stands at the head of the class of inebriating drugs." ** "If a large quantity is taken, it produces a kind of madness, of which the effects are dreadful, especially when the mind is troubled by jealousy or inflamed with a desire of vengeance.... At all times it leaves a slow poison, which undermines the faculties of the soul and the constitution of the body, and renders a person unfit for all kinds of labor, and an image of the brute creation. The use of opium is so much more dangerous, because a person who is once addicted to it can never leave it off. No consideration of pecuniary advantage ought to weigh with the European government in allowing its use." *** Says Mr. Hogendorp, "Opium is a slow, though certain poison, which the
company, in order to gain money, sells the poor Javans. Most of the crimes, particularly murders, that are now committed, may be imputed to opium as the general cause." §

*Yearly Journal of Trade for 1840, p. 121.

** Ibid. p. 120.

*** Statement of tie Dutch commissioners quoted and endorsed by Sir Stamford Raffles’ history of Java, vol. i. p. 102. See “CHINA, COMMERCIAL. AND SOCIAL, in an official report to her Majesty's Government, by R. MONTGOMERY MARTIN, Esq., late her Majesty's Treasurer for the colonial, consular and diplomatic services in China, and a member of her Majesty's legislative council at Hong Kong.” Vol. ii. pp. 182-3.

§ Ibid.

80

Says Captain John Shepherd, recently chairman of the East India Company, "The smoking of opium has the most demoralizing effects. To a certain extent, it destroys their reason and faculties, and shortens life." Says M. de Ponqueville, "He who begins taking opium habitually at twenty, can scarcely expect to live longer than to the age of thirty, or from that age to thirty-six; the latter is the utmost age that for the most part they attain. After some years they take doses of a drachm each; then comes on a frightful pallidness of countenance, and the victim wastes away in a kind of marasmus that can be compared to nothing but itself; alopecia and a total loss of memory, with rickets, are the never-failing consequences of this deplorable habit. Towards the end of their career they experience violent pains, and are devoured by constant hunger; nor can their paregoric in any way relieve their sufferings; they are hideous to behold; deprived of their teeth, their eyes sunk in their heads, in a constant tremor, they cease to live, long before they cease to exist."* Captain James Tod terms it “an execrable and demoralizing plant.” Mr. Majoribanks, president of the select committee at Canton, said: “Opium can only be regarded, except the small quantities required for the purposes of medicine, as a pernicious poison. To any friend of humanity, it is a painful subject of contemplation, that we should continue to pour this black and envenomed poison into the sources of human happiness; the misery and demoralization are almost beyond belief." **


81

Said a British merchant, in an essay on the opium trade: “There is but one point of difference between the intoxication of ardent spirits and that of opium, deserving of particular attention here; and that is the tenfold force with which every argument against the former applies to the latter. There is no slavery on earth to name with the bondage into which opium casts its victim. There is scarcely one known instance of escape from its toils, when once they have fairly enveloped a man." *

Sir R. Inglis, in the debate April 4, 1843, quoting from the account of a man who visited one of the opium shops, said: 'He might be told that equal horrors might be found in some of the gin-palaces of England; but he believed that no such horrors could be found in the worst parts of the worst towns of England. The individual said, I visited one of the opium houses, and shall I tell you what I saw in this antechamber of hell? I thought it impossible to find anything worse than the results of drinking ardent
spirits, but I have succeeded in finding something far worse.' He said he saw Malays, Chinese, men and women, old and young, in one mass, in one common herd, wallowing in their filth; beastly, sensual, devilish; and this, under the eyes of a Christian government." **

Said the court of directors of the East India Company, in a letter to the Governor General of India, Oct. 24, 1817:

"Were it possible to prevent the use of the drug altogether, except for the purpose of medicine, we would gladly do it in compassion to mankind." ***

Let us, then, for a little while, consider that pet of Christian England, -

* Martin's China, p. 140. ** Ibid. p. 183. *** Ibid. p. 184.-

82 THE OPIUM TRADE IN CHINA.

Enough has been said to illustrate the character of this terrible drug. It poisons its victims. It excites men to licentiousness, ferocity and mania; it sinks them to poverty, misery, imbecility and idiocy. What does England want of from five to eight millions of pounds of opium per year? One pound of it is about sufficient to keep a man smoking it for a year; ten or twelve pounds of it are enough to carry a man through six or eight years of horror, darkness and agony, down to the silence of the grave. What has Christian England to do with five million pounds of this poison every year?

Let one of the blackest pages in national history give answer to this question. This opium has been sent to China, and smuggled and sold there. The stories of invasion and spoil, the destruction of property and the ruin of commerce, are small affairs compared with the introduction of vices that corrupt the soul, and poisons that destroy humanity.

Opium was first used in China medicinally, and a small quantity was grown in the southern province of Yunnan. Previous to 1767, the importation of the drug from India (which, with Turkey, is about the only country producing it) into China did not exceed 200 chests per year; afterwards this increased to 1,000 chests yearly, the trade being chiefly in the hands of the Portuguese. In 1773 the East India Company began to send opium into China. In 1780 the English entered largely into the opium trade, and stationed two

83 receiving ships for its sale at Lark's Bay, a little south of Macao, where the opium, costing the company about $140, and worth in Bengal about $250 per chest, was sold to the Chinese for some $500. In 1781 the Bengal government freighted an armed vessel with opium, the proceeds of which were paid into the East India Company's treasury at Canton. In 1794 the English stationed a large opium vessel at Whampoa, which remained unmolested fifteen months.

Meanwhile the Chinese were by no means willing recipients of this infernal drug. The government labored strenuously to prevent the "foreign devils" bringing it to their shores. In 1793 opium-smoking in China was declared to be an offence punishable with the pillory and bamboo. In 1799 the sale of opium was forbidden under penalty of transportation and death by strangling. Their efforts, however, were in vain. In the year 1800 the consumption of opium probably amounted to 2,000
chests, or about 280,000 lbs., when the Chinese Emperor, alarmed at the terrible inroads it was making, prohibited its importation.

Subsequently, an order was issued to all governors and magistrates in the empire, directing them to suppress the use of opium, and death, transportation, and confiscation of property; were denounced against the cultivators, retailers and smokers thereof.

Notwithstanding these penalties, the use of opium in China rapidly increased. English merchants stationed armed vessels near Lintin Island, in the Canton river, and in an adjacent harbor near its mouth. The opium was purchased for cash in Canton, of the consignee, who then gave an order on the captain of the ship at Lintin to deliver so many chests. Taking this, a swift smuggling boat, with forty or fifty stout and well-armed rowers, would go down the river in the night, obtain the opium, elude the government cutters or fight them if pursued, and so bring the opium into the country.

In 1809 the Hong merchants were compelled by the government to bind themselves that no opium should be discharged from any vessel at Whampoa. Still the lawless trade increased, until, in 1832, the English, emboldened by success, undertook to smuggle not only opium, but all other goods, along the entire coast, in defiance of the government of the country; "the English resorting on the occasion to false names and characters, and the other mean and pitiful subterfuges of conscious guilt." * This proved a losing game, and they returned without accomplishing their ends.

The traffic, meanwhile, extended enormously. In 1816-17 the amount of opium sold to the Chinese was only 3,210 chests, valued at $3,657,000. In 1826-7 it was 9,969 chests, worth $9,610,085. In 1832-3 it was 23,693 chests, worth $15,852,429; while in 1837 it was about 40,000 chests, worth $25,000,000. Thus in twenty years the consumption of opium increased more than tenfold, though its import was prohibited by the Chinese under penalty of death; and, as it was necessarily paid for in silver and gold, the export of which were prohibited, it created an annual drain of nearly $20,000,000 from the Chinese empire in payment for it.


An article in the Statistical Journal represents the amount paid by China to Britain for opium as £7,000,000, or nearly $35,000,000, a year. * And this is urged as a potent reason for persisting in the trade.

Well might Capt. Elliot, late superintendent in China, say "it was intensely mischievous to every branch of trade; it was rapidly staining the British character with deep disgrace. . . . No man entertains a deeper detestation of the disgrace and sin of this forced traffic on the coast of China than the humble individual who signs this dispatch. I see little to choose between it and piracy." **

The tide of ruin rolled on. At length the Chinese government determined to stop it. The most decisive measures were taken; and in 1839, upwards of 20,000 chests, valued at $12,000,000, were delivered up to Commissioner Lin, at Canton, and destroyed by order of the Chinese Emperor.
The evils of the use of the drug were most ably set forth in the Chinese official documents, from rulers and statesmen, who said: "From the time of our becoming a nation until now, never did any evil, at first so bland, so enticing, blaze so fearfully as does this dreadful poison;" *** and the emperor himself wrote a letter of expostulation to the queen of England on the course taken by the British; and Commissioner Lin wrote, March 18, 1839: "Why do you bring to our land the opium, which in your own land is not made use of, by it defrauding men of their property and causing injury to their lives?"

*For convenience, in converting English into American currency, I have generally reckoned the pound sterling at $5.


***Ibid. p. 237.

When some Chinese statesmen advised the emperor to allow the importation of opium, charging a duty upon it, and thus gaining revenue from its use, he utterly declined the proposal, as it was a principle with the Chinese never to derive a revenue from the legalization of any vice.

At length, the Chinese government, failing in all other efforts, refused all intercourse with the English. Then came

THE OPIUM WAR.

English troops and vessels invaded China, conquered forts, sacked cities, destroyed fortifications, scattered armies, sunk vessels, and slew by thousands the fleeing soldiery, who, after the first onset, only sought to make good their escape. At the battle of Chin-hae, Oct. 9th, 1840, —where "the struggle became, on the part of the Chinese, a flight, and on that of the English a base and brutal carnage,"—the Chinese sought to escape over a bridge. "Hemmed in on all sides, and crushed and overwhelmed by the fire of a complete semi-circle of musketry, the hapless Chinese rushed by hundreds into the water. Four thousand Chinese, it is said, were killed on this day, many of them, it is to be feared, murdered in their flight by troops who had not lost a score of men since the beginning of the war, and whose casualties on the present occasion were only three killed and nineteen

87

wounded." * At Ningpo, the British, after firing with a howitzer down a long street packed with men, until the mass of dead and writhing wounded so barricaded the street that it was impossible to direct their fire upon the living foe, pursued the Chinese for six miles, and slaughtered as many as four hundred without the loss of a single man upon the part of the English."** The stories of carnage and death at the overthrow of Chin-keang-foo are too sickening for rehearsal; suffice it to say, the Chinese were overcome, and a treaty was formed by which five Chinese ports were opened to British trade. Says Mr. Ritchie "The hideous atrocities of the British troops are altogether unsusceptible of excuse. . . . The fact that war converts men, for the time, into demons, cannot be more strikingly illustrated than by the habitual massacres of fugitives, committed by an army that was never exposed to the smallest chance of defeat, and whose losses compared with that of the enemy were not as one to five hundred." ***
The war ended, and, alas for poor China! England was the victor. Opium poured into the country again. In 1844, when the Chinese Emperor was urged to collect duties upon it, and thence increase his revenue, he replied:

"IT IS TRUE, I CANNOT PREVENT THE INTRODUCTION OF THE FLOWING POISON,—GAIN-SEEKING AND CORRUPT MEN WILL, FOR PROFIT AND SENSUALITY, DEFEAT MY WISHES;

** Ibid. p. 357; quoted from Ouchterlony.

BUT NOTHING WILL INDUCE ME TO DERIVE A REVENUE FROM THE VICE AND MISERY OF MY PEOPLE."*

In the year 1844, "twenty opium-smoking shops were licensed in Hong Kong, within gun-shot of the Chinese Empire, where such an offence is death." **

So the opium trade goes on. Counting up the vast amount sent to China, it is found that, allowing seventeen grains per day to each smoker, there are not less than four million (4,000,000) habitual opium-users in China; most of them are of the middling classes, for it is an expensive vice. Their average of life, after commencing the use of opium, is ten years. Hence, 400,000 Chinese are annually hurried through the abyss of misery to the grave by opium-smoking. And for what? That Christian England may make twenty millions of dollars on its culture in India, and about as much more on its sale in China.

The profits are immense. The firm of JARDINE, MATHESON & Co., it is said, divided nearly $15,000,000 among the partners, as profit in trade, the greater portion of which had been accumulated in the opium traffic in ten years.

Mr. Knowlton, missionary at Ningpo, says that an opium house in Shanghai has recently opened a house in Ningpo, where, during 1859, there were sold 2,305 chests, amounting to $1,356,000 Mexican dollars; and Ningpo does the smallest amount of business in this line of all the open ports in China. So the dark tide rolls on. From fifty to one hundred armed vessels are engaged in this traffic, and Christian England does the work, and gains the profits.

** Ibid, p. 186.

No wonder that Dr. Medhurst, the missionary, should say, as reported by Lord Ashley in the opium debate:

"Opium is demoralizing China, and becomes the greatest barrier to the introduction of Christianity which can be conceived of. Almost the first word uttered by a native, when urged to believe in Christ, is, 'Why do you Christians bring us opium, and bring it directly in defiance of our laws? That vile drug has poisoned my son, has ruined my brother, has well-nigh led me to beggar my wife and children. Surely, those who import such a deleterious substance, and injure me, for the sake of gain, cannot wish me well, or be in possession of a religion
that is better than my own. Go, first, persuade your own countrymen to relinquish this nefarious traffic, and give me a prescription to correct this vile habit, and then I will listen to your exhortations on the subject of Christianity."*

Says Howard Malcom:

"No person can describe the horrors of the opium trade. That the government of British India should be the prime abettors of this abominable traffic, is one of the wonders of the nineteenth century. The proud escutcheon of the nation that declaims against the slave-trade is thus made to bear a blot broader and darker than any in the Christian world." **

Says R. Montgomery Martin, in his official report to Her Majesty's government:

"What an abomination it must be in the sight of a great and good Deity to behold national prayers offered to him to avert dispensations of calamity, while the very nation that is offering them is daily inflicting destitution and death on more than three millions of our fellow-creatures!"

The records of wickedness since the world was created furnish no parallel to the wholesale murders which the British nation have been, and still are, hourly committing in China.


"Neither are they committing this awful destruction of human beings in ignorance. There never was a question on which our parliament concurred more unanimously than on the iniquities of the opium trade, . . . and promised its correction. . What has been done since? . . . . The representative of Queen Victoria has recently converted the small barren rock which we occupy on the coast of China into a vast 'opium smoking-shop.' He has made it the Gehenna of the waters, where iniquities which it is a pollution to name can not only be perpetrated with impunity, but are absolutely licensed in the name of our Gracious Sovereign, and protected by the titled representative of Her Majesty!"

"Better—far better—infinitely better—abjure the name of Christianity; call ourselves heathens,—idolaters of the 'golden calf,'—worshippers of the 'Evil One.' Let us do this, and we then have a principle for our guide—the acquisition of money, at any cost, at any sacrifice. Why, the 'slave-trade' was merciful, compared with the 'opium trade.' . . . We stand convicted before the nations of the world, as well as before an Omniscient Deity, from whom nothing can be hidden, as a government and people actively and legally engaged in the perpetration of murder and desolation, on a scale of such magnitude as to defy calculation. Disguise it as we may, this is the naked truth—this is the damning fact, which no water will obliterate," &c.*

Since this was written another war has occurred between England and China, and still greater freedom is granted to foreign intercourse; and foreign intercourse means not merely merchandise and traffic, but opium and ruin. And why does England persist in this course? The answer is, "The prime cost of opium in Bengal is about 250 rupees ($125 per chest; it is

now sold by auction at 1,200 or 1,600 rupees (or from $300 to $800);" * and the profit on the China trade is also immense, affording the agent from $100 to $200 per chest for his sales. Britain gains gold and infamy; China reaps debasement and misery. Daily, four millions of Chinese are sinking down the awful declivity to intoxication, revelry, madness, misery, and death. And so, for sordid gain,

ENGLAND MURDERS ONE THOUSAND CHINESE DAILY.

Four millions of Chinese are on a race that lasts but ten years, and which reaches from health, and prosperity, and happiness, down to mania, agony, imbecility, and dissolution. Vast cities there are where one-half the adult population travel this road. The vice increases, and, once enthralled by it, there is no escape. Missionaries refuse to baptize reformed opium-eaters, as they almost always relapse. America is startled with hearing that thirty thousand drunkards die annually in the United States; but, in China, some four hundred thousand natives die annually, poisoned with opium by Christian England, and die a death horrid beyond all comparison—infamous beyond all other deaths.

If news could come to England that the ninety missionaries at the fourteen stations in China were converting one thousand natives to Christianity every day, how would men rejoice at the tidings. The Christian world would point to that fact as to the auroral gleam upon the eastern sky, betokening the coming of the millennial day.


Alas, no such tidings come. But, instead of that, we have news from China of more than one thousand men murdered, body and soul, every day, by the opium which is raised, sold, and fought for by the rulers of Christian England!

In the last half-century, missions have done a great work. Seventeen of the thirty-nine existing societies report a church membership of 200,000. If the others have as many church members in proportion, then together they should number as many as are murdered in China by opium each year. It is estimated that, within this present century of missionary labor, about a million persons have been converted. For this God be thanked!

The secretary of the London Missionary Society estimates that there are now a million and a quarter of converts from heathenism in the world. A glorious result; but Britain alone has made more than three times that number of besotted, ruined, reckless, criminal, maniac opium-smokers in China, in the last ten years. Four millions of men, in the dark, haggard procession to eternal perdition, led on by the baleful enticements placed before them by British avarice! Four millions of men, borne on the gulf stream of ruin, lured by the wreckers light that Britain has lighted, that, in their destruction, she may add their pittance to her wealth! Four million Chinese hastening to ruin; more than one thousand dying every day! Four hundred thousand Chinese sinking in death every year, only to wake in that day when they who have sinned without, law shall be judged without law,—

THE AMERICAN SLAVE-TRADE. 93
then to meet Christian England, who has sinned in the law, and shall be judged by the law,
—when the blood of the martyr, whom Britain hath slain,
Shall fall on her forehead in terrible rain."

If we turn from this dark and terrible survey of British infamy and idolatry, — for "covetousness is idolatry,"—where shall we find a fairer picture?

Shall we look to France, which, has, in times past, given the South Sea Islands their choice between bombshells and brandy? Shall we survey Europe? Surely, we shall find little to comfort us in any of these regions.

If we return to America, we may find, lying in her great harbors, scores of vessels, built for speed, and supplied, if we look below, with outfits for

THE AMERICAN SLAVE-TRADE.

These are destined for the coast of Africa. And, perhaps, there never was a time when this infernal traffic flourished to a greater extent than in the high noon of the nineteenth century. What the statistics of former times may have been, I do not know; but it is stated in a public print, that "a correspondent of the New York Evening Post, who appears to be thoroughly informed on the subject, furnishes that paper a list of eighty-three vessels which are known to have been in the slave-trade, under the American flag, between February, 1859, and July, 1860. The information is full and complete;

the name and size of the vessel, who owned by, agent's name, how many cargoes landed, &c., being given in most cases. Most of the vessels sailed from New York. It is a fearful record."*

*Alluding to this fact in a public lecture, at a place in the vicinity of Boston, I was informed at the close, by a Congregationalist, that one of the members of their church had been engaged in the slave-trade, and was now skulking to avoid punishment.

I have not had time to examine the statistics regarding this matter, but I presume the statement is correct. And all who are acquainted with the current doings in our large seaports, know that, of late, this traffic has flourished greatly.

Every person engaged in this devilish occupation has forfeited his life, according to the laws of the land. But how many have been detected? How many have been executed? Who can tell? In fact, slave-traders and their abettors have been all around us, unwhipt of justice, undisturbed by law, and under the protection of the American flag, till past the middle of the nineteenth century. Recently, some have been brought to justice, the effect of which has been, I am informed, to transfer the headquarters of the slave-trade to Liverpool. Certainly it has not ceased as yet.

And if there be not enough of hellish infamy connected with the slave-trade,— the horrors of the middle passage, the stifling pestilential air, the multitudes of corpses cast into the bosom of the deep, —if all this is not sufficient to show the wickedness of the age, there remains another equally horrid chapter—that which describes:
THE CHINESE COOLIE TRADE.

The Coolie trade, as it is now carried on between the "five ports in China" and Cuba, is less than ten years old. It was suggested by a very different kind of emigration, which commenced about 1838, between the British possessions in the East Indies and the British colonies in the West Indies. Between 1843 and 1857, there were carried to Maurititis alone 413,003 males and 103,349 females, making in all 516,652 emigrants,—Indian coolies,—who went voluntarily, under contract to serve for a term of years, at the close of which they returned home with their accumulated wages, which, in their country, amounted to quite a fortune. There were doubtless abuses enough connected with this practice, such as the disposition to get all the work there was in a man out of him before his term of service expired, and also the common advantages which power and knowledge afford for the oppression of the weak; but still the trade was a legitimate one.

But the present coolie trade is entirely different. The captain of a vessel would go to China, usually to the illegal port of Swatou, and say to the broker, "We want so many coolies for this ship." The broker calls in his assistants, called "pig-stealers," or pimps. These are Chinamen, who go through the villages and towns on the coast and in the interior, and beguile and entice Chinamen down to where the ship is, where they are at once put in barracoons and enslaved. The process is thus described in a Canton paper:

"There are already in existence five places vulgarly called pig pens. Each barracoon procures its men from swindlers, who obtain them by deception. The price they pay for each head is eight dollars. They frequently purchase and keep them in readiness, so that one of those barracoons may have several tens of men, and another several hundreds. They wait to embark together, and are all shipped to foreign countries, where they are resold, for perhaps over a hundred dollars a head.... But how were these men seduced? Plainly at the outset, because they are often taken in by swindlers, who would address them as follows: 'I have a relative who keeps a carpenter-shop at Macao. By my recommending you to this shop, you will receive, in the first year, a few more per month for your wages. Your apprenticeship will expire at the end of three years. In that case your wages monthly will be four dollars.' Upon seeing a neat slender fellow, he would say: 'I should like to recommend you to a foreign house as a servant.' Meeting with the stout and strong, he says: 'There are men who would furnish you with a capital, and I should like to go with you to California.' Finding his victim wealthy, talented, and young, he would accost him and say: 'I should like to accompany you to see the sights, and take you with me to a refreshment room.'

".... When once the simpletons credit his fair speeches, they are then forthwith accompanied by him through Howquas St. in Canton, where they step on board a Macao fast boat, that serves as a jail for criminals. On the next day they are hurried down to Macao, where, upon landing, they are taken to the barracoons; in these they are taught what to say; and as they pass muster or examination, they are not permitted to cry aloud."
“Though some reached this hell upon earth against their own inclinations, yet they could not help it. For this reason some undertook to climb our walls, but were recaptured by foreign devils, and were accordingly flogged to death before the rest as a warning. In one of these barracoons, some have even gone so far as to commit suicide by hanging themselves. I have known ten such cases.”

Imagine a vessel loaded with from four hundred to one thousand of those poor deluded wretches, sailing on a four months voyage, through every extreme of temperature, to a land of perpetual bondage! Of course mutinies occur and slaughter ensues. Take for example the awful tragedy on board

**THE COOLIE SHIP WAVERLY.**

This ship was owned I believe by parties in Boston, and chartered by others dwelling in that goodly city. It sailed from Swatou. She put into Manilla, on account of the death of her master, Oct. 24, 1855. She was ordered to Cavito, some six miles distant, for sanitary inspection. The coolies were mutinous. The acting master sought help from the Spanish authorities, but they refused it till it was too late. We will let him tell the story from the log-book:

“At eleven, A. M., the coolie cooks came off and refused to cook any longer, without they could get their wages paid down every month. I promised I should do all I could when I got on shore; but that would not satisfy them, and all the coolies came aft for the intention to kill me and Mr. Weeks. I got the men all aft and got the arms on deck, and they commenced to show fight. I killed about four or five, and drove them all down below, in between decks. At three P.M., I was obliged to get water on deck. I went down and found they had broke the look on the cistern hatch, and had got hold of some of the provisions. There was one of them which was very impudent, and I killed him. At 4 P.M. I found they were breaking the forward hatch, and two of them stood on the steps; tried with all their strength to come on deck, but I shoved them down and shut the hatches again. Watched the ship, inside and out. At 8 P.M., set the watch, with an officer and six men.

Sunday, October 28. . . . At 12, midnight, between the

27th and 28th of October, took off the hatches for to let the coolies come on deck again. Got some lanterns and went down myself for to get them up; but to our astonishment found that they had murdered one another. They had broken the bars of the hatches, and broke two or three of the after bunks down, which they had used for weapons. It was an awful sight to look at; some were hanging by the neck, some were shoved down into the tanks, some had their throats cut, and the greater part of them were strangled to death. I went to work and took all the bodies on clock, and provided some water for the living ones, which were all the poorest and sickliest on board the ship. At three P.M., the government steamer came down and anchored a cable's length from us, and sent her two large boats alongside, for to discharge the dead bodies into. Got through by ten, P.M.”

Upon this recital Hon. T. D. Elliot, in a speech in the House of Representatives at Washington, Jan. 15, 1862, remarks:
Thus these men, confined between decks for twelve or fourteen hours, without air, without light, without water, sweating and dying, were rendered insane by their sufferings, until, like maddened animals, they rose and entered upon the work of self-destruction. From twelve o’clock at night until ten o’clock the next day, they were at work discharging dead coolies from that prison house, on board the American ship Waverly, engaged in the pursuit of a business which no law had approached with its condemnation, and which, I hesitate not to say, presents scenes worse than we have had of the slave-trade,—worse, far worse, than the horrors of the middle passage. The suffering, despair, agony, and death portrayed by that captain himself, in the log-book of the ship, make up a story as fearful as any which the history of crime can furnish....

The history of this coolie trade from 1855 down to the present time is a continuous history of mutiny, insubordination, suffering and death.... There cargoes of coolies are bought up at about eight dollars apiece, on the coast of China, and are sold at Havana at from two hundred and eighty to four hundred dollars a head. Yes, sir, and sold by Americans; sold on account of merchants, sold by captains of American vessels, and no law up to this time has been made to reach them.

“I doubt if it can be found in the history of the slave-trade in its worst days that greater atrocities have been committed, that greater violations of the laws of God and humanity have occurred, than are disclosed in these documents to which I have referred the house.

“Dr. Parker states that 6,388 coolies were shipped from Swatou in a single year. Mr. Breck, in a letter recently communicated to this House by the President, dated Swatou, 6th of March, 1861, says:

"For many years, this has been the important opium port of China, and the wicked impositions and practices growing out of this, at the time, illegal traffic, can hardly be realized. In addition to that, it is estimated that from this district, and shipped from this port, between FORTY and FIFTY THOUSAND coolies have been seduced, STOLEN and taken to Havana and the Chincha Islands, NOT ONE of WHOM HAS EVER RETURNED...."

“I should like to see figured up the profits of a voyage of this kind by a ship like the Flora Temple, that splendid New York clipper ship of two thousand tons, with one thousand coolies on board. They cost eight dollars when they are caught, and may cost when landed about twenty-five dollars each. Then they are sold at prices varying from $200 to $100. And of all the thousands of men who have been stolen from China and enslaved at Havana, we have yet to read the story of the first man who has returned to his home.

“Now, sir, as to the number of these coolies. The report to which I have referred contains a statistical table showing the number of coolies shipped to Cuba alone, between the years 1847 and 1859. The whole number of vessels employed in the trade during that time between the different ports of China,—and, mainly, I suppose, the illegal port of Swatou,—and Cuba, was 116, the aggregate tonnage being 90,316. During that time, there were fifty thousand one hundred and twenty three (50,123) coolies shipped from China, forty-two thousand five hundred and one (42,501) landed in Cuba, and seven thousand six hundred and twenty-two. (7,622) killed by disease.
and violence between the departure of the vessel from China and her arrival in Cuba. This table does not include one

100

or two cargoes landed in the same year, which carries the aggregate up to 50,880. The deaths during that time were 7,842.

“The Flora Temple sailed in 1350, having on board a crew of fifty men, and a cargo of 850 coolies. There was a mutiny at sea. Then the ship struck and was wrecked. The officers and crew left her, and of the coolies who were on board not a soul survived.”

I need not detain the reader with a further recital of these horrors. The speech of Mr. Elliot gives other facts and full references to public documents which rehearse the infamies of this trade. One fact may be noted,—that, though the attention of the American government was called to the matter by a resolution passed in Congress April 7, 1856, a bill prohibiting the trade was not passed until five years later, January 15, 1832. A bill reported in 1860 was objected to by Mr. Burnett of Kentucky; he wishing to debate it, “as it might by possibility affect some of his constituents, who, as he declared, had some coolie laborers upon their plantations.” The extent of this traffic may not be fully known. But if from the single port of Swatou forty or fifty thousand coolies were seduced, stolen, and shipped; if the single island of Cuba received over fifty thousand of them in twelve years; if in that time 116 vessels were engaged in the business under the American flag, the boasted "stars and stripes," —we may judge that the evil was one of terrible magnitude. **

*Mr. Elliot’s Speech.

**Having occasion to mention this abomination publicly, I was informed by a reputable and candid Christian gentleman that Mr. S-, of the firm of S- & -, of Boston, was largely engaged in the coolie trade, and was not only president of a great mercantile association, but was also a member, “in good and regular standing,” in the Old—Church, —“the same church,” said my informant, "of which I am a member; and he has never been dealt with or expelled." Doubtless this church, which is orthodox "after the straitest sect," would have turned him out at short notice had he denied any of the mysteries of their creed, but as long as the mint and anise and cummin were faithfully tithed what need was there of making trouble about the weightier matters of justice, judgment, and the fear of God? Besides, a man engaged in this business could pay rent for a first-class pew in church, and, perhaps, give ten dollars to send missionaries to the heathen! One cannot help feeling thankful that such a concern as this to which he belongs should go into insolvency, thus illustrating the proverb that "what is got over the devil's back goes under his belly," even if the parties concerned are members of the church.

101

And yet through all this time golden-tongued orators and velvet-tongued preachers have been prating of the millennial day just dawning on the earth; and their pride has culminated in rant and rhapsody about the glorious old flag, the flag of the free, which has waved over four millions of bondmen at home, over fifty thousand kidnapped coolies in the last twelve years, and also, it is said, in the brief space of seventeen months, over eighty-three vessels engaged in the African slave-trade!
Do we, can we, wonder that God judges this hypocritical nation for their iniquity, and that their banner, so defiled and blotted, is trampled in the dust? Is there a God? Does He judge and punish? Then let us bear his indignation with humility, for we have sinned against his laws.

And yet this tolls sadly of the moral tone of the Christian world to-day. The men that commit these

102

enormities are not driven forth in infamy from society, or from the church. They are not cursed with shame and everlasting contempt. The public sentiment seems to forgive or palliate all other sins, so long as they are not guilty of poverty, on the principle that "it is a dreadful thing to be wicked, but it is worse to be poor." Such is Christendom; a race of men who, in too many instances, are confident that they can serve God and mammon, but who are careful to serve mammon first. Such is America, with all its boasting, to-day. If we turn to Europe, or Asia, or Africa, we may find less light, but is there less sin, except as there is less opportunity for it?

But I must leave this subject. I have been examining the boasted morality of America and England, those fountains of power, of commerce, and of intelligence; those defenders of the faith, those upholders of Christianity, those professors of godliness, the senders forth of missionaries, of Bibles, of tracts; the good nations, the wise, the great, the mighty nations of the world.

I charge them with the blackest crimes that have disgraced humanity; with oppression, robbery, rapine, fraud, and murder,—and all for GOLD. Have I made good the charge? I charge them with deep-rooted, ingrained, unprincipled covetousness and selfishness. Are they not guilty? I believe the crimes of Christendom are unparalleled in all ages. What was the Egyptian bondage of 600,000 Israelites, compared with the cruel rule of American slaveholders, who still, amid the plagues of God, refuse to let their myriad bondmen go?

103

What was the oppression of Babylon, Persia, or Rome, compared with British tyranny in India? What was Tamerlane's pyramid of ninety thousand human heads, piled among the ruins of Bagdad, compared with the sweltering carcasses of four hundred thousand opium-eaters which Britain piles in the deep gulf of agony and death every year?

I cannot recall the accusation. Gladly would I do it, but it is written as with an iron pen by the recording angel's hand in that supreme court where black men have rights which white men are "bound to respect," and where no man scoffs at the Almighty's "Higher Law."

And these nations that I have cited are not the worst, but the best of the world. This is not Heathendom, but Christendom. These are the nations that are named "Christian." These are the nations in whose elections Christians are invited to vote, and for whose support, when God's judgments fall like thunderbolts upon them, Christians are exhorted to fight. These are the good nations: what, then, are the bad ones? These are the best,—what, then, can the worst be?

I charge, then, upon the most civilized, religious, boastful, and self-righteous nations in the world, the perpetration of crimes of the blackest die; crimes that only
mighty and civilized and commercial nations could commit; crimes that disgrace humanity, blacken civilization, insult Christianity, ruin mankind, and offend God; crimes whose mainspring and object is that inordinate lust for gold, that covetousness which is idolatry, that love of money which is "a root of all evil."

104

I do not take individual cases; I pass over the greed of gain, the mad zeal for wealth, the speculation and peculation, the political bribery, the public plundering, the preaching for money, praying for money, and singing for money in the church, and all the countless facts that betoken a money-loving age; but I have taken nations, with the vast schemes of unrighteousness which have had their willing connivance or most solemn sanction and permission; and from these I conclude our age is marked by the love of money beyond all other ages.

I mark this as one of the special "SIGNS of our TIMES." I turn to the Holy Word, and read, 2 Tim. iii. 2, "This know also, that in the LAST DAYS PERILOUS TIMES shall come. For men shall be LOVERS of THEIR OWN SELVES, COVETOUS." "SELF-LOVERS and MONEY-LOVERS."

"This day is this scripture fulfilled in your ears." Where, then, are we to-day? Is not this scripture fulfilled in our ears? Are we not now amid the gathering dangers of "the last days?" Is not human wickedness reaching its climax? Are we not near the end of God's long-suffering and of man's iniquity? Are we not in the last days of a covetous and sinful world?

CHAPTER V.

V BOASTFULNESS AND PRIDE.

THE present age seems to be an age of bombast—of proud and baseless boasting. Go where you will, there is a spirit of self gratulation and self-praise, which argues little modesty and less true worth.

From the merchant, who sells his goods by lying advertisements, which are mere boasting and little else,—from the man who peddles Yankee notions from a tin-cart, to the lying lawyer, or the statesman or senator who talks for buncombe in the forum, it is the same intolerable egotism. When men are "lovers of their own selves," they are naturally boasters. Men boast of talents and strength and skill and power. Men boast of warlike prowess, of capacity for indulgence, of criminal excesses, of despoiled virtue, and of broken hearts. Men tell what they have done, can do, or will do some time. They are proud. They have great notions of their own importance. They give their alms amid a flourish of trumpets, and even offer their prayers with a reporter ready to tell through the newspaper how "eloquently " they "addressed the throne of the heavenly grace."

Especially do we see this boasting aggregated in nations. America boasts of liberty, and declares that

106

all men are created free and equal, and invites to her shores the oppressed of every land; and yet this liberty-loving nation has held its foot on the necks of four million slaves, and only the intolerable aggressions of the robber race have stirred up others to wipe off the deadly shame.
Britain boasts of her freedom from the accursed crime of slavery, while four millions of her people live by the cotton trade, and five-sevenths of the cotton is raised by American slaves. Churches boast of their numbers, counting good, bad, and indifferent, and numbering thousands for their glory whose presence is to them a curse and shame. They boast of their revivals, and publish glowing sketches of commonplace facts, of their wealth, their architecture, their music and their greatness. They say that they are rich and increased in goods, and have need of nothing, and they know not that they are poor and miserable and blind and naked.

Men make the most of an outside show. Everything done must be reported, published, blazed and trumpeted abroad. The rascalities occurring are kept out of sight; the best side is brought to view. Iniquities are concealed rather than repented of in sackcloth and ashes, and the machinery moves on, to all appearance, smoothly, while beneath the whole fabric is undermined, until ruin and dissolution are imminent.

But leaving these more limited illustrations of the boasting of this age, let us turn our attention to the one great special boast of the inhabitants of Christendom,—I mean their boast of

107

PROGRESSION.

This has become the peculiar glorying of this age, its PROGRESS. Man is held to be progressive in his tendencies; the age is progressive; the world is progressive; and, in a little while, the "good time" will have come, and the world will be saved without a Saviour, redeemed without a Redeemer, and renewed without a God.

Of course, a discussion of the progression of the race involves the question as to their primal condition,—their starting point. Hence certain ones—philosophers, too wise to believe in the existence of a creating Deity, and too shrewd to accept any article of faith which is not perfectly reasonable to them—have in some way learned or concluded that man originally was a marine creature, a mollusk, an oyster, a clam, or something of that kind. After ages of "progression" the race improved, until the ancestors of these sages arrived at the high estates of tadpoles or pollywogs, and at length attained to the superior dignity of the amphibia, in the shape of full-grown bull-frogs. Proceeding upward, the next grade led them within the confines of monkey-dom, where, after sustaining the various relations of "freshmen," "sophomore," "junior," and "senior," or monkey, baboon, orang-outang and gorilla, they arrived at manhood; and thence passing from the savage to a barbarous condition; from barbarism and heathenism to civilization and Christianity; and from Christianity onward to infidelity, table-tipping and spirit-rapping; they are

108

graduated by death, and come to occupy a loftier sphere among other congenial spirits, and thence they return to this world to devote their energies to various sublime and important occupations, such as kicking over chairs, breaking tables, knocking out important nonsense and lies, with a small admixture of unimportant truth, and illustrating, through the aid of mediums of varied character and variable morality, how soon fools and their money can be parted in this mundane sphere. Such seems to be the genealogy of

THE TADPOLE VARIETY OR THE GENUS HOMO.
This sublime view of the exalted origin of humanity—so consistent with the loftiest ideas of human dignity, so comprehensible, reasonable, and plausible, so free from the slightest admixture of improbability, religious fanaticism or common sense!—is but an elongated version of the ancient doctrine of the transmigration of the soul; only, while, in this case, the race gradually rises by such slow processes that individuals lose the benefit of the change, in that case the soul of a hog leaped at once into the body of a mean man, or vice versa; and, for aught I know, the spirit of an owl, after giving its last dying hoot, waked up next morning yelling and kicking in the body of a young philosopher, who, after making himself famous in the earth for his wisdom, reappeared, in his next transmigration, with four legs, long ears, a loud voice, and a special appetite for thistles; and so passed on through the whole circle of being, and at last lapsed into original and impersonal ether.

Of course the thoughtful observer will note how beautifully this theory of progression tallies with the actual condition of mankind, and will not wonder that so many philosophers act like monkeys, when the connection between the monkey and the philosopher is so intimate and so easily defined.

Now, if this be the true doctrine of the origin of the human species, then, of course, "progression" is an established fact. For, surely, the philosophers are as far in advance of their monkey grandfathers, as those were superior to their tadpole great-grandfathers. So that, if any philosopher insists that his humanity is of the tadpole variety, and came originally from the sublime splendors of the frog pond or the oyster-bed, why, of course, he has "progressed," and "progressed" amazingly,—has done well, "very well, considering" the chance he has had! And if this be the starting-point for humanity, the race have progressed, in some directions, at least. For argument's sake,

I GRANT THEM THEIR CLAIM.

I do not propose to argue this great question at present; I confess my incompetence to perform such a task. For the moment, I would admit all that the philosophers claim for themselves. I have no wish to rob them of any ancestral glories or heraldic dignities which they may trace through the long lines of their paternal gorillas, orang-outangs, monkeys, baboons, and pollywogs; I grant them their claim, and much good may it do them. But for my own self, and for humanity at large, I plead a higher origin, even in

the power of an Almighty Creator, a great First Cause; for I read believingly the Scripture record that

THE LORD GOD FORMED MAN OF THE DUST OF THE GROUND.

And if man came from the Creator's hands, a creature good, and fair, and blessed, then what becomes of the "progression" of the race? If man was good at first, surely he is not now better, but worse. His course is downward, and not upward; for now vice, sin, disease, and misery, tell that the race, as a race, are defective, imperfect, and frail. If it be claimed still that man, with all his infirmities and imperfections, is yet, and has been, for the past ages, progressive in his character, the question then arises, what must he have been at first? How low down did he start? If God made him a man, and not a monkey, what kind of a man was he, to need six thousand years of "progression" to bring him up to his present condition of ignorance,
misery, barbarity, and partial and limited excellence? And there arises another grave question: What kind of a Creator must He be, whose work, after six thousand years of improvement, is no better than are mankind, as a race, to-day? Must not a Creator, whose work, after six thousand years' "progression," is yet so imperfect, be either weak, ignorant, or wicked? These are questions that stand in the way of this "progressive" theorizing, and provoke the inquiry, whether, after all our searching, we shall not be forced to say with the wisest of men, "Lo, this only have I found, that God hath MADE Man UPRIGHT; but THEY have SOUGHT OUT MANY INVENTIONS"? Eccl. vii. 29.

But let us see what are the actual facts concerning the progression of this boasting world? The world progresses, does it? Let us see the proof, and let it not be from a mere local glance; let us look at the world, if we will know whether the world is progressing so gloriously or not.

The population of the world is estimated by C. F. W. Dietterici, who is at the head of the statistical department at Berlin, Prussia, at about twelve hundred and eighty-eight millions (1,288,000,000). Let us note their location and national characteristics, and thus inform ourselves concerning their progress and condition. We will take a look at

**EUROPE,**

with its two hundred and seventy-two millions (272,000,000) of people. We glance first at Russia, with its sixty-two millions (62,000,000), of whom, until after the middle of the nineteenth century, twenty-two million five hundred and sixty-three thousand and eighty-six (22,563,086), or more than one-third of the whole number, were serfs, sold with the lands that they inhabited, while the others were, as a nation, stolid, tyrannical, and brutal; where religion is mainly but a form, and where the British and Foreign Bible Society has long been prohibited from circulating the Word of God; where the government is absolute and autocratical, and where few kings ever die without the aid of violence or poison; where patriots are banished to Siberia, and where humble Christians are driven away by thousands to the far-off shores of the Black Sea; where rule is stringent and freedom is unknown; and where, true to imperial and national traditions, the great national purpose is future wars, and victories, and scenes of carnage. In view of these facts, is Russia so very progressive?

From Russia we turn to Austria, with its thirty-six million (36,398,020) inhabitants; and as the shade of Poland haunts Russia, so the ghost of murdered Hungary flings itself in the path of this old grim and perjured despotism. Is Austria, the upholder of papacy, the subverter of Hungary, the scourger of women and the murderer of patriots,—is Austria progressing? How much?

From Austria we go to France, where are also thirty-six million (36,039,364) inhabitants; where the government has for generations swung pendulous from anarchy to monarchy, from liberty to tyranny, from a reign of terror to a reign of tyrants; France, now ruled by a man of ability, energy, and perjury; France, gay, immoral, infidel, papal, scientific, artistic, politic, polite, and the terror of her
neighbors; France, with her military preparations, her mighty armaments, her warlike drill. Has France progressed? From the French coins of 1848 the legend of "Liberte, Egalite, et Fraternite" has been removed to give place to the name and effigy of Napoleon III., and the shadow of progressive freedom has been superseded by the strength of a military rule.

**PROGRESSION IN GREAT BRITAIN.**

113

Passing across the channel to Great Britain and Ireland, with their population of twenty-seven millions (27,488,853), we do find progression, it is true. Arts, sciences, and literature flourish here; Bible societies and missionary societies prosper here; and there is, certainly, in some desirable respects, a real progress. But look at Ireland, ground down by the exactions of the Catholic priest and the British tax-gatherer; where squalor, misery, and poverty only prepare for famine, pestilence, and death. Surely, Ireland is no land to glory in today. Look again at England, with its terribly oppressive taxation; with its vast war debt; with its poverty-stricken millions; with its ignorance, misery and filth; with its hundred and five thousand (105,000) criminals at large; with its abodes of infamy and darkness, worse than the vilest dens of heathendom; with its Saint Giles, where in a space 700 yards in circumference two hundred and forty prostitutes can be found; with its corruptions so great, that in 1852 there were born 55,000 illegitimate children within the United Kingdom; where the rich grow richer, and the poor grow poorer; where "a nation sleeps starving on heaps of gold:"—is that the land of progress?

True, there is progress. There is progress in military science, for England dare not let France outstrip her in that. There is progress in manufacturing, for more than a hundred millions of dollars' worth of slave-raised cotton is annually worked up in British factories, by persons whose lot is itself but a little way from slavery. There is progress in power, for has not India fallen beneath her arms and by her guile?

114

There is progress in wealth, for millions are annually wrung from beggared India and trembling China, for Christian England's use. There is progress in traffic, for Britain annually raises and sells the opium that murders nearly eleven hundred Chinese every day. There is progress in religion, for British mechanics, it is said, make idols for the heathen to worship, and British gold supports or aids more idols and idol-temples in the Bombay Presidency in India than there are places of Christian worship in all Great Britain. Ah, there is progress, it is true; but is it not progress towards perdition? Alas for Britain, that "bulwark of Protestantism," if this is her actual character.

From Britain we pass to Prussia, with its seventeen millions (17,089,407) of inhabitants, its standing army of five hundred and twenty-five thousand (525,000); and in its rigid rule and military aptitudes we see little tokens of the progress of peace principles in the world.

In Turkey, where eighteen millions (18,740,000) of people smoke, and idle, and plunder; in Spain, where seventeen millions (17,518,000) are in Roman Catholic darkness and beneath sad misrule; in Portugal, the Sicilies, and the Papal States, where revolution and restlessness prevail; in Sardinia, Bavaria, and the Netherlands; in Switzerland, Sweden, Norway or Denmark, where there is no great cause for
boasting; —surely, when all these countries are canvassed and all their good and bad set one against the other, we do not see cause for immense gratulation concerning the progressive condition of Europe.

But admitting all that can be claimed for Europe,

whose nations are so often engaged in bloody wars, and whose greatest improvements are often found in the line of blood and carnage, we will pass to another grand division of the globe, namely, to

**ASIA.**

Asia is said to have a population of seven hundred and fifty-five million souls (755,000,000), or more than one-half of the entire population of the globe. Has Asia progressed? When? Where? How? Shall we turn to China, that seat of a most ancient civilization, where they printed books, made gunpowder, and discovered the mariner's compass, long before progressive Europe ever heard of such things,—can we say that China has really progressed? True, her ports are open to commerce, but against her will, and that the British may find a market for stolen opium and slave raised cotton goods. True, there are ninety-one missionaries in China, at some fourteen stations; but then more than a thousand Chinese die daily, poisoned by opium. Vice, ignorance, falsehood, and heathenish corruptions and idolatries pervade the vast empire. And Bayard Taylor informs us that those exceptional immoralities which are the horror and disgrace of other lands are here but the common level of Chinese viciousness, beneath the surface of which there are depths of pollution too horrible and sickening to be explored and described; where rebellion convulses the empire, to its centre, and where the most horrible barbarities are committed under sanction of law, and with the concurrence of opium-selling and

progressive Christian nations.* No one will pretend that China is progressing ; but yet the Chinese empire comprises, in its four or five hundred million souls, one fourth of the whole human race which are said to be so "progressive" in their tendencies.

*I clip the following from the Boston Evening Traveller of August 2d, 1862. Does this indicate the "progress" of the race?

"The English and French . . . have been delivering up Chinese rebels to the imperial authorities, and witnessing the terrible modes of punishment adopted by those authorities. Innocent young women were among the victims, and so were infants not a year old. The oriental races are most cruel in their punishment, and the Chinese, as being among the most eastern of the Easterns, are the worst of the Children of the Sun in the matter of cruelty; and yet Englishmen and Frenchmen could act as special constables to these sun-struck devils! . . . The details of the executions of the Taepings are such as could not have been imagined, one would think, in the infernal regions. And yet Englishmen and Frenchmen 'assisted' at them—'assisted' in the French sense, which means that they looked on and enjoyed cruelties which the utterance of but one word of theirs might have prevented. The treatment of the female prisoners was worse than that which some English women experienced at the hands of Sepoys in the Indian mutiny days. ... The girls and young women, the former being in some instances not above ten years old, were treated by ruffians
appointed to the horrible task as the young daughter of Sejanus was treated by the executioner before he strangled her, according to Tacitus (Ann: v. 9). Such are the doings of chivalrous France and of pious and moral England. The one is the Tartuffe and the other the Mawworm of the nations."

Shall we turn to the East Indies, where a hundred and seventy millions (170,000,000) sit in the darkness of old superstitions and beneath the debasements of tyranny and misrule? or to the Indian Archipelago, with its eighty millions (80,000,000) of people? to Hindoostan, with its fifteen million (15,000,000)? or to Asiatic Turkey, with as many more?

**HUMAN DEBASEMENTS.**

117

Where, among all these hordes of fallen men, do we find the basis for this babble of progression?

And what shall we say of Africa, with its two hundred millions (200,000,000) of savages and barbarians? What shall we say of America, with its fifty or sixty millions, with its bondage, its fierce sectionalism, its rebellion, its treason, its bloodshed, its butchery, its fruitless striving, and its treasured hates? Surely, we see little cause for boasting here, either among the dominant races of the Northern hemisphere, or the debased, unstable, and effete nationalities of the South. The slave-trade has flourished amid the civilization of the nineteenth century; the coolie trade has vied with it in horrors; the opium trade, and the rum trade,* and the tobacco trade, go** to swell the dark catalogue of human debasements.

*The temperance movement, with all its moral and legal instrumentalities, fails to arrest this evil. It is on the increase. In the United States alone, the census statistics inform us that "the malt liquors produced in 1850 were valued at $5,725,000. In 1861, the amount is 3,235,030 barrels, valued at $18,000,000, or more than three times greater. The spirituous liquors in 1850 were valued at $15,770,240, and in 1860 the product is 86,000,000 gallons, valued at $23,500,000." This gives nearly three gallons of ardent spirits yearly to every person in the country. The increase is immense, and the quality is said to be vile almost beyond description.

**In 1333, the United States census reports 400,000 acres of tobacco raised; at 600 lbs. to the acre the product would be 240,000,000 lbs. annually, estimated value $13,982,686. Prof. Brewer states that one crop of tobacco injures the soil as much as eleven crops of wheat. The demand increases faster than the supply. Opium is added to the finer kinds of tobacco by the manufacturer. In 1554, the world consumed 253,000,000 kilogrammes (a kilogramme being a little over two pounds), or nearly nine ounces for each individual. In 1856, England used 15,000,000 kilogrammes, or 33,000,000 lbs., which cost $40,000,000. In Hamburg, 40,000 cigars are smoked daily. If tobacco contains three percent of nicotine, then more than 15,000,000 lbs. of that poison are used daily. A few drops of it in a concentrated form will cause death. In Denmark, the consumption is 70 ounces to each person; in Belgium, 73 ounces; in America, much more. It is reckoned that 100,000,000 persons smoke; some 200,000 in New York smoke cigars; at four cts. a cigar, smoking two each day, the cost of this would be $16,000 daily, or $5,840,000 yearly. There are 900,000,000 cigars made in New York yearly, amounting, at four cents each, to $36,000,000. How much of this is

118

If we go to the islands of the sea,—to Australia, with its two millions (2,000,000) of people, or to the smaller islands of the Pacific,—do we see great tokens of progress?

We see savages, vile enough before, rendered even more drunken, dissolute, and debauched, by intercourse with the civilized world. We hear the wish from missionaries there that there might never another ship touch their shores. True, there are some spots where the gospel of Christ has wrought gloriously for the salvation of the people. There is a Raratonga, perhaps the fairest mission ground in the world. But why? Raratonga has no harbor where vessels can lie at anchor, and so escapes the depravation which results from the intercourse with the progressive and civilized boasters, whose very presence is pollution, defilement, and corruption.

We have made the circuit of the globe, and what becomes of this babble of progression of which we have heard? —What does it all amount to? What are the people of the age who thus boast themselves against all other ages? Are they not "boasters?" Is not their boasting the fruit of pride, and selfishness, and ignorance?

**BOASTFULNESS AND PRIDE.**

119

True, the world has progressed in some directions.* Britain has progressed, but has Babylon? America has progressed, but has Assyria? Europe has progressed, but has Asia? Has Africa? And even the progressive nations, with all their effort, cannot recover some of the arts and sciences of the ages gone by. Yet there is progress in knowledge, power, and skill; but how often it is a progress in material wealth and moral poverty; in material power and moral weakness; in material greatness and moral littleness. Sure we are that the Christendom which boasts so much and proves so little, demonstrates one thing: that we are "in the last days," when "men shall be BOASTERS." —2 Tim. iii. 1, 2. Ah, boastful Christendom, "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." —Rev. iii. 17.

And is not pride prevalent to-day? —pride of every kind: religious pride, political pride, pecuniary pride, national pride, social pride, pride of every grade and class, from the fallen' angel to the fallen man? No man who has lived to wear gray hairs can fail to mark the great increase in that luxurious extravagance which marks "the pride of life," within the last few years. From it springs poverty, impurity, licentiousness, bankruptcy, dishonesty, and death.

*The writer hopes, if the Lord will, to issue, ere long, a sketch of "The Age of Progress," in its more agreeable aspects.

120

Health, life, honor, reputation, and all earthly good, are sacrificed in devotion to Paris fashions; to customs, maxims, and usages which, far removed from decency, propriety, health, right, and common sense, have their foundations simply in pride, and in fashions concocted by Parisian harlots, and the servants of the god of this world.
In multitudes of gorgeous temples, misnamed churches of Christ, the seats are sold at such rates that the poor cannot purchase or hire them, and there Dives in his splendor worships the man of sorrows, who had not where to lay his head. He who was cradled in a manger is adored beneath Gothic towers that cost their thousands, while under their shadow those for whom he gave his life pine in hunger or perish with want, and no man cares for their souls.

Within, amid the waving of plumes, the rustle of silks and satins, and the fragrance of perfume and pomatum, the Rev. Dr. Primrose, a smooth and oily looking minister, lolls on his sofa, or makes "a beautiful prayer," and reads an essay on "The philosophy of religion," "The aesthetic tendencies of Christianity," "The difference between the objective and the subjective," "The true and beautiful," &c., bringing it to a close in about fifteen minutes, when, in another beautiful prayer, he tells the Almighty what an excellent congregation he has, and what privileges they enjoy, and then dismisses these "miserable sinners," who go marching out to the music of the organ, and return to their dinners complimenting the preacher and praising the sermon as "perfectly delightful," the gestures as graceful, and the whole affair a perfect success.

121

The vanity of those rich in pocket, but beggared in brains; the self-gratulation of those lax in morals, but rigid in etiquette; the self-satisfaction of those precise in forms, but ungodly in life; the tithing of mint, and anise, and cummin; the "God, I thank thee" of the praying Pharisee, who despises the repentant publican,—all these things tell of an age of pride and boasting, of honoring self and dishonoring God. And, amid this increasing pride and splendor, amid the purple and fine linen, the gold and silver and precious stones, the costly array and gay adornments of the present age, can we fail to recollect that an apostle has told us that "in the last days... men shall be BOASTERS," and "PROUD"?

And this characteristic belongs especially to our age. In no age before has Christendom been so devoted to luxury and pride. Nor has such boasting been the common order of ages past. The newspaper lying, the boasts which, in the shape of advertisements, are multiplied into a hundred thousand printed lies,—all these are specially common at the present day. In the last, days, men shall be boasters and proud. Are not these things fulfilling now? Are we not, then, in the last days?

CHAPTER VI. BLASPHEMY.

The word blasphemy is from the Greek term blasphemeo, which signifies "to speak evil of, to slander, to defame, to revile." * Men may blaspheme against either God or man. The Greek word occurs in the New Testament in such places as these: Matt. xxvii. 39, "And they that passed by reviled him." Mark xv. 29, "They that passed by railed on him." Rom. xiv. 16, "Let not then your good be evil spoken of." 1 Cor. iv. 13, "Being defamed, we entreat." 1 Cor. xx. 30, "Why am I evil spoken of?" Titus iii. 2, "To speak evil of no man." 1 Pet. iv. 4, 14, "Run not with them to the same excess of riot, speaking evil of you." "On their part he is evil spoken of." 2 Pet. ii. 2, 10, 12, "The way of truth shall be evil spoken of." "They are not afraid to speak evil of dignities." "Speak evil of the things that they understand not." In other places, the word is
transferred as "blaspheme," &c. The noun is rendered "blasphemy," "evil speaking," Eph. iv. 31; and "railings," 1 Tim. vi. 4, Jude 9; the adjective, in 2 Pet. ii. 11, "a railing accusation."

* Robinson's Greek Lexicon.

123

It is in this broad sense that I use the word blasphemy, as referring to detraction, or evil-speaking, or speaking against not only man, but God, the Holy Ghost, heaven and truth. Of course, it includes profanity, but it includes much more.

I bring, then, the charge of railing, lying, and slanderous detraction against the multitudes who, in this age, have a form of godliness and deny the power thereof. We need not prove that Christendom is horribly addicted to profanity. In almost or quite all Christendom there are doubtless laws against this sin; but where are they enforced? Blasphemy rolls in rivers around us. In the streets, in the houses; in stores, shops, banks, and stables; on sea, on land, in cars, in parlors; all about, everywhere, good men are shocked by an incessant stream of oaths and of curses.

They are too common to cause surprise, and how often do Christian professors listen to them without rebuke or disapproval! Probably, day and night throughout Christendom, a hundred or a thousand curses are uttered while one prayer is offered. And so, day after day, this out-gushing of Human impudence rolls up "like a geyser of hell" before the Almighty, and invokes his vengeance, and abuses his long-suffering to the world.*

*A son of a returning missionary was horrified by hearing the curses of the men on board the ship. "See here," said his father; "my son was born and has always lived in a heathen land, but has never heard the name of God blasphemed until he came among Christians." The Indian tongues, it is said, have no profane words, and "dog" is their worst epithet.

But blasphemy takes other forms. Christ warned the Jews that the sin of blasphemying the Holy Spirit

124

had never forgiveness, when they had charged that he cast out demons through Beelzebub, the prince of the demons. This species of blasphemy, confounding the holy and unholy, the divine and the devilish, is rife to-day. We see it in the denial of the divine inspiration of the Scriptures, or rather in claiming inspiration of the same kind for Paul and Plato, Moses and Pythagoras, Peter and Zoroaster, Samuel and Socrates, and John and Shakespeare. In the spiritualistic nonsense of the day, all this is repeated by the quantity, for the edification of those who reject the counsel of God against themselves.

They also attribute all miracles to the agency of demons. Nothing that Jesus ever did, whether to heal the sick, raise the dead, open blind eyes, unstop deaf ears, or expel demons, is wonderful, compared with the exploits of some table-tipping mountebank, or some vagrant spirit from the seventh sphere of darkness; and while lying wonders and miracles become the common web and woof of daily life, mediums can furnish as good prophecies on the platform for a dime at wholesale, or in the circle for a dollar at retail, as ever the prophets delivered, when they wandered in sheep-
skins and goat-skins, and uttered the solemn messages of divine truth, preaching for nothing, and finding themselves.

So, too, the Holy Spirit is examined, by those who have cast it from their hearts, and who never yielded to its power, and is pronounced mesmerism, or human sympathy, as if there was no difference between the spirit of the Eternal God, and the lascivious and magnetic glances of those "having eyes full of adultery, and beguiling unstable souls," who "creep into houses and lead captive silly women laden with sins, led away with divers lusts."

**THE HOLY SPIRIT BLASPHEMED.**

125

In this way the Holy Spirit is blasphemed, or evil spoken of, by those who fail to know its power. All works wrought through it are attributed to human magnetism; and all sins brought about by the unnatural excitement of natural powers are laid to the charge of the Holy Spirit. Multitudes among church members have hardly so much as heard whether there be any Holy Spirit, and live in neglect of its influences and in ignorance of its fruits, and hence are easily duped by these blasphemies.

But in other fields the operations of this same spirit of evil-speaking are beheld. In scoffing at Christianity, in railing at the religion of Christ, and in slandering his people, do men give the tongue loose rein, and go on unfettered by truth or by conscience. And when we go out into this lying world, where the words of the talebearer are as dainty morsels, relished and cherished by so many; where rumor, with its ten thousand tongues, defames and blackens the good, the holy, and the true; where slander seems almost as common as daily bread, we see this same spirit manifested. And if we look through the so-called religious controversies, conducted as they are with bitter revilings and acrimonious personalities uttered in defence of lies and subversion of the truth of God, with abusive, insulting, and reproachful language, with the imputation of unworthy motives, and the utter loss of Christian charity, we behold the same disposition.

126

Turning to the political world and to the public press, we are regaled with detraction continually. Character is not sacred; candor is scarcely known. The vilest falsehoods, the most absurd reports, the creations of lie-mongers' brains, innuendoes, slanders, and deceptions, largely constitute the stock in trade of many of the political writers of the age. And how those are multiplied by the many-tongued press! Men of unscrupulous character hold the control of newspaper columns.* Through them they pour the deadly tide of evil-speaking and slanderous personalities.

*A foreigner, who was in this country on the eve of a Presidential election, was asked what he thought of the merits of the rival candidates. Said he, "I have carefully read the papers on both sides of the question, and, from all I can learn, I conclude that you have selected two of the biggest scoundrels in the country as your candidates."

Even the so-called religious press of apostate Christendom is often filled with the same things. Let a man but offend an editor, or writer, in one of these concerns, and he is hunted, blackened, and abused, and that till readers are disgusted with the floods of insulting and venomous twaddle. And if such stuff is rejected from the columns by an editor of common sense, there are plenty who will clamor for freedom of
the press, and who demand a "free paper"—by which they mean a paper free for them to abuse whoever they please without measure or accountability.

Judged by every standard and in every relation, the present age is noted for the abundance of evil-speaking and of blasphemy. And the Holy Spirit has said that "In THE LAST days perilous times shall come. For men shall be self-lovers, money-lovers, boasters, proud, BLASPHEMERS." —2 Tim. iii. 1, 2.

Is not this scripture fulfilled before us? Are we not, then, in THE LAST DAYS? Let every Christian, then, keep the door of his lips, remembering that if any man think himself religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. The day cometh when God shall hide his people from the strife of tongues, in the secrecy of his own pavilion, and shall execute judgment upon all, and convince all that are ungodly among them of all the hard speeches which they have ungodly spoken against him. May the Lord grant us mercy in that day.

CHAPTER, VII.

DISOBEDIENCE TO PARENTS.

OBEDIENCE to parents is a part of natural instinct. It is enjoined in the Mosaic law. It is required by the precepts of the gospel. Christ set the example of obedience and subjection to his parents in the days of his flesh.

As, when man first revolted from the rule of God, all the inferior creation rebelled against his domination, so now, while parents refuse to begin subjection to the Father of spirits, that they may live, their children despise the authority of their fathers according to the flesh.

It is rarely that obedient children can be found. There is a sort of restive disregard of all parental authority, a breaking away from the godly restraints of affection and gratitude, a bold, outspoken defiance of parental will, which it is extremely sad to witness. Parents remember their own early training and subjection, and sigh to think that their children are rushing headlong down to ruin. No man of mature age can deny that there has been a vast change in this respect, within his memory. Children chafe and fret at wholesome discipline. The rod and reproof, which in ancient times gave wisdom, are left alone, the rule of sugar-plums is substituted, and folly often prevails. The race of children seem about extinct. The youngest boy is called "master," and often proves his right to the title by ruling the whole house. The chasm between infancy and manhood is passed at a leap, thanks to the potency of a plug of tobacco and a three-cent cigar, by which, after sundry retchings and vomitings, the urchin is transformed into a gentleman, a fit associate for blackguards, blacklegs, drunkards, lawyers, doctors of divinity, and other classes of the tobacco-using brotherhood. Having been admitted to full fellowship in this exalted synagogue of Satan, he becomes a man straightway. He needs no advice, counsel, or reproof, but wishes his father to confine his attention to paying his bills, furnishing him with cash, and dying in season to leave him in the
enjoyment of a hoarded pile of treasure, which, not being laid up in heaven, will be likely to be soon dispersed through the earth. His mother is particularly useful in furnishing him with good dinners, stiff dickies, and fine clothes; and, though she may be of service in getting him to bed and waiting on him when his young cronies bring him home drunk at daylight, yet, as for her advice and preaching, he wants to hear no such nonsense. He can take care of himself, and needs no assistance from her or any one else. Indeed, with plenty of money, he succeeds in taking care of himself; that is, by the help of policemen, quack doctors, gamblers, lawyers, judges, jurors, aided by the sheriff, jailer, and hangman!

The young of the "softer sex" are, many of them,

worthy of the title. Ignorant of good, wise in the mysteries of romance and sentimentality, they find their comfort in idleness, their glorying in disobedience, their paradise in a ball-room, and their heaven in an elopement with some "foreign count" or "lord," who has received, in his own country, all the advantages and honors that could be afforded by a "finished education" (among rogues); "an exalted position" (in the pillory); and "public service" (in the penitentiary); and who finds the poor silly dupe in ignorance at home, and leaves her in despair in some brothel in a strange city, to reflect on how much more she knows than her father and mother both!

The young of our times are prematurely old in sin. They know more iniquity at ten than their parents did at twenty. With well-concealed arts of mock modesty, they disguise their incipient depravity, until at length the thin crust of decency breaks through, and the inside of the whitened sepulchre stands disclosed. All these things remind me that the apostle has said, "In the last days perilous times shall come, for men shall be . . . DISOBEDIENT TO PARENTS, unthankful, unholy." 2 Tim. iii. 1, 2. Is not this scripture most sadly fulfilled before our eyes? Are we not, then, in the last days

Let parents then yield their hearts to the Father of spirits, and let them strive to guide their children in the right path. Let them seek to bring them up in the "nurture and admonition of the Lord," and thus fortify them against the spirit of lawlessness and disobedience which is so prevalent in the land. Well may

a parent feel with the excellent Dr. Arnold, of England, who, after saying that "modern history appears to be not only a stop in advance of ancient history, but the last step; it appears to bear marks of the fulness of time; as if there would be no future history beyond it," remarks: "My sense of the evils of the times that are coming and of the prospects to which I am bringing up my poor children, is overwhelming; times are coming in which the devil will fight his best, and that in good earnest."

Let every Christian parent take warning, and strive to teach the little ones the way of life and of obedience, remembering the perils of our times, and seeking to save himself and house, as did the faithful Noah, by preparing an ark. Surely, amid the thickest snares that bestrew the wilderness,

"Little feet will go astray,"

and the little travellers need all that parental wisdom, love, gentleness, and authority can do for them, to guide them to the heavenly home. In the last days, a
special peril is "DISOBEDIENCE TO PARENTS." Let us discern the signs of the times, and guard against the thickening dangers. And let children heed the words, not only of the law, but of the gospel,—"Honor thy father and mother, which is the first commandment with promise."

* Arnold's Modern History, p. 38.

CHAPTER VIII. "UNTHANKFUL"—"UNHOLY."

THE charge of ingratitude is a sad one to bring against any person or any people. Still, it goes with selfishness by principles of natural association. Those who regard self as the grand centre of attraction and of interest are naturally unthankful. I fear that truth will compel the admission that our age is one of great unthankfulness.

Are not men unthankful to God? Does not he send his rain and sunshine on them, and give them every bounty and blessing, and do not they forget the hand that feeds them? Let sunshine be taken from men six months, and they might be willing to thank God for the light of each returning day. Let men be obliged to water their own fields for a year, and there would be less complaint about foul weather and rainy days.

It is a fact that men forget God. They do not remember that "every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." They forget that his "tender mercies are over all his works." In these enlightened regions, are there not more men that curse God than there are that bless him? More that blaspheme him than that pray to him? Are there not hosts that forget God, that call his providences their luck, and his afflictions their hard chance, fate, or fortune? Men keep God out of sight. "We ought to say, If the Lord will, we will do this, or that." James iv. 15. But who says it? Most professors of religion say, "If nothing happens," "if nothing unforeseen occurs;" and, when they wish to be especially pious, it is, "Providence permitting," —anything to keep out of the mind and mouth the fact of an omnipresent Deity, a personal and overruling Lord, and to take our thoughts from our indebtedness to him, and the gratitude which is his due.

But there are other aspects of this general thanklessness. We see it in children who fail to honor their parents or requite their love. We see it in masters who roll in luxury, and riot thanklessly upon the profits secured by toiling bondmen, whose only reward is poverty and chains: We see it in the lack of the sense of honorable obligation to benefactors and friends. We see it in the betrayal of trusts, in the disclosure of secrets, in the violation of confidences, and in the falsity of pretended friendship. Do what you may for a man to-day, and he may absolve himself from all obligation and turn to be your foe to-morrow. He that eats your bread may lift up his heel against you, and they are not wanting who would betray their master with a kiss. The ties of gratitude seem loosened, and many, many instances of the most cruel ingratitude are fresh in the memories of all.

In the commercial world, the man you relieve to-day

134
may push you to the wall to-morrow; the confidential associate in your business may plunder you of all you entrust to him; the man whose notes you like a fool once endorsed, snaps his fingers at you, or cuts your acquaintance, leaving you to bear the burden of his obligations; and the principles of fair dealing and honest gratitude seem to give way to the impression that "everything is fair in trade."

And the professedly religious business men do not form an exception to the general rule. Religion is for Sunday use; business is a week-day affair. God is served, fashionably, Sundays; mammon, fervently, all the week. How much mammon's service works into Sunday, I cannot tell; but, certainly, the Lord's doesn't get into the week-days very much.

This state of things is most dangerous. An unthankful heart grows cold, and dark, and hard. Are we not in perilous times? Do not the coils of selfishness and ingratitude seem tightening around the soul, and stifling all its genial warmth in a cold and deathly embrace? Can we forget that "In the last days perilous times shall come, for men shall be U NTHANKFUL ?" 2 Tim. iii. 1, 2. Are we not amid those perils? Lotus then keep our hearts with all diligence, and strive to maintain that humble and grateful deportment with which God, who abhors the haughty and the ungrateful, is well pleased.

UNHOLINESS.

Holiness becomes God's house forever. His church are called to holiness and to peace. As he who hath

135
called them is holy, so they are to be holy in all manner of conduct. They are to "follow peace with all men, and holiness, without which no man shall see the Lord."

They are called "holy brethren," and are to consider Jesus the Apostle and High Priest of their profession. They are to be sanctified through the truth, cleansed "from all unrighteousness," and are to live "soberly, righteously, and godly, in this present evil world."

But, in view of all these characteristics which mark the true church of God, the saints, or holy ones, whom he has chosen, what is the character of nominal Christendom to-day? What is the condition of the religious world?

As a mass they are unholy. The great Romish Church is unholy. The great Greek Church is unholy. The Protestant State churches are unholy; and Dissenters, Independents, and professors of religion generally, cannot be called "holy men." True, there are state religions, ecclesiastical dignities, princely revenues, ancient universities, splendid cathedrals, mitred bishops, lordly clergy, gorgeous trappings, magnificent buildings, pompous ceremonies, stately rituals, eloquent preachers, costly organs, well-paid singers, excellent music, and all such externals of pomp and worldly pageantry; but is there holiness?

There is the "regeneration" that comes when a babe is sprinkled with water—Heaven pity the child that has no other "regeneration" than this. There is the absolution that the priest pronounces; but alas for the man who has no greater absolution than this!
There is the worship that is read and conned, that is hired and paid for; there is religion on all occasions, from the blessing of a bell to the praying over a battle, and from the christening of an infant to the thanksgiving over the slaughter of a thousand foes. All this is plenty, cheap, common!

But where are the holy men and women? There are some. God is not without his witnesses. He reserves his seven thousand that have not bowed the knee to Baal. But the mass are unholy. They are unholy in heart. Passions, lusts, covetousness, and worldliness rule their souls. They neither follow peace nor holiness. Their lives are filled up with strifes and bickerings, with quarrels and disputations. In churches there are rivalries and sectarian strifes in states, animosities and bloody feuds and wars.

And then, the bodies of professed Christians are unholy. They do not seek to be holy in body and in spirit. They are addicted to "many foolish and hurtful lusts, which drown men in destruction and perdition." How few there are who are so purged that they become vessels "unto honor, meet for the Master's use."

How few church-members have the full powers of undebauched manhood or womanhood about them. How few are free from the debasing influence of ungodly lusts and appetites which impair the health, wither the mind, and drive the Spirit of God from its rightful temple, as from a polluted and desecrated place.

137

No statistics can answer these questions. The answer comes nearer home. We know that the bulk of church-members are mere worldlings. They love the world, and the world loves them. They have never borne the cross of Christ. They have never suffered shame for his name. They never intend to. They are not holy. The world overcomes them, not they it. Its wealth, pride, praise, and power, its maxims, principles, and commands, engross their hearts.

A few earnest souls strive to lift up the cry of "holiness to the Lord;" but even among them are some who speak of things of which they know but little. And preachers, so far from exhorting men to live holy, spend their time in teaching that all men do sin, must sin, and would die and go to heaven if they did not sin daily or hourly.

Churches feel their weakness. They have many things, but not the one great thing. The wedge of gold, the Babylonish garment, the accursed thing—all these are in the camp, and Israel is routed by his foes. Missions, reports, and societies, with all their trumpet-sounding, fail to cover up the hollowness, and leave the painful consciousness that the church, as a whole, is in great part lukewarm like that of Laodicea, ready to be vomited forth; and very much of it seems dead, and twice dead, ready to be plucked up by the roots.

And the apostle has foretold that "in the last days perilous times shall come. For men shall be . . . UNHOLY." - 2 Tim. iii. 1, 2. Such are our own times. Such the perils that surround us to-day. Oh that God may keep us, amid the thickening dangers that appall our hearts. God help us to be holy both in body and in spirit, and to be steadfast, even to the end, that, with all the pure in heart, we may behold his face in peace.

138
CHAPTER IX.
WITHOUT NATURAL AFFECTION.

THE natural affections of humanity are always characteristic of unperverted men and women. The ground of all domestic affections, the joining together of man and wife by the Lord himself, furnishes the beginning of all varied relationships, and ties of kindred and of blood. Hence, paternal, maternal, filial, and fraternal love are as natural to mankind as life itself.

It is only when the terrible devices and superstitions of Satan overshadow the soul, dry up its generous sympathies, pervert its instincts, and disorder the whole moral being, that men become destitute of the instincts of love which are common even to the brute creation, and become astorgos, or WITHOUT NATURAL AFFECTION.

And can it be that Christendom to-day presents a picture of such lack of instinctive love? How is it with parents? Do they love their children as they should? The hope of offspring among the ancient people of God was the great pole-star of woman's being, and to write a man or woman "childless" was to inflict a terrible curse. This was among the tribes of Israel. Outside of these limits, men were astorgos;

140

"without natural affection." Rom. i. 31. We-know what that word signified in heathendom, for we have heard of Moloch and his murderous rites, and of Saturn and his human sacrifices. We have heard of the Ganges, where mothers cast their helpless infants; of children exposed by their parents in woods and swamps to die. Can it be that Christendom has fallen to a depth so low as this? Does the apostle use the same word to describe heathendom in his days that he uses to describe Christendom in the last days? He does.

And is not the accomplishment of this prediction all around us? Can we fail to see it, if our eyes are open? Have not men and women lost parental loves. And do not parents often, instead of saying, "Lo, children are a heritage from the Lord, and the fruit of the womb is his reward," look upon their offspring rather as a calamity, a curse, and a burden? Are there not hundreds and thousands in Christendom who plunge their offspring into the waters of a broader Ganges than that which glides beneath the palms of Hindoostan? Ask the poison-vending quacks, the abortionists, and child-murderers, ask the pale and dying victims of their sin, if these things are not so.

And what can we say of the domestic inharmony, the mutual repugnances, which follow as a fearful retribution for these crimes? What can we say of mothers who commit the nurture of their children to the tender mercies of careless nurses, and who hush their repinings by nostrums and opiates, that they may glitter in ball-rooms and display in parties, concerts, and theatres? Paul would have the younger women

141

taught to be sober, discreet, chaste, keepers at home; loving their husbands and loving their children. This is "natural affection;" but is it not sadly deficient?

And what shall be said of man, the more guilty partner in all these sins? —man, who forgets his family in the tumult of worldliness and covetousness, who finds his
pleasure in the chink of dollars rather than in the prattle of his children, and who hates his offspring because they resemble himself, and exhibit the perverted traits which they derived from him, and which he never has labored to correct?

No wonder that throughout Europe foundling hospitals receive and provide for hundreds and thousands of infants, deserted by guilty and unnatural parents. No wonder that hordes of hungry, wretched children throng the streets of our great cities, being driven forth to beg money to buy rum for their unnatural parents at home. No wonder, when home is a place of unkindness and irreligion, that children go forth untamed and intractable, to become pests of society and denizens of prisons. No wonder that reform schools, houses of refuge, and all the modern receptacles for juvenile delinquents, are demanded and multiply on every hand, for, without the natural affection springing from a well-regulated home, a child becomes a mere waif on the wide waste of life, and is tossed and driven by every adverse wind and storm.

If we turn from the parental to the conjugal relation, do we not find the same lack of natural love? Men and women are married, whom God hath never joined together. Conjugal infelicity and infidelity are the result.

142

Wretched women, groaning beneath the tyranny of those who should love and cherish them as does the Lord the church, and miserable men, domineered over by those who as true wives should reverence their husbands, engage in mutual quarrels, altercations, and recriminations, until finally divorce or death sunders a galling chain, and severs those who while united were "without natural affection."

In the direction of filial love, the same sad deficiency occurs. Children of unloving parents are all the more unloving. So they remember not the parent’s claims. So imperfectly have parents discharged their duties, that children feel absolved from all obligation to them.

Consequently a parent is often deemed a mere incumbrance upon his property, a burden to his heirs. He is made to taste the hardships of a comfortless old age, and many persons feel in their heart to pray that they may never be old. True, children do not take their parents to the river Ganges and stuff their mouths with mud, and drown them; but they do sometimes send them to the almshouse to spend their declining years, and often their death causes them no deep and heartfelt sorrow. Of course there is abundance of crape and ribbon, plenty of “deep mourning,” and all the outside show of sorrow, but then there is the haste to hear the will read, and the quarrelling about the property left behind, that discloses the source and depth of much of this pious and decent respect for the memory of the dead.

143

Family ties also seem weakening. Brothers and sisters seem to forget each other, or sometimes do even worse. "Brotherhood is poor neighborhood." The old family feeling seems to be dying out. The old family gatherings and re-unions become more and more remote. Families part asunder and are swallowed up in the whirl of business, or the mania for money, and see each other no more. The kindness, good fellowship, sociality, and brotherly and neighborly feeling of former days, seems to be growing lamentably rare. And if all these things are so, are we not in that period of which Paul wrote, —"In THE LAST DAYS perilous times shall come, for men shall be ... WITHOUT NATURAL AFFECTION”? 2 Tim. iii. 1-2. Are we there? Let us then see to it
that we cherish those loves which God has planted in the soul, and thus avoid the heartlessness and frivolity which in this day too often assumes their proper place.

CHAPTER X.
IMPLACABILITY.

AMONG the evil peculiarities of the present age, may be noted a spirit of intense and implacable hate. This has always been a characteristic of man unredeemed, unregenerate. The works of the flesh which are manifest are hatred, variance, emulations, wrath, strife. These ever have been the evil fruits borne by the evil tree, the corrupt waters flowing from a corrupt fountain. The grace of Christ, in renewing the heart of man, purges out these things. They that are Christ's crucify the flesh with its passions and lusts. Hence the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

The heathen world have ever been noted for the intensity of their revengeful hate. The Christian world to-day manifests the same characteristics; for the Christian nations of this age are simply hypocritical heathen. Made Christians by the sprinkling of water upon them in infancy; made Christians by the performance of a few pompous forms and outward ceremonies; they retain and nurse within their hearts the baser and infernal passions which degrade man and dishonor God. Hence, while wrath and strife are banished from the heart of the true Christian; while he learns to be meek and forgiving, gentle and tenderhearted, kind and compassionate; the principles which are most honored in Christendom are those which admit of the retention of all these passions in the soul.

It is esteemed proper for men to be kind to their friends and to their kindred, but toward their foes they are to bear themselves with "bravery;" they are to strive with them, they are to hate them. Jesus said, "Love your enemies, . . . do good to them that hate you, and pray for them that despitefully use you and persecute you." These instructions, however, are deemed to be highly figurative by those who refuse to obey them; and there are plenty of interpreters to be found who are ready to reduce any scripture statement whatever to the standard of their hearers' practice, rather than to endeavor to bring up their hearers' practice to the divine standard.

We find the spirit of intense and implacable hatred manifested in national feuds and wars. The memory of old injuries lingers among nations long after every individual concerned in the transactions, on either side, has died and mouldered back to dust. Still the old grudge is cherished, and wrath is treasured up against the time when it can be manifested with safety. The countless enmities that prevail among men of one nation and one blood —enmities that spring of selfishness and of sin—illustrate this spirit of implacability. Men pant for deadly strife. They talk of wars of "extermination." They would "blot out" their foes. The apostolic command is, "Let not the sun
go down upon your wrath;" but they nurse their wrath, and keep it hot for years, and wait an opportunity to inflict the fatal blow.

Even among those who have been brethren in nationality, the favorite saying has been, "War to the knife, and the knife to the hilt." Nothing but blood, nothing but slaughter, —terrible, sanguinary, exterminating,—will gratify the intense and ardent hatred of men in these times. They ask no quarter—they give none. They scout the idea of peace when engaged in conflict. They thank no man for proposing mediation or terms of adjustment. Blood must flow, and the conflict must proceed to its issue. They are ready to fight to the bitter end, and make their graves among thousands of slaughtered foes.

All this is not strange in the world at large. It is the old heroism of antiquity; it is the bravery of barbarous and savage tribes; it is the common disposition of men who are without God and without Christ and hope in the world. It is described by the apostle Paul, when relating the character of the heathen world in his own time. He declared that they were hateful and hating one another. And they were, he tells us, "without natural affection, —astorgos; (aspondous),—implacable, unmerciful." —Rom. i. 31. They were unwilling to make covenants,—for that is what the word aspondous implies, —unrelenting, truceless, determined to wage uncompromising, unyielding strife. To such a disposition as this the eloquence of Demosthenes excited his countrymen. This was the feeling of patriots and country-lovers of old, from whose mutual

147

lusts, that warred within their members, there came "wars and fightings" among men.

The same spirit reigns to-day; not merely in heathendom, but in Christendom; not merely among the worshippers of Jupiter, but among those that have named the name of Christ; not merely among the votaries of Mars and Moloch, but among those who bear the name of the meek man of sorrows, "who, when he was reviled, reviled not again, when he suffered threatened not, but committed himself to Him that judgeth righteously."

Few persons who observe the course of passing events can be indifferent to the fact of the intensity of the hatred of nations and peoples at present. The newspapers which expound national sentiments clamor for BLOOD and SLAUGHTER. The orator whose sentences are the most sanguinary receives the most applause. Moderation seems almost discarded—and properly, too—from the scenes of war, which is simply the science of doing each other hurt. Priests go forth in all the pomp of sacerdotal enrolement; ministers who profess all the sanctity of the followers of Christ; each pray for their enemies (that they may be defeated and slaughtered); each counsel deadly strife, terrible resistance, or furious assault. Each side is said to be favored with the approbation of God, and, in the name of the Highest, men rush to the ensanguined plain to slaughter their brothers, to pierce and cleave, to tear and rend, to slay and destroy those who, like themselves, pretend to be “Christians.”

"Most Christian Majesties" sound the alarm of war; “defenders of the faith” draw out their legions

148
in battle array; holy crosses, symbols of religious faith, inspire men to deeds of blood; bishops and archbishops, popes, prelates, and ministers, all unite in the cry, "To arms! To arms!" "They are of the world; they speak the things of the world." Professing to be the children of the Lord, having named his name, bearing the outward form of godliness, still they are "implacable " in their resentments, deadly in their hate. Forgiveness is obsolete; resistance, rebellion, treason, and bloodshed, are all prayed over and sanctified ; and men whose souls are stained with perjury and all damning infamies, go, nevertheless, to the sacramental table, are "confirmed " in their deviltries, receive the sacrament, and thus, while doing the work of the devil, think to make their peace with God.

The old spirit of bitter, burning, hellish revenge, which modern civilization was supposed to have exercised and banished, breaks out again. The atrocities of war are ever the same; it converts men into demons. And though the Indian with his tomahawk and scalping-knife has become unfashionable as an adjunct of civilized warfare, yet there are not wanting men whose intense and hellish hatred extends not only to the living, but to the dead ; and the middle of this nineteenth century has seen, in a land that has boasted of its civilization, of its liberty, of its progress, men ready to rifle the graves of the dead that they might use their skulls as drinking cups, their bones for drumsticks and finger-rings and ornaments.* Such are the humanities of some Americans in this age of wonderful progression.

*See report of the committee appointed by Congress of the United States to investigate rebel barbarities at Manassas. Senate, May 1, 1862.

And other nations are no better. Read the records of wars and strifes in which Christian governments have voluntarily engaged. Look also at British soldiers, blowing Indian Sepoys away from cannon mouths, and see what men's passions will excite them to do even in Christendom.

And if this is not enough, let us take another glance at China. In this year of grace 1862, the British, with the French, have made war upon the Chinese rebels, the Taepings, taken Kaoling, killing several thousand persons, and taking others prisoners. These prisoners, British and French officers passed over into the hands of the Chinese authorities. What followed, persons of sensitive feelings can wait to read.

I take from the London Daily Telegraph of Thursday, July 10, 1862, the following article, "which," says the editor, "we reproduce from a China journal." (That is, I suppose, an English journal, published in China.) It describes

**THE EXECUTION OF TAEPEING PRISONERS.**

The following account of the brutalities committed on the Taepings by the Imperialists is from the pen of an Englishman, who was present, in company with both English and French officers and soldiers, at the execution by disembowelment of Taeping prisoners.

I went with the crowd to see the execution of the Taeping prisoners that had been given up for execution into the hands of the mandarins by the English and French authorities ; or, what is the same thing, they took no measures to prevent the ruthless butchery of those they lent their aid to capture; when, horror of horrors!
how am I to describe the dreadful scene, or will it ever leave my memory? Among those wretches were young and old, of both sexes, and of all ages and sizes, from the infant recently born to the man of eighty, tottering on his staff; from the encein'e woman to the young maiden from ten to eighteen.

The latter were pushed out by the guards among the crowd of ruffians assembled, and were taken into sheds and by-places and debauched, and again dragged back by the hair of the head to the Chinese guards, to await their turn for execution. Some of them had fainted, and were pulled along the ground to the executioners, who threw them on their backs, tore off their clothes, and ripped them from the lower part of the abdomen to the breasts, which were cut off, and dashed with a curse in their faces. The bowels, as a matter of course, gushed out; but the cut was made in such a way, and so skillfully and with such expertness, that the intestine was seldom injured. After a little time in this state of excessive torture, the executioner thrust his hand into the chest and tore out the reeking heart, his victim looking him in the face all the while.

A young female, apparently about eight months pregnant, who never uttered a groan or sigh at all the previous cruelties she had endured from the surrounding mob, had her infant cut out of her womb, end held up in her sight by one of its little hands, bleeding and quivering; when at the sight she gave one heart-rending, piercing screech that would have awakened pity in a tiger, and after it had been in that state dashed on her breast, she, with a last superhuman effort, released her arms from those holding her down, and clasped her infant to her bleeding heart and died, holding it there with such force that they could not be separated, and were thus thrown together on the pile of other carcasses.

Another young woman among the prisoners awaiting her turn to be disembowelled, with a fine boy of ten months old crowing and jumping in her arms, had him snatched suddenly away from her, and flung to the executioner, who plunged the ruthless knife into his tender breast before his mother's eyes. Infants but recently born were torn from their mothers' breasts, and disembowelled before their faces. Young, strong men were disembowelled, mutilated, and the parts cut off thrust into their own mouths, or flung among the admiring and laughing crowd of Chinamen.

But no more; I can write no more of these scenes; I can now only regret forever that I looked as the dreadful sight. I am no longer fit to be a Soldier. I have been in many battles during the last twenty years, and in the thickest of the fight in most of them, where a rage and thirst for carnage is dreadful to reflect on afterwards, but nothing heretofore that I have seen or heard of, or even read of, could be compared to the dreadful cruelty of the disembowelling execution.

May God forgive England for the part she is taking in this war, and may the sin of the enormities she has assisted in perpetrating on the defenceless women, and innocent and helpless child, be removed from her door; and after the treatment English women and children met with from the hands of the blacks in the Sepoy mutiny, it is truly wonderful that Englishmen should join in or countenance similar atrocities here.

It is now ascertained for a certainty that B— and his companions, after having been tortured in every way that Chinese ingenuity and cruelty could devise, were afterwards mutilated and then disembowelled by the Imperialists; and for that reason the Chinese authorities would not produce their dead bodies. Poor F—, who came with
me to see the execution, fell down in a fainting fit, and was in that state carried away, and is now a raving maniac from the effects the dreadful sight had on him.

We are now, with the money wrung from the starving poor of England, assisting these very monsters whose hands are dyed red in the blood of our countrymen, and for what? For the sake of the golden trade derived from their country. Englishmen, what would be your feelings, had your fathers, mothers, brothers, sisters, wives, and children, been served by Frenchmen or Russians as described above? Would you think that any amount of revenge you could take on them would be half sufficient? But God, who looks with pity on the sufferings of His creatures, sees all this, and hears all their cries of despair and agony; and yet it must be all right, or else He would not permit it. I am well punished, you will say, for neglecting my kind good uncle’s anxious desire for me to leave the army and join him in Australia, and I feel so myself.' "

These things, which so shame humanity, have occurred this very year. Do we need to comment upon the relentlessness, the barbarism of this so-called Christian World? Her sin is written as with an iron pen. The record is on high.

Abominations so hideous as these we have named, which stand as bitter and shameful facts, with a thousand tales of atrocity which meet us on every hand, and with ten thousand dark and terrible deeds which never reach our ears, contrast strangely with the babble of the progressive people of the age; contrast strangely with the tales of liberty, equality, and fraternity which have amused the world; contrast strangely with the glowing periods of the orator at missionary meetings; and lead us to suppose that, so far from Christendom converting the heathen and leading them to God, Christendom itself has sunk in heathenish wickedness, and needs the same redemptive influences that the heathen are perishing without; only there is this aggravation—Christendom perishes through rejection of the light; heathendom perishes through want of it.

All these characteristics of the age are clearly pointed out by the apostle Paul. He who said, while writing to the Romans, that the heathen world were without natural affection, implacable or unrelenting, said also, that "in THE LAST DAYS" men who had "a form of godliness," but denied its power, and rejected its saving influence, would also be "without natural affection"—(aspondoi)—IMPLACABLE, averse to all adjustment of their difficulties, full of determined fury, purposing to war on in their struggles to the bitter end. The word here translated "truce-breakers" is the same word which describes the "IMPLACABLE" character of the heathen. Rom. i. 31.

It was not merely that they should be treacherous, but they should be unrelenting, or, as Hesychius defines the word, "malignant, inimical, not remembering friendship or covenants, irreconcilable." Thus determined in their animosities, the "Christian world" at large seem preparing for those last and terrible commotions wherein by mutual conflict and slaughter they shall find themselves ministers of divine vengeance on each other, when "the slain of the Lord shall be in that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. xxv. 33.

Standing amid these terrible manifestations of depravity, we may read, "In the LAST DAYS perilous times shall come. For men shall be ... IMPLACABLE, unrelenting,
not easily pacified, determined on revenge." 2 Tim. iii. 1-4. And is not this scripture fulfilled before us to-day? Are we not then IN THE LAST DAYS?

**CHAPTER XI.**

**FALSE ACCUSATIONS.**

ANOTHER characteristic of the age in which we live is the disposition of men to calumniate and falsely accuse each other. Criminations and recriminations are often the order of the day. The Scripture teaches us to "speak not evil one of another." It would have us, humble, in view of our own faults, and patient towards others, meekly bearing reproach; and when reviled, reviling not again. But the spirit of calumny, detraction, and false accusation, is exceedingly common. The Greeks described persons of this character under the term "diaboloi," slanderers, calumniators, false accusers; while "ho diabolos," the same word with the definite article, served to denote "the Devil," that great prince of darkness and evil, who was the father of lies from the beginning. Slanderers, makers of strife, and talebearers, received the same name that the prince of darkness has. They are calumniators, and their conduct is satanic. The apostle Paul, in writing to Timothy, exhorts that the aged women be in behavior as becometh holiness, not (diabolous, not devils, or) false accusers, not given to much wine, teachers of good things. Titus ii. 3.

The slanderous spirit of the age is uncontrollable.

The only resistance that avails against it is the resistance opposed by passive patience. Men are slandered in the churches; ministers of the gospel are slandered by the people, and by each other. Madam Rumor was once painted with a hundred tongues; now she is printed with a hundred thousand. A falsehood that once went on foot quite fast enough when told from lip to lip, now finds its way into the newspaper, and is blazed abroad in every direction.

The political press teems with slanderous abuse. Each paper has its favorites, who can do no wrong. Everything they do is right. Their sins and crimes are whitewashed and smoothed over, while of their opposers nothing good can be said. Only tirades of falsehood and abuse are heaped upon their devoted heads. In political and military circles, it requires the utmost skill to extract the least semblance of truth from the avalanche of misrepresentation, and falsehood, and slander, which surrounds every object.

The religious press in many respects too often emulate their more worldly contemporaries. They hunt a man down if he disagrees with them in faith. If he differ from them in policy they are ready to pursue him with epithets, with reproach, with abuse, and with insinuations, chasing him toward his grave. No man expects the truth in the public prints of the day. Correspondents are hired to lie, editors are hired to lie, and publishers publish lies. Most of the newspapers have their price. Pay it, and they will praise your friends and curse your foes. They teem with lies. They are either outright or downright lies, or else more crafty, in the form of innuendoes, or under the guise of half-truths.
Among high and low, from the penny-a-liner to the statesman, truth seems to be very little regarded, while by others it is treated like a very unsafe article to hand around. The truth, the whole truth, and nothing but the truth, is only arrived at by a diligent, patient sifting of contradictory and inconsistent statements, by the balancing of probabilities, by the weighing of testimony with the most careful attempts to reach an impartial conclusion.

Men are not afraid to speak evil of dignities. Nothing is too high, nothing too good, nothing too sacred, to be abused, maligned, and defamed by the slanderous tongues of the children of him who lied from the beginning. Men do not expect truthfulness, and cautious men do not think to receive statements from interested parties on any subject with implicit faith; they must wait and learn for themselves the facts in the case.

It is no new thing that men lie. Satan has been teaching them the art for ages. But those nations and peoples who have heard the apostolic command to "put away lying" and speak the truth, and have known the sin of such a course, have still loved darkness rather than light, because their deeds were evil. And while the air is filled with stray rumors, while the newspaper press teems with false accusations, while thousands of hearts smart in secret agony over the assaults and attacks of slanderers and false accusers, let us read from the language of the apostle: "This know, also, that in the last days perilous times shall come; for men shall be . . . false accusers (diaboloi), slanderers, calumniators, or evil-speakers."—2 Tim. iii. 3. Is not this scripture sadly and amply fulfilled before us? If so, are we not "IN THE LAST DAYS"?

CHAPTER X11.
THE MORALS OF CHRISTENDOM.

It is unpleasant and unpopular, in these days of mawkish sentiment and prudery, to assert or show that the present age is marked by great licentiousness and moral impurity. People now-a-days are exceedingly modest. The very words which mention vice have become objectionable,—more so, even, than the vices that they describe. Parents think the books of Moses too immodest to be read, little imagining that in their own circles there are acted the very abominations to which they are too fastidious to allude.

The plain terms used by virtuous grandmothers are now thought to be “shockingly vulgar” and immodest by simpering misses whose imaginations are the hot-beds of passion, whose bodies are filled with unholy appetites, and who by day read the lascivious tales of French novelists, and by night reproduce their scenes amid their own prurient fancies and unholy dreams.

Parents who cannot for a moment suspect their dear children of any impropriety; who would be shocked and insulted should an honest man tell them the secret of their "delicate health," "feeble constitutions," senseless giggles, or lascivious grins; will call the family physician,
who, well aware of his own interest, prescribes pills and powders, tonics and bitters, stimulants and medicaments, to stay the downfall of an existence which he knows is being undermined by the exactions of lust; until at last death claims its victim, and the dear, modest, foolish parent sees a mere wreck laid in the coffin, instead of beholding in the walks of active life a man or woman full of all the energies and powers and faculties bestowed by God.

The churches, also, which are too sanctimonious to bear the plain rebukes of such sins contained in Scripture, yet have the same iniquities unrebuked in their midst; and the skeptics who find fault with God’s curses against whoredom and abominations, yet rejoice in the doctrine of "passional attractions," seek for the enjoyment of transient "affinities," and grow ecstatic in the advocacy of "FREE LOVE!"

To all such persons, more nice than wise, and more squeamish than pure, this part of my subject will probably be offensive. They will, perhaps, cast it aside contemptuously; they will refuse to read it —so long as any one is looking at them! They are welcome to do so. I write for men and women of common sense.

It is a humiliating fact that we live in an age of

**MORAL CORRUPTION.**

That such is the fact, seems to me demonstrable. To show this we shall not go into the dark corners of heathendom. Our business is exclusively with the so called "Christian world." We pass by Asia, with its polygamous voluptuousness; Turkey, with its many harems;

160

China, with its almost universal immorality; Africa, with its hideous pollutions; and the far-off islands of the sea,

"Where every prospect pleases, and only man is vile; all these are aside from our field of survey. The condition of the heathen world was described by Paul in the first chapter of Romans; and the picture is true to the life to-day. But we have to do with another class of people,—with Christendom and its sins. The heathen are as they ever were; but are not “Christian nations” following hard after all their abominations?

**CONJUGAL INFIDELITY.**

One token of the licentiousness of the age is the amazing amount of conjugal infidelity existing. Adultery is a common crime; and few are the persons who have hearts to feel who do not find their sympathies drawn out towards some person who, with blighted hopes and bursting heart, mourns the alienation of one beloved in former years, but now turned away into that path which takes hold on hell. Most of these persons suffer in silence. Concealment prevents redress, and terrible suspicions harass the faithful heart, until the bitterness of a thousand deaths is made to flow in every channel of the soul, and the wretched sufferer sinks down beneath the wasting power of disease, or, impatient of its delay, commits suicide.*

* In the single manufacturing village of L—, in Maine, containing a population of less than ten thousand, four married women committed suicide within four consecutive weeks in the year 1861. A travelling physician, sojourning in the same village for two or three weeks, received some $500 in one dollar bills (the price of a
single prescription), from ladies afflicted with their peculiar ailments, beside all his other practice.

161

Some cases are detected; some brave the exposure that is so appalling to the timid, and seek release from a bond which has already been broken; and so divorce cases multiply on every hand. At this present time (April, 1862), there are, according to the daily papers, one hundred and fifty cases of divorce pending in this single county of Suffolk, Massachusetts. Was there ever such a throng before? Are not such cases multiplying? Are not the persons who should be divorced more numerous still? Again, the

**FACILITY OF DIVORCE**

is another fact which indicates the great prevalence of licentiousness. In the latest formed States in the American Union, divorce is much more easy than in the older ones. In some it seems little more than a mere farce; and it illustrates how impossible it is for any people who live in rejection of the authority of God to enforce his precepts, even in temporal matters.

We see abundant evidence of the sensuality of the age in the avidity with which the

**“SPIRITUALISTIC NOTIONS OF FREE LOVE”**

and “passional attraction” are swallowed and practised by multitudes at the present day. Immoralities are inevitably connected with any system which so operates upon the sympathies of weak-minded and unprincipled persons as does this. These immoralities cannot be concealed or denied with truth by the initiated members of this new fraternity. A thin veil of specious words and smooth phrases barely shades the impurities which find advocacy from the press, the platforms, and in the select circles of this "progressive" sect. Now, as ever, the consultations of evil spirits, like all the oracles of olden time, sink into lascivious rotteness, such as we might well suppose that the unclean spirits of darkness would perpetrate and advise, though those who submit themselves, soul and body, to such control, are "led captive by Satan at his will."

*I may illustrate. A leading "spiritualist," and a manager of one of the important congregations in a large city in New England, when asked if he did not think that spiritualists, as a class, were very immoral, replied that they were not so to a much greater extent than church-members generally, and in proof of his statement he narrated that at a church which he formerly attended, in a time of "revival," there were, among the singers in the gallery where he sat, during a single winter, five cases of seduction! He said he could give the names of the persons if he chose. I know nothing of the truth of his statements, but by this we can judge what style of religion he delighted in formerly; and if spiritualists are not much worse than this, we can imagine what are his ideas of SPIRITUALISM by his representations of sectarianism!

An immense traffic in

**IMPURE LITERATURE,**
not only the maudlin sentimentality of the spiritualistic schools, and the oceans of "light reading" which, in all their yellow-covered glory, pander to the lower passions, and make their profits from the appetite for depraved representations, but especially in that class of publications which, outraging all decency, hide their heads in darkness, and work all the more dangerously because they are unobserved, is one indication of the corruptions of this age.

Around the railroad depots and steamboat landings of large cities, peddlers of these abominations furtively exhibit to the passers—by obscene prints and books full of pruriency and rottenness. These, with amorous songs, secret quackeries, and other nameless and unnamable nuisances, are manufactured secretly, peddled privately, distributed through the mails and by express agents, bought by boys, and men, and women, hid in safe places, and read and pondered, and imitated by those who thus are led to approach the hidden depths of infamy and sin.

The extent of this work in America can hardly be, estimated. The aggregate amount of "Sunday literature" in London is immense, and involves a large proportion of obscene and blasphemous issues.*

*"We have a total yearly circulation of vicious and Sabbath-breaking stamped literature amounting to 11,702,000 copies." "Of these two classes (infidel and corrupting unstamped publications), there are circulated a total weekly average of 200,000, or a yearly average of 10,400,000. If we sum up the entire yearly circulation of pernicious literature, it will stand thus: Ten stamped papers, 11,702,000; six unstamped papers, 6,240,000; about sixty miscellaneous papers, 10,400,000; worst class, 520,000; total, 28,862,000. There are more newspapers and unstamped publications sold and circulated on the Lord's day than on the other six days put together.... As almost all the twenty-eight millions of pernicious literature issuing from London in one year are published on or for the Sabbath, it may be safely affirmed that there are five hundred thousand Lord's day issues against sixty-three thousand for any one day's issue of the entire daily press, or five hundred thousand Lord's day issue against the whole week's issue of the daily press of three hundred and seventy-eight thousand." Power of the Press, pp. 11, 13, 25. London, 1847. B. W. Noel's Essay on Church and State, p. 575, 3d ed. London, 1849. "Stamped " publications are those sent by mail.

It has been stated that the number of obscene publications issued in London secretly and in defiance of law was greater than the number of religious books issued by all the religious societies united. I am unable to vouch for the correctness of this statement, but it may be true. Piety works openly, vice secretly. No annual reports or self-lauding speeches tell how much work Satan has done in the course of a year. He leaves the boasting and trumpet-sounding to Christians, and for his part he works quietly, but effectively.

One fact may be given. The police of London take little note of this secret branch of Satan's business; but there exists, however, "a society for the suppression of vice in London," and one part of its work is to ferret out and destroy these publications, and the plates, engravings, etc., from which they are printed.

They report that in the space of three years they have destroyed two hundred and seventy-nine (279) blasphemous and impure books, one thousand one hundred
and sixty-two (1162) obscene publications, one thousand four hundred and ninety-five (1495) obscene songs on sheets, and ten thousand four hundred and ninety-three (10,493) obscene prints. This I suppose refers not merely to single copies of the same book, but affirms that there were, rather, so many thousand of different kinds of books, sheets, prints, etc., of which they had destroyed either the plates, the engravings, or the editions.

165

"And even this was but an item in the calculation" * of the work done by the society. Who, we judge of what is not done by that which is done, we must be amazed at the vastness of this terrible evil in the land and world.


To this may be added the well-known fact that those newspapers which, in the large cities of America, have by far the widest circulations, are the papers which insert column after column of advertisements of quacks and nostrums, and hospitals for the cure of immoral diseases, and for the concealment of the effects of licentious indulgence; and, much as these papers are despised by many, they still hold their immense circulation against all more decent competitors.

But these things of which we have made mention are merely the pickets and outposts that surround the vast army of abominations which scourge the world. They are the straws that show the direction of the hurricane, the mere outer blotches that tell of the rotting virus which poisons the whole frame within. And it is not possible to unveil the very penetralia of vileness to the gaze of the virtuous and the pure. Vice seeks concealment, and virtue shrinks from uncovering the infamies that it enacts. It is a shame to speak of those things that are done in secret, not merely in the heathen world, but amid the self-trumpeted glories of Christendom.

Yet there are points of observation, where law interposes to prevent public disorder, and where charity undertakes to remedy the results of debauchery, and here we may get a glimpse of this gigantic evil that is so swiftly destroying the human race. Here the underlying strata crop out, and from these points we may draw some conclusions of mournful interest. To these we shall next direct our attention.

166

CHAPTER XIII.
THE MORALS OF CHRISTENDOM.

COME, reader, let us look at a dark and terrible picture of human vice. Where in the crowded city’s haunts woman sits pining in hunger or vainly sighing for half-paid labor, there crime, not industry; there lust, not charity; gives to her a scanty relief. In her history we read the record of the crimes of man. Upon her stricken soul rests the brand of his infamy; and though he may hold his head aloft, while she wanders, as a defiled and outcast thing to a forgotten grave, yet we must read in the story of her sorrows the record of Ins guilt, as God shall in the day of his judgment show how much better it were that a man be hurled with a millstone about his neck into the midst of the sea, than that he should cause one of Christ’s "little ones" to stumble and to fall.
We shall gather some of our ideas of vice from its results as exhibited in the statistics of those diseases and crimes which inevitably follow a licentious course. We shall still confine our examinations to professedly Christian communities, as the pollutions of heathendom do not fall within the scope of our present undertaking. We are examining the morals of Christendom, not of the heathen nations of the earth.

Perhaps it is hardly proper to include in our list

**THE KINGDOM OF SHOA,**

which is situated in the southern part of Abyssinia, in Africa. And yet, we are told, that "Shoa is professedly Christian. In Shoa, the king has one wife and five hundred concubines, the latter scattered in various parts of his dominions. The governors of provinces and cities follow his example. . . . Concubines are procured as well from the Christians as from Mohammedans and Pagans, but the latter are forced to declare themselves converted, for Shoa is professedly a Christian kingdom. . . . The court overflows with licentiousness. . . . A chaste married couple is rare. The sacerdotal class of Shoa is notoriously drunken and profligate; in a word, "the morals of the country are of the lowest description."*

* Sanger's History of Prostitution, p. 390.

We will not insist especially upon the character of this "Christian kingdom," to which a British embassy was sent from India in 1841, but will remind the reader, in passing, that poorly as they imitate the Christian's pattern, it is probable that a purer Christianity once existed there, but has degenerated to this sad condition of affairs. We will omit taking special notice of Algiers, which, though under French dominion greatly improved in matters of public decency, yet has from three to five hundred registered prostitutes, and an unknown number of unregistered ones, to its population of some fifty or sixty thousand; and taking leave of Africa, we will visit

**AUSTRALIA.**

Here, European society has made its polluting mark. "During the gold mania prostitution was rampant. It is a singular fact, that at one time all the public vehicles were owned by brothel-keepers." * The "excess of riot" to which the people ran was enormous. Gold stimulated the basest persons to use the basest arts, to minister to the basest passions; and though the unlimited debauchery of those times has probably somewhat moderated, yet enough remains to indicate a very great amount of moral corruption.

Leaving Australia with its gold and guilt, we pass into the Polynesian regions, and visit the islands of the South Pacific Ocean. In their savage state chastity was no virtue among them; and though missions and missionaries have done much for some of them, they still manifest their characteristic corruptions.

**THE SOCIETY ISLANDS**

are still remarkably licentious, notwithstanding the prohibitory laws which the missionaries have succeeded in introducing. These laws do not bind strangers. The foreigners who visit these islands are often depraved and vicious, and their influence
counteracts the efforts of the missionaries in a great degree. "The earliest intercourse with whites has never yet been beneficial to the untutored savage." **

*Sanger's Hist. p. 396.  ** Ibid. p. 401. 15

THE SANDWICH ISLANDS

have often been referred to as examples of the power of civilization and Christianity to improve the character of men. But with all the good that has been said of these islands, the bad should not be concealed.

The population of some of the districts of the Sandwich Islands is rapidly decreasing. By a register kept in Hawaii, it appears there are three deaths to one birth. This is attributed to physical debility in consequence of immoral diseases introduced into the island by Cook's expedition. This was the first offering of Christendom to the South Sea Islands, and it is extended and perpetuated by their intercourse with civilized people, until it threatens to rot out their entire national life. Those who have visited those islands report to me the most disgusting instances of the prevalence of immoral diseases among the natives, many of them being but sepulchres of rottenness, mere festering masses of corruption and disease.

At Waialua, in 1832, the population was 2,640; in 1835, it had fallen to 2,415, without wars or epidemics. Abortion and sterility were the causes; and licentious indulgences in early life had blasted the prospects of offspring, and left a miserable and powerless race to drag themselves helplessly into their graves.*

THE CONDITION OF CENTRAL AND SOUTH AMERICA

is by no means enviable in point of morality. The social system in all these regions bears the impress of the debauchery and sin which characterized the Spanish conquest. The victims of the conquests of these

* See Sanger, p. 404.

171

Christian scoundrels were forced to yield to the exactions of an indiscriminate oppression, an unsparing avarice, and an insatiable lust; vicious before, as all the heathen were, they could but become still more degraded and depraved.

IN MEXICO,

intrigue, adultery, and various offences against chastity, prevail. Prostitutes are almost unknown there, and they seem to be entirely needless. The statistics of crime say nothing of prostitution, but yet immorality is by no means rare.

In the city of Mexico, in 1851, of the 6,877 persons arrested during the year, 757, or more than one-tenth, were charged with "incontinence," and 629, or nearly one-tenth, with "violations of public decency." * A foundling hospital there, to which deserted children are consigned, has usually in its care five or six hundred of these fruits of Mexican immorality and weakness. ** There need be no dispute about the morals of Mexico, and yet this is a part of Christendom.

IN CENTRAL AMERICA,

the condition of public virtue is much the same as in Mexico. There is very little morality or decency among the people. Polygamy exists to some extent, and general laxity of morals prevails. In Paraguay, San Salvador, Gautemala, Yucatan, Costa Rica,
and Honduras, general debasement, political, religious, and social, exists. Priests lead the people in paths of immorality.

*Sanger, p. 363.


172

IN BRAZIL

effectively all the popish priests have families, and, though bound to celibacy, make slight pretensions to chastity. An enlightened native said to Mr. Ewbank, "The priesthood of this country is superlatively corrupt. It is impossible for men to be worse, or to imagine them worse. Their secret crimes have made this city a Sodom." * Said another man of unquestionable authority, "They are usually the most licentious and profligate part of the community. The exceptions are rare." ** If such are the priests, what must be the people? What must be the women who are constrained to pour their most secret thoughts into the ears of those priestly voluptuaries? If from Brazil we turn to

CHILI AND PERU,

we find the same unfavorable aspect of affairs. The reader can imagine their condition. In Chili, illegitimacy and debauchery prevail to a great degree. In Lima, the capital of Peru, in the ten months from January 1st to October 31st, 1841, there were 2,244 deaths from a population of 53,000. The births during that period were 1,682, of whom 860, or more than half, were illegitimate.***

A writer quoted by Dr. Sanger remarks as follows:


** Ibid.

***Sanger's Hist, p. 368.

173

"Not less remarkable than the number of illegitimate children is that of the newborn infants exposed and found dead (495). These afford the most striking proof of the immorality which prevails in Lima, especially among the colored people. To them belong nearly two-thirds of the illegitimate births, and fully four-fifths of the children cast out to die. There is reason to suspect, though it cannot be positively proved, that no small portion of the latter suffer a violent death by the hands of their mothers. When a dead child is picked up before the church of San Lazaro, or in the street, it is carried, without a word of inquiry, to the Pantheon; frequently it is not even thought worth while to bury it. I have seen the vultures dragging about the sweltering carcasses of infants and devouring them in populous streets."

"The influx of foreign ships and seamen into Callao, the port of Lima, has brought in its train the usual accompaniments—drunkenness and debauchery. A few years ago it was almost in decay and ruin; now it swarms with drinking shops and prostitutes, and is probably as profligate a place as any in the western hemisphere." **

Enough of this! Shall we turn to

THE INDIAN TRIBES
of North and South America? In almost all their intercourse with the whites, they have been robbed, wronged, abused, and debased, until chastity and temperance are hardly known among them. They do what Christendom has taught them to do. They could hardly do worse. Let those who have witnessed their drunken orgies and been present at their dances and debaucheries tell the tale, which may be imagined, but not easily described.

THE WEST INDIA ISLANDS,

also, present evidences of great laxity of morals.

*Sanger, p. 368.  **Ibid. p. 369.

174

Where Spanish and French examples are followed by the ignorant and uncultured, the results are obvious. In Hayti a gentleman informs me that a large proportion of the lower classes live in a state of concubinage, rather than marriage. In other regions it is to be feared that the morals of the people are no better, and generally they exhibit a most melancholy aspect.

And it is to be remembered that immoral tendencies reproduce themselves in the hereditary appetites, depraved passions and ungodly lusts, which are developed like diseases in the children of those who have lived lives of debauchery. Such unfortunate persons need not only moral and religious training, but physical renovation in all their habits and modes of life. All these things they are most unlikely to obtain, and hence their natural tendency is to wax worse and worse.

IN GREENLAND AND ICELAND,

immorality is by no means rare. Iceland was settled by Scandinavians; and though from a cold and frozen region, yet they are not exempt from the vices that pollute the sunnier south. The proportion of illegitimate children in Iceland is about one in seven, or fourteen children in every hundred born. They are not worse than many others, nor does their isolated position and simple life exempt them from the vices of their age.

The Greenlanders are partly European and partly Esquimaux. Prostitution is quite prevalent among them. The marriage tie is not considered very sacred, and mutual convenience determines its duration.

175

Widows and divorced women almost invariably adopt prostitution as a means of livelihood; brothels exist in the large settlements in spite of the general odium that attaches itself to persons pursuing that calling. * Parents sometimes murder their own infants to rid themselves of a burden. Dr. Dane relates an instance of the kind which he heard of while among the Esquimaux **

But we must not linger among these rude and degraded portions of Christendom, lest we be accused of an uncandid avoidance of the more cultivated and refined portions of the world; and hence we will for a time direct our attention to

EUROPE.

If we go to the ancient seat of imperial dominion and power, the influential and sacred metropolis of the Papal Church, we shall find that even
THE ETERNAL CITY

is by no means free from fleshly vices and ungodly lusts. The infamies that have been historic in connection with the Papal See may have become somewhat less glaring than formerly; but the profligacy of past ages has transmitted its taint through the entire structure of Roman society till the present day.

In Rome, prostitution is tolerated, though not legalized; but there are no statistics that can inform us definitely of its extent. We may, however, form a slight idea of Romish morals from the following


STATISTICS OF ROME.

In the population of Rome, by a recent statistical account, are included 48,000 cardinals, prelates, priests, abbes, monks, and persons receiving greater or less incomes from the church; 10,000 women of religious orders; 1,000 beggars who pay for a first-class patent, empowering them to exercise their profession upon the steps of St. Peter's; 5,000 beggars who pay for a second-class patent, admitting them to practise at the doors of the other churches, before the theatres, and in the streets and other public places; 2,000 women who serve as models to painters and sculptors, or by begging when that resource fails; 4,000 soldiers, of all nationalities; 30,000 servants; 20,000 Jewish "pariahs;" 40,000 Romans called citizens, but having no part in administering the government, and most of them in a condition bordering on misery; —a total of 160,000.*

In a city populated by such persons as these, with 48,000 men condemned to a life of celibacy, and yet many of them living in riot and luxury, it is easy to imagine that great impurity of morals must prevail.

At one time there were said to be 5,000 prostitutes in the city, which has had a population ranging from 30,000 under Paul IV. in 1555, to 175,000, including strangers, in 1852. Little reliance, however, can be placed on the accuracy of ordinary estimates of prostitution; nevertheless, this may be correct. In


177

the San Tacomo Hospital, the ward for the cure of immoral diseases is always full.* After the siege of Rome by the French in 1849, such diseases were frightfully prevalent. The Hospital of the Santo Spirito at Rome is a foundling asylum, with a revenue of about fifty thousand dollars per annum, or about one thousand per week, to be devoted to the support of abandoned children.** Let us leave Rome and pursue our inquiries.

IN NAPLES,

we are informed that, from a population of 400,000, there are about fifteen thousand births, and of these, two thousand children are annually consigned to the foundling hospitals. Of course, all of these are not illegitimate, but many are, and hence Christian charity and public benevolence must remedy the lack of "natural affection," as well as the prevalence of "incontinence."

IN TUSCANY,
with a population amounting in 1852 to only 1,778,021, we are informed that in the year 1834 there were twelve thousand foundlings received into the various hospitals. Some of these, doubtless, are legitimate, but still they indicate a sad condition of public morals.


178

IN SPAIN,

the state of things is very similar. In Madrid there is a hospital for foundlings, which to the number of four thousand annually are cast out upon the compassion of the charitable.* Besides this, there are in Madrid three magdalen hospitals, for the reception and correction of depraved and fallen women. As the charities of a city rarely are in advance of its necessities, we can from these facts imperfectly estimate the morals of the Spanish metropolis.

IN PORTUGAL,

we shall find that into the Real Casapia near Lisbon, and another hospital in Lisbon attached to the Casa de Misericordia, nearly three thousand helpless foundlings are received and cared for annually, while at Oporto is another similar institution equally frequented. 'In the neighborhood of Oporto, country women may be met conveying little babies to the foundling hospital, four or five together, in a basket. These helpless creatures are the illegitimate children of peasant girls, openly deserted in the villages, and thus forwarded by the authorities to the care of those pious strangers who undertake their nurture and preservation." **

Turning from these nations to the Teutonic races, we find throughout the entire Germanic region a great amount of immorality prevailing.

IN BELGIUM,

out of 144,000 children born annually, 8,000, or one in eighteen, are abandoned by their parents, and raised in foundling hospitals.

* Sanger, p. 177.


179

Marriage is simply a civil contract, but it is often dispensed with; and "it is affirmed that an enormous extent of immorality and illegitimacy is to be met with, and that a virtuous servant-girl is altogether exceptional, there being scarcely one of them who has not an illegitimate child," etc. * Brothels exist here under the strictest police regulations.

HAMBURG,

the capital of the republic of Hamburg, and the greatest commercial port on the continent of Europe, has had from 1833 to 1846 an average of from 441 to 550 prostitutes recorded on the books of the police. The large number who pursue their calling privately cannot be ascertained. One startling fact may be noted: in 1799, the number of marriages in Hamburg was about one in forty-five persons; from 1826 to 1835, the average was about one in ninety-seven persons; in 1840, it was only one in
one hundred. At this rate, how long before marriage would cease, “free love” be in full feather, and concubinage and prostitution bear universal sway?

The number of illegitimate children born in the twenty-one years from 1826 to 1846 ranges from 606 in 1827, to 926 in 1832; it being usually from 750 to 800, or more, per year. The population was 100,902 in 1826; in 1840, 124,967; and in 1852, 161,390. The general average of illegitimate births is one-fifth of the whole number, or twenty to each hundred children born.

* Sanger, p. 187.

The amount of immorality is very large in Hamburg. Dr. Lippert states that examinations have frequently shown that the domestics in the highest families are literally saturated with immoral diseases; and he states his opinion that six out of every ten servant girls who are found in the streets at night are unchaste.* In the Kurhaus, a hospital for the relief of such ailments, there were admitted, in 1843, five hundred and fifty-five women and three hundred and fifty-five men, besides one hundred and seventy soldiers from the garrison, suffering with immoral diseases. In 1844, the number admitted was, of women, 580; men, 235; soldiers, 121. In 1845, men, 316; soldiers, 168.**

These facts illustrate the moral condition of Hamburg, where wealth, commerce, and education fail to prevent vice, immorality, and prostitution. A magdalen hospital exists here, on a small scale, receiving only twelve inmates at a time. It accomplishes some good, but how little compared with the prevailing evil.

**IN PRUSSIA**

we observe the most alarming indications of the extent of immorality. The Prussian government has at times rigidly suppressed brothels; but in 1847, after one year’s interdiction of them, there were in Berlin, the capital of Prussia, 1,250 notorious prostitutes. *** Berlin had, in 1840, a population, including the garrison, of about 350,000.


The Charite Hospital is entirely devoted to the cure of those diseases which are the result of immoral practices. The following statistics illustrate the condition of the public morals in that city. There were received into the hospital as follows:

In the year 1838, Men, 569 Women, 634 Total, 1203

<table>
<thead>
<tr>
<th>Year</th>
<th>Men</th>
<th>Women</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1839</td>
<td>695</td>
<td>738</td>
<td>1433</td>
</tr>
<tr>
<td>1840</td>
<td>704</td>
<td>757</td>
<td>1461</td>
</tr>
<tr>
<td>1844</td>
<td>741</td>
<td>657</td>
<td>1398</td>
</tr>
<tr>
<td>1845</td>
<td>514</td>
<td>711</td>
<td>1225</td>
</tr>
<tr>
<td>1846</td>
<td>813</td>
<td>627</td>
<td>1440</td>
</tr>
<tr>
<td>1847</td>
<td>894</td>
<td>751</td>
<td>1655</td>
</tr>
<tr>
<td>1848</td>
<td>979</td>
<td>831</td>
<td>1810</td>
</tr>
</tbody>
</table>
To these figures we add from the tables of the Military Lazaret in 1844 and
1845 some 735 cases, and in 1846 and half of 1847 some 618 cases more, of immoral
disease among the soldiers of the garrison, and we may form some idea of the morals
of the capital of Prussia.*

The statistics of illegitimacy in Berlin are equally appalling. They indicate the
prevailing immorality of Prussia, and show such an amount of licentiousness in one of
the capitals of Christian Europe as may well shame our boasting and abase our pride.

Dr. Behrend, in a work on the subject, furnishes various tables, from which Dr.
Sanger condenses the following comparative statement of the legitimate and
illegitimate births in Berlin, from Jan. 1, 1838, to March 31, 1849:

*Sanger, pp. 248, 249.

<table>
<thead>
<tr>
<th>Years</th>
<th>Births</th>
<th>Legitimate</th>
<th>Illegitimate</th>
<th>Rates of illegitimate to legitimate births</th>
</tr>
</thead>
<tbody>
<tr>
<td>1838</td>
<td>9,783</td>
<td>8,587</td>
<td>1,196</td>
<td>1 in 7.2</td>
</tr>
<tr>
<td>1839</td>
<td>9,232</td>
<td>7,820</td>
<td>1,412</td>
<td>“ 5.5</td>
</tr>
<tr>
<td>1840</td>
<td>10,506</td>
<td>9,019</td>
<td>1,487</td>
<td>“ 6</td>
</tr>
<tr>
<td>1841</td>
<td>10,581</td>
<td>9,024</td>
<td>1,557</td>
<td>“ 5.7</td>
</tr>
<tr>
<td>1842</td>
<td>12,177</td>
<td>10,269</td>
<td>1,928</td>
<td>“ 5.3</td>
</tr>
<tr>
<td>1843</td>
<td>12,339</td>
<td>10,370</td>
<td>1,969</td>
<td>“ 5.2</td>
</tr>
<tr>
<td>1844</td>
<td>12,958</td>
<td>10,958</td>
<td>2,000</td>
<td>“ 5.4</td>
</tr>
<tr>
<td>1845</td>
<td>13,540</td>
<td>11,402</td>
<td>2,138</td>
<td>“ 5.3</td>
</tr>
<tr>
<td>1846</td>
<td>13,857</td>
<td>11,717</td>
<td>2,140</td>
<td>“ 5.4</td>
</tr>
<tr>
<td>1847</td>
<td>13,498</td>
<td>11,294</td>
<td>2,204</td>
<td>“ 5.1</td>
</tr>
<tr>
<td>1848</td>
<td>14,416</td>
<td>12,113</td>
<td>2,303</td>
<td>“ 5.2</td>
</tr>
<tr>
<td>1/2 of 1849</td>
<td>3,921</td>
<td>3,278</td>
<td>646</td>
<td>“ 5.1</td>
</tr>
</tbody>
</table>

*Sanger's History, p. 250.

From these statistics it appears that nearly one-fifth, or about eighteen or
nineteen in each hundred of all the children born in the Prussian capital are known to
be the fruits of fornication and licentiousness. What is unknown, we can only imagine.
Yet Prussia is a civilized, learned, polished, “progressive,” and prosperous nation. Are
not the times evil which behold such a state of morals in boasting Christendom?

**IN LEIPZIG,**

the second city of Saxony, with its noble university with seventy-five professors,
its excellent schools and libraries, its eight learned societies, its one hundred and
thirty booksellers, thirty-one printing-offices, two hundred hand-presses, forty printing
machines, its annual product of fifty millions of printed sheets,

183

its annual book sale amounting to $5,600,000, its staunch Lutheran orthodoxy,
and its extensive commerce, we find, with a population of some sixty or seventy thou-
sand, increased, it is true, immensely at the annual fairs, it has about two thousand
five hundred public prostitutes, or one to every forty inhabitants, besides the private mistresses that abounded throughout the city.* There is intellectual “progress” for you!

**IN RUSSIA,**

with all the memories of licentious infamy which cling to the names of a Peter the Great or a Catherine II., we need not be surprised to learn that "immorality and intrigue are of universal prevalence, and (in a social sense) are hardly looked upon as crimes." ** We have not the statistics of Russian beastliness, nor do we need them. We can look into the Wospitatelnoi Doni, the largest and most richly-endowed foundling hospital in Europe, upon which successive sovereigns have bestowed immense amounts, "the annual expenditure of which exceeds five million two hundred thousand rubles.***


*** Kohl. There is some difficulty in estimating the ruble, from the difference in the currency of Russian silver coin. We believe this sum would be upward of a million of dollars." - Sanger, p. 275. The Encyclopedia Americana, article Coins, reckons the rubles coined from 1750 to 1762 at 84 cents 9 mills; those coined from 1763 to 1807 at 73 cents 8 mills. McCulloch mentions the bank ruble, valued at about 21 cents. At this lowest computation the annual revenue of this hospital would be $1,092,000, or some $3,000 per day.

184

The number of children in this institution is commensurate with its wealth. Upward of twenty-five thousand are constantly enrolled on its books. The lodge is open day and night for the reception of infants. The daily average of children brought is about twenty." * If this hospital is not sufficient, we can find another at Moscow, where "the institution is on a similarly gigantic scale, and is managed after the same fashion,"** and we shall not need any more evidence that in Russia, that very large division of Christendom, that bulwark of the Greek Church, which embraces in its arms seventy-six million people, or 22 7/10 per cent. of the entire population of Christendom, great immorality prevails. Placing the facts already presented along with the statement that in St. Petersburg ladies cannot venture out with safety unattended, *** and leaving the thoughtful reader to form his own conclusions regarding Russian morality, we proceed to examine the condition of

**SWEDEN.**

We shall be disappointed if we expect to find in the frozen north a purer society than that which we meet in sunnier southern climates.

In 1836 prostitution was prohibited in Sweden by law, but repressive enactments availed nothing against unbridled lusts; and, as a result of the prohibition, the eminent jurist Angelot "affirmed that every house of entertainment was a brothel, and every servant a loose woman."

* Sanger's History, p. 275.

** Ibid. p. 276.

*** Ibid. p. 273.
Stockholm, the capital of Sweden "is now one vast, seething hot-bed of private harlotry." * This city has a foundling hospital, the Stora Barnhorst, which receives all children that are offered at its gates, upon the payment of $35 each. It has besides an annual income of $150,000, or about $3,000 per week.

The Stockholm hospital for the relief of immoral diseases in 1832 received 701 patients; 148 of these were from the country, the rest from Stockholm. The population of that city in 1832 comprised 33,581 persons of both sexes above the age of fifteen; a consequently one person in every sixty-one was affected in that year with diseases resulting from immoral practices." ** The following statistics will leave no doubt that Stockholm is as much like Sodom of old as ever a city need to be.

There were born in Sweden in the years 1835, 1838, and 1839, the following proportion of illegitimate children:

<table>
<thead>
<tr>
<th></th>
<th>1835.</th>
<th>1838.</th>
<th>1839.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Stockholm</td>
<td>1 in 2.44</td>
<td>1 in 2.47</td>
<td>1 in 2.38</td>
</tr>
<tr>
<td>In other towns</td>
<td>1 &quot; 6.18</td>
<td>1 &quot; 6.18</td>
<td>1 &quot; 6.40</td>
</tr>
<tr>
<td>In the country</td>
<td>1 &quot; 20.41</td>
<td>1 &quot; 20.1</td>
<td>1 &quot; 20.1</td>
</tr>
<tr>
<td>Throughout Sweden</td>
<td>1 &quot; 15.20</td>
<td>1 &quot; 14.69</td>
<td>1 &quot; 14.94</td>
</tr>
</tbody>
</table>

Hence it appears that in Stockholm, with all its literature, science, art, refinement, and "progression," to use the words of Bayard Taylor in May, 1857, "very nearly half the registered births are illegitimate, to say nothing of the illegitimate children born in wedlock." ***


186

Such is the condition of the capital of Sweden, and the kingdom itself presents no enviable picture. Norway and Denmark are by no means free from the same vices, and even in Iceland, peopled by the same races, we have seen that on an average ONE-SEVENTH of all the children are illegitimate.

FRANCE AND PARIS.

If we turn to France, noted for culture, taste, literature, art, science, and "progression," we find prostitution under a most rigid system of surveillance and registration, conducted by the police with reference to the public health. In Paris alone, from 1812 to 1832, there were 20,626 women treated for immoral diseases in the public hospitals.*

In the last century it was usual to estimate the number of Parisian prostitutes as high as from 25,000 to 30,000. As late as 1810, it was stated that there were 18,000 public prostitutes in Paris. This number is thought by some to have been too large. The police have put forth much effort to repress this evil, but still the number is very great. In 1814 there were 1,000 public prostitutes enrolled upon the books of the police department, in 1832 they amounted to 3,558, and they latterly have amounted to 4,500, or one to 250 inhabitants of that city. In 1832 there were 220 "tolerated houses," or brothels, in Paris.**
The Rev. Dr. Wardlaw, of Scotland, in his lectures upon prostitution, says that Mons. Fregier, in his work on "The Dangerous Classes of the Population of the large Cities," states the number of registered prostitutes in Paris as 3,800, unregistered 4,000, or not 8,000 in all. Dr. Wardlaw remarks, "I am inclined to believe that this is greatly under the truth, or there must be in Paris a large amount of licentious intercourse which does not come into the ordinary estimates of prostitution." *

This remark is doubtless true. In Paris there is an untold amount of licentiousness in the form of genteel intrigue among the higher classes, or of temporary cohabitation among the lower classes, which, while it relieves the police records of Paris from exhibiting the dark aggregate of licentiousness prevailing there, cannot obliterate another fact, that of the thirty-seven thousand four hundred and fifty-one (37,451) children born in the city of Paris in 1858, eleven thousand seven hundred and fifty-seven (11,757) were illegitimate. Nearly one-third of all the children born there are born out of wedlock. How many illegitimate children are born in wedlock, no man can tell, and how much concealed licentiousness exists, we can only imagine from the amount which comes to the surface. Probably far less than half of it ever reveals itself to the public gaze; for it is a shame to speak of those things that are done of them in secret. Paris rules the world of fashion, and the fashions speak their origin quite plainly. Do Parisian morals ever go with Parisian styles?

* Wardlaw's Lectures, p. 30.

Throughout the whole of France there is on an average one illegitimate child to fourteen births, or more than seven in every hundred children born.*

The venereal hospitals of Paris are the hospital of SAINT LAZARE, for female patients, containing 200 beds; the LOURCINE, for females, containing 270 beds, and the HOSPITAL DU MIDI, free, for men, containing 336 beds. At the Hospital du Midi, from 1804 to 1814, there were, on an average, 2,700 persons admitted annually, who were afflicted with immoral diseases.** In the year 1853 there were 1,516 women admitted at St. Lazare; in 1854 the number was 1,800. At the Lourcine Hospital, in 1854, there were admitted 1,358 adults, and 127 girls under sixteen years old, making a total of 1,485. In 1855, the admissions were 1,384 adults, 82 girls; total, 1,466. The average of admissions for 11 years was 1,398 adults, 80 girls under 16; total, 1,478 per year. In 1854 there were 85, and in 1855, 60 children born diseased, within the walls, or introduced under two years of age with their mothers frightful proof of the suffering entailed upon the innocent by the depravity of their parents. ***

In the male hospitals of Paris, the number of men afflicted with immoral diseases from 1845 to 1855 averaged 3,120 yearly. The Lourcine female hospital averaged, from 1845 to 1855, 1,398 patients annually; and there were also 1,435 children of both sexes.

*Banfield's Statistical Companion for 1554, p. 136.

**Sanger, p. 137.
At the Hospital du Midi there were admitted in 1854, of adult males, 3,425; and in 1855, adult males, 3,622. At the Lourcine, in 1854, adult females, 1,358; in 1855, adult females, 1,384.* Hence, in three Parisian hospitals, more than six thousand seven hundred (6,708) cases of persons afflicted with immoral diseases were prescribed for in the single year 1854. The population of Paris was about 1,337,153, and, therefore, about one in two hundred of their whole population was admitted to the PUBLIC hospitals prepared for those who have contracted IMMORAL DISEASES. If only three cases were remedied privately where one was cured publicly, it would give an average of one person in fifty in Paris thus afflicted. Probably a truer estimate would be twice as large.

And this is France, with all its polish and its "progress;" and this is Christendom, with all its bombastic talk of converting the heathen through the beneficent influences of brandy, bombshells, trade, commerce, and civilization. Alas, that these things are so! but since they are, it is worse than useless to deny the facts, or pretend to be ignorant of the truth in the matter. Let us know the worst, and, unlike the hypocritical vaunters who glory in their goodness, let us sigh and cry for the abominations that are in the land, and depurate that wrath of God which is revealed from heaven against all ungodliness and unrighteousness of them that hold the truth in unrighteousness. Amid the cathedrals, the pompes, the sacraments, and mummeries of a fallen and apostate church, these dark floods of corruption keep theirtidal flow. May God help his people to keep themselves pure and unspotted from the world, and so be at last delivered, as was just Lot, who vexed his righteous soul from day to day with the unlawful deeds of those around him in the Cities of the Plain.

* Acton on Prostitution, p. 131.

CHAPTER XIV.

THE MORALS OF CHRISTENDOM.

WE have thus passed in review a large portion of Christendom, and in all these countries we have found lamentable prevalence of licentiousness. But we may be met with the objection that these nations are mostly Roman Catholic or infidel; and that it is unfair estimate Protestant countries by such a standard as is. The force of this suggestion is admitted, and leaving Papal countries, we proceed to inquire after the morals of other nations on whose broad phylacteries are inscribed Protestantism, Freedom, and Education. And first among them, making her long prayers in the corners of the streets, stands

ENGLAND, THE BULWARK OF PROTESTANTISM.

England is a Protestant country; but a moment’s thought will show us that Protestantism may be very far from Christianity, and a Protestant country very different from a “Christian land." The dark shadows that overhang the world hover above Protestant as well as Catholic and Pagan countries. Their sins yet provoke
divine indignation, and shame the pride of men. Turning then to Great Britain, let us inquire what is the moral condition of the inhabitants of this country.

192

And to answer this question, let us first take

**A LOOK AT LONDON,**

that great centre of Protestantism, that most influential and powerful metropolis of the world. What are the morals of London?

We are informed that according to the last census here were three hundred thousand houses in London; of these, we are told that five thousand houses, or one in every sixty, is a brothel, or a house of assignation.*

It was stated, in 1840, by Mr. Mayne, that there were in London eight thousand regular prostitutes. This estimate is probably too small. If there were, as has been reckoned, 3,335 brothels, with five prostitutes in each, the total number would be 16,6715; if with four in each 13,340; and if only three were allowed to each brothel, it would give 10,005 regular courtesans in that city, aside from all other persons guilty of immoral conduct. We take this moderate statement as basis of calculation. The population of London over twenty years old is thus stated:

<table>
<thead>
<tr>
<th>Bachelors</th>
<th>196,857.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spinsters</td>
<td>246,124.</td>
</tr>
<tr>
<td>Husbands</td>
<td>398,624.</td>
</tr>
<tr>
<td>Wives</td>
<td>406,266.</td>
</tr>
<tr>
<td>Widowers</td>
<td>37,064.</td>
</tr>
<tr>
<td>Widows</td>
<td>110,028.</td>
</tr>
<tr>
<td>Total</td>
<td>632,545.</td>
</tr>
<tr>
<td></td>
<td>762,418.</td>
</tr>
</tbody>
</table>

*Sanger's History, p. 318.

193

From this statement it appears that London affords a public prostitute to every twenty-three unmarried men over twenty years of age; or one to every sixty-three men of that age, married or unmarried; —one woman in seventy-six being a public harlot, or one person in one hundred and thirty-nine of the entire population over twenty years of age.*

The statement of Mr. Mayne, fixing the number of public prostitutes at 8,000, is doubtless a very low one. Mr. Coloquhoun’s "Police of the Metropolis" estimates the number of prostitutes in London to be fifty thousand (50,000). The calculations in regard to Paris range from under 4,000 to above 60,000. In London, from 8,000 to 60,000 is far from being the extent of the difference. Mr. Talbot, Dr. Ryan, and Dr. Campbell, estimate them as high as eighty thousand, or just ten times as high as Mr. Mayne supposes. **

A large proportion of the prostitution of London is caused by the stern pressure of actual want. In London there are some four hundred thousand unmarried women over twelve years old. Multitudes of these depend for a livelihood upon the needle; and may God pity the poor souls who are thus ground to powder between the upper and nether millstones of want and shame! Their tales, as recited to the benevolent, and recorded as falling from their lips, would cause the heart to bleed. London numbers
some seven thousand six hundred homeless female vagrants, sleeping in barns, tents, and wherever they can; twenty-six hundred of whom are less than twenty years old.

*Sanger, p. 343.

** Lectures on Prostitution, by Ralph Wardlaw, D.D., pp. 21, 22.

194

Many for a single fall from virtue are cast forth defiled and down-trodden in the mire, without one gentle, kindly word from fathers, mothers, sisters, or friends. God pity her, then, with none to lift her up. "Ah!" said one poor creature to a lady who had accosted her kindly and sought to win her back to paths of virtue, —"Ah! lady, an' if there was more like you in the world, there would be less like me."

When we consider the vast army of four hundred thousand unmarried women from whom vice mainly selects its victims; when we recollect the helpless poverty and dependence of so many in that great metropolis; when we remember how many sliding feet must give way, and how many wretches sink down in infamy with but one stifled groan to speak the anguish of their breaking hearts,—"then, indeed, the mass of misery, wretchedness, vice, and crime there accumulated appalls the mind seeking to grapple with it, and oppresses us with the apprehension that even eighty thousand (80,000), the highest estimate which has been made, is, when understood to include all contingencies, not an incredible figure."

In certain localities in London the amount of immorality is frightful. The old almonry of Westminster, once the abode of Caxton the printer, though belonging to the Dean and Chapter of Westminster Abbey, was, until its demolition about 1850, one of the vilest aggregations of vice and crime in existence. **


195

The Rev. Mr. Rounds, of Bedford Chapel, Bloomsbury, London, states that in a space of ground about seven hundred yards in circumference, including St. Giles' rookery, there are twenty-four houses of ill fame, of which the average number of occupants is ten, making two hundred and forty prostitutes in that limited area.*

At the Cremorne, the most beautiful public garden of which London can boast, Dr. Acton speaks of having seen, late in the evening, a company of about one thousand souls, perhaps seven hundred of them gentlemen of the upper and middle classes, and the remaining three hundred prostitutes more or less notorious. **

Thus, from the proud and titled nobility, the peers of the realm, down through every class of society, to the vast masses which lie degraded and festering in their filth and vileness, beneath every ray of sunshine and of joy, this same corrupting leaven is working. Constant as death is the demand for the victims of lust, and constant as life is the sad supply. The ranks of this army are ever full. The recruiting agents are ever active. From many a quiet country home, from the heathery hills and from the peaceful dales, the young, the inexperienced, and the adventurous, are lured away to their ruin. Hired by strangers as servants, coaxed by lovers into elopements, induced by acquaintances to seek their fortunes in the city, or, it may be, taken from the workhouses and institutions of charity, they are no match for the temptations that assail them, and so, yielding to the destroyer, they taste the bitter cup of shame and death.
A gentleman visiting the metropolitan workhouse (or almshouse) noticed the fresh and healthy appearance of the many girls who were there. On inquiring what became of them, he was informed that at the age of fourteen they were sent out as servants, etc., “and that nine-tenths of them, after coming backwards and forwards from their places to the workhouse, eventually got corrupted, and took to the streets.”

**ILLEGITIMACY IN LONDON,**

though not as general, or, at least, not as generally detected and known as in the other parts of the United Kingdom, is yet very extensive. As a general rule, where prostitution is rare, seduction and illegitimacy are more frequent. Hence great cities register less illegitimacy in proportion to their population than provincial towns or rural counties. Nevertheless, the statistics of London are sufficiently appalling.

In the three parishes of St. Marylebone, St. Paneras, and St. George's, Southwark, the following statistics have been collected and embodied by Dr. Wm. Acton, in a paper read before the Statistical Society and published in their Quarterly Journal for 1859, pp. 491

In these three parishes, in the year 1857, there were thirteen thousand two hundred and six children born, eight hundred and seventy-seven of whom were illegitimate. Of this number, no less than three hundred and ninety-two, or nearly one-half of the illegitimate children, died during the same year, many of them doubtless murdered by their parents.


**THE HOSPITAL REPORTS**

add other shadows to the dark picture of London immoralities. The Lock Hospital, devoted entirely to the treatment of immoral diseases, was founded in 1747, and in one hundred years had cured forty-five thousand four hundred and forty-eight cases.

From a force of forty-four thousand six hundred and eleven soldiers in England, there were, in seven and one-fourth years, eight thousand and seventy-two, or nearly one-fifth of the whole, admitted to the hospitals as patients affected with immoral diseases. During seven years' time, out of a naval force of twenty-one thousand four hundred and ninety-three, there were two thousand eight hundred and eighty such cases, or one-seventh of the whole. The returns of the Dreadnaught, a hospital ship for sailors in the merchant service, afford, from a total of thirteen thousand and eighty-one patients, three thousand seven hundred and three cases of immoral disease, or about two-sevenths of the whole.

Among the out-door surgical patients of the great St. Bartholomew's Hospital, the largest in London, Drs. Lloyd and Wornald reported that of five thousand three hundred and twenty-seven patients which they attended, they had of immoral diseases the following cases:
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lloyd,</td>
<td>1,009</td>
<td>245</td>
<td>1,254</td>
</tr>
<tr>
<td>Wornald,</td>
<td>980</td>
<td>273</td>
<td>1,259</td>
</tr>
<tr>
<td>Totals,</td>
<td>1,995</td>
<td>518</td>
<td>2,513</td>
</tr>
</tbody>
</table>

* Sanger, p. 357.

198

making nearly one-half of the entire number, or two thousand five hundred and thirteen in five thousand three hundred and twenty-seven.

There are nine large hospitals in London, besides many small ones. In these there are treated annually about twenty-two thousand six hundred and seventeen patients, suffering from immoral diseases. If private practice yields only half as many patients, we should have thirty-five thousand (35,000) cases; but this is doubtless much below the truth. Leaving out of the calculation the Lock Hospital, Parish Doctors, Barracks, and all such institutions, it is probable that London annually furnishes some fifty thousand patients afflicted with these diseases. There are two hundred and fifty thousand single men in London over twenty years old; and at the ratio of such diseases which exists among the sailors and soldiers, these alone would furnish as many as thirty thousand cases per annum.*

In the first address issued by the London “Society for the Protection of Young Females,” it is stated that in three of the London hospitals, during the preceding eight years, there had been two thousand seven hundred cases of these diseases in children between the ages of eleven and sixteen years.**

Such are some of the eruptive manifestations which tell of the power of the terrible virus which works within the social body. And though London, it is true, is a great city, and a “mother of harlots and abominations in the earth,” yet, when leaving the metropolis and passing throughout the length of the United Kingdom, we find in the condition of its morals little cause for self-gratulation or exultation.


199

Look at the following statements made by the eloquent Dr. John Cumming, in Exeter Hall, London, in 1848, concerning

THE MORALS OF LONDON.

“We call England a Christian country, and we speak of London as the metropolis of a Christian land: but it has been found that there are more true Christians in some of the distant isles of the sea, to which we send missionaries, comparatively with their population, than there are even in London, the centre of civilization, and the mighty spring of those influences that influence the earth. Within a radius of eight miles of St. Paul’s Cathedral there are about two millions of people—the largest population ever assembled within the limits of a city. If all the churches and chapels—Protestant, Established, Dissenting, Roman Catholic, and Socinian—were as full as they could hold, there would not be within them one fourth of that mighty population. But if I take them at a season when the weather is fine, and the public health good, and everything is favorable, you will find the average attendance to
be each only about one-fourth full. If that be the average, the result will be that there
are never more in church on one Sunday, in all denominations, than, if I take the
largest, about 200,000 people, out of a population of two millions. And how many, do
you think, of that number are communicants? Startling fact! awful stain upon the
missionary zeal, the aggressive efforts, of the metropolis! there are scarcely 60,000
communicants in all the churches and chapels of this vast city put together! There are
only 60,000 who so far profess the gospel as to avail themselves of the opportunity of
commemorating the dying love, and receiving the pledges of the second advent of the
Lord Jesus Christ. So true is this, that the steamboats and the railways alone carry
from the metropolis every Sunday morning a greater population than all the churches
and chapels together any one day contain.

200

“Out of the population of London, there are, it is calculated, nearly 200,000
Roman Catholics; and to cope with these nearly 200,000 Roman Catholics, we have
about 60,000 Protestants only who can be assumed in charity to be vitally impressed
with the gospel, and devoted to its spread, and ready to live for Christ and die for him,
if needs be.

“There are in London 12,000 children trained professionally to pick pockets,
with the greatest tact, speed, and success, or to plunder houses with the best chance
of escape. The schools for these children are lamentably defective! I do say that our
schools are our greatest disgrace. I do feel that while we are sending money abroad—
and far be it from me to attempt to shut or repress missionary effort—but, while we
are sending money to the ends of the earth, for the conversion of the Turk, the
heathen, and the Jew, I do feel that we are not concentrating an adequate or
responding expenditure at our own doors, and on our own perishing population.

“There are in London 3,000 receivers of stolen property; 4,000 are annually
committed for crimes; there are 10,000 gamblers; 20,000 live by begging; there are
30,000 regular thieves in London; there are 150,000 habitual gin-drinkers, a
melancholy fact surely! Again, there are in London 150,000, of both sexes, who lead a
life of debauchery and licentiousness. Thus there is a greater number of ostensibly
deprecated and abandoned characters in the service of Satan than there are during
Sunday in the house of prayer. This great city sends annually a million of money for
the conversion of the ends of the earth, and rightly so,—but alas, there are millions
more needed for the conversion of the population at home.

“And, melancholy and painful spectacle! in the midst of this scene of
demoralization, ignorance, and crime, the ministers of the everlasting gospel are found
quarrelling and disputing with each other about details of discipline and forms of
worship; just as if the captain and crew should fall to quarrelling in a ship which is
sinking inch by inch in the fathomless abyss, or as if the inmates of a house were to
begin to quarrel about the dress they should wear, while every rafter and timber is
blazing in the flames of an irresistible conflagration.”

Such is London, the metropolis of the world; good and evil, its glory and its
shame.


201
The following figures will illustrate the standing of some of the larger British cities, and the proportion of public prostitutes to the population there:

**PROSTITUTES: PROPORTION TO THE POPULATION.**

<table>
<thead>
<tr>
<th>City</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liverpool</td>
<td>1 to 43</td>
<td>1 to 45</td>
<td>1 to 88</td>
</tr>
<tr>
<td>Manchester</td>
<td>1 to 45</td>
<td>1 to 45</td>
<td>1 to 88</td>
</tr>
<tr>
<td>Leeds</td>
<td>1 to 70</td>
<td>1 to 75</td>
<td>1 to 145</td>
</tr>
<tr>
<td>Edinburgh</td>
<td>1 to 106</td>
<td>1 to 130</td>
<td>1 to 236</td>
</tr>
<tr>
<td>Glasgow</td>
<td>1 to 87</td>
<td>1 to 97</td>
<td>1 to 184</td>
</tr>
<tr>
<td>Dublin</td>
<td>1 to 101</td>
<td>1 to 119</td>
<td>1 to 220</td>
</tr>
<tr>
<td>Cork</td>
<td>1 to 113</td>
<td>1 to 134</td>
<td>1 to 247</td>
</tr>
</tbody>
</table>

These figures only partially indicate the prevalence of actual immorality in these cities. For example, Mr. Tait estimates the public prostitutes of Edinburgh at 800, but he also estimates that there are 1,160 private prostitutes there, and the actual number has been estimated, as he admits, at from as low as three hundred up to as many as six thousand persons.**

The number of illegitimate children born in each county in England to every thousand births occurring there, is stated as follows:

- Cumberland, 108.
- Suffolk, 81.
- York, 71.
- Norfolk, 105.
- Derby, 81.
- Stafford, 69.
- Hereford, 100.
- Burks, 79.
- Sussex, 68.
- Salop, 99.
- Leicester, 79.
- Cambridge, 66.
- Nottingham, 91.
- N. Wales, 78.
- Lincoln, 64.
- Cheshire, 89.
- S. Wales, 72.
- Middlesex, 40.
- Westmoreland, 87.

* Sanger, p. 343. ** Dr. Wardlaw's Lectures, p. 27.

Of these counties, Cumberland, Norfolk, etc., are pastoral or agricultural, and mountainous regions; Stafford, and others, are manufacturing districts; while Middlesex contains London itself. Hence, it appears that where there is no prostitution recognized, as in the agricultural regions, from seventy or eighty up to one hundred and five children in every thousand born are children of shame,—the illegitimate offspring of guilty parents; and in proportion as these increase in number, so do the efforts to conceal the guilt of the parties increase the more rapidly.*

Dr. William Acton stated at a meeting in London, that "From calculations based upon census tables, it had come out that of all the unmarried women of full age in the country (Great Britain), one in every thirteen or fourteen was immoral." **

In the year 1856, there were born in England and Wales, according to the statistics of the registrar general, 314,968 males, 300,897 females,—a total of some 615,845 children; while of these, more than 91,000 males, and over 20,000 females, or a total of forty-two thousand six hundred and fifty-one (42,651), were illegitimate; and in Scotland, no less than 2,761 illegitimate children were born during the year 1858.***
The fate of multitudes of these children is horrible. Vice seeks concealment even at the expense of more dreadful crimes. In Liverpool, in 1857, inquests were held on the bodies of forty-one illegitimate children. In the three parishes before mentioned in London, 392 illegitimate children died the same year. In England and Wales, the following numbers of children were said, by Mr. Acton, to have been returned as having died from violent causes, in the year 1856:

* Sanger, pp. 338. 339. ** Ibid. pp. 347-348,
***Statistical Journal for 1859, p 401. W. Acton on Illigitimacy, etc.

203

Injury at birth, 104; poisoned, 7; opium, 13; laudanum, 40; Godfrey's cordial, 19; drowned, 16; found drowned, 48; strangled, 14; suffocated, 223; suffocated by food, 8; suffocated by bedclothes, 206; suffocated (overlaid), 69; murdered, 5; manslaughter, 2; accidental, 6; injury, 14; infanticide, 52. A total of 447 males and 399 females, —in all 846."

After giving these statistics, Dr. Acton remarks: -

"It is a frightful list. No less than 846 babies are recorded officially as hanged, strangled, poisoned, suffocated, etc., during the year 1856. The great majority of these we are justified in assuming were the illegitimate of springs of first falls from virtue; babies whose lives might have been saved by the hundreds, only no one cared about them. So they are gone, with many others, to witness against us; and their mothers are—where? "*

Such is the terrible moral aspect of England, and within the present week I read in a daily paper that "an English paper laments that a horrible tendency of British parents to murder their children is on the increase." **

To all this we may add one more item. A writer in the London Medical and Chirurgical Review states that there are more than fifty thousand (50,000) public prostitutes in England, Scotland, and Wales; that probably four thousand men are infected with immoral diseases each night,


** Boston Herald, July 19, 1862.

or one million four hundred and sixty thousand (1,460,000) annually; and that there are in Great Britain probably sixteen hundred and fifty-two thousand (1,652,000) cases of immoral diseases of both sexes in each year; and Dr. Sanger, quoting the statement, remarks that "this is probably not half the actual number."

Alas for Britain, the bulwark of Protestantism, if such be the tendencies of her people. Dark indeed is the picture of depravity which here unfolds itself to view; terrible the moral pollution that works with volcanic power beneath, and heaves to the surface such abominations as these. And figures fail to tell the whole tale. That only is known to an Omniscient Deity, and to those myriads of fallen ones who drink the cup of misery to its dregs, and who, crushed beneath the burden of present woes, are glad to fly.
"Anywhere! anywhere! out of the world!"

Are these the tokens of millennial glory at hand? Or are they rather the proofs that we are in the last days," when men shall be "incontinent," when "evil men and seducers shall wax worse and worse, deceiving and being deceived”? Truly we are in the midst of perilous times. Let us keep ourselves pure.

*Sanger's History of Prostitution, pp. 353, 359.

CHAPTER XV.

THE MORALS OF CHRISTENDOM.

WE leave Europe and cross the great Atlantic. Shall we come in an emigrant ship?—then we must not be too inquisitive, else we shall find it a horrible place for ignorant and defenseless girls. We arrive in New York, and here nothing but government interposition saves many of the foreigners from the danger of being swindled, and blocks the way of a swarm of pimps, who wait to decoy the ignorant and unprotected into the hells of infamy which fill the city. But we, are now in America,
a land famed for virtue, intelligence, and religion, and Here we must renew our examinations, and learn the moral condition of this country. Our materials for forming conclusions are not very abundant, as the science of statistics is in its infancy, and hence our conclusions must be somewhat general; and this is especially true of THE SLAVE STATES.

It has, I think, been asserted that in some southern cities there are no houses of prostitution. This statement can possibly be believed. Indeed, it is not easy to see what support brothels could receive, where every

wealthy man may have his harem upon his own plantation, peopled with dusky beauties corresponding in appearance to his desires and means, and while a million of slave women are entirely at the mercy of every planter, planter’s son, overseer, kidnapper, or slave-driver, whose base lusts may excite him to acts of infamy. For her there is no redress. Before the tribunal where their mockery of justice is enacted, the lips of the bondwoman are locked in eternal silence. She may neither tell her wrongs nor plead her cause, save as she does it in secret, before the face of the Judge of all the earth.

But though statistics fail us, yet other things may give us some clue to the morals of the South. Aside from the fact that tyranny, luxury, and licentiousness always go hand-in-hand, stands that other fact that the children of the bondwoman grow fairer and fairer from generation to generation. The hatred felt toward “niggers” is greatly modified by considerations of sex. The blood of the “first families” runs in very lowly channels, and the children of tyrants chafe against the fetters their fathers forge. The mulattoes of the South are, almost without exception, the children of black mothers. Slaveholders sell their children and their children’s children in the market, as the farmer sells his calves. They, unlike all other sensualists, have made a profit of
their pleasure. They have become rich from those indulgences which impoverish others.

207

We cannot estimate the vices of the South. That gulf of human misery has never been fathomed; that mountain of human guilt has never been weighed. God only keeps the record of it all; but yet enough is seen to indicate the prevalence of the deepest immorality. Polygamy and concubinage are as ancient and as "patriarchal" as slavery. Those who hold slaves are not noted for tenderness of conscience. The only one really disgraced by the connection is the slave; the master is beneath the reach of any common infamy. We must leave the crimes of slaveholders to find themselves out. The whiteness of slave babies' skins tells of the blackness of their masters' hearts. We go to

WASHINGTON.

To this slave capital of a free nation all the previous remarks would apply until the year 1862, when slavery was abolished there. And Washington has been a hotbed of pollution. Statistics of prostitution or illegitimacy in a slave State are simply ridiculous and absurd. God in heaven knows the infamies of Washington. The devil and his angels are somewhat acquainted with them, but no one else can ferret them out.

There, along with men wise, good, and virtuous, have been gathered the cutthroats and shoulder-hitters of northern cities, who worthily represent their beastly and drunken constituents. Here, too, congregate those excellent patriots and statesmen who have

"Dreamed of freedom in a slave's embrace,"

and also others whose virtue, proof against ordinary assaults, has yielded to the superior allurements of the capital.

208

I need not paint the morals of Washington, nor descant upon the drinking holes, the gambling hells, and the other more private places, beneath the shadow of the nation's capitol and the flaunting of the nation's flag, where statesmen, politicians, senators, and representatives, pursue their pleasures. The record of Omniscience is enough. There are no statistics of Sodom,—why should there be of Washington?

We leave it, and go to

NEW YORK.

In this financial and commercial centre of America the subject of public prostitution has attracted some attention. Years ago efforts were made to unveil and remedy the immoralities of that city. These efforts were fruitful in reproaches, and doubtless somewhat useful to many persons.

About the year 1855, at the instance of William W. Sanger, M. D., resident physician at Blackwell's Island, New York City, the police authorities undertook an investigation of the extent of public prostitution in New York. The results of their inquiries, with many other facts bearing upon the subject, were embodied in a somewhat elaborate "History of Prostitution, its Extent, Causes, and Effects throughout the World, being an Official Report to the Board of the Almshouse
Governors of the City of New York." To this history the author must acknowledge his very great indebtedness for numerous facts already quoted.

The enumeration by the police, though, it excluded many of the less notorious courtesans, presented a total of three thousand eight hundred and fifty-seven known and public prostitutes in the city of New York. This partial enumeration served as a basis for further estimates, as a result of which Dr. Sanger remarks in 1858, "The known and public prostitutes of New York are thus presumed to amount to six thousand at the present day.* The number of houses of ill fame reported by the New York police was three hundred and seventy-eight. The number of dancing and beer saloons where prostitutes congregate was one hundred and fifty-one. The number of houses of assignation was eighty-nine.**—The number of kept mistresses was two hundred and sixty-eight." Dr. S. remarks, "The presumption is that there were more. The number may be safely taken at four hundred;" the houses of assignation in New York at one hundred." *** Dr. Sanger gives the following as "a fair estimate:"

Known public prostitutes, 6,000 Visitors at houses of assignation, 1,660 Kept mistresses not visiting such places, 200

Total, 7,860

"This total number falls far short of the estimates made at different times by various persons that there are from twenty to thirty thousand prostitutes in New York city." §


The calculations of Dr. Sanger are probably moderate, and as newspaper estimates are often mere guesses, these may be accepted as somewhat reliable approximations to the truth in this case. And yet the evil may be much greater than these figures indicate, as it hides itself for shame.

But this number is, alas, too large. If the 6,000 known prostitutes of New York were ranged "in line, side by side, and if each was allowed only twenty-four inches of room, they would extend two miles and four hundred and eighty yards. Let them march up Broadway in single file, and allow each woman thirty-six inches, and they would reach from the City Hall to Fortieth Street. Or, let them all ride in the ordinary city stages, which carry twelve passengers each, and it would be necessary to charter five hundred omnibuses for their conveyance.* In military order they would fill six regiments, and in railroad travel they would occupy one hundred passenger cars, or twenty-trains of five carriages each.

In 1858 the population of New York was about 700,000, or nearly one prostitute to a hundred persons, though the addition of a floating population of 500,000, making a total of 1,200,000, leaves but one prostitute to about two hundred inhabitants, or one to sixty-four adult men.**

The same writer concludes that in the city of New York there is not less than $3,878,100 invested in the business of prostitution; and that the weekly expenses of New York for illegal licentious indulgence, including hospital and police charges, are one hundred and thirty-five thousand dollars (135,467) or more than seven millions of dollars ($7,036,075 per year.***
SANITARY STATISTICS.

In the public hospitals in New York and vicinity, the records show that in 1857 there were 9,847 persons medically treated in them for immoral diseases. Dr. Sanger estimates 4,923 cases where the fact failed to be recorded in consequence of other diseases being more prominent, making a total of 29,540 cases in the year. He regards these figures as low, and judges that four-fifths of the cases are treated privately, outside of hospitals. From this basis he adds: "The result is the enormous sum of seventy-four thousand (74,000) cases treated every year. If each person had but one attack annually, it would involve one-sixth of the population over fifteen years of age."

Estimating, from known facts, two-fifths of the prostitutes of New York as diseased, he concludes that 365,000 men are infected with immoral diseases every year in New York city. This he regards as "not an exaggerated estimate."

All figures fail to convey an adequate idea of the magnitude of this sin of Sodom, which deluges the land with pollution.

OTHER CITIES.

In 1856 Dr. Sanger, in answer to his inquiries, received from the mayors of several cities such statements as follow:

In BUFFALO, N. Y., there were 87 houses of prostitution, 37 houses of assignation, 272 public prostitutes,


81 private prostitutes, and 31 kept mistresses,—a total of 382 lewd women in a population of 75,000.

In LOUISVILLE, Ky., there were 79 houses of ill fame, 30 houses of assignation, 214 public prostitutes, 93 private, 60 mistresses, to a population of 70,000.

In NEW HAVEN there were ten houses of prostitution, six of assignation, ninety-three public prostitutes, and thirty or more private, in a population of 32,000.

In NORFOLK, Va., there are forty houses of prostitution, one hundred and fifty public prostitutes, fifty private prostitutes, six or eight mistresses,—population 18,000.

In PHILADELPHIA there were about one hundred and thirty houses of prostitution, fifty houses of assignation, four hundred and seventy-five public prostitutes, and one hundred and five private prostitutes,—population 600,000.

In PITTSBURG, Pa., nineteen houses of prostitution, nine houses of assignation, seventy-seven public prostitutes, thirty-seven private, sixteen mistresses, population 75,750.

SAVANNAH, Ga., fifteen houses of prostitution, three of assignation, ninety-three white and one hundred and five colored prostitutes. In the winter there are many more. Population 26,000.
Dr. Sanger regards nearly all these estimates as too low, and after a careful survey concludes that in the large cities of America, the average number is one prostitute to every fifty-two men, or that there are in the United States over sixty thousand (61,298) prostitutes, who, “if they were walking in a continuous line,

thirty-six inches from each other, would make a column nearly thirty-five miles long."

Of course all these figures and calculations may lack entire correctness, but the position of Dr. Sanger, as physician to the City Penitentiary on Blackwell's Island, gave him opportunities for judging as correctly as any one, and we may regard his statements as those of a candid and careful observer.

But all figures fail to indicate the extent of the leprosy of lust, the gangrene of hell, that devours the sources of a nation's life. The throng who crowd the shops of poison-vending quacks; the multitudes of all ages whose senseless giggles and lascivious grins show their internal impurity; the hordes of pale consumptives who seek in the apothecary's shop that life and vigor which they have sunk in the fathomless abyss of sensual excess, the increasing multitudes of quack scoundrels, private practitioners, and abortionists, whose business it is to render sin easy and indulgence safe; **

* Sanger, p. 615.

** In June, 1862, the den of an infamous hag of this description Madame L—l was broken up in Buffalo, N. Y., by the police. One murdered woman had just been carried away to burial; another woman was found, out of danger, but very feeble. In a room in the attic another young woman was just sinking in the arms of death. The Buffalo Courier give, over a column of particulars of the most disgusting sort, and says: "The dark and damning history of this human fiend will never be written; nor will the number of her victims ever be given to the public. With thankfulness that this filthy hell is broken up, we will only stop to mention one tearfully suggestive fact, and that is, that from the time the house was taken possession of by the officers, till last evening, no less than twenty women, married and single, appeared at the door, and inquired for Madame L—l. Of the significance of this fact the public may judge." Buffalo Courier, quoted in Rochester Democrat, far June 9, 1862. What must be the morals of a nation in all whose great cities such dens as these flourish, and are advertised in the public prints?

the multitudes of women whose broken constitutions, sunken faces and cadaverous looks show that they have cast not only motherly instincts and natural affections, but life and health itself, with their offspring, into that dark river of death which destroys more children in a Christian land than ever the Ganges did in a heathen clime; the rottenness of society, the prevalence of intrigue, the boarding-school initiation into unnatural and secret vices; the polluting practices which leaven the rising generation, and are taught from child to child in the earliest years, while simple parents suppose their children as ignorant of sin as they were in their early days,—all these things but go to make up the nauseous total of human lust and evil concupiscence which specially mark the age in which we live.
But the subject is too sickening for further explorations. And what are these facts, figures, and statistics, compared with the reality of that lava-flow of anguish, which blasts and scorches the hearts of so many of these victims of depravity and of shame. Could we know what God knows of the history of these persons,—could we trace some of them from the cradle, hallowed by a mother's prayers, from the scenes of youthful innocence, and purity, and beauty,—could we witness the villany, the deception, the violence, the fraud and poverty which conspired together and compassed their ruin,—could we note the

first wakings of the soul to the consciousness of guilt, remorse, and shame,—could we see woman showering her radiant smiles upon the gay seducer of her sex, and casting her scorching sneers upon her sisters,—his wretched, blasted, scorned outcast victims,—could we watch how, stripped and wounded, they lie cast out from the loves, the blessings, and the hopes of humanity,—could we see the crowd of priests and Levites that sanctimoniously pass by on the other side, while no good Samaritan comes with oil and wine, and healing words, to lift them up,—could we weigh, and count, and measure the awful agonies that pierce their bleeding hearts, and thrill the quivering frames,—could we estimate the value of the blood-bought jewels which are thus daily cast into this abyss of infamy, from which they rise no more,—could we see at a glance the deep depravity of man, finding here its terrible field of ruinous operation and expression,—surely we might wonder that the long-suffering of God should spare a world where such scenes are enacted,—surely we might wonder that a deluge of water or a storm of fire does not again bring sudden destruction upon the impious and the vile.

But still the long-suffering of God is salvation to some. Still we are bidden to seek the lost, and to save them with fear, pulling them out of the fire, hating even the garment spotted by the flesh.

As we look around upon this horrible picture of vicious and depraved humanity; as we hoar the boastful babble of the good time coming; as we see the religious mockeries of the age; as we remember that all these things are found, not in heathendom, but in Christendom,—can we fail to remember that the apostle said, "In the last days perilous times shall come; for men shall be . . . INCONTINENT, unbridled, uncontrolled, and uncontrollable"?—2 Tim. iii. 3.

This is one of the perils of the last days. Are we not there? Do we not see it before our eyes? Does not the whole course of fashionable life to-day tend to produce these results? Are not unbridled lusts perpetuated and transferred intensified from generation to generation? Do not the habits, the food, time drink, the whole lives of multitudes, tend directly to this end? And if so, what then is the prospect? Simply that "evil men and seducers" will "wax worse and worse, deceiving and being deceived." The rising generation are on fire with precocious passion, and no powerless "form of godliness," which leaves the soul unhumbled and the lusts of the flesh unsubdued, can stay the progress of the avalanche of vice.

Now, especially, do we need to keep our bodies under, and crucify the flesh with the passions and lusts. Now do we need to comprehend our danger amid the perils of
the last days, and to watch lest we be wrecked on dangerous shoals or hidden rocks. We are to give heed to that new commandment: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the FLESH, and the LUST of the EYES, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."-1 John, ii. 15-17.

And now, in these last days, it will be well for us to give heed to the teachings of the grace of God, and be saved. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." —Titus, ii. 11-14. Obeying these instructions, we shall receive the exceeding great and precious promises, and through them be "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter, i. 4.

CHAPTER XVI.

THE CRUELITIES OF CHRISTENDOM.

THE present age has been esteemed an age of peace. Orators and poets, sages and philanthropists, statesmen and divines, have united to declare that civilization, education, and Christianity have uprooted the old cruelties which have filled the heart of humanity, and to predict that days of national brotherhood, universal liberty, and millennial peace, were about to break in upon the world, as comes the daylight in the tropics, with "a sudden brightness that makes all things glad."

And if this were so, what human heart could fail to leap with joy at a thought so glorious! For among all the ills that afflict mankind none are so grievous as those which come amid the strifes and desolations of war, the dire calamities which nations inflict upon each other as a remedy for fancied wrongs,*

*The Peace Society of Massachusetts, about 1825, instituted an inquiry into the actual causes of war; and, besides a multitude of petty ancient wars, and of those waged by Christian nations with tribes of savages, ascertained two hundred and eighty-six wars of magnitude to have had the following origin:—twenty-two for plunder or tribute; forty-four for the extension of territory; twenty-four for retaliation or revenge; six about disputed boundaries; eight respecting points of honor or prerogative; five for the protection or extension of commerce; fifty-five civil wars; forty-one about contested titles to crowns; thirty under pretence of assisting allies; twenty-three from mere jealousy of rival greatness; twenty-eight religious wars, including the crusades; not one for defence alone. Peace Manual, p. 123.
or a means of obtaining what they choose to call their rights. Nothing can be more terrible than

**THE RECORDS OF WAR.**

It is estimated that in the worship of the god of battles the following numbers have been sacrificed in the hate and ambition of men:

- In the Jewish wars, 25,000,000
- Wars in the time of Sesostris, 15,000,000
- Wars of Somiramis, Cyrus, and Alexander, . 30,000,000
- Wars of Alexander's successors, . 20,000,000
- Grecian wars, 15,000,000
- Wars of the Twelve Caesars, 30,000,000
- Roman wars before Julius Caesar, . 60,000,000
- Wars of Imperial Rome, Turks, and Saracens, . 180,000,000
- Wars of the Reformation, . 30,000,000
- Wars of the middle ages, and nine crusades, . 80,000,000
- Tartar and African wars, . . 180,000,000
- Indians destroyed by the Spaniards, 12,000,000
- Wars of Napoleon I., . 6,000,000
- Total, . . 683,000,000

This is but a portion of the results of war in the world. In these wars Christendom has done her full

220

share. Edmund Burke placed the number who have perished, directly or indirectly, by war, at THIRTY-FIVE THOUSAND MILLIONS. Dr. Dick estimated them at fourteen thousand millions,—about one-tenth of the human race, or twelve times the present population of the globe. Taking this number, which is the lowest estimate, it is said that their blood would fill a circular lake of more than seventeen miles in circumference, and ten foot deep, in which the navies of the world might float. Ranged in lines, allowing four feet to each, they would reach four hundred and forty two times around the earth, or four times around the sun. If their average weight was one hundred and thirty pounds, they would form a globe of human flesh nearly a mile in diameter, weighing 1,820,000,000,000 pounds.

Viewing the terrible totals of desolation, misery, and death which war has caused in the world, every friend of God or man must desire its end. If the time could come when all the untold brutalities of human strife should cease, it would be earth’s brightest, fairest, holiest day.

Many persons have felt this, and, thinking and acting in accordance with their desires, have labored to bring about a consummation so glorious. Hoping for success,
they have united to predict the reign of peace as surely and shortly to dawn upon the world. Said Ware, “Already is the process begun by which Jehovah is going to fulfil the amazing predictions of his word. Even now is the fire kindled at the forges where swords are yet to be beaten into ploughshares,

221

and spears into pruning-hooks. The teachers are already abroad who shall persuade the nations to learn war no more.” * This style of remark has been current and unchallenged throughout much of the Christian world. In accordance with it

**PEACE SOCIETIES**

have been formed to hasten by various ways the bringing in of this desirable condition of affairs. Rightly discerning that war is utterly opposed to the principles of Christianity, economy, justice or common sense, and knowing that the evils caused by war are far greater than those which it cures, they hoped to bring all mankind to assent to propositions so reasonable, obvious, and demonstrable as those which they announced.

The idea was excellent, but impracticable. These philanthropists failed to observe the revealed purpose of God concerning the church and the world. Having cast aside the ancient and universal faith of the Christian church in those prophecies which foretold the personal reign of Jesus Christ with his saints in the redeemed world, and adopted the very modern notion of a spiritual Millennium, when all the world should be converted by the preaching of the gospel, their efforts were put forth in harmony with this idea.

Accordingly all scripture prophecy was read and interpreted in the light of this mistaken idea. Men said much about the nations' saying they shall beat their swords into ploughshares and their spears into pruning-hooks, and very little about God’s command to


222

beat the ploughshares into swords and the pruning hooks into spears. Is. ii. 3, 4. Joel iii. 9,10. They said much of nations learning war no more, and nothing of God’s mandate,—“Proclaim ye war among the nations, wake up the mighty men.” They prayed that Christ might have the heathen for his inheritance and the uttermost parts of the earth for his possession, but they forgot that He is to break them with a rod of iron and dash them in pieces as a potter's vessel. Ps. ii. 9. They spoke much of the year of the redeemed, but forgot that with it God had joined the day of vengeance which was in his heart. Is. Ixiii. 4.

They believed that the God of heaven would set up a kingdom in the earth, but they were careless of the fact that it would break in pieces and consume (not convert) all other kingdoms, and stand forever. Dan. ii. 44. They knew that the kingdom under the whole heaven should be given to Christ and to his saints, but they forgot that preceding this must come the judgment throne, the fiery flame, and the destruction of earth's brutal powers. Daniel vii. They looked for the time when the wise should shine as the brightness of the firmament, and as the stars forever and ever, but they forgot that first must come the time of trouble such as never was, the deliverance of Israel, and the resurrection of the dead. Daniel xii. 1-4. They believed that the righteous
would yet shine forth as the sun in the kingdom of their Father, but forgot that before this the wheat and tares must grow together until the harvest; and that the harvest is the end of the age, the reapers are angels, and that they are first to gather the wicked

223

and cast them into a furnace of fire. Matt. xiii. They knew that it was predicted that the kingdoms of this world should become our Lord's and his Christ's, but they did not remember that when it occurs the nations are angry, his wrath has come, the dead are judged, and the wicked destroyed. Rev. xi. Thus all the prophecies of the times of blessing which shall come when Christ and his saints shall reign in the regenerated world, have been applied to the prosperity of the church without Christ in this present age.

The promised glories of the redeemed Israel of God are transferred to Gentile sects, as unbelieving and stiff-necked as were those who, because of unbelief, were broken off, and all those scenes of holy peacefulness which shall mark the ever-brightening ages in "The Land of Life," * have been diluted to correspond with the vague anticipations of a luxurious and worldly church, which knows as little of the participating of Christ's sufferings as it comprehends of the predictions of his reign.

The grand errors which entered into and totally vitiated all the theories and estimates of these persons were these: their failure to comprehend

**THE CALLING OF THE CHURCH,**

and its entire separation from the world, and their consequent confusion of "Christian nations" with "nations of Christians;" and, secondly, their failure to observe the fact that all national governments, as such, are radically corrupt, and doomed to utter and eternal destruction.

*Psalm xxvii. 13, Wiess's Translation.

224

Out of these two errors grew a third, which manifested itself in their endeavors to apply the principles of the gospel to regulate the present conduct of human governments in this world.

The church of Jesus Christ is not of this world. "They are not of the world, even as I am not of the world." Jno. xvii. 16. They are chosen out of the world, elect, separate from sinners; called of God with a holy and heavenly calling. They, henceforth, are lifted up from the common plane of worldly being and placed on high with Christ. As he is, so are they in this world. They are a nation, it is true, but their nationality is not earthly. Their citizenship (politeuma), is in heaven, from whence, also, they look for the Saviour, the Lord Jesus Christ. Phil. iii. 20.

Hence, their relation to this world is simply the relation of aliens, of foreigners, of pilgrims and strangers. Like Abraham, they are called to go out that they may receive a country; and though their separation be not local as was his, yet it is as real as though they took their course across a distant plain, and pitched their tents in a land which they had never known before. With them old things are passed away, and, behold, all things are become new. To them a new law is given, "the law of the spirit of life in Christ Jesus," which makes them "free from the law of sin and death." They have not received the spirit of bondage again unto fear, but the spirit of sonship,
whereby they cry "Father, Father." Their hopes rest in God, they centre in Christ. All their prospects of future bliss and blessing depend upon his purposes and his grace. And not only for themselves, but for the world, their hope is not in what men can do for themselves, but in what Christ can do for them and through them. They work according to his working that worketh in them mightily; and no success or disaster can affect their energy or zeal, for they have an abiding conviction that when duty is done they are not responsible for results. So, if all around listen with gladness to their words, still they glory not; and if they are led to inquire, "Lord, who hath believed our report?" yet they do not despond.

Forewarned that they should suffer tribulation, they gird themselves for struggles and for trials. Taught of Christ that their reward is laid up for them in heaven, that their crown is to be bestowed when the chief Shepherd shall appear, and that till that time they are to tread the path of pilgrimage and bedew it with their tears, no temptation need come upon them unawares or take them by surprise. They think it not strange when they fall into divers trials. They know as they tread the way of toil and sorrow that it is the path marked by the foot-prints of the Captain of their salvation, who was made perfect through suffering. They sustain a relation to this world and its affairs similar to the relation which he sustained in the days of his flesh,—unselfish, unworldly, going about and doing good,—in the world but not of the world. Their hopes and joys reach forward to the future, and their faith rests in God.

When this fact of the calling of the church is once thoroughly understood and settled as a great principle of the mind, it makes clear many things which otherwise seem dark and doubtful. The world is not converted, it is true, but yet God hath visited the Gentiles to take out of them a people for his name. Known unto God are all his works from the beginning of the world, and though multitudes around depart from him and despise his mercy and his grace, yet still he reserves his seven thousand that have not bowed the knee to Baal; and through all the corruptions that pervade the world there is a remnant still according to the election of grace.

This class are always a minority. They have no anticipation that they shall prevail by numbers. Questions of right and wrong cannot be settled by the suffrages of the crowd. Their principles, therefore, as it respects this world, are not altogether democratic. The question with them is not, "What say the majority?" but, "What says the Lord?" To the principles which he has laid down they adhere. On that foundation they root themselves, and abide with firmness, whatever forces may assail them.

The church thus called must not be for one moment confounded with any different class of people. It is the church of Jesus which he has bought with his own blood. It is not the church of Rome, over which the Pope rules. He has not usurped the place of Christ, for Christ never had that place. Christ is head of His church, the Pope is ruler of his. It is not the church of England, which has the British monarch as its head. It is not the Greek church, with the autocrat of all the Russias enthroned as its presiding ruler.
The church of Christ is neither the Catholic church nor the Protestant church, the Baptist church nor the Methodist church, the Presbyterian church nor the Episcopal church,—much less is it all those churches combined in one incongruous conglomeration of repellent and inharmonious material. It is aside from all these,—it is the church of Christ. It is not Christendom, nor Christian nations, and it has no representative among the titled and crowned leaders of this apostate and wicked world. The world lieth in the wicked one; the church is chosen out, delivered, elected, redeemed, saved. Through all these nations, sects, organizations, and societies, are found grains of wheat among the heaps of chaff, separate in their character, but in their location still mixed, hidden, and awaiting the time when he shall come, whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, and burn up the chaff with unquenchable fire.

Distinct from this church, composed of individual members of the body of Christ, there is the world which "lieth in the wicked one." It includes Christendom; it includes everything opposed to Christ, proud, rebellious, oppressive, unjust—the whole mass of apostate, corrupt, and false humanity. The nations of the earth are all included in this division. Christendom is not exempt, for Christian nations are by no means nations of Christians. These nominal Christian nationalities, whose foundations were laid in injustice, whose fabric has been cemented by blood, upreared by cruelty, and crowned by crime, are as entirely and utterly distinct from Christ and from his people as were the Romans under Julius Caesar, or the Babylonians under Nebuchadnezzar. Christians are among them, but not of them. These nations bear the name of Christ, it is true, but they bear it in hypocrisy. The religion of Jesus does not bind them for an hour. No government on earth is conducted upon the principles of the gospel of Christ.

And indeed such a thing were an impossibility under present circumstances, for the principles of the gospel are entirely at variance with the principles of law. We see this in the conflict which exists between the old and the new covenant. The law came by Moses, but grace and truth by Jesus Christ. The two are utterly opposed to each other. He that seeks to be justified by the law is fallen from grace. The Christian is not under the law, but is under grace. The perfection of the law is conformity to justice. Grace does not conform to the principles of justice; but, going beyond justice, it manifests itself in the field of mercy or unmerited favor. Justice bestows rewards upon the deserving, and inflicts punishments upon the guilty; grace pardons the guilty, and blesses those who deserve no good. Grace is Christianity. Law is government. No government controlling the passions of sinful men can subsist upon principles of grace. If all men could be brought within the sphere of grace, then grace might rule and reign over them; but till this call be done, grace does not at all adapt itself to their condition. The law was our school-master to bring us to Christ. Rejecting his easy yoke, we are still under legal bondage.

The governments of the world are essentially and necessarily corrupt. Many of them, like Saul, are given to nations in wrath as a punishment for their crimes. They are necessarily sustained by force; for a government that had not force to support it must fail to control those who yield to no other influence. When God had a government on earth among the Jews, force was necessary for its support; hence wars
were made by divine direction, as a governmental necessity, and punishments were inflicted, even to the destruction of human life. There was no other way to deal with men corrupt, abominable, and intractable; and when God had endured, with much long suffering, the vessels of wrath fitted for destruction, he brought them at last to ruin by his power.

Christ says we are to love our enemies, do good to them that hate us, and pray for them that despitefully use us and persecute us; and in so doing we are to heap coals of fire on their heads. All this advice is based upon the principles of grace, not of justice. If all men would follow it, there would be no need of wars, commotions, or tumults, or even governments, in the world. Since all men will not follow it, a government which is to control all men must adapt itself to their dispositions and necessities. Christ founded no government in the world. He gave no direction in all his precepts as to the conduct of a civil magistrate. Throughout the New Testament there are no instructions to Christians pertaining to political affairs, save

simply counsels to obedience to existing authorities. They are to submit themselves to magistrates and rulers; they are to be peaceful, law-abiding persons, in all nations and countries where their lot may be cast. Connected with none, separated from all, pilgrims and strangers in the earth, they are to yield obedience to every governmental requisition which is not plainly contrary to the spirit and teaching of Jesus Christ. These men can be controlled upon principles of peace; but the wicked world around yield to no such control. Peace principles are for peace men, law for the lawless, and war for the warlike. All efforts to combine these classes and bring them beneath one system of rule are as unreasonable as it would be for a shepherd to endeavor to control sheep and wolves in the same manner. For the sheep he has the law of love; no weapons are needed among them; they listen to his call, they follow in his footsteps. He leads them by shaking before them a peck of beans or a handful of peas. The law for sheep, then, is peas or beans; but the law for wolves is buckshot and bullets. The two classes can never be managed upon the same principles.

Christ sent forth his people as sheep among wolves; and though the false prophets of this age have so many of them belted sheeepskins over their wolfish backs that the blind guides can hardly tell them apart, yet the distinction between them is now as real and as marked as ever; still the sheep hear the Shepherd's voice, and they are called unto peace; the wolves yield only to the control of force, and rage with fury through the world till chained by the strong hand of power.

THE SEPARATION OF THE CHURCH

from the world extends to all political association.

Formerly, when Christians were as the filth of the world and the offscouring of all things, there was no need to remind them of this fact. But latterly, since Satan has grown accommodating, and offered to Christians the privilege of uniting with him in governmental projects upon the condition that the majority shall always rule (it being clearly understood that Satan always has a majority in this world), it seems necessary that Christians should be warned to avoid that which proves to be a snare of the deceiver.
There are some who shrink back from the extreme measures necessary for the support of worldly governments. They would have capital punishment abolished. They discern that Christians should not fight, but they still regard it as their duty to vote in worldly elections, and to support earthly governments, not merely by passive obedience, but by active effort; to seek and gain their offices of trust and emolument, and to bear allegiance to earthly and wicked powers. But when force is needful to sustain these sinful governments in a wicked world, they retire, and allow the officers they have chosen to go forward and carry out the laws which they have made, doing the things which they refuse to do. They forget that the minority are bound by the will of the majority. They are conscientious in their objections to sustain their governments to the bitter end. They are willing to load the gun, but they have conscientious scruples about drawing the trigger. They would lay the train, but they could not in conscience set fire to the fuse. They could elect a man to an official station, bind him by an oath to sustain the government and the laws however unrighteous, and then desert him in the hour of his need, or rebuke him for faithfulness to his oath in the execution of unchristian enactments. By no such compromises as this do men separate themselves from the world, nor need such persons hope for a moment that their course will regenerate the race. Such persons seem to forget that by the gospel of his grace Christ only saves individuals; that while Christianity may make nations decent, it never made them holy; that they are still the same within as ever, and that beneath the hollow crust of modern civilization lurk the volcanic fires that are ready to roll their lava-tide on all around.

**SUBSTITUTES FOR WAR.**

The Peace Societies of the age have proposed certain substitutes for wars. They have suggested national arbitration, negotiation, and different projects, any or all of which would be acceptable to Christian men and men of common sense. But, unfortunately, the governments and governors of the world are not Christians; and when men refuse to obey God, and yield to the dominion of Satan, their acts savor little of reasonableness or wisdom. The fact is, these most Christian kings, Catholic majesties, and defenders of the faith, with their cabinets, are as warlike and unreasonable as the king of Dahomey; and they are far better prepared than he for waging deadly strife.

They are no more willing to listen to reason, or to arrange their affairs righteously, than the old conquerors of antiquity who would sack a city at the bidding of a harlot, and desolate a nation for the gratification of a whim. Doubtless it would be agreeable to them all if they could have some high court of arbitration, which would so adjudicate national affairs that it would permit each of them to steal what territory they chose, to divide their plunder amicably, and to perpetrate their injustice and accomplish their nefarious practices at a less expenditure than that which they are at present under the necessity of incurring; but they very well know that the ungodliness which the "most Christian " of them desire to perpetrate can have no sanction but the sanction of brutal force. Hence, determined to persist in their courses, they desire no intervention in the shape of justice or mercy, which shall stay their hand in the execution of cruelties, or prevent them from gratifying their covetous propensities. And their wars have been proportioned to their force.
"From the year 1700 to 1815," says Judge Jay, "Great Britain was engaged in war sixty-nine years, Russia sixty-eight, France sixty-three, Holland forty-three, Portugal forty, Denmark twenty-eight. Their wars have been pretty much in proportion to their military strength; and thus, in the righteous retribution of Providence, those nations which most cultivate the arts of war are made to drink most deeply of its bloody cup." * Starting at the beginning of this century,


234

with a European military force of about half a million, we can note the progress of governments in the direction of peace.

From that point of time, all religious enterprises seem to have been quickened into unusual activity. Bible societies, tract societies, missionary societies, and various other benevolent associations, have sprung up on every hand; and all things to the mind of the superficial observer seem to have indicated the coming of the millennial day.*

* For statistics of these enterprises, consult the pages of "Reasons for my Hope," by H. L. Hastings.

But what are the facts relating to military affairs? In the early part of this century commenced those terrible Napoleonic wars which probably resulted in the loss of six millions of human lives. During these wars Europe received blows from which it has never recovered, and accumulated debts which it has never paid. This quarrel disposed of, and Napoleon banished to St. Helena, the nations formed the Holy Alliance to keep the peace of the world; but during all their pacific efforts they have been preparing for war upon the grandest scale.

THE ARMIES AND NAVIES OF EUROPE IN 1838.

At the beginning of this century, the standing armies of Europe are stated to have numbered about half a million, and this was toward the close of a long period marked by many strifes. Said Charles Sumner in his oration in Boston, July 4, 1845,

235

"The number of soldiers now keeping the peace of Europe as standing armies, without counting the navy, is upwards of two millions. Some estimates place it as high as three millions. The army of Great Britain exceeds 300,000 men, France 350,000, Russia 730,000, and is reckoned by some as high as a million, Austria 275,000, Prussia 150,000. The Christian powers therefore, in setting apart two millions of men as soldiers, sustain a loss of one billion dollars yearly on account of their training, and three hundred million dollars annually on account of their labor. So much for the cost of the standing army of European Christendom in a time of peace.

"Glance now at the navy of European Christendom. The royal navy of England consists at present of 556 vessels of all classes; number of hands employed in 1839, 34,465. The navy of France, though not comparable in size with that of Great Britain, is of vast force. In 1837, it was fixed in time of peace at 40 ships-of-the-line, 50 frigates, 40 steamers, and 190 smaller vessels; and the amount of crows in 1839 was 30,317 men. The Russian navy consists of two large navies in the Gulf of Finland and the Black Sea; but the exact amount of their force and their available resources has been a subject of dispute amongst naval men and politicians. Some idea may be
formed of the size of the navy from the number of the hands employed, altogether 50,600 in 1837. The Austrian navy consisted, in 1837, of 8 ships-of-the-line, 8 frigates, 4 sloops, 6 brigs, 7 schooners or galleys, and a number of smaller vessels. The number of men in its service, in 1839, was 4,547. The navy of Denmark consisted, at the close of 1837, of 7 ships-of-the-line, 7 frigates, 5 sloops, 6 brigs, 3 schooners, 5 cutters, 58 gunboats, 6 gun-rafts, and 3 bomb vessels, requiring about 6,500 men to man them. The navy of Sweden and Norway consisted recently of 238 gunboats, 11 ships-of-the-line, 8 frigates, 4 corvettes, 6 brigs, with several smaller vessels. The navy of Greece consists of 32 ships of war, carrying 190 guns, and 2,400 men. The navy of Holland, in 1839, consisted of 8 ships-of-the-line, 21 frigates, 15 corvettes, 21 brigs, and 95 gunboats. It is impossible to give any accurate idea of the immense cost of all these mighty preparations for war. It is melancholy to contemplate such gigantic means, applied by European Christendom to the erection of these superfluous wooden walls in time of peace."

236

The war-debt incurred by these immense military preparations has hung like an incubus over European industry, and ground the poor as in the dust with burdens of taxation and expense. These armies and navies of Christendom are not kept as a protection against the invasion of Pagans and Mohammedans, Hindoos and Cannibals; it is not that these "most Christian majesties" fear the power of Turks or Tartars, Chinese or Fœgee Islanders; but they are kept in being by those Christian people for the purpose of biting and devouring one another, and preventing themselves being swallowed up by the greed of other nations in this most excellent Christian fraternity.

They all know that these Christian nations are fitly represented by their chosen emblems, lions, bears, and eagles; that their morality is that of thieves and robbers; and hence they sleep with guns loaded, pistols cocked, and swords drawn. They know each other as a pack of cut-throats, and they know that a national life is no more safe in the presence of "most Christian majesties," "sons of the church," and "defenders of the faith," without a strong army to guard it, than individual life is safe in the midst of hordes of brigands, or a purse in the presence of pickpockets. Acting upon this very reasonable persuasion, the various nations of Christendom find it for their interest to sustain immense armaments.

Aside from affording these pious nations protection against the rapacity of each other, these armaments also serve an excellent purpose in enabling them to make war upon the weaker nations who are not yet admitted into this most worshipful fraternity of Christian kingdoms and empires. Hence they have gone forth with fire and sword to desolate the world. Heathen nations have heard of their fame, and have dreaded their Christianity. It was Franklin, I think, who relates a fable of a young angel of distinction being sent to this world for the first time on important business, and having an old courier spirit assigned him for his guide. They arrived over the sea of Martinique in the midst of the long and obstinate fight between the French and English fleets under De Grasse and Rodney. When, through the clouds of smoke, the young angel saw the fire of the guns; the decks covered with mangled limbs and bodies of the dead and dying; the ships sinking, burning or blown into the air; and the quantities of pain, misery, and
destruction, which the crews yet alive were so eagerly dealing around to one another, he turned indignantly to his guide, and said, "You undertook to conduct me to earth, but you have brought me to hell." "No," replies the guide, "I have made no mistake at all; this is really earth, and these are men. Devils never treat one another in this cruel manner. They have more sense, and more of what men vainly call humanity." Whatever the angels may think of men and their brutalities, there can be no doubt about what the heathen think of the Christians and their warlike characteristics. A Romish priest, soon after the Spanish conquest of South America, was one day conversing with some Indians, and solemnly urging them to embrace Christianity, the religion of their conquerors.

238

"Are there any Spaniards in heaven?" inquired these savages. "Spaniards? To be sure," replied the priest; "Spaniards are the children of the church; they all go to heaven." "Then," retorted those indignant, outraged sons of the forest, "then, sir, we will go to hell!"

"Why do you come here, Wolfe?" said a Jew to that missionary in Jerusalem.

"To preach the gospel of peace," replied Wolfe.

"Peace!" retorted the Jew. "Look there at Calvary, where your different sects of Christians would fight for an empty sepulchre if the sword of the Mussulman did not restrain you. When the true Messiah comes he will banish war."

Says Wolfe: "A Jew once said to me, 'You go to war, and you call Jesus Christ the Prince of Peace, and pray to him to help your warriors vanquish your enemies; and after battle you go to your churches and there sing a Te Deum for victory.' When in the land of the Afghans, a minister of the prince asked me, 'What is your religion in England? Have you any at all?' 'Yes,' said I, 'we have.' 'What, then, is it?' he retorted. 'You send messengers here to bribe the king, and stir up war. Is that your religion?'

Once I gave a Turk the gospel to read, and pointed him to the fifth chapter of Matthew as showing the beauty of its doctrines. '0,' said he, 'you Christians are the greatest hypocrites in the world.' 'How so?'

'Why, here it is said, Blessed are the peace-makers, and you more than any others teach us to make war, and are yourselves the greatest warriors on the earth. How can you be so shameless?'

239

The natives of heathen lands reject the gospel of Christ for the villanies of these professedly Christian nations. Why were the Jesuit missionaries expelled from China, and all Christians forbidden to set foot on the shores of Japan? Those countries had a horror of men so notorious for their rapacity and their terrible success in war. What drew down the wrath of Burmah upon Judson and his co-workers, but the dread of British bayonets bristling along their borders, and carrying, or threatening to carry, fire and sword into the heart of their domains? "If this be Christianity," they say, "we want no such bloody religion." The emperor of China refused admittance of the Christian religion into his vast empire, "for," said he, "wherever Christians go they whiten the soil with human bones." The Sandwich Islanders, when first converted to Christianity, laid aside their spears and war-clubs, until, following the example of
Christendom, they learned to fight, not with spears, but with muskets, and forsook the gospel and again resorted to brute force.

The fleets and armies of these Christian nations have been employed for the last half century in this way. They have made war on China, on India, and on the islands of the sea. Read the account of that "most brilliant exploit," the bombardment of St. Jean d'Aere, in Syria. Says an eye-witness:

“At half-past four in the morning all firing ceased, as if by one consent; when—heavens! what a sight!—the whole town seemed to be thrown into the air! We saw nothing but one dense cloud extending thousands of yards into the air on all sides; and then we felt an awful shock, which gave the line-of-battle-ships a heel of two degrees. It was the explosion caused by one of our shells bursting in their main magazine of powder, by which, to speak within bounds, two thousand souls, besides beasts of burden of every description, were blown to atoms. The entire loss of the Egyptians is computed at three thousand. At daylight, what a sight was exposed to our view! The stupendous fortification, that only twelve hours before was among the strongest in the world, was so riddled that we could not find a square foot which had not been shot. I went ashore to witness the devastation. The sight beggared all description! The bastions were strewn with the dead, the guns dismantled, and all sorts of havoc. The spot of the explosion was far worse,—a space of two acres laid quite bare, and hollowed out as if a quarry bad been worked there for years! Heavens! what a sight was there before me! Mangled human bodies, of both sexes strewed in all directions; women searching for their husbands and other relatives, tearing their hair, beating their breasts, and howling and crying most piteously!"

Such have been the doings of Christian nations; and for such purposes as these have they augmented their navies and increased their armies.

Notwithstanding all these facts, the philanthropic enthusiasts of the age have still been hopeful as ever of a good time that was to come. They have still preached peace and safety, and have told us that ere long wars would cease. Meanwhile the princes and potentates of Christendom keep busy at work preparing for war. And those inquisitive persons who wished to know what so many improved weapons were for, if the millennium was at hand, were informed by the blind guides of the age, that the great improvements in the art of war were mere acts of mercy designed to prevent bloodshed, by making weapons so formidable that no one would dare to think for a moment of using them. Hence the wild beasts of Christendom, after having ground their teeth and sharpened their claws till each was afraid of the other, were expected to lie down in the quiet of a Peace Society, and be converted from war by the moral effect of each other's immense and terrible armaments.

Among the pet projects which were to aid in inaugurating the reign of universal brotherhood, may be mentioned

THE EVANGELICAL ALLIANCE,
the British organization of which was formed in London Aug. 20, 1846. It was composed of sages, divines, theologians, ministers, and noblemen, representing every prominent evangelical denomination, sect, creed, and country in Christendom. Its objects were to unite certain Protestant sects, to oppose Papacy, and to bring about, as some thought, the millennium. They had an interesting meeting. Speakers foretold the reign of peace, when cannon should be cast into railroad iron, when in magnetic telegraphs and railways should be manifested the second coming of Christ.* They met, they talked, they parted. I think they did not, while together, engage in that which was anciently one of the most common acts of Christian worship—"the breaking of bread." They were not quite of one faith, or one baptism, and hence could not show that they were of "one body" by the breaking of the one loaf. Yet they were hopeful of ultimate Christian union among all Christian sects.

* See Dr. Lyman Beecher's Sermon before the Alliance.

242

When the Alliance was dissolved the American delegation started for home. A storm came down upon the sea, and in the midst of the thunder-tones of deep calling unto deep, while they all had a fair prospect of going to the bottom together, it has been said that they found more to promote Christian union than during the whole Alliance; for it is stated that they had the Lord's supper, and all partook of it together. If they had sunk then they would have been united. They reached the shore, and I fear their union has not been made so prominent since.

**THE REVOLUTIONARY EARTHQUAKE.**

At this point of time prophecies of peace were more loud and confident than ever. Omens of coming bliss beamed forth on every side, and the signs of the times were thought to indicate the approach of the millennium; when, sudden as the lightning's flash, came the French Revolution of 1848, followed by the earthquake of commotions and insurrections, the overthrow of governments, the change of constitutions and ministers, attended by reconstructions, wars, and strifes, throughout Christendom. At the beginning of this commotion the prophets of peace were all the more jubilant. They saw in these events the downfall of old tyrannies and the springing up of new republics, the introduction of the reign of order and peace. Tri-colors were bursting forth on every side like blossoms from the boughs of spring, and a thousand tokens of the day of peace hung radiant upon all the sky. But the triumph was brief. A year passed, and all was changed as by a demoniac enchantment. Old tyrannies revived in their might; the heel of oppression was upon the neck of the prostrate and oppressed once more, and the strong arm of military rule slaughtered and crushed the nations that had sought for liberty.

Since that time, as if to mock the prophets of peace and show their folly, we have seen the world agitated by continual commotions and conflicts. There has been war in Mexico, war in Hungary, war in Circassia, war in China, war in the Crimea, war in India, war in Italy, war in Syria, war in Southern Africa, war in Central America, war in South America, war in the United States, war in every quarter of the globe. And now, just past the middle of the nineteenth century, the world is making ready for deadly conflict upon a scale more extensive than ever before. During the long tranquility which succeeded the Napoleonic contests, while missions and all
evangelical efforts were extended as never before, still the nations of Christendom were preparing for war. And yet they continue their preparations, and make ready for some anticipated strife.

Throughout Christendom there constantly arise various national questions which are thought to admit only of a warlike solution; knots which only the sword can untie. Such are "the Eastern question," "the Italian question," "the Indian question," "the Mexican question," "the Slavery question," "the Intervention question," and so on of all the questions which satanic malice and human stubbornness continue to make apples of discord among nations of bullies, knaves, and fools, whose appetites clamor for strife and blood.

There are also intense hatreds, animosities, and feuds, lying smouldering amid the dust, but which, fanned by the winds of discord, may at any time light up with the horrors of internecine war. There are the treasured enmities of generations,—the hoarded wrathes of many years, which wait to flame forth in all their fury and desolate the earth. Such are the hatreds of the Circassians and Georgians and Polanors against Russia; of the Hungarians and Swiss against Austria; of Russia against England; of the French against Britain, and the British against France; of the Mohammedans and Hindoos against England; of the South American republics against each other and against the European powers; of the slaveholding hordes against the United States;—to say nothing of the civil wars that rage and languish among the various nationalities. There seems to be a spirit of unalterable, unforgiving, unrelenting hate existing among these various powers. To-day they coquette, smile, and compliment (but never trust) each other; to-morrow they grasp the knife and clutch each other's throats.

There are also religious animosities, hardly less fierce than these political hates. Protestants and Catholics, Mohammedans and Buddhists, Orthodox and heretics, men of the Greek church, Lutheran church, Episcopal church, Methodist church, Baptist church, Presbyterian church, and many other churches, are, multitudes of them, ready to "prove their religion orthodox by apostolic blows and knocks;" to defend their churches with the wrath of man that worketh, not the righteousness of God.

But it is especially in the direction of warlike preparations that we trace the spirit actually prevailing among the nations which bear the title of Christendom. If the millennium be just about to glide in upon us, we might, of course, expect to find armies disbanded, military inventions discarded, war-vessels changed to merchantmen, muskets condemned as worthless, cannon melted into railroad iron, spears used for kindling-wood, swords turned to ploughshares, arsenals changed into Bible depositories, naval depots into trading stations, recruiting offices into prayer rooms, military schools into Christian colleges, camps of instruction into theological seminaries, powder magazines into meal-bins, while the stock of military combustibles on hand might be used up in peaceful arts, or in fireworks that would illustrate and celebrate the glories of the good time that is coming. But instead of this we find, after so many years of peace, all these Christian nations armed to the teeth for deadly strife, and so anxious for warlike preparations that no expense is spared which may conduce to their efficiency.
Let us glance for a little at the present military standing of Christendom. The precise condition of military affairs cannot be easily ascertained, as many changes are constantly occurring. The following table we take from an article on Europe in “Lippincott's Gazetteer of the World,” vol. i. p. 651, 1855. It probably furnishes as correct a statement as can be found of the military and naval strength of one of the grand divisions of the globe, viz.

THE MILITARY CONDITION OF EUROPE IN 1854. (Chart not in eBook edition)

The total area of Europe, according to the estimates of the different States, is 3,830,130 square miles. Of this 2,142,504 square miles are comprised in the territory of Russia, being 247,439 square miles more than half the area of the continent. The total population of Europe in 1854 was 264,209,000, and the total revenue is $1,175,771,555. The entire amount of the public debt is $8,486,210,359, almost all of which has been contracted for purposes of bloodshed. The standing army was stated at three million nine hundred and thirty-eight thousand nine hundred and ninety-nine (3,938,999) men; and the navy comprised 1,757 vessels, and 47,067 guns. This, it will be seen, is a vast increase during the last half century. At the beginning of the century it was affirmed that the standing army of Europe was about half a million. I have not the means of verifying this statement. Forty-five years after, Charles Sumner declared the standing army to be upwards of two millions, and, according to some estimates, as high as three millions of men. This was in 1845. Nine years after, in 1854, we have the present figures, 3,938,999, or an increase of from one-third to one-half, within less than ten years, in the middle of the nineteenth century, at the very time that men were preaching peace and predicting the millennium.

I shall now proceed to lay before the reader what statistics I have been able to glean from various sources regarding the present condition of European military affairs. It is not probable that every item in the account will be absolutely correct; but yet we may form a pretty fair estimate of their actual condition at somewhat recent dates. In some cases, however, we have no figures later than 1854. We shall use the latest we can find.

RUSSIA.

First among the nations of Europe stands Russia, the Colossus of the North. Vast in its proportions beyond all its compeers, strong in all its government and extensive in its resources, it contains inexhaustible materials for either warlike or peaceful pursuits.

The number of men in the Russian Empire of military age, that is, between the years twenty and forty, is 9,127,414. The Russian regular army is estimated by a French writer,* in 1858, as follows: Infantry, 540,000; cavalry, 80,000; artillery, 44,000; engineers, pioneers, &c., 12,000; total, 676,000 men; to which are added 160 batteries of foot, and 30 horse batteries, containing 1,400 guns. The first reserve furnishes an additional force of 142,000 men, and 630 cannon. The second reserve numbers 258,000 men, and 624 cannon. Besides this, there are 78,000 “bailiff’s men,” 138,000 “invalides,” 2,360 military police, and 142,000 irregular troops, with 210
cannon; making a grand total of 1,426,860 soldiers, and 2,594 pieces of artillery. Of course this aggregate is larger than the present active army of Russia. The "Almanac de Gotha" for 1862, a very good authority, rates the Russian army at 577,859 regular troops, 136 regiments of cavalry, 31 battalions and 31 batteries of irregular troops.


ARMIES AND NAVIES OF EUROPE.

Another statement gives the number of men under arms in Russia at present at 850,000. Of course in time of war this number could be vastly increased by levies drawn from the nine million men of military age throughout the empire.

Official documents for 1859 state the Russian navy as consisting of 73 steam vessels and 85 sailing vessels, in all, 158; in addition to which the Russians had also many gunboats, &c. In 1854 Mr. Banfield stated the number of the Russian war vessels to be 179, carrying 5,896 guns.* The "Almanac de Gotlia" for 1862 affirms that the navy consists of 313 vessels, of which 242 are steamers, all carrying 3,831 guns. There are, also, 474 stationary and transport ships. It is, of course, difficult to arrive at exact estimates concerning the matter, and indeed they are not necessary. The figures as they stand show something of the condition of that part of Christendom, and present but very little indication of the coming of that day when men shall beat their swords into ploughshares and their spears into pruning-hooks.

AUSTRIA AND PRUSSIA.

The number of men of military age in Austria is 5,242,611. The Austrian army, according to M. Couturier, contains 369,800 infantry of the line, 32,000 chasseurs, and a force of 51,662 frontier troops, 67,000 cavalry, 51,000 artillery, and 10,000 engineers, &c., making in all 581,462; or, according to the "Almanac de Gotha," 587,695; while others state the total number as high as 670,000 men. The Austrian navy contains 135 vessels, carrying 850 to 900 guns, and manned by 8,707 men. The revenue of Austria in 1853 was £23,590,000. The military expenses were £11,196,300. The total expenditure was £5,800,000 more than the revenue.

The number of men in Prussia of military age is 2,535,891. The Prussian army, in time of peace, is composed of nine corps, each containing 25,000 men, or 225,000 in all; but at from one to two months' notice they can put into the field 387,000 soldiers, 35,927 cavalry, 4,000 light infantry, and 11,000 artillery; total, 439,000 men, with 864 cannon.* Other statistics give as the amount of the Prussian army 525,000 men, while others state it as high as 719,000. The Prussian navy is said to contain 55 vessels of all kinds, carrying 265 guns.

THE GERMAN CONFEDERACY

was formed June 8, 1815, and is a union of thirty-eight states and cities for commercial purposes, and for mutual defence against invasions like those of Napoleon. The army of the Confederacy consisted, says Prof. Kohlrausch, of 300,000
men, to Which Austria contributed 94,000, Prussia 79,000, Bavaria 85,000, &c. But
this force is now much larger. By some authorities the army of the Confederacy is
stated at 525,000 infantry and 50,000 cavalry, with 864 cannon, making in all
575,000 men. M. Couturier, in his elaborate compilation of the military statistics of

* Couturier.

251

the great European powers, page 6, says that "M. de Wickede, who is a good
German, estimates at not less than 919,660 men and 2,255 pieces of cannon, the
forces that the Germanic Confederation can put into the field, and that without
weakening the garrisons of the interior, or the depots of reserve; that is," says he,
"valuing it at the lowest." If we deduct the 173,000 furnished by Austria and Prussia,
which are, doubtless, estimated as a part of the force of these nations, we have still
about 746,660 men, besides 2,000 cannon, in the army of the Confederation. Possibly
the Prussian and Austrian contributions to this force are more than 173,000; and if so
the total will be still further reduced. But yet the aggregate is immense.

NORWAY, SWEDEN, AND DENMARK.

The Norwegian army in 1854 numbered 23,484 men. The navy comprises some
twenty vessels and 136 gunboats, carrying 365 guns.

Sweden, with a total population, in 1850, of 3,482,541, had an army of about
48,700 well disciplined troops and militia raised by enlistment, and a reserve of
95,300, raised by conscription.

The navy consists of fourteen ships-of-the-line and frigates, sixteen corvettes,
and 291 screw steamers, smaller craft, and gunboats. This naval force, large
compared with the population, is well manned by about 8,000 men.

The military force of Denmark, in time of peace, consists of 25,000 men; in time
of war it is increased to 75,169. The army is recruited by conscription, the

252

period of service being eight years; four years in the line, four years in the
reserve; after which they serve for eight years longer in a class called Festmannen,
similar to the Prussian Landwehr, and are subsequently enrolled in the reserve force,
in which they remain till the termination of their forty-fifth year. The navy consists of
120 vessels of various kinds, carrying 833 guns.

BELGIUM, HOLLAND, AND SWITZERLAND.

With a total population of 4,359,090, Belgium had, in 1847, an armed force of
180,000 men, of whom 90,000 belonged to the troops of the line, and 90,000 to the
civic or burgher guard. The navy of Belgium is confined to a few steamers, and a small
flotilla of gunboats.

The army of the Netherlands, or the kingdom of Holland, in 1852, amounted to
57,959 men, including 1,639 officers. The artillery numbered 10,904 men. The navy,
in 1854, comprised 140 war vessels, carrying 2,174 guns, and manned by 6,760 men,
besides which there were two companies of marine infantry, comprising 1,588 men;
making a total military and naval force of 77,301 men.
The Swiss Confederation has no standing army, but every Swiss is a soldier, and each canton contributes a fixed contingent when called upon. In 1851, the armed force amounted to 72,000 men between the ages of twenty and thirty-four, besides which there was a reserve of 36,000 between the ages of thirty-four and forty-four, making a total of 108,000 men.

**GREECE AND THE ITALIAN GOVERNMENTS.**

The kingdom of Greece, with a population of 1,002,000, maintains a small army estimated at 8,918 men. Its navy consists of 126 vessels, carrying 149 guns.

The Sardinian army on a war footing amounts to about 140,000 men, but in peace to only about 48,000. The navy comprises about sixty vessels of war of all descriptions, carrying some 900 guns. In 1854, the expenditures amounted to $27,700,000, of which $3,650,000 was for the army, $839,000 for the navy, and only $413,000 for public instruction—$7,489,000 for war preparations against $413,000 for public instruction! This is about the average proportion of expenditure in many of the European nations.

Naples, or the kingdom of the Two Sicilies, contained, in 1851, a population of 8,704,472. Out of this number there is maintained an army of 106,519 men, which is raised partly by voluntary enlistments, and partly by conscription. The navy, it is said, contains 121 vessels of various sizes, carrying some 850 or 900 guns.

The military establishment of the Papal government, in 1854, amounted to 17,365 men, and 1,475 horses, while a few gun-brigs and smaller craft, and two steamers, comprise the Papal navy. According to the Almanach de Gotha, in 1861 the army amounts to 10,000 soldiers, and is maintained at an expense of $1,000,000 per year. With this force his Holiness the Pope persuades his 10,000,000 subjects to quietly and peacefully enjoy the inestimable blessings of the Papacy.

254

The same authority gives the effective strength of the Italian army on the tenth of June, 1861, at 827,290 men, comprising 68 regiments of infantry, 17 regiments of cavalry, 9 of artillery, and numerous other forces. To this may be added a navy of 106 vessels, carrying 1,036 guns, and manned by 18,000 men.

**SPAIN AND PORTUGAL.**

The Spanish army consists of regulars and reserves; the whole force is 136,787 men, of whom about 90,000 are regulars, though they are in general ill disciplined and poorly paid. The navy, which formerly contained the finest ships of the world, has never recovered from the injury inflicted on it by Great Britain in the wars between the two nations. In 1854 it comprised 153 vessels of various sizes, and 240 small craft or gunboats, carrying in all 1,231 cannon. In 1859 several steam vessels were building, and the official documents of that year reported a total of 199 vessels afloat and in construction, and 1,812 guns.

The Portuguese army on a peace footing in 1853 amounted to 25,642 men, and 2,926 horses, which in time of war might be increased to 49,954 men. The colonial army comprised 8,522 men, with a reserve of 20,977. In 1854 the standing army of Portugal, exclusive of officers, was fixed at 24,000, with a reserve of 13,767. The navy consists of some 46 vessels, carrying 362 guns. Of the $14,286,928 expended by
the government in 1859, $3,185,526 were for the war department, and $917,645 for the navy: —nearly one third of the whole public expenditure.

**ENGLAND.**

Passing from these more feeble nationalities, we turn our attention to those great powers which stand grimly gazing at each other across the channel, measuring each other's strength with the utmost exactness, and anxiously awaiting the complications which may arise in the progress of European politics.

The effective army of Great Britain is stated by the Almanach de Gotha at 213,773 men, 21,904 horses; and in addition to this, the marine force and coast guard number 78,200. There are about 125 batteries of artillery. There are also 218,000 Sepoy troops' in India, 18,000 military colonists, 61,000 militia and yeomanry, and 140,000 volunteers, besides 15,000 pensioners, and 12,000 constables. The entire British force is thus estimated at about 530,000 men.

But the grand strength of Britain is in her navy. In 1854 Mr. Banfield represents the British navy as containing 332 ships afloat, carrying 4,588 guns, and 304 vessels in process of construction, carrying 13,098 guns; affording a total of 636 vessels, and 17,686 guns. In 1859 official documents present a grand total of effective steam and sailing vessels amounting to about 614, with 100 other vessels which could be made available at short notice. Others were in process of construction, and many have since been added. The number of guns in 1854 was not far from 12,000, the

sailors 84,000. In 1861 the Almanach de Gotha states the navy at 893 vessels, carrying 16,411 guns. Since that time, even, great advances have been made, and much energy has been manifested in England in the department of naval construction.

Among the recent additions to the British navy may be numbered the Warrior, the Black Prince, Achilles, and the Valiant, which are immense iron-clad vessels, some 380 feet long, 58 feet beam, and 6,177 tons burden, with engines of 1,250 horse power. These are plated for 205 feet of their length with 41 in. plates of solid iron, and extending nine feet below load waterline. Six other vessels of the same class, of sixty guns each, are to be built (three are already ordered), besides a large number of wooden ships of about 4,000 tons each, which are building for the express purpose of being armor-plated. Their estimated cost is $39,000,000, and it is expected that they will be ready for sea by the end of 1862.

Thus Britain, with a national debt which in 1854 amounted to £800,000,000, or four billion dollars ($4,000,000,000), still increases her vast military expenditures, and as a leading power in Christendom prepares herself for that day when God shall judge her for her crimes, and death shall swallow up her gathering hosts amid the terrors of the battle-field. A vast proportion of the entire expenses of the British government is devoted to the sustaining of this immense armament. The entire British revenue for 1854 was £51,185,073. The expenses of the army were £6,490,475; navy, £6,711,724; ordnance, £2,485,387; annuities and

pensions, £436,933 —total, £9,412,795; more than one-sixth of the whole revenue. Much as England gives to her prelates and wealthy clergy, she gives some three times as much to men of strife and blood
Leaving England, we cross the channel, and land upon the coasts of

**FRANCE.**

Here we find Napoleon III. devoting his immense powers and energies to the task of preparing for war. The army of France after that of Russia, though not the most numerous, is the most effective in Europe. On a peace footing, Jan. 1, 1854, it numbered 401,247 men, of whom 371,244 wore infantry, 71,031 cavalry, 58,972 artillery, and 170 field batteries. On a war footing, the French army amounts to 767,770 men, with 130,000 horses.

At the close of 1861, the navy numbered 600 vessels afloat, building, or under transformation, carrying together 13,358 guns. Seventy-three of these vessels are steamers, of which fifty-six are iron-cased. The crews of the fleet, who, on a peace footing, amount to 38,375 men, may in war time be increased to 60,000. The seamen, forming a part of the marine inscription,

*“The income of all our missionary societies does not equal a hundredth part of the sum raised in Great Britain in taxation, nor does it amount to a ten thousandth part of the sum annually spent on tobacco, or to a hundred thousandth part of the cost to the kingdom of intoxicating drinks.”*—Foreign Missions, by Joseph Angus, in *`The Religious Condition of Christendom,*" p. 172.

The total not income of the Established church in 1836 was £3,439,767, or some $17,000,000. - Noel's Essay on Church and State, p. 379.

258 are 670,000 in number. The effective strength of marines in time of peace is 22,000 men, and 23,870 in war, while the custom-house officers and coast guard number 25,501 men. The expenditures of the army in 1855 are estimated at $63,179,558; naval expenditures $25,520,480; total, $88,700,038, or nearly one-third of the total revenue of $267,383,620; while the expense of the administration of justice is but $5,152,271; public instruction, $4,413,107; religious worship, 8,113,776;—about seventeen times as much for war as for justice; nineteen times as much as for instruction; ten times as much as for religion; and five times as much as for justice, instruction, and religion all together.

A bare statement of the numerical force of the French military and naval establishments conveys but a faint idea of their actual strength. They are brought to the highest practicable point of efficiency. The French army and navy are becoming the terror of the civilized world. Every improvement which can be made, and every new method which can be devised, are eagerly adopted for the promotion of their efficiency. The iron-clad vessels have introduced a new era in naval architecture, and Britain has followed the lead of France because she dare not lag behind. The instinct of self preservation has warned her to make every exertion lest the sceptre of the sea be snatched from her hand, and lest Britannia should rule the waves no longer.

We have thus made the circuit of European Christendom, and have taken a hasty and imperfect glance

259

at their military establishments. Of course these figures are not entirely accurate, but these estimates present a most terrible warlike total, in European Christendom, of about FIVE AND A HALF MILLIONS OF MEN IN ARMS, or ready and liable
to be called into deadly strife at a very brief notice; and also more than THREE THOUSAND LIGHT HUNDRED VESSELS OF WAR, carrying nearly FORTY-THREE THOUSAND GUNS. A significant fact in respect to the navies of Europe is, that, while the vessels afloat in 1854 carried on an average only eighteen guns, those in process of construction at that time averaged thirty-eight guns; and this along with a great increase in weight and calibre.

These are the indications which European Christendom furnishes of the approach of the reign of peace. These are the "signs of the times" upon which peace prophets have predicated their predictions of the good time coming. But to a candid and careful observer it seems to me that those great and terrible facts are portents of coming doom. It is no spirit of gentleness or grace or love that leads the nations of the earth to make such terrible preparations as these. This whole expenditure, this whole armament, speaks of blood, of war, of strife. Let peace pervade the world, and the whole of it would be worthless. Let national brotherhood absorb the old quarrels of Christendom, and none of these things would be of use. But at present all the nations feel their need of these preparations. And more than all others do those nations who call themselves Christian harness themselves for battle and gird themselves for strife.

**THE TURKISH EMPIRE.**

While estimating the forces of European Christendom, we have intentionally passed by the Turkish power, which, though a part of the European system, can hardly be regarded as a portion of Christendom. Nevertheless, the Turkish empire seems to be taken under the special charge of the various Christian powers. It seems to be the keystone of European politics, and all parties unite in retaining it in its present position, lest, it falling out, the other stones in the arch should pitch headlong against each other. Turkey is the "sick man," around whose couch the European powers wait with all the decorum and affection that ever was manifested by any heir who was trying the tedious experiment of waiting for the wealth of the dying. But this "sick man," though unable to struggle alone against the gigantic Incubus of the North, yet retains considerable numerical strength. Says Dr. Edward H. Nichelsen, in 1853: "The total force of the Ottoman empire may be thus summed up: Regular active army, 138,680 men; regular reserve, 138,689; irregular troops, 61,500; contingencies of tributary provinces, 110,000 —making a total of 448,680 men. The Turkish navy consists of seventy-four vessels, carrying about 4,000 guns, and manned by 25,000 men. There is also a marine regiment of infantry, of about 4,000 men, under the command of a brigade general—making a grand total of 477,680 men."


**WARLIKE ATTITUDE OF CHRISTENDOM.**

261

No wonder Turkey is a "sick man," with such a military burden weighing it down, so that, out of a revenue of $36,540,000, the army takes $18,370,000. More than one-half the entire revenue of the Turkish government is devoted to the support of the military establishment; while charitable institutions receive only $300,000. This may seem appropriate for Mohammedans; but are they much worse than some Christian nations in this respect?
Leaving Europe for the time, we turn our course towards the western hemisphere, and visit

**SOUTH AMERICA,**

and find there, in the republic of Peru, an army of 10,000 men, with a navy of fifteen vessels, carrying 104 guns; a battalion of 458 marines, and a corps of 428 police.

The army of Chili consists of 28,698 infantry, and about 6,000 cavalry. The national guard numbers 65,982 well-drilled men, more efficient than any others on the continent. The naval establishment consists of some six vessels, carrying, perhaps, 100 guns.

In the republic of Paraguay the army has lately been raised to 40,000 men. The naval force not stated.

The military force of Brazil was fixed in 1850 and '51 at 25,000 regular troops, besides which there are 60,000 national guards; and each province has also a well-equipped municipal guard, or police force. The naval force in 1850 comprised forty vessels, of all sizes, manned by 35,000 men.

262

**MEXICO, HAYTI, AND CUBA.**

The Mexican navy in 1852 included some fifty-five vessels of war. In the account of the general expenses of the government, the estimate for the war department is placed at $5,753,655, while the total revenue is but $3,450,000. Total expenses, $12,525,956. Hence there occurs an annual deficit of $4,075,956. Nearly two-thirds of the entire revenue of this wretched, beggared, bankrupt nation, is annually consumed in warlike preparations. A more striking comment on the folly and devilishness of the age can hardly be imagined.

Passing to the empire of Hayti; we find the effective military force stated to be 40,000 men, with a navy of fifteen small vessels, and manned by 1,000 men.

In Cuba, according to the official statement of 1854, the total number of veteran troops in the island was 17,500 infantry; cavalry, 1,808, with 1,500 horses; artillery, 1,500 men and 190 horses; and sappers and miners, 120—total, 20,938 men, 1,690 horses, not including the civic guard. There are various other local companies of cavalry, making in all 3,500 mounted men, and a grand total of 24,438 troops,—a number larger than that of the entire regular army of the United States in 1859. The Cuban naval force consists of twenty-five vessels, manned by 3,000 men, and carrying 219 guns. The annual expenses of the navy are $1,965,444, and that of the army $5,985,963; while the total revenue is stated by the Spanish authorities to be $13,821,456, two-fifths of which is devoted to the maintenance of military establishments.

* A gentleman from Cuba states the force in 1862 at 35,000 regular troops under arms; 15,000 volunteers, mostly free blacks, employed on fortifications, as firemen, &c.; and 27 vessel of war, Mark the increase!

263

Leaving these nations, we come to
THE UNITED STATES OF AMERICA,

which for years past have maintained a regular army of from 10,000 to 15,000 men, and a navy of about 75 vessels of various kinds, many of which were not, however, in commission. The military expenditures of the country have ranged from $944,958 in 1803 to $41,281,606 in 1847, during the Mexican war; and the naval expenditures have ranged from 53 in 1792 to $10,891,639 in 1858. A large portion of this military force, including a large percentage of the officers, have proved traitors to their country, and devoted their energies to the overthrow of the government which they were paid for defending.

THE GREAT REBELLION

has developed the immense military resources of the United States beyond all precedent. While at the beginning of the rebellion there were not 700 soldiers within reach of a defenceless capital, nor a dozen ships of war at hand, nor arms for 75,000 volunteers; within six months there were probably 300,000 armed men and more than 100 vessels of war in the service: and since that time the total military force enlisted and called for amounts to 1,300,000 men; while at an early period in the rebellion the Confederate force was officially reported at nearly 350,000, since which time various conscriptions have so swelled their army that probably the entire number of soldiers who have boon engaged in the service of the Confederate States is not less than 700,000;—making a grand total of TWO MILLION soldiers brought into service within the space of two years.

The naval register of 1861 furnishes about 83 vessels of war of all kinds, only one-third of which were steamers. Within a year the government has constructed nearly as many vessels as the entire number of ships on the naval register of 1861, aside from all that have been purchased. At the beginning of that year there were 800 sailors and marines in actual service; at the present time their number is 25,000 to 30,000. At present, the entire strength of the United States navy is nearly 300 vessels, most of which are propelled by steam, and among which are 2 iron-clad frigates, and 47 iron-clad gunboats, naval rams, "Monitors," floating batteries, and other shot-proof nondescripts. In March, 1861, the United States had only about 30 steam war vessels, but in March, 1862, the navy consisted of 246 effective vessels, namely, 164 steamers, and 82 sailing vessels, carrying 1,892 guns, and 22,000 seamen.

A letter from an eminent shipbuilder, Donald McKay, states that it would be easy for the United States to build in one year a fleet of 500 to 600 war-ships, from the gunboat up to the largest iron-cased frigates, as the nation has built in a single year the astonishing number of 5,034 vessels and steamers, measuring together 583,450 tons. After giving a description of the various vessels which are capable of being transformed into war-ships, he says this fleet of about 2,000 war vessels can be turned out in from four to six months. Such are some of the military resources developed in the United States by the emergencies of the occasion.

And these events have quickened the military activity of the European powers, so that they have sent their fleets into American waters. In England a grant of
$300,000,000 was voted for the navy in March, and the expenses of the fleet and army have been carried up to $765,000,000, and the funds of 3,000 Savings Banks have been put in requisition to provide these immense appropriations, as one result of which England has sent 30,000 men to Canada, and thoroughly armed her navy.*

The war expenses of the United-States have probably amounted to at least a million of dollars a day, and the aggregate of it no mortal can foresee. The terribleness of this fratricidal strife, provoked by a treacherous and causeless rebellion, illustrates the ferocity of the age in which we live, and the promptitude with which men rush to combat shows that they have not lost their appetite for military glory.

We have thus briefly sketched the military standing of Christendom; and leaving out the vast hordes of heathendom,—China with its army of more than a million, Japan with its unknown forces, Persia, Afghanistan, Belochistan, Arabia, Tartary, Thibet, and all the vast regions of Asia, where nearly every man is a soldier entirely subject to the demands of his chief,—we find that the present force of Christendom in

*D. P. Butler's Statistical Pocket Manual, p. 82. 27f

Europe and America, including also Turkey, amounts to about EIGHT MILLION MEN, with unnumbered guns and artillery, and a naval force of about FIVE THOUSAND WAR VESSELS, with FIFTY THOUSAND GUNS and FIVE HUNDRED THOUSAND MEN,—a force far greater than ever was marshalled before, since the world began.

The numerical strength of these armies is not their chief characteristic. The improvements of modern science have increased their capacities for destruction tenfold. The improved drill, and the new methods of warfare; the revolvers that can fire a dozen shots per minute; the sharp-shooters' rifles, so effective at great distances; the breech-loading muskets, which can be fired ten times in a minute; the rifled cannon, of immense range and unparalleled accuracy; the huge mortars, throwing shells weighing hundreds of pounds several miles; the massive columbiads and immense cannon carrying solid shot weighing from one to two thousand pounds; newly invented cannon, like "Raphael's Repeater," which it is said can fire four shots in a second; horse batteries, by Which a cavalry man can fire a dozen shots in the faces of his foes in the act of charging on their ranks; improved projectiles, conical and steel-pointed shot, piercing the strongest fortifications; percussion shells, exploding as they fall; minnie bullets, and explosive balls, mangling and tearing as they strike; improved machines by which 80,000 bullets can be pressed out of cold lead in a day; iron-clad and impregnable vessels; Monitors, of new and strange capabilities; steam-vessels which defy the winds, nor tarry for the tides; naval rams, which carry
evolution, and terrible destruction,—such as Napoleon I. Would have given half of his kingdom to possess in some time of emergency,—are now ready at the control of the military commanders of Christendom. And all these things increase immensely the capabilities of the nations for deadly strife, accelerate the rush of events, and press on the tide of conflict to its final issue.

And taking this glance over the earth, with its myriad hosts marshaled for strife, having every implement and appliance which the wisdom from beneath—so earthly, sensual, devilish—could invent to facilitate their work, what are the prospects of the world for peace? Navies are not built to rot idly at the wharves, soldiers are not disciplined to remain inactive in camp, arms and equipments are not prepared that they may rust and decay, swords are not yet beaten into plough shares, nor spears into pruning-hooks,—nations are now learning war on a scale entirely unparalleled, and

all things betoken the swift approach of a most terrible struggle. Says an English writer:

"After forty years of peace, after a deluge of cant, the whole extent of Christendom is converted into a theatre of war. One-half of mankind are preparing to defend, the other to destroy. . . . On both sides are preparations for war that are absolutely without a parallel. The ancient armies of Rome and Macedon were like 'two little flocks of kids' compared with the armies of Christendom. . . . Such is the state of things, a calm before the storm; and the longer the calm, the more dreadful the storm. The winds are gathering up their sullen strength, and folding their dark wings, till the appointed hour shall come; then they will cover the whole heavens with instantaneous gloom."

Said the London Chronicle, in Dec. 1861, while describing the condition of Europe “The statesmen are working constantly at the pumps to keep the peace of Europe from sinking into fathomless depths of slaughter."

Said the late Rufus Choate in 1851:

"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheathe the sword in a conflict in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away; in which society shall be tried by fire and steel, whether it is of nature and nature's God or not."

Said the Boston Journal, a few months since:

"The nations of the world are in a state of fearful commotion. The manufacture of rifled cannon, minnie rifles, and death-dealing missiles of every sort, was never so active in the world's history. And there are no signs of cessation; war, and not peace, seems to be the prominent idea. THE WORLD IS ONE VAST CAMP, and the military power everywhere predominates."

And General Butler is reported to have said at a war meeting in Roxbury, Mass., that unless the rebellion in America was speedily put down, the nation would be involved in a war such as the world had never seen; not only with the South, but with
other nations, who through greed of gain would be induced to take part in the struggle.

These are but samples of a multitude of utterances which disclose strange apprehensions of coming doom. The prophets of peace are silent; their oracles are dumb. Nations gather themselves together for the struggle, and, wide as the world, the spirit of war and fury burns in a myriad breasts. The terrible calamities, destructions, and desolations which wait upon the footsteps of this demon War, are powerless to deter men from their maddened course. On every side the oratory of statesmen and the eloquence of divines are enlisted to stir the fiercer passions that rage in the human heart, and press men forward into the terrible abyss. War is the patriotism of the state, it is the religion of the church, it is the passion of the world. The Prince of peace has few followers; Mars numbers his multitudes and gathers his legions. And are not all these things a sign of the times?

What shall be the result of those terrible preparations? What is the issue to which all these things tend? What are the forces that have roused the nations to strife? The Scripture tells us that in the hand of the Lord there is a cup of fury, and that this wine-cup of God's wrath is to be pressed to the lips of all the sinful nations of the world upon the face of the earth.

270

The Lord hath a controversy with the nations; he will give them that are wicked to the sword, by fire and sword shall the Lord plead with all flesh, and the slain of the Lord shall be many. Evil is to go forth from nation to nation, and the whirlwind of God's fury shall rise up from the coasts of the earth; and the slain of the Lord shall be in that day from one end of the earth to the other. They shall not be gathered, neither buried, nor lamented; they shall be dung upon the ground. The voice of God seems sounding in the air, "Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men, let all the men of war draw near; let then come up. BEAT YOUR PLOUGH SHARES INTO SWORDS, and YOUR PRUNING-HOOKS INTO SPEARS; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about. Thither cause thy mighty ones to come down, 0 Lord. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for the wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision."

All these things tend to that grand convulsion described in the Scriptures as the "war (polemos) of that great day of God Almighty." * And while now every battle of the warrior is with confused noise and garments rolled in blood, this shall be with burning and fuel of fire; for he that cometh to reign on David's throne shall destroy his enemies and establish his throne, and of the increase of his glorious government and of peace there shall be no end

* Rev. xvi. 14.

THE CRISIS NEAR.

271

The pomp and tinsel of war, the gaudy trappings and gay adornments, are but garlands which bedeck the victim who goes forth as a sheep to the slaughter. And over the gathering hosts the angel of God shall proclaim the invitation of the Almighty to all the fowls that fly in the midst of heaven, "Come and gather yourselves together
unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

Such is the terrible consummation of earth's godless strife. Thus shall the Lord close his controversy with the nations in a war that shall exterminate evil-doers, crush forever the power of apostate and guilty Christendom, and bow the world in subjection to the foot of Christ. We stand amid the presages of those grand events. We stand amid the preparations for final conflict. We stand upon the verge of the great tribulation, the time of trouble such as never was, and out of which shall come forth a countless host, having washed their robes, and made them white in the blood of the Lamb. —Rev. vii.

I* For Scripture illustrating this point, consult Ps. lxxv. 7, 8; Jer. xxv. 15-38; xxxiii. 19, 20; Is. lxvi. 15,16; Ps. ii. 4-9; xxi. 8-10; ex. 5, 6; xlvi. 6-11; Is. xi. 1-9; xxiv. 21-23; Ezek. xxxviii. and xxxix.; Dan. ii. 31-41; vii.; xi. 42-45; xii. 1-4; Zeph. iii. 8, 9; Hag. ii. 22; Heb. xii. 25, 29; Joel iii. 9-21; Rev. xix. 11-9-1; Is. ix. 5-7. See also "THE GREAT CONTROVERSY BETWEEN GOD AND MAN, ITS ORIGIN, PROGRESS, AND END," by H. L. HASTINGS, for a more full discussion of these themes.

212

What the precise course of events may be, none but a prophet can determine. All eyes, however, seem looking towards the East; and it is probable that events may occur which shall roll the tide of battle upon the mountains of Israel, and precipitate the final conflict.

But as we survey these terrible preparations for strife and blood, can we fail to discern the fulfilment of the apostle's language, "In the LAST DAYS perilous times shall come . . . for men shall be FIERCE"? Is not this scripture fulfilled before our eyes? And should not we, whose weapons "are not carnal," but "mighty through God to the pulling down of strong holds," take unto ourselves "the whole armor of God," having our feet shod "with the preparation of the gospel of peace," that we may stand in the evil day, and, having done all, stand?

CHAPTER XVII.

HATRED AND CONTEMPT OF GOODNESS.

THE age in which we live may be specially noted as remarkable for its hatred of goodness and the good. This has been a characteristic of the heathen world in all times—the evil have hated the good. And the language of the apostle is, that evil men and seducers shall wax worse and worse, deceiving and being deceived. He tells us that all who will live godly in Christ Jesus shall suffer persecution. No matter what the professions or pretensions of people may be, he who is not with Christ is against him. Now, as ever, the children of the bondwoman persecute the children of the free; and wherever men themselves fail of the grace of God, and despise his mercies and his promises, there they hate those who, forsaking earthly vanities and sins, cleave unto the Lord with purpose of heart. It is the standing statement concerning the people of God that through much tribulation they shall enter into the kingdom. Not without reproaches, and rebuke, and scorn; not without contempt and despiteful treatment, shall they reach the realm of rest. Hence, we may be sure, whether we find sin among nations—or individuals, whatever the external profession or pretension may be,
persons who will not serve God themselves, are inclined to dislike and hate those who do.

274

This same principle was always manifested in the course of the ancient Jewish nation. When they became apostate, they stoned the prophets, they mocked the servants of God, and hated them, persecuted them, and even slew them within the sanctuary of God. And all this while they bore the name of the Lord, and claimed to be the special favorites of the Almighty. Yet, even when their hands were defiled with blood, they would call upon the Lord, and say, "Is not the Lord with us? No evil can come upon us." When years had rolled away, and the prophet was dead and buried safe under ground, where he could reprove no sin and rebuke no wrong, then there were plenty ready to build the sepulchres of the prophets, and garnish the tombs of the righteous. But if one of the prophets had appeared to upbraid the people with their sinfulness, he would very soon have shared the fate of his predecessors. The very people who honored and glorified the prophets in the time of Jesus, themselves crucified the Lord of glory. They clamored for his blood; they hated him without a cause.

And to this day the same spirit prevails. There are plenty of men who will pile brick and mortar high as the clouds in honor of some good men who are dead and gone; but let those same men make their appearance here, and they would bear the same persecutions they bore in days gone by. And while they go half round the world to find marble white enough to write the name of some buried philanthropist upon, they at the

275

same time persecute the men who stand where he stood, and who do just what he would do if he were here. In this way they pacify their consciences by praising the dead prophets, and gratify their malice by stoning the live ones. Once dead, and they are out of harm's way, they do no hurt, they become excellent men, eminent saints; but those that live must be content, perchance, to wander in sheepskins and goatskins in does and caves of the earth. The man who stood in the pillory two hundred years ago has, perhaps, his statue in Westminster Abbey now; and the man who now is cursed as a fanatic and a fool might, in the ordinary course of human events, hope to be glorified in marble, and be honored when in the sepulchre. The ancient divines who were hated in their own day as reprovers of the wrong, as steadfast advocates of the right, and who as such suffered the loss of all things, and persecutions and tribulations not a few, now-a-days have great and famous names. And their writings, which, in those times, were born of tribulation and of tears, now are exceeding honorable, are expurgated of everything that could give offence to "evangelical" robbers, tyrants, oppressors, and sinners in general, and are sent forth by great societies who delight to reverence holy men of old. But the real servants of God in all ages have to endure conflict while alive. For them there is no respite, no putting off the harness, no laying aside the sword. So long as the world exists, so long the world loves its own.

276

Jesus has said, "If ye were of the world, the world would love its own; but ye are not of the world, for I have chosen you out of the world." Whenever God lifts up a son
of Adam from the low estate into which sin has plunged him, when he makes a man a new creature in Christ Jesus, and calls him with his holy calling, he becomes a mark for reproach, a gazing-stock, a sign, a proverb, to the people. The process of divine grace is a process of selection, of choosing, of calling out. The world cannot receive the spirit of God. God does not propose to elevate the mass; but, as from the stagnant waters some pure drops climb high upon the sunbeams and are borne aloft in beauty on the air, so, through the influences of God’s grace, men are chosen, called, raised up to be followers of Christ, to be above the world—suffering its reproach, but living in the sunlight of God. The subjects of this redemptive process have ever met with reproach, and Christendom to-day, as a whole, are "despisers of them that are good."

A good man is a man of peace; a man who forgives his enemies; who prays for them that despitefully use him and persecute him; who resists not evil; who is patient toward all men. All these virtues are inculcated as abstract principles on every hand, but when a man one works them out, he becomes a fanatic, a fool, a poltroon, a man of no spirit. When Christian nations clutch each other’s throats, and, standing close to each other, plunge the dagger beneath the fifth rib, then every good man is expected, of course, to lend all his strength and force to the strife. A man who does not do it, who is a Christian, in respect to national as well as personal affairs, lacks

277

public spirit, lacks patriotism, lacks everything which a good citizen should have; and so, because he follows not in the path of plunderers, politicians, demagogues, warriors, and kings who to suit their own whims and caprice, or, for the purpose of personal advancement or aggrandizement, let slip the dogs of war, and cry havoc; — he, declining to enter into such an operation for their benefit, becomes despised.

A good man will not be very likely to be a wealthy man, for most men obtain their wealth by oppression, by grinding the face of the poor, by gathering together for themselves that which should have been divided among a hundred or a thousand. And yet men honor the rich and despise the poor, though more probably the poor man is the honest man, the generous man, while the rich man is covetous and gain-seeking.

A good man will be a man of low estate. He follows a Master who had not where to lay his head, who was a pilgrim and a stranger on the earth. He cannot turn aside to seek honors and emoluments here. His home is beyond the tide. He passes through the terrible and dangerous course of life, looking for his city, and—longing for his rest that is to come. Sojourning, waiting, and hoping, he can have but little concern with time affairs of this present time. Hence, he is despised. Let him but stop and engage in the scramble for office; let him but join some political club or party which is consolidated by the cohesive power of public plunder; let him work his hands into the public pocket, and make himself rich by plundering and stealing;

278

let him grasp at bribes, and clutch for ill-gotten gold; let him cast his treasures abroad to corrupt the poor; let him buy the votes of his fellows at the price of gold or brandy, or whatever he may need to pay,—that man becomes honorable, he becomes enviable by his villany; he sits in high places; he is adored by place-seeking sycophants and fawning scoundrels, who are ready to do the dirtiest of his work if they may but eat the crumbs that fall from his table.
The Christian walks in a different path. He asks no honors that are to be obtained by fraud, by perjury, by robbery and malfeasance. He asks no trophies gained upon the field where death gathers his gory harvest. No laurels wet with tears and crimsoned with blood adorn his brow. The hosannas of a drivelling generation are no music in his ear. Wealth that passes away like a dream, and that shall perish amid nature’s final fires, is not his object. His treasures are in heaven; his friends are those who in all ages have loved God, and who have walked in the right path. His royal robes are ready, and his crown is laid up to await the hour of his victory. He cannot stop for petty dignities and royal titles here; and all the insignia of earthly honor seem to him but the tawdry trappings of a fool, tale garlands that crown the bullock as he is led to slaughter.

Beyond this world he sees his rest and crown; he is willing to wait till he receives it. So he wears his sackcloth, and bestrews his path with tears; he sighs and cries for the abominations that are in the land; he is bold to denounce the wrong, and steadfast to defend the right; he walketh uprightly, and worketh righteousness; he despiseth the gain of oppression; he shutteth his eyes from the seeing of blood; he stoppeth his ears from the hearing of evil, and shaketh his hands from the holding of bribes; in his eyes a vile person is contemned, but he honoreth them that fear the Lord. To him villains upon thrones are villains still; perjurers who wear imperial crowns are perjurers still. Presidents who are treacherous are but traitors in their seats; drunkards in the senate chambers are but drunkards even there; the licentious and the vile are as licentious and vile in his eyes amid purple and fine linen, or in office and in dignity, as if they lay in rags and beggary, like Lazarus at the gate. He sees through the outer guise, and he abhors sin, he hates evil. Of course he puts himself in direct opposition to the common current of earthly things. He contents himself to be in the minority, and that minority a small one. He knows there is something greater than majorities, and his ambition is to be right, knowing that righteousness has in the end a success which nothing else can have, while he despises earthly vanities and sin, and while no art can make the sinner righteous in his eyes, he of course comes to be despised of others. Sometimes he is called a fool, oftener a fanatic or a knave. He is thought to be strange, peculiar; his opinions are of no consequence, his course is not to be regarded. He has no wealth, no office, no position in society, no money; —he is nobody. Simpering damsels who sit in dalliance with adulterers and men of infamous charter, turn up their noses at the simple goodness of the man who has taken neither the cut of his garments nor the laxity of his morals from the latest Parisian style.

Incorruptible senators, with their pockets full of bribes, sneer contemptuously at such fanatics and fools as he is. Men that plot mischief, ruin, treason, and all devilishness, denounce with holy horror the agitation and fanaticism of such men as he. People whose consciences rest easy on bales of cotton, reproach, with oaths and curses, those who plead for the oppressed, and hurl the lightnings of truth at the towers of injustice and wrong, as persons who never knew enough to mind their own business.

Busying themselves with stripping and wounding some poor man who has fallen in their thievish clutches, they hate the very sight of the Samaritan who comes
with oil and wine to bind up his wounds. So, as Christendom to-day is leagued in
great wrong; as war, oppression, injustice, robbery of the weak, treading down the
feeble, and all the crimes that tend to wealth, Honor, and emolument, are perpetrated,
legalized and persisted in by every Christian nation under heaven; and as the highest
national virtue is the virtue of compromise with wrong, no wonder that Christendom is
filled with men who are despisers of the good.

The man who cannot bind his conscience by laws and forms of religion which
God has never made, nor authorized, nor warranted, becomes an outcast, an object of
reproach. The man who cannot give the keeping of his soul into the hands of some
Pope, or archbishop, or bishop;

281

the man who must do right for himself, knowing that he personally must give
an account to God, that man becomes a gazing stock, an outsider, and all
ecclesiastical tyranny can do to overthrow him, to fence him away from the fellowship
and friendship of those who do truly love the Lord, is done.

The whole course taken by the world at large to-day in matters of this character
is aptly described by the apostle when he says, "This know, that in THE LAST DAYS
perilous times shall come, for men shall be .. . DESPISERS OF THOSE THAT ARE
GOOD." Have we not reached that period? Do we not see this scripture fulfilled? Are
we not then in the last days?

CHAPTER XVIII.

TREACHERY, RASHNESS AND VANITY.

AMONG other traits and lines which go to fill the picture of this evil and
perilous age, is the fact of the utter trustlessness, unreliability and treachery of very
many people. Men who are trusty in all respects, and under all circumstances, are
very few. Those who are true to God, to conscience, to man, to all around them,
comprise but a small portion of the inhabitants of Christendom. Compromises are
made to be broken, trusts are accepted to be betrayed. We find this to be true, in
many instances, throughout all the varied ranks and classes of society. From the boy
who pockets the money in his employer's till, from the confidential clerk who swindles
his employers out of their thousands, from the partner in business who involves his
associates in beggary through his rascality; from the bank clerk who robs the bank of
tens of thousands, to the bank president who steals by the million; from the railroad
conductor who helps himself to small change by the handful, to the railroad president
who sells spurious shares by the thousands; from the petty politician who steals on a
small scale, the postmaster who peculates in postage-stamps, to senators and
commissioners and representatives who steal by thousands,

283

and to the guardians of public trusts to whom are confided the competences of
widows, the inheritance of orphans, and the funds of public charities,—throughout all
these classes we find frequent and lamentable instances of treachery and defalcation,
from the smallest up to the grandest scale; swindles that cover all grades from a mite
to a million, and which indicate an inborn rascality, developing itself, as
circumstances favor, and as the force of temptation prevails.
Even in religious associations the same spirit of villainy exists, and Judas worms his way in among the apostles, and if possible strives to make himself generally useful in carrying the bag. Hence comes peculation, stealing of children’s pennies begged for missionary purposes and for Sunday-school uses, and all sorts of infernal meannesses that are a disgrace to humanity and a curse to Christianity. So also in those trusts that pertain to the affairs of nations, traitors swarm on every hand, and politicians have their price. The man who is hired to serve his country, and paid more money for it than he ever earned or could earn at any honest business, takes his opportunity to enrich himself then by fleecing the public, by selling himself, soul, body, and influence, to plunderers and speculators and scoundrels, who follow the public treasury as sharks follow a dying man, who scent plunder as a buzzard scents carrion, and come from afar wherever the opportunity opens to deplete the public pocket.

So, also, representatives of great principles prove recreant to their trust. A man, chosen by the suffrages of his constituents to stand for the right, and be steadfast and bold, yields to the blandishments and seductions that are around him, and from the earnest, unflinching advocate of truth, is mellowed down under the influence of a thousand forces that operate upon him, and becomes a very comfortable sort of a doughface. Men in their perfidy seem to put no value upon those principles of right which require men to be faithful to trusts committed to them. They make use of their positions in church and state for the overthrow and desolation of all around; and perjury becomes no crime in their eyes when treachery meets with success instead of with a halter. They have no conscience which can be bound by God or man. Their virtue is easy, their selfishness intense.

Men of incorruptible integrity are few. Officials by scores are rotten, corrupt, rascally. And national affairs are so accustomed to running in channels of trickery and craft, that the advent of an “honest” man into executive circles causes a commotion, and almost overthrows the government. It is the introduction of a foreign clement, an unknown quality, an unappreciated power, and it seems to throw the whole machinery from its balance, and threaten the desolation of everything pertaining to it. We need not look far to find traitors. They swarm on every hand, false to their principles, and false to their oaths; false to their God, and false to their country; false to the truth they hold, and false to the great principles which they have avowed; false to everything that makes men honorable and approved in the sight of God. Hence, governments are overthrown, and nations struggle for existence amid the efforts of a thousand enemies who seek to compass their ruin. A man’s enemies come to be they of his own household; and liberty and truth and righteousness are wounded in the houses of their friends. He that ate bread with them has lifted up his heel against them. And multitudes are ready not only to sell their Lord for money, but to betray him with a kiss.

Friendship is too often unreliable. And he who goes forth in this world to do good to all as he has opportunity, to deal his bread to the hungry, and minister of his substance to those that have need, must think it no strange thing if he be repaid with falsehood, with slander, with curses, and abuse. The sanctities of friendship and the
obligations of gratitude alike fail to hold that conscience which is swerved from its devotion to God, and which is lured by some baleful false light, that hovers over ruin's verge.

Amid the general and prevailing corruption on every hand, amid even the bitterness of our own personal experiences of treachery and disappointment, we may sit down and read the words of the apostle "This know, that in the last days PERILOUS TIMES SHALL COME, for men shall be TRAITORS." Is not this scripture fulfilled before us? Do we not see, day by day, proofs that this word is true? Are we not then in the last days?

It becomes us as men and as Christians to beware of this laxity of principle, to be honest, upright, true in our allegiance to God, regardful of our words, careful to depart from iniquity, and to have always a conscience void of offence towards God and man. So shall we be gathered with the faithful, when the faithless and treacherous perish with whatsoever maketh and loveth a lie.

286

HEADLONG RASHNESS.

Another peculiarity of these evil times, is the rashness, the headstrong, reckless disposition, which hurries men on without consideration of their course. The scriptural instruction is, "Let your moderation be known unto all men." The servant of God must be gentle, patient, kind, carefully unfolding the tangled web of life, fearing to rend or destroy the tenderest threads. The spirit of the age, however, is entirely opposed to this. It is an age of speed and haste, an age when men must run or be run over. There is a constant restlessness, a feverish, headlong rashness, which pervades the world.

We find this disposition in persons of every age and class. Men cannot wait; patience is almost an obsolete virtue. The counsels of age and moderation rarely prevail. Men make haste in all their ways. Children forget their childhood, and pass from infancy to immature manhood at a leap. There are no children now. "Infants," and "young gentlemen and young ladies," take the place of that obsolete race. Children who would once have been kept in wholesome subjection, and might have grown up decently respectable, make the amazing discovery that they know more than father, and mother, and friends, and so rush on in a course which must of necessity be perilous if not destructive.

287

In schools and colleges, these young hot-heads and mad-caps yield to no control (but that of a policeman), and to no influences (but those of debauch). They are free-born, and were never in bondage to any man; though, judging them by the apostolic statement, we should conclude that as they are "without chastisement," they are "bastards, and not sons." Heb. xii. 8.

Said Dr. Lyman Beecher, in 1885, in an address on colleges:

This tendency of personal liberty to the subversion of laws, is with us the epidemic of the day. The genius of our government has breathed a spirit of relaxation through all our systems of education from the cradle upward. Instead of increasing the efficiency of early discipline and habits of subordination through every form of social preparatory government, we have thrown the reins presumptuously upon the neck of
childhood and youth, trusting to the efficiency of law to meet, and curb, and tame their fiery insubordination. In our contempt of the arbitrary inequalities of monarchical governments, our zeal has overacted to the overthrow of those constitutional distinctions of intelligence and virtue, and authority, inseparable from the existence of well-regulated society.

Instead of environing the rising generations with paternal vigilance and a mild, efficient government, to qualify them by habit for coming responsibilities, we have blamed the severity of our fathers, and ridiculed their particularity, and, in the supremacy of our wisdom, sent our children, ungoverned at home, to meet the responsibilities of the school, of the college, and of public life. And they, rocked to sleep in the nursery by the songs and eulogies of liberty, deem it an unseemly indignity to their native independence to be compelled to obey, and their young republican blood makes insurrection, and the wise, weak-hearted parent submits; hoping they will be ashamed of their conduct when they come to years of discretion—an era which few ungoverned children ever reach. The same unsubdued spirit of republican independence goes murmuring through the common school with oft-repeated breakings out of a rebellious will.

288

The academy sometimes conquers and sometimes is conquered—sometimes compromises, or concedes a truce; while, in the college with increasing frequency it attempts the subjugation of the powers that be, to the popular will.

"In the mean time, our patriotic politicians—and never was a nation blessed with such a multitude of them—have so long and so constantly assured the sovereign people of their power, and their own implicit subjection to them, that they have taken it into their heads to be above not only their servants, but above themselves—as acting by their own officers and their own laws; so that, by the deceitful influence of our institutions, that efficiency of government, and those habits of subordination, so indispensable to qualify us for spontaneous obedience to law, are fast failing; and the law is called to disclose its impotency to control a population from abroad and at home, furious in passion, haughty in pride, and indomitable in will. The result is, that in the absence of the power, and in contempt of the dignity of law, brawls, and assaults, and batteries, in high places and low, and duels and assassinations, and robberies, and conflagrations, and murders, and mobs, and treasons, and all the symptoms of a fast approaching dissolution begun to appear.

"The truth is, we are fast going down stream, with all the accelerating power of passion, wind, and tide; AND UNLESS THE NATION CAN BE AWAKENED, WE SHALL GO DOWN." *

The "rising generations" of which Dr. Beecher spoke in 1835, are the politicians, office-seekers, traitors and demagogues of to-day. The nation was not "awakened," and the results need no commentary. The children of the present day travel the same road, and go a good deal faster than their parents did.

* An address delivered at the tenth anniversary celebration of the Union Literary Society of Miami University, Sept. 29, 1835, by Lyman Beacher, D. D. Cincinnati, 1835. pp. 41-43. CHRISTIAN SPECTATOR, Sept. 1836.
Engaging in business, the same disposition manifests itself. Men make haste to be rich. They are not satisfied with moderate gains, they must be wealthy; and they are not contented to accumulate slowly through many years, they must be rich in a year, or five years, or ten years. So they speculate, or swindle, and in every way endeavor to compass their design.

Persons seek for reputation, not in the legitimate way of doing right, and allowing their name to build up itself; they work themselves into greatness with a rush. They pay the newspapers handsomely at night, and wake up in the morning to find themselves famous. They link their destinies with some party, and go with it to all lengths, regardless of right or wrong, and so obtain their ends.

This headlong rashness seems characteristic of our times. Everything moves with a plunge; business must be a rushed through," and the higher the speed, the greater the satisfaction. Prudence, wisdom, and caution, are of little account; Young America "goes with a rush." This characteristic, which is so fully developed throughout Christendom, this progressive, headlong, disorderly haste, did not escape the eye of the apostle. He said that "in the LAST DAYS" men should be (propheteis), a word derived from (propiipto), which signifies to fall forward, to precipitate, to move rashly, or headlong. Acts xix. 36.

And this is one of the perils of these times. Satan carries his points by storm. He allows no opportunity for consideration. Those acts which upon maturer deliberation people would shrink from, are done without deliberation. The cry is "Now or never." All the chances for wealth, honor, and prosperity in this world, he masses up under the single moment—"NOW."

He gives no time for thought. He offers you the kingdoms of the world and the glory of them if you will but fall down and worship him Now. He brings every motive to bear upon you; and, in the whirlwind of turbulent passion, sweeps multitudes onward to tread a path which leads them to the darkest scenes of repentance and anguish of heart. When the bubble has burst, when the scheme has failed, when their hopes are blighted, and all their prospects have perished, then they sit down to brood in sadness over what "might have been," if they had been more heedful, more careful. "They married in haste, they repent at leisure." But it is too late, too late. They have risked all upon the cast of the die, and they have lost.

But God has laid sere foundations for his people, and it is written of them, "He that believeth shall not make haste." When men have a firm faith, an unshaken confidence in the Almighty, they rest secure. They need not hurry.—God gives them time to pray; and their life, taking hold of that which is eternal, is long enough for consideration. Satan crazes men’s minds with passion, and Hurries them headlong to ruin. God calls them to wait, to know his will, to be moderate, prudent, grave. The advice of the apostle to Timothy is, "Young men likewise exhort to be sober-minded,"—advice greatly needed, but little heeded to-day.

It is a solemn thing to live in this world; to bear the responsibilities that pertain to manhood; to struggle amid storms of temptations;

to guide in safety a noble bark, which shall either glide amid tranquil waters into the haven of eternal repose, or shall founder in the gulf of perdition, or lie on the
lee shore of eternity, a dark, unsightly wreck. And for such responsibilities as these there needs to be wisdom, prudence, and consideration, a hand strong and steady, an eye clear, a heart fixed, trusting in the Lord, a soul sincere, unmoved by the wild tumult of popular passion, unsurprised and undisturbed. Let the Christian, then, take heed to the sure word of prophecy, and when the waves of coming trouble surge around him he shall stand as upon a rock. When all earth's sons are tossed as with a tempest, when the wicked are like the troubled sea that casteth up mire and dirt and foameth out its own shame, then shall the child of God find his feet standing above the highest surges, secure in everlasting strength.

While we look upon the restlessness and rashness that fills the world; upon the mad zeal for wealth and haste for gold; upon the unadvised, uncounselled courses of those who are wiser in their own eyes than "seven men that can render a reason;" while we deplore their folly, and lament their fall, and pity their ruin which they learn when it is too late, we may turn again to the sure word of prophecy and read, "In the LAST DAYS PERILOUS TIMES SHALL COME, for men shall be . . . HEADY," or headstrong, hasty, unadvised, uncontrollable, borne by passion, and driven by circumstances, failing to stay their souls on the living rock of strength.

292

And if headlong haste, if speed, if reckless rashness, be a characteristic of the last days, are not we—who live in an age of haste, who are surrounded by fast men and fast women, by nations that "rush like the rushing of many waters," * and peoples that hurry as if madness was in their hearts—are not we, surrounded by all these things, living in the last days? And if so, it becomes us to be watchful, to set our hope in God, to await the unfolding of the divine purpose; to consider that God is not surprised nor disturbed by any events; that his provisions are ample, his plans perfect, his purposes unalterable; and that his will shall yet be done in earth as it is done in heaven.

*Is. xvii. 13.

HIGH MINDEDNESS.

Intimately connected with the boastfulness and selfishness of our times, is the spirit of haughtiness and self-sufficiency which is so largely manifested. The Greeks had a word, (tuphos), or smoke, from which came the word (tetuphōminoi), which the apostle uses to denote this characteristic. They applied the term to men who fume and magnify themselves, who are puffed up, vain-glorious, filled with overweening conceit, more wind-bags, clouds of smoke. That this is a characteristic of our times, can hardly be doubted. The apostolic admonition, "Be not highminded, but condescend to men of low estate," is well-nigh forgotten. And though, when the apostle describes the pride and consequent overthrow of the Jewish nation, he turns to the Gentile church and most solemnly warns them that while the others because of unbelief were broken off, they now stand by faith, and must not be "high-minded, but fear," the Gentile church at large have been all too heedless of this instruction.

Hence comes this vain-glorying, so opposed to the true humility and quiet dependence upon God which Christ approves. Much of the religion of this age is but a system of pompous shams. Men exalt themselves, not content to wait till God shall lift
them up. They are wiser in their own conceit than God and those through whom he hath spoken. The apostle, in giving directions for the ordaining of a bishop or elder in the church, says that the person thus appointed must not be a novice, or one newly come to the faith, lest, being “puffed up,” high-minded, or lifted up with pride, he should fall into the condemnation of the devil; that is, it would seem, the condemnation into which the devil fell; leaving us to infer that he sinned through pride. Paul also declares, while laying down the principles which should govern the conduct of Christians in their various relations, "If any man teach otherwise, and consent not unto wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud (or “puffed up”), knowing nothing, but doting about questions and strifes of words." Multitudes there are to-day who consent not to the faithful teaching of Jesus Christ. Professing to be disciples of Christ, they disobey his directions perpetually; calling him Lord, Lord, they do not the things which he says, but rather take it on themselves to decide what it is proper for him to require, and what it is proper that they should perform.

This spirit of high-mindedness and conceit subverts all reverence for divine authority. And hence, persons in this state of thought and feeling hold themselves above the requirements of the gospel. No matter how plainly, how definitely God may speak to them from his word, they directly and determinedly refuse to yield, except in so far as may agree with their notions of propriety.

The evil also manifests itself in the constant reaching forth for exaltation; in puffing and praising public men; in the vain-glorying and vaunting that is so common on every hand. The path of humility and lowliness, where Bunyan’s shepherd-boy walked, and carried an herb called heart’s-ease in his bosom, is far away from their line of experience. Constantly engaged in reaching after high things, in striving to be something when they are nothing, their whole tendencies are to expansion, and not to solidity. They are but puffs of smoke. They forsake love, which buildeth up, and seek more for knowledge, which puffeth up. Greatness rather than goodness, and reputation rather than character, are the objects of their endeavors. The difference between building up by love, and puffing up by knowledge, is immense. That which is thus built up has stability, solidity, and permanence. It may not show largely, but it endures long. But that which is puffed up, exists only in semblance. The bubble bursts and all is gone. The over-strained balloon collapses, and there is an end of the whole affair.

And the apostle assigns this characteristic as one of those evil peculiarities that mark the closing years of this dispensation. "In the LAST DAYS perilous times shall come, for men shall be HIGHMIDNED," puffed up, inflated, haughty, vaunting and boasting, forgetful of their sinfulness, forgetful of their weakness, forgetful of their responsibility and accountability, and mindful only of their greatness, their goodness, their personal glory, and the honor that cometh from one another.

It seems to me that no great discernment is necessary to trace in the vaunting boastfulness of this age, whether in church or in state, whether among nations, or in communities, or throughout the world at large, the workings of this spirit. And if this spirit be in Christendom, if it be present in a remarkable and special manner, in driving humility into the corners, and taking the chief seats in the synagogues, or the uppermost rooms at feasts, then is it not evident that we must be “in the last days”?
This being the case, it becomes us to be meek, to sit low at Jesus' feet, to remember him in the meekness and humility of his nature, and strive to be like him in all things.

We know the grace of our Lord Jesus Christ; that though he was rich, yet for our sakes he became poor; that though in the form of God, and thinking it not robbery to be equal with God, yet he made himself of no reputation, and took upon him the likeness of a servant, and was found in fashion like a man, and humbled himself, and became obedient unto death, even the death of the cross; therefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess. God's way to greatness is to become small. God's way to exaltation is through the valley of deep humility. The way to ruin is by the heights of pride. Pride goeth before destruction, and a haughty spirit before a fall. And the highminded of earth may well stop and ponder. They may well remember the sins and overthrow that history records, and bear in mind that while "God resisteth the proud," he "giveth grace unto the humble." Pride cometh not near to the throne of divine glory. He whose name is holy, who inhabiteth eternity, while he abhors and scorcs the vain-glorying of sinful man, bows his ear low to hear the cry of the weak, the feeble, and the frail. Let us learn to trust in him, to give ourselves up to him, and seek in wisdom and meekness to be saved from the coming troubles that shall punish the presumptuous pride of the age in which we live.

CHAPTER XIX.

PLEASURE LOVERS AND SEEKERS.

The age in which we live is marked by an intense desire for pleasure,—pleasure of every description, pleasure at whatever cost. Men long for fun and frolic and joyous excitement. They are full of frivolity. Especially is this true of Christendom. Instead of the weighty consideration which befits the most important matters, we have puns, jokes, and comicalities; caricatures, pictures and ridicule; and there are men who, if they would not fiddle with Nero at the prospect of a burning city, would yet make the darkest deeds and the direst calamities the occasions of mere passing witticisms or empty jests.

Christianity is not anchoritic or misanthropic. It does not seek the hermitage or the cloister. It does not aim to make men morose and gloomy and solitary, but rather fraternal, social, kindly, and joyous.

Indeed, the Jewish dispensation and law had provision for all needful pleasures and enjoyments. Unlike the exacting spirit of this gain-seeking age, God's law provided for rest and recreation in the commonwealth of Israel. First, and most important of all, was the weekly rest, or Sabbath, by which every seventh day was devoted to repose—including, it is true, an attendance on some convenient synagogue at pleasure. But this rest was very far from being like the misnamed "Christian Sabbath" of our times, the
hardest working day in the whole week, when, clad in fashionable purple and fine linen, persons fare sumptuously at Sunday dinners, produced by toiling cooks, or attend three meetings a day, with Sunday schools and other exercises interspersed, are crammed with truths which they cannot remember, and doze over precepts which they do not practise, and, finally, in some instances, find the toils of Monday rather a repose than the rest of the first day of the week. The Jewish Sabbath was a rest indeed. The "Sabbath day's journey" was a short one,—about fifteen furlongs, or less than two miles,—and aside from works of necessity and mercy, the children of Israel, with their cattle and the strangers among them, on that day had REST. And though no commandment in the law of Moses may require such an observance of us, yet the law of nature calls for rest, and writes its protest against our transgressions in the care-lined brows, withered countenances, wasted forms, and premature senility and death of those who bind themselves to incessant labor and anxiety.

Added to the weekly rest-day of the Israelites were several annual feasts, such as the Passover, the feast of Tabernacles, and the feast of Weeks. Three times each year were all their males to appear before the Lord. Their going to and fro, with their attendance at the festivals, would naturally occupy several days; and in the social festivities and solemn joyfulness of those occasions the Israelitish nation found rest from the exactions of carking care and uninterrupted labor, and gained that development of generous, social, and national sympathies which could make them say, "If I forget thee, 0 Jerusalem, let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth." The service of the true God was interwoven in the scenes of holy pleasure, and in the booths where they kept holiday, or among the joyful scenes of "first fruits" of harvest, they acknowledged the God that led them forth out of the wilderness, and guided them to a land of plenty and of peace. And it is said to be a notable fact that, though their frontiers were on every hand open to many bitter enemies, and though their country was often invaded by them, yet no invasion ever occurred from their quarters while the men of Israel were at Jerusalem attending their annual feasts according to the command of God. God kept them while they honored him in solemn festivals.

Besides all these, every seventh year was a year of rest. Servants then went free. Lands were untitled; the plenteous fruits and the spontaneous products of the soil supplied the needs of the people, and the year was consecrated to repose. And then every fiftieth year was a grand JUBILEE, when all mortgages expired, sales of lands became null and void, and each inheritance reverted to its original owner or his heirs. Thus the monotony of constant toil was interrupted by these seasons of religious rest and pleasure, which honored God, while they benefited man.

All this seems to have passed away. In Christendom the Romish festivals and saints' days, where heathenism and idolatry were associated with repose and pleasure, are doubtless properly discarded. But instead of these, men bond themselves to incessant and unnatural toil, and covet a curse bitterer than the Creator ever intended that man should endure when he doomed him to the sweat of his brow to get his bread.
And why is this? Is it because persons must do it? Not in all cases. Men kill themselves with labor for the sake of intemperance, luxury, gluttony, pride, and wealth. Men determine to do twenty years' work in five, that they may become rich and never labor more. The life of moderation, frugality, and diligence is despised. They must work hard, get rich, and then retire to seek pleasure, luxury, and folly. They have no Sabbath. They never stop their toil for a year of jubilee, only as about once in seven years they become bankrupt, overwork, overtrade, and overstock all the markets with their goods, have a panic, and then go into insolvency, only to rise again in a few months, and rush on as recklessly as before. Of course they are short-lived, and are "of the earth, earthy."

Now, in this condition of things, when the mind and body are continually overtaxed, strained, and stimulated, there comes the demand of nature for recreation. The religions of the day are, too, found to be a sort of sour, uncomfortable incumbrance, or else a mere system of polite forms, and then the mind clamors for its pleasure. Naturally the recoil from excessive labor is an equally excessive indulgence.

The recreation is as unnatural as the toil; it is forced, wild, and exciting. It is kept up by gluttony, stimulation, and intemperance. Simple pleasures will not meet the want. The call is for something exciting, thrilling. Hence, if persons read, it must be romantic tales of the terrible, or wonderful, or magnificent order; and the most glorious truths of Almighty God are stale and insipid beside the maudlin sentimentality of some novelist's smoothly-told lie.

If persons would see nature it must be at the theatre, where, in wild and unnatural juxtaposition, blood and fun, lust and fury, frolic and tragedy, sorrow and comicality are blended together. And all these scenes, with their swarm of gamblers and rogues, thieves and harlots, aristocrats and ragamuffins, with a set of adulterous, drunken, vagabond players, are patronized by Christendom, and by persons professing Christianity.*

The same spirit enters into the religious associations of the age. From listening to the preacher's account of the eternal torments of the damned, the hearers and their pastor go to the sleigh-ride, to the festival, to the excursion, where gluttony, and sometimes intemperance, reveal themselves, and where, as the minister minds his own business, and neither interferes with their gaming, their dancing, or their drinking, he is termed a first-rate fellow, and is liberally supported on account of his own liberality.

*A "clergyman" in a professedly Christian church in a large New England city once accused one of his hearers, who had become deeply interested in the gospel of the kingdom of God, of being unbalanced, or unduly excited in mind, and gave as an instance the abandonment of her previous pious custom of attending the theatres. Being asked if he attended them, he replied that he did when absent from home. When at home he yielded to the prejudices of his people, and stayed away!
of saints and sinners,—of good children and bad ones, are dramatized and exhibited,—the wicked parts often being the most forcibly written and acted, and the longest remembered by the hearers.

The benevolent operations of the age are carried on in connection with scenes of feasting and folly. In England, if anything of the kind is to be done, a dinner, a breakfast, or a feast prepares the way, and the pocket is reached by a counter movement on the stomach.

In this country, if church members are covetous, and refuse to support the preacher, they get up a donation party, and visit his house, and what is done there, those who go can best describe. If the church is proud, as well as penurious, they build a church for thirty thousand dollars, pay five, borrow fifteen, and then trust Providence to cheat the builders and lenders out of a part of the cost, and the ladies to get up a fair to pay the rest.* Neither the fear nor the love of God avails to loose the puckered purse-strings of the church members or the people;

*I think a similar instance occurred in a flourishing village in Eastern Massachusetts not long since.

303

but when the fair is opened, the post-office established, the trinkets displayed, the rag dolls, gumcracks, and India-rubber babies, the roulette wheels, the gambling tools, the lotteries, the ticketed bed-quilts and pianofortes, the ring cakes and grab-boxes,—when all these are set forward, urged by the persuasive looks and smiles of the sisters in the church and the young ladies in the congregation, all of whom do their best to drive a flourishing business, —then all things move gaily.—And if these things become stale, and the side-shows, elephants, and antique costumes become uninteresting, then the proposal to kiss the ladies at twenty-five cents each starts up the enthusiasm anew, and causes money to flow like water.* The money is raised; but moral power is lost. Loafers and blacklegs go away to, descant upon the charms of the ladies, and most agree that “it’s as good as a play.”

The church members are almost all present. The scene is perhaps opened by a prayer, and, it may be, closed by fiddling and dancing till the morning’s dawn. Five hundred persons are present,—a hundred or two church members attend upon that occasion, a dozen stay away, and you find them, perhaps, almost alone at the weekly prayer meeting, sighing and crying for the abominations that are in the land.

An appeal to men to be nobly generous for the cause of God and truth falls like a wet blanket on the church. Either they have no faith in the cause, or no faith in those that manage it.


304

But the money they refused to give for God’s sake and Christ’s sake, they hand over freely to pay the expenses of a religious frolic or picnic, and are coaxed by winning women to buy sugarplums and dancing jacks, rag roses and China dolls, wooden monkeys and black babies, India-rubber trinkets and Yankee notions, thus casting their money into “the treasury of the Lord.”

So pleasure rules the hour. The man who would not give a dime for God, gives a dollar for fun. The man who has no time to pray, has plenty of time for pleasure and
folly; and ten attend the church fair where one attends the prayer meeting. The world is after pleasure. Christendom devotes itself to the seeking after wealth, that it may have the means to purchase pleasure. And while this spirit prevails on every hand, while neither calamities, wars, nor affliction restrain the throng that seek for worldly joys; while mirth and madness rule so many minds, can we forget that the apostle has said that "IN THE LAST DAYS PERILOUS TIMES SHALL COME, FOR men shall be LOVERS OF PLEASURE MORE THAN LOVERS OF GOD"? Do we not see these things? Is not this that spoken of by the prophet? Is not this scripture fulfilled before our eyes to-day? Are we not then in the LAST DAYS? Can we not discern the signs of the times?

CHAPTER XX.
FORMALITY AND HYPOCRISY.

THE reader who has followed the course of this argument from the beginning, may, perhaps, admit that, in some respects, there are, indeed, striking resemblances existing between the apostolic description and the apostate reality around him. But this objection will arise in his mind: "Such sins as these have always existed in the heathen world, men have always been thus vile, and hence these cannot be taken as special signs of the times in which we live, or as tokens of special danger."

To this objection our answer is two-fold. First, These things which have existed before are at present intensified in their action, as men seem draining the very dregs of the cup of iniquity; and, Second, The language of the apostle does not describe the vices of the "heathen world" at all, but the iniquities of the Christian world, which professes better things, and claims to be governed by different and holier principles. His description of corrupt heathendom is in the first chapter of Romans, and it is, as it has been, true to the life, notwithstanding all the empty babbling of those who talk of human progression. But the present description is not of heathendom, but of Christendom;

not of men who bow down to Beelzebub and Moloch, or to idols of wood and stone; but of those who, bearing the name of Christ, and hearing his word, having "a FORM of GODLINESS but denying the POWER THEREOF," prove themselves to be members of the apostate "Christian world."

Thus does Paul describe them, in his second Epistle to Timothy, iii. 1-9:

"This know also, that in the LAST DAYS PERILOUS TIMES shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth."
"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith; but they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

We are to look then for all these sinful manifestations beneath an aspect of external piety, "a form of respect for God," under an outside pretence of religion, in apostate Christendom. And here we find all these things. Under the shadow of symbolic crosses

307

and amid the massive splendors of Gothic piles; in the midst of altars and images, holy oil and holy water, pater-nosters and penances, ave marias and rosaries, all these sins prevail. Side by side with tall steeples, and in the midst of all the pomp of worldly worship, rolls on the tide of vanity and crime. Thus Great Britain, oppressing India and poisoning and butchering the Chinese, lifts up her hands, so full of blood, to pray, and says, "Is not the Lord with us? No evil can come upon us." France, most Catholic, Christian, skeptical, licentious, and worldly, has yet the form of godliness; and the government yearly pays over eight millions of dollars for religious worship of a very poor quality. America, too, has fasted and prayed, and given thanks, and talked piously; has been tolerant, religious, and self-righteous; while deep in their dungeons of oppression the toiling sons of bondage have felt the agonies of a hopeless lot, and have bowed before God in prayer as Samson bowed himself by the pillars of Philistia's temple, when the feasting of the princes was turned to ruin and to death.

All the crimes of Christendom are sanctified by prayer. Hired priests pray pathetically for their country that it may ever be in the right, but right or wrong they stand by it to the end. They supplicate victory from the God of battles, and when the carnage is over, they piously give thanks for the mercy that has, as they believe, sent ten thousand men to burn and wail forever in the blazing fires of hell. No matter what the cause of strife is, whether stealing Texas, plundering Mexico, rebelling against the government or

308

sustaining its authority; and no matter which side you may be found on, there is no lack of chaplains (as long as wages are good), and all is conducted in the name of him who said, 'Blessed are the PEACEMAKERS, for they shall be called the sons of God.'*

There is no national villany however dark, no private rascality however flagrant, but what is carried on oft-times under the guise and cover of religion, by the hypocrites and formalists of this age. Churches are robbed of their funds by plundering Judases, whom they trust to carry the bag; benevolent associations are plucked and fleeced by defaulting scoundrels, who keep up a system of peculation for many years, only to leave the concern gasping for breath when the bloodsucking horde are driven away. **

*The minutes of the conference of the Methodist Episcopal Church, and other official sources, show that there are 322 clergymen of that body in the loyal army. Of these, there are four colonels, two lieutenant colonels, one major, thirty-six captains, twenty inferior offices, ten private, and two hundred and forty chaplains."—Methodist paper. If we could learn how many of their dear brethren were in the rebel army, and, also, how many more on both sides would go if they could be captains or chaplains,
with good pay, and then if the whole body on each side could be drawn up in battle array, we could see how willing they would be, after "invoking the divine blessing," to blow each other into "hell and damnation," as they preach, or "beyond the bounds of time and space," as they sing. So the Baptists and other denominations, and the "Spiritualists," might each have a fight of their own, and also the Episcopalians, the southern portion of whom could fight under the lead of the Right Reverend Major General Leonidas Polk, and the northern division under some other equally "orthodox" churchman, thus settling all their national and denominational quarrels at once, God being on the side which has the heaviest artillery. Are these "wolves in sheep's clothing," or are they sheep in wolves' clothing? Is Christ divided?

**I was informed that one of the largest benevolent publishing societies in America had so suffered—and been so crippled, though the rascality of its agents, that they were getting work done upon promises to pay for the same seven years afterwards!**

All things sacred are defiled by the pestilential presence of the gain-seeking and the godless, who are spots in every feast of charity, feeding themselves without fear. All sects and ranks are filled with hosts of men whose godliness is a mere empty form. They serve God and worship Him with less zeal than they exhibit amid the foolishness of freemasonry or the ceremonies of some dark-lantern political lodge. Their religion is with an eye to trade and custom. They like to have a seat in church; and make it pay by increasing their business; they prefer pious young men as clerks—one from each of the neighboring churches that they may invite the sisterhood down to the store to trade. They are partial to fine meeting-houses, for they raise the price of real estate in the vicinity; and to piety, for pious people are sometimes better tenants than others.

But so far as the love of God, the grace of Christ, the Leading of the Holy Spirit, and the teaching of the Word of Truth is concerned, they know or care but very little about it. They help build a church, buy a pew, go to meeting to meditate on money, and home again to eat fine dinners and talk of the prospects of trade.

There is a redemptive energy, a divine, eternal power in the gospel of Jesus Christ. In Christ Jesus men are created new creatures; old things are passed away, and behold, all things are become new. A new light irradiates the dark chambers of their being.

310

New joys well up within the soul, and new hopes allure them in paths of pleasantness and peace. They look out upon a crucified world as empty, void, and vain; and, accounting themselves pilgrims and strangers on the earth, they press forward to reach their endless rest. The power of God manifested in the salvation of men leaves marked effects, and visible to all. “I am not ashamed,” said the apostle, “of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” This power of God which elevates, regenerates, and changes man, is ignored and cast aside by the easy religionists of the present day. They know nothing of those conflicts and strivings through which the soul crowds to find its rest in God. They know nothing of the furnace and of the flame, out of which the Christian comes forth, purged and made white. Their experience includes nothing of the kind; their godliness is but a form.
In all matters pertaining to church architecture and concerning the externals of a pompous worship; in the length of prayers and the breadth of phylacteries; in the style of gowns and sacerdotal robes; in the form of crosses and the color of beads, and in all matters of ecclesiastical ceremony, they are perfectly at home. Even in the careful conformity to creeds and "confessions," and all such human inventions, they show themselves adepts. But in regard to the working of the Holy Spirit in the heart, the renewing of man in the image of his Maker, the being born again, the beginning of the eternal life within the soul, receiving the word of God, accepting of Christ as a present and eternal Saviour, the source of life, and joy, and blessing; the heavenly calling that takes a man out of the world, and elevates him to know the joy, and peace, and grace of God;—in all these matters they are ignorant, blind, and cannot see afar off. They do not understand why a Christian should be a pilgrim and stranger on the earth. They do not understand why he is "not of the world." Having never listened to know the Shepherd's voice; having received their faith as an outward garment rather than as an inward germ, as something put upon them by the church, rather than something planted in them by the Lord; having laid aside the living word for creeds, and dogmas, and theories of men; it is no wonder that they fail to sympathize with those in whose hearts Christ's spirit hath graciously wrought, and Christ's words have richly dwelt.

So their whole religious life is but a round of forms. There is no heart vitality or energy in their spiritual existence. There is no river of living water flowing forth from them, and they are not like him who "went about doing good," impelled thereto by the love which glowed within his own soul. They fancy themselves charitable it may be, but it is only when they respond to the entreaties of church or society beggars. Their well-doing is not spontaneous. They compare with true Christians as wheezing pumps compare with living fountains. Sufficient pumping may get something from them, but how differently it comes from the joyous, gushing benevolence of one who first gives himself unto the Lord, and then lays all he has as an offering upon his altar.

Throughout Christendom the state church exhibits a picture of powerless formality. Go to Russia, and look at their darkness and semi-barbarism, and see there an illustration of the fact. See in their riotous carnivals, where wild hilarity and inordinate excess are practised under the name of religion, tokens that their godliness is but in form. Go through the continent and traverse the countries where wickedness prevails, and love waxes cold, and where infidelity rides rampant over the old barriers and the old paths, though all the while professing faith and clinging to ecclesiastical establishments, for the salaries that they pay.

And so traverse the world, and throughout Christendom the same statements hold good. Their religion is but a form; it fails to restrain unholy ambitions. Most Christian majesties make war upon defenders of the faith. Holy potentates go forth to slaughter those who join with them in hypocritical allegiance to Christ as Lord of all. Armies that are blessed, and crossed, and sanctified with all the mummeries of superstition, go out to butcher others who have these same superstitious charms to shield them from harm in this world, or take them safely through to the next. On either side stand priests exhorting the people, as did the Mohammedans and heathens of old, and bidding them to remember that whoever dies in battle goes straight to
Paradise. No matter how ungodly the cause or how sinful the warfare; no matter how unrighteous the object, or how cruel the means, prayers are offered up for it, ceremonies performed and the religion of the day arrays itself for scenes of strife and blood. Pure religion and undefiled before God and the Father is this, to visit the widows and fatherless, and to keep ourselves unspotted from the world. But the religion of the age pronounces its blessing upon the hosts who go forth that they may make a thousand children fatherless, ten thousand wives widows, while they themselves are defiled by every sin which spots and besmears the world.

All this while there is the boasting of piety, the sounding of trumpets, the publishing of reports, the blazing abroad of the good done, and the concealment of the evil. The church flatters the world that it is on the high road to prosperity and glory, and the world loves the church, and heaps the price of sin, oppression and blood into her lap. The church prophesies smooth things, and tickles the cars of the godless, and the godless gather up of the hire of laborers that is kept back by fraud, the price of humanity, sold, bartered, and bound, and bring this as an offering to the church, as an offering to the Lord.

It needs no apostle to discern that the religion of the day is much of it pure formality. If the apostles should come to-day from their fishing-boats or their tent-making, in their poverty and hunger and cold and nakedness, it needs no wise man to teach us that their presence would be unwelcome in the churches where Dives with his purple and fine linen makes himself prominent, and where the Pharisee goes through his formal 'God, I thank thee that I am not as other men are.' Were Paul, or Peter, or John, or James, to come to-day and desire admittance to the pulpits of popular Christendom, what would be their reception? Would they not be interrogated as to whether they were Episcopalians or Presbyterians, &c.? Would they not be required to assent to a creed of which they never heard before? Would not they have, to be examined by a council; not as to whether they loved God, or believed his word, went about doing good, and were converted and saved, merely, but whether they believed as did St. Athanasius, or as did Calvin, or Wesley, or Luther; whether they were orthodox according to the standard adopted by this church or that church; whether they could swallow all the varying creeds presented for their acceptance, without an expression of disgust?

And if they stood up simply as Christians, saying that they were neither for Paul, or Apollos, or Calvin, or Luther; if they were the Lord's, and the Lord's only, we may easily imagine that their reception would be far from cordial. But if they were possessed of the peculiar signs and tokens of sectarianism; if they bore not merely "the marks of the Lord Jesus, but the ear-marks and tokens which tell of some sectarian flock or fold to which they belonged; if they had about them certificates from modern Gamaliels as to their orthodoxy, then, with proper carefulness and conservatism, they might find themselves installed into comfortable positions, and made quite at home by that sect claiming to be a "division" of the one undivided body in which their lot should chance to be cast. But if they had not been initiated into any of the religious
lodges of the age; if they did not know the grips, and signs, and pass-words of
the pious masonry of the age; if they stood in the simple dignity of Christians, children
of God, members of Christ, believers in his word, practically as well as theoretically
followers of the Lamb of God,—then, indeed, their case would be doubtful.

They might lack all inward grace,—if they had but the outward forms,
confessions and tokens, they might be accepted; but no matter how much grace had
wrought within, if sectarianism had not been allowed to put the finishing stamp and
seal upon their claims to brotherly regard, to Christian friendship and fellowship,
though the humble in all sects would be glad to make their acquaintance, yet the
dignitaries would be slow to receive them.

This state of things arises directly from the fact that in this age men have "a
form of godliness," but deny the power thereof. They cling to EXTERNAL FORMS as if
everything depended upon them. They forget the hidden virtues, the divine energies
whereby God works to save mankind. They delight in forms. If forms are right, if the
certificates are regular, if the standing is good, it is enough. There may be a failure in
faith, a defectiveness in life, a lack of that inner spiritual vitality which marks the true
child of God, and yet they may be accepted. The weightier matters of justice and
judgment and the fear of God may be neglected with impunity; and covetous idolaters
and worldly men may stand in full fellowship in the church.

But if the mint, anise and cummin are neglected, woe unto the man who forgets
them. A consequence of this trust in forms and forgetfulness of divine realities may
frequently be noticed in the expulsion of men from the fellowship of the church. There
are certain directions which Jesus Christ has given, certain commands which he has
imposed, which are habitually and purposely violated by members of the sects at
large, and that almost without reproof. And there are other regulations which Christ
has never made, of which the apostles never heard; and a violation of these cuts off a
man from the fellowship of the sects.

For example, Jesus Christ has said, “Lay not up for yourselves treasures on
earth.” The command is express; and with all allowance which people please to make
for figures of speech (and almost everything in the Bible is figurative which people will
not believe or will not obey), no one can deny but that this requirement is deliberately,
persistently, systematically violated by a large mass of the members of churches. They
go to their work with the settled, fixed determination to lay up treasures on earth. Jesus
Christ has said, “It is easier for a camel to go through the eye of a needle than
for a rich man to enter into the kingdom of heaven;” yet, who ever heard, in all the
annals of ecclesiastical censure, of a mail being excluded from a sect because he was
rich? Who ever heard of a man being cast out from the fellowship of his brethren
because he was laying up treasures on earth? And yet men have been excluded from
the church for denying some article in the creed

about the very meaning, not to say the truth, of which the wise and good have
differed. Men have been cast out for believing God rather than Calvin or Wesley. Men
have been rejected from Christian fellowship for refusing to accept tests which God
never imposed, which Christ never required. And so, while the plain commands of
Christ are violated with impunity, and their violators retained in the membership of
the sects of the day, by-laws and regulations, and agreements which men have made, are used by sects as a basis for the casting out of Christian men from their fellowship. So true is it now as in days gone by; their fear of the Lord is taught, not by the commandment of God, but by the traditions of men.

The creed must be observed by the people. The Bible should be. In the church, trial men are judged by the creed, not by the word. The law of the Lord, which is perfect, may serve to convert the soul; but the law of the church, which is confessedly imperfect, must be brought in to keep it straight after it is converted. "Men are not accounted safe under God's keeping. It is not enough that they hear the voice of the great Shepherd; but they must join some sect, they must hire a seat in some particular meeting-house. They cannot, like Jesus' flock, enter in by him, and "go in and out," and "find pasture;" they must be fenced up by a creed, shut away from all the rest of the flock of God by sharp pickets, and confined in some narrow pen, the chief advantage of which is that it affords excellent facilities for shearing.

So they are kept within certain limits, and held fast by certain boundaries. Their range is circumscribed; their pasture is comparatively small. Its necessary requisites seem to be feed and fence; and, as in the case of all flocks, the lower the feed is the higher the fence must be, so here, when the feed gets low, the fences must be high, and an extra rail on the fence, or an extra bar to hold them in, keeps them from seeking more inviting pastures. And if one should wander away from the husks, and deadness, and formality which often take the place of the worship of God, and should seek elsewhere for food to refresh his famishing soul, instead of being glad that his thirst led him towards the fountains of living waters, those who should rejoice at his hungering and thirsting after righteousness, dislike him, disgrace him, blacken him, treat him as an outcast and as a foe, who, contrary to all right and propriety, has removed his name from their subscription list and put it somewhere else.

These churches oftentimes talk largely of union. They have "union meetings," and worship together in the utmost harmony; but let there be any tokens of the union becoming permanent, let any of the flock desire to "DWELL to ether in unity" among those Christians with whom they have united so cordially, and straightway the "union" is done. Bitter feelings, hard words oft-times, take its place, and the shepherd guards the flock jealously, lest they stray or be stolen.

Revivals are carried on in the utmost unity; but when the work of converting men is past, then comes the scramble for converts; and that church which gets

the most and the richest of them becomes an object of envy to its less successful competitors. If a man stand aloof from all the pulling and hauling, and, while loving all, binds himself to none; if he stand forth in the simple dignity of a child of God bought with the blood of Christ; though he may, by a blameless life of well-doing, give evidence to all that he follows the Divine Master; though he may know the Lord and be filled with grace; though the truth and the word of Christ may dwell richly in him;—yet he will be looked upon with suspicion, accounted as one whose character is held in doubt; and whose claims to brotherly regard can hardly be admitted till he has wheeled himself into line with some one of the religious factions of the day, and
thus has left off to follow Christ only as he can follow him with some human leader, and under some human regulations.

All these things pertain to an age of outward form. All these things indicate a defectiveness of inward life. All these things remind us of the dangers that surround us, and call to our recollection the words which the apostle said, “This know also, that in the last days PERILOUS TIMES SHALL COME,—for men shall” have "A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF;" and the apostolic injunction concerning them is, “FROM SUCH TURN AWAY.”

We have no right as Christian men to bind ourselves with bands which God has not approved. We have no right to submit to those requirements which are without the sanction of his will and word. In the ears of Christians becoming ensnared amid the traditions of men, an apostle would cry, "Stand fast in the liberty wherewith Christ bath made you free, and be not again entangled in the yoke of bondage." To such a voice as this let us give heed; and while we mark the increasing formalism of the age, while we note the perils that surround us, while we thus learn beyond a peradventure that we are in the last days, let us keep ourselves pure. Planting our feet upon the word of God, we can stand. Listening to the voice of the great Shepherd, we can follow him in the right path. And if ever the formal and godless tempt us to give our countenance to a religion which exists but in name and form, let us heed the apostle’s admonition, —"From such turn away,"—and turn our feet to the testimonies of God ; turn where two or three are met together in the name of Christ, for Jesus says, "There am I in the midst."

No matter how few these are if Christ be there. No matter how much despised they are if the great Emmanuel honors them with his presence. No matter whether amid dens or caves of the earth, or in scenes of poverty and dejection, if only Christ be present, he is their light, and life, and joy.

Let us give heed to these apostolic words, and watch and pray always, that we may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of Man.

CHAPTER XXI.

FAITHLESSNESS, PRESUMPTUOUSNESS, AND SCOFFING.

ONE marked characteristic of the times in which we live, is an absence of all faith in the existence, providence, or government of the Almighty; and a lack of all reverential apprehension of that "wrath of God," which is "revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Men’s hearts have waxed gross, and their ears are dull of hearing. They have intrenched and fortified themselves in unbelief and carelessness, until nothing alarms or disturbs the security of their stolid hearts.
In the past ages, nations have, to some extent, feared the Lord. They have not been practically atheistic. They have accounted the indignation of the Supreme as a burden too heavy to be borne. They have trembled at the denunciations of his messengers, and shuddered at the outpouring of the vials of his wrath. When, like the wailings of the trump of doom, there rang through the streets of Nineveh the voice of the Hebrew prophet, "Yet forty days, and Nineveh shall be overthrown," there were none so hardened as to treat that message with contempt. "The people of Nineveh BELIEVED GOD, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

321

And in the divine mercy, which regarded their self-abasement, penitence, and prayer, they found security from that wrath which their many iniquities had provoked.

There have been other times when, if faith was no stronger, unbelief was less impudent and defiant than it is now. Even the discarded superstition of other days, which saw tokens of coming judgments in the portents and prodigies observed on every hand, had in it the semblance of reverence for Deity. Blind as were the religious instincts of those times, they yet proved that the consciousness of divine existence remained,—that atheism had not emboldened a race of creatures to deny the being of their own Creator.

But, now, all this is changed. Multitudes around us are practically atheists. "God is not in all their thoughts;" they care for none of these things. There is perhaps an outward form of worship, and it is but a form. There are, it is true, "fasts," proclaimed by magistrates,—days devoted to idleness, worldliness, luxury, and sin,—fasts when men eat fast, drink fast, ride fast, and live fast,—fasts that gratify the religious sentimentality and formality of the age, and perhaps end as did the fast of Ahab and Jezebel, in falsely accusing some righteous man, and stoning him to death to get his vineyard for a garden-spot.

As for actual reverence for God, and heartfelt acknowledgment of his presence, it is rare. The exploded superstitions of the ages give place, not to faith, but to SCIENCE, which is the gospel of the faithless, and to NATURE, which is the god of the ungodly.

323

Hence, no visible attestations of divine power or presence, no wonders in heaven above or signs in earth beneath, could touch the hearts or awaken the apprehensions of Christendom to-day. For, if God from on high should reveal the wonders by which in time past He has warned and judged mankind, instead of kings and nobles sitting in sackcloth, and fasting and praying before the Lord, they would only appoint a select commission of astrologers, wise men, and savans to investigate and report concerning these new phenomena.

If all the waters wore turned to blood, straightway samples must go to the chemist to be analyzed. If the lice and flies of Egypt were upon us, learned entomologists, with profound study and unpronounceable words, would account for their presence by natural laws. If all the frogs and pests of olden times should come upon us, it would only afford a subject of investigation for some naturalist. Thick darkness, that could be felt, would be explained as an eclipse, a fog, or the smoke of a distant conflagration. Hailstones, mingled with fire, desolating the land, would only
evoke a new treatise on electrical phenomena, and some descendant of Jannes or Jambres of old would seek to imitate the marvel with an electric battery, or in a spiritual circle. A pillar of cloud by day amid of fire by night, guiding a race of fleeing bond-men to their home of rest, would be merely a "singular phenomenon," and the sun and moon standing still would only set

astronomers on a study to account for the anomaly. Hailstones and bolts of wrath hurled upon the shattered ranks of those who opposed the march of Israel, "red from the lash, and recent from the chain," would at once lead the scientific to investigate and inform the world of the number, size, form, specific gravity, chemical constituents, velocity, and line of descent, of these new aërolites, and to express their opinion as to whether they were of lunar, or of more remote origin.

A prophet of God, vomited forth by a sea-monster from a living grave, would be simply the occasion of a voyage of investigation, undertaken to ascertain the size and shape of fishes' throats, and thus to explain the seeming mystery. If a Daniel should, by faith, stop "the mouths of lions," we should be treated to elaborate dissertations illustrating the pedigree of those particular beasts, and giving abundant reasons why they were so much like lambs; while the three Hebrews coming unscathed from the midst of furious flames would be offered a handsome present, on condition of their revealing the juggle by which they escaped. No star could now bring the wise men from the East to worship Israel's King; but instead thereof, they would inspect the meteor through their telescopes, calculate the elements of its orbit, decide upon its magnitude, and name it, either after the Wise man who discovered it, or after some heathen deity, that the heavens, filled with the names of wise men, Heroes, idols, and devils, might cease to "declare the glory of the Lord," and that the firmament, besmeared with lascivious and mythologic lies, might no more show forth "His handiwork."

So, also, all calamities, famines, pestilences, earthquakes, blights, and other providential inflictions, are only regarded as "luck and chance," are accounted for, analyzed, and classified, until no such exhibition, whatever it might be, celestial or terrestrial, could excite the interest or the apprehension of this materialistic and utilitarian race,—unless, perchance, it were the moving of a chair, or the upsetting of a table, or the writing of some platitude or some falsehood by spirits under the control of some itinerant "medium," with her mountebank paramour.

By such methods as these has God's power and providence been thrown entirely out of the material world. His working has no place in human calculations. The laws of nature are deified, while the God of nature is degraded. The creation is placed above the Creator, and the law controls its Author. The world made itself, and a thousand fools say in their hearts,—ay, and with their lips too,—"there is no God."

In the same manner, all spiritual powers have been brought under a similar defiling scrutiny. Men who are great only in their littleness assume to sit in judgment on the Lord himself. They deny what they cannot comprehend. They have a short creed, for they believe only what they know; and they speak evil of the things that they know not of.
Some lecherous "professor" of "Mesmerism," "Pantheism," or "Magnetism," of "Phrenology," "Biology," or "Psychology;" and of I know not how many other "isms" and "ologies" of the day, after having pawed and fussed over a few sick women, felt the nervous thrill of magnetic passes, captivated and seduced some sentimental reader of newspaper love-stories, and thus become a great "healing medium," will deem himself entirely competent to inform his credulous admirers that all those things which the Scriptures affirm of the Spirit of God have reference only to those magnetic phenomena which he produces. The work of the Holy Spirit in the hearts of men, renewing and redeeming them, is thus confounded with the mesmerism of love-sick maidens, and the influence of unclean demons upon their "developed" and "susceptible" dupes; or with the working of some modern sorcerer, to whom they all give heed, from the least to the greatest, saying, "This man is the great power of God."

Thus men's hearts are barred against the influences of that Spirit which reproves the world of sin, of righteousness and judgment. And when that Spirit comes, to roll the solemn convictions of God and eternity upon the human mind, it is driven away by devices, misrepresentations, and blasphemies such as these blasphemies which, it is to be feared, "have never forgiveness, neither in this age, nor in that which is to come."

The written word of God meets with no better reception at the hands of a faithless generation. It is reviled by ignorance and belied by malice, derided by impudence and perverted by impiety. Men who could not quote twenty passages of Scripture correctly to save their necks from a halter, will inform you most learnedly that the Bible was concocted by cunning priests; that it is full of mistakes, blunders, and unaccountable and irreconcilable contradictions; that, from the hold it has on the human mind, it is the worst book in Christendom; that it is the great barrier to human progress, from which the race, once delivered, will speedily attain to true perfection (like the Hottentots, Chinese, and Fejee Islanders, who have had no Bibles to trouble them). * And others there are who have taken it upon them to revise and expurgate the sayings and writings of Jesus and his apostles, and, under the direction of lying spirits who profess to be the ghosts of Christ and his disciples, to present us with copies of a CORRECTED NEW TESTAMENT,
in the form in which it should have been written, in order to conform to their ideas and practices.

Among the "improvements" made by these lying devils, I notice the following: First. Passages which command men to love their enemies, to lay up their treasures in heaven, and to wait for the appearing of Christ, are either altered or omitted. Second. Those passages which speak of the coming of Christ to judgment, of the resurrection of the ungodly to condemnation and destruction, of their being burned up in

*For a most searching and scathing expose of the ignorant blasphemies of these modern skeptics, consult "The Fables of Infidelity and Facts of Faith, by Robert Patterson." Published by The Reform Book and Tract Society, Cincinnati.
the lake of fire, and dying the second death, are left out. These omissions illustrate the faith of those who produce and receive this book, while their practice may be inferred from the fact that passages prohibiting witchcraft, adultery, fornication, uncleanness, and all sorts of immoralities, are unceremoniously expunged, doubtless for the gratification of those pious scoundrels, who, after attending free-love lectures, find the Bible altogether too full of obscenities and impurities for their exceedingly modest and virtuous ears. And in cases where the words "adultery" and "fornication" occur, the reader is gravely notified that the terms in the original merely signify the worship of false gods! With such a Bible, that omits every grand principle of the doctrine of Christ, and does not forbid adultery, fornication, or free-love, the spiritualists may well be pleased,—hence they publish and circulate it.

By these and by various other means; by the hypocrisy of multitudes who profess Christianity; by the allegorical perversions of pretended interpreters of the Word of God; by the clashing of contending sectarians who crowd the arena of theological strife; by the insidious attacks of deceitful friends, and the open assaults of avowed enemies,—almost all faith in God and in his word seems subverted and cast away.

A little flock still walk the narrow way, holding forth the faithful word, which is as a lamp to their feet, and a light to their path. The many who throng the broader road, depart from the faith, giving heed to seducing spirits and doctrines of demons, and resisting the truth, like Jannes and Jambres of old. And if any

do accept the divine messages of grace and of salvation, there frequently comes some "Elymas," full of all subtlety and mischief, a child of the devil and an enemy of all righteousness, seeking to pervert the right ways of the Lord, and to turn away the believer from the faith of Christ.

Hence, wide-spread faithlessness and apathy prevail. The men who walk by faith, walk almost alone. Preaching is faithless,—a round of powerless, worthless words. Prayer is faithless,—the idle talk of those who ask for little, and expect less. Lives are faithless,—the mere manifestations of unbelieving and unholy hearts. That great and mighty element, without which it is impossible to please God, whereby the elders obtained a good report;—that faith once delivered to the saints;—enters not, as a vitalizing power, into the hearts and lives of the godless throng who fill this world today. And it would seem that the world was drifting toward some dark, and dire, and devilish deception which awaits those who receive not the love of the truth that they might be saved, and hence shall be given up to the embracing of strong delusions as a punishment for their unbelief.

Such a development of atheistic apostasy seems to be foreshadowed in the prophetic word. And the "signs and lying wonders" of the present day, so greedily swallowed by men whose unbelief of truth is only paralleled by their credulous acceptance of the falsehoods of seducing spirits, seem to indicate that such an ensnaring delusion is already beginning to entrap its victims. And, as it dons new guises, and adopts
new shapes, from day to day, it seems as though the whole might yet take form in one mighty atheistic protest against the word, the authority, and the existence God,—a protest which, hissing its defiance in the very face of Deity, like some volcano belching out the blasphemies of hell, shall meet its answer in that overwhelming storm of fire which shall exterminate the ungodly and purify the world; when he that opposeth himself against all that is called God, so that he, as God, sitteth in the temple of God, showing himself to be God, shall finally try titles with that Lord whose throne he has usurped, and shall be consumed by the breath of his mouth; and destroyed and blasted into nothingness by the outshining splendor of his personal appearance. 2 Thess. ii.

The faithlessness of the world was not unforeseen by Him who gave no needless counsels or instructions to his church. Our Saviour, likening his people to a widow who cried day and night to an unjust and heedless judge to avenge her of her adversaries, and who at last prevailed, not by the justice of her cause, but by the importunity of her pleadings, draws hence a conclusion encouraging God’s chosen ones to pray importunately; and since importunity will vanquish even carelessness and injustice,—he inquires, "Shall not God avenge his OWN ELECT, which cry DAY and NIGHT unto HIM, though he bear long with them? I tell you that HE WILL AVENGE THEM SPEEDILY." Thus he declares that the desired avenging and deliverance shall certainly be granted, when the Lord shall come to avenge, to judge, and to save.

And then, as if he would forewarn us of the doubt, the skepticism, the faithlessness of the age, he adds: "Nevertheless, when the Son of man COMETH, shall he FIND FAITH ON THE EARTH?" Luke xviii. 7-9.

There are many who tell us that the last days of this world’s history, prior to the coming of the Son of man, are to be days of most wonderful faith, when all shall believe the gospel, know the Lord, and be converted to God. To the question, "When the Son of man cometh, shall he find faith on the earth?" their answer would be, "Most certainly, He will find faith. Faith will predominate. Faith will be universal." But the implication in our Saviour’s question is entirely adverse to such a theory. He does not say, "When the Son of man cometh, shall He find UNBELIEF on the earth?" for unbelief will be rampant; but the question is, "When the Son of man cometh, shall He find FAITH (ten pistin,—THE FAITH) on THE EARTH?" as if faith would be feeble, faint, and almost ready to expire.

And if the time of the coming of the Son of man is to be marked by general unbelief and misbelief, are not we, who live in days when Christendom seems loosed from the ancient moorings of belief, when old landmarks are swept away before a rising deluge of divers and strange doctrines, when rationalism overflows whole nations, when infidelity mocks and sneers beneath the gorgeous forms of state religions and the sacred vestments of hireling priests, when the acknowledgement of God and the consciousness of his presence gives place to the workings and deceptions of unclean demons,

when skepticism is lofty and impudent and defiant,—are not we, thus circumstanced, warranted in expecting that coming of the Son of man which is to
conclude the doubts of an unbelieving age by those sudden judgments that shall avenge the elect of God?

And in such an hour as this, does it not behoove us to keep the faith, to stand fast therein, to earnestly contend for the faith once delivered to the saints, and to give heed to that apostolic admonition which exhorts us, saying, "Let us hold fast the profession of faith without wavering; for he is faithful that promised... Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that, after you have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him" Heb. x. 23, 35-38.

CARELESSNESS AND SECURITY.

One fruit of faithlessness is carelessness and security. Ceasing to believe in God, men think to sin with impunity. Casting God out of their universe, men have committed it to the charge of kings, presidents, governors, generals, politicians, corporations, societies, stock jobbers, bankers, and speculators. They say God works by means, and they give their attention to the "means," and leave God out of the account. All their thoughts are atheistic, godless.

PRESumptuousness.

333

No apprehension of judgment casts a shade of doubt or uncertainty over the minds of those who treasure up the gains of ungodliness, who rear the towers of pride and wrong, and who riot in luxury obtained through cruelty and crime.

"They say, How doth God know, and is there knowledge in the Most High?" "Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it." "The World's Old Age in Sin"* is marked by increased and increasing presumptuousness. Men grow secure, voluptuous, profane. Every avenue to their hearts is locked and barred and guarded. They are hedged about with doubts, and fenced in by unbelief. The providences of God are regarded as mere natural phenomena. The words of inspiration are rejected, or brought down to the level of the inspirations of ancient poets or modern playwrights. The Holy Spirit, which reproves the world of sin, of righteousness and of judgment, is identified with the manifestations of animal magnetism, and the influence of unclean demons; and all things, profane and sacred, devilish and divine, are confounded with each other, so that both may be accepted or rejected together.

Thus every voice of God is misunderstood, every oracle of the Most high is perverted. Multitudes of professed interpreters of the divine will and expounders of the sacred Word spiritualize and allegorize every warning, prophecy, or denunciation which

*See a valuable discourse, with this title, by J. K. Lord, p. 270.

334

is unwelcome to polite and worldly ears. The word of inspiration is stifled beneath piles of human verbiage, and the keen edge of the Spirit's sword is blunted and dulled by the tawdry trappings of the theologian's scabbard.
We are sometimes told that in ages past multitudes have expected the speedy coming of the day of doom, and therefore no apprehensions of danger should now arise. But such reasonings seem in vain; for the fact that those nations feared the name and power of God, proves that the world had not then reached the climax of its iniquity and the period of its doom. Not in times when men trembled at a falling meteor, and quaked at the signs which flamed along the midnight sky, was the judgment to burst upon the expecting world. Not while nations repented and prayed for mercy at the sight of dire portents gleaming in the heavens, was the day of God to surprise them like a sudden snare. Not in such days as those, when the fear of the Almighty yet abode in many hearts, and the apprehensions of his power pervaded the land, do we find the counterpart of the inspired descriptions of the closing days of this dispensation.

Not in the midst of dread alarms, such as those which shook the slumber of the dark ages, not in the midst of heeded warnings, wailed forth on every hand; but in other times, when fear had passed, and carelessness was supreme; when learning, science, philosophy, and infidelity had soothed the terror and allayed the fears of men; not until, lulled by opiates and seduced by charms, all danger was denied and all precaution forgotten,

should the last fatal desolation break forth to deluge the world with dismay.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a THIEF in THE NIGHT. For when they SHALL SAY, 'PEACE and SAFETY,' THEN SUDDEN DESTRUCTION COMETH UPON THEM, as travail upon a woman with child, and THEY SHALL NOT ESCAPE. But ye, brethren, are NOT in DARKNESS, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness. Therefore, let us not sleep, as do others; but let us WATCH AND BE SOBER." 1 Thess. v. 1-1).

"He that, being often reproved, hardeneth his neck, shall SUDDENLY be destroyed, and that without remedy." Sudden destruction cometh upon those who say "Peace!" where God proclaims War, and who predict "Safety!" where he has denounced Calamity. And all God's judgments in past ages have illustrated this principle of procedure. The time of Jerusalem's profoundest confidence was the time when calamities overwhelmed it. The night of Belshazzar's most secure and impious riot was the night wherein great Babylon fell. And it was not till Nineveh had derided danger and despised admonition, that God made an utter end thereof "with an overrunning flood."

Great crimes are prophetic of great judgments; and great security in sin betokens impending calamities. And does not the world to-day exhibit that careless aspect which forewarns the Christian of approaching wrath?

Do not men say "Peace and safety"? Is it not preached from the pulpit and mouthed from the stage, ranted from the rostrum and thundered from the throne, sung by the poets and published by the press? And if all classes thus unite in saying "Peace and safety," will not the "sudden destruction" come upon them?
The world is mad with covetousness, and on fire with lust. They rush onwards, fearless and thoughtless. They eat, they drink; they feast, they riot. They marry, and they give in marriage, and anticipate no calamity. They throng the abodes of pleasure, and crowd the marts of merchandise. They buy and sell, as men never did before. The commerce of the world increases beyond example. Precious things are gathered by a thousand noble ships from every far-off land. Merchant princes have their thrones and palaces on every hand,—men whose temple is the counting house, whose Bible is the ledger, and whose God is gold. Men pull down their barns and build greater. They have much goods laid up for many years. Cities arise as if by magic. Temples of wealth, mansions of luxury, and palaces of pride spring up on every hand. Men build and plant as if this world was eternal, and their lives everlasting,—they build and plant as they never did before.

But, alas, how many, in their eating and drinking, forget that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. How many, in their buying and selling, forget to buy the truth, and sell it not,—forget the durable riches in righteousness, and despise the pearl of great price. How many, in their cunning skilfulness and wisdom, lightly esteem Him in whom are hid all the treasures of wisdom and knowledge. How many, in their building and planting, forget to look for the city that hath foundations, whose builder and maker is God, that Father's house where there are many mansions. How many, among all their investments, forget to make to themselves friends by means of unrighteous mammon, that when they fail they may be received into everlasting habitations. How many, with all their forethought, forget to lay up in store a good foundation against the time to come, a treasure in the heavens, where no moth corrupteth, neither thief approacheth. Thus, regardful of the present and forgetful of the future, thoughtful of time and thoughtless of eternity, the world rolls onward to its doom.

And is not this careless slumber, this deep and dead security, a token of approaching wrath? Did not Christ, as he surveyed the future, perceive and foretell this feature as belonging to the close of this dispensation? Most certainly he did. And when he predicted his coming he declared that "As IT WAS in the DAYS of NOAH, SO SHALL it be also in the DAYS OF THE SON OF MAN. They did eat, they drank, they were given in marriage, until the day that Noah entered into the ark and THE FLOOD CAME AND DESTROYED THEM ALL." Luke xvii. 23, 27.

Just so careless and secure as was that antediluvian generation, who, despising all warning, invitation and entreaty, danced and rioted on the very verge of life, and fell headlong from pleasure's height to ruin's dark abyss, shall this careless, ruined, rebellious, and presumptuous world exchange the depths of slumber for the depths of hell, and the cry of "Peace and safety" for the terrors of an irreversible destruction.

But there is another instance with which our Saviour points his solemn moral, when he says: "Likewise, also, as it was IN THE DAYS OF LOT; they did eat, they drank, they bought, they sold, they planted, they builded; but THE SAME DAY that Lot WENT OUT OF SODOM, it rained fire and brimstone from heaven, and

Such are the predictions uttered by Jesus Christ. Are they not fulfilled before us? Those former days of anxious apprehension seem to have passed away. Wise men and great men, statesmen and sages, clergymen and ecclesiastics, infidels and doctors of divinity, all conspire to foretell the approach of the millennial day, the good time coming; all unite to proclaim "Peace and safety." And mankind, fearing no evil, and careless of divine admonitions, increase in worldliness and sin. But is not this very security pregnant with danger and with doom? Is it not an omen of approaching judgment? Do not Christ and the apostles so regard it, and so predict it? Shall we then trifle with their warnings, and by our carelessness fulfil the very prophecies they uttered? Should we not rather remember the words of the Lord Jesus, who so solemnly warned his disciples, saying,

339

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a SNAKE SHALL IT COME ON ALL THEM that DWELL ON THE FACE of the WHOLE EARTH. Watch ye, therefore, and pray always, that ye may be accounted worthy to ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, and to STAND BEFORE THE SON OF MAN." Luke xxi. 34-36.

Thus may the believing and the obedient escape the gathering storm, and see their Saviour's face in peace.

But, on the other hand, while the faithful and wise servant, appointed to preside over the household, shall be blessed and exalted to higher position, if his Lord at his coming shall find him giving to the family their appointed portion of food at the proper time; the Saviour tells us that "If that evil servant shall say in his heart, 'MY LORD DELAYETH HIS COMING,' and shall begin to smite his fallow-servants, and to eat and drink with the drunken, the lord of that servant SHALL COME IN A DAY when he LOOKETH NOT FOR HIM, and in an hour that HE IS NOT AWARE of, and shall cut him asunder, and appoint him his portion with the hypocrites ; there shall be weeping and gnashing of teeth." Matt. xxiv. 48-51.

Solemn and awful is this warning, and it may be well for preachers who sneer at the coming of the Lord, and smite with bitter words the men who expect it, while they follow the round of carnal pleasures, eating and drinking with the drunken, at lodges, celebrations, excursions, parties, festivals, levees, and

340

church fairs, to bethink themselves lest these words be rehearsed in their ears with an eternal emphasis by Him who first uttered them long ago. Let Christians be solemnly warned by him whom they acknowledge as their Lord and Judge, and run not to that excess of riot to which this age now tends. Let them beware lest, saying in their hearts what so many say openly with their lips, "My Lord delayeth his coming," they, too, are taken in the snare, found unready for the sudden advent of the Master, and are cut off from the fellowship of the faithful, and receive their portion with the godless and the vile.

**SCOFFING AND IMPUDENCE.**
Man's faithlessness produces security—his security leads to impudence. Hence all periods wherein the long-suffering of God has been manifested and abused, have been noted for the impudent rejection of the messages of God's mercy and grace, and the tidings of his coming judgments. Doubtless there was plenty of scoffing at Noah, while for years he warned the world of an approaching flood, and prepared an ark for the saving of himself and house. No doubt "Noah's ship, built to sail on dry land," was the laughing-stock of fools, and the butt of ridicule for the unbelieving world. So in other times, when men have determined to disobey God, they have been left to scoff and sneer at the very messages by the belief of which they might have been saved. The judgment that came upon Jerusalem came not until after God had sent his prophets and his servants,

rising up early and sending them. Put they mocked his prophets, despised his messengers, and refused his counsel, and then judgment was meted out to them, and destruction overwhelmed them.

Not until the Jewish vine-dressers, refusing to bring forth the fruits of the vineyard, had stoned the servants and slain the Heir, did the Lord destroy those husbandmen, and give the vineyard to others. And so in this age wherein we live. If we are approaching the conclusion of this dispensation of mercy to the nations, we may expect the same developments of impiety and impudence on the part of the unbelieving world. Unbelief having closed every avenue of evidence, all indications of coming danger are ignored and cast aside. The prophecies are old, mythic, legendary tales; miracles are but the prodigies of jugglers; thoughts of coming judgment are but the whims and fables of foolish men and weak-minded women. The humble whom God hath chosen, the poor of this world, rich in faith, to whom God has entrusted the messages of his mercy, are despised; and of course every warning is rejected, every admonition trampled underfoot, and every instruction received with derision and contempt. And especially if any voice should be lifted up to proclaim approaching danger, to warn the world of coming doom, to point out those gloomy clouds that hang wrathfully on all the arches of the sky, to turn the gaze of earth's pleasure-seekers and pleasure-lovers to the tokens of the gathering tempest of impending judgments, no doubt his voice would be received with shouts of derision, with reproaches and contempt.

That such is the case, none can deny. That such was to be the case, "in the last days," the apostle Peter most plainly predicted, when he thus wrote: —"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this FIRST, that there SHALL COME IN THE LAST DAYS SCOFFERS, WALKING AFTER THEIR OWN LUSTS, and saying, 'WHERE IS THE PROMISE OF HIS COMING?' for since the fathers fell asleep, all things continue as they were from the beginning of the creation.'

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the
earth, which are now, by the same word arc kept in store, reserved unto fire against, the day Of JUDGMENT AND PERDITION OF UNGODLY MEN." 2 Pet. iii. 1-7.

This fact of the coming of "scoffers walking after their own lusts;" scoffers deriding all divine providence, and sneering at the very mention of danger; scoffers crying, "Where is the promise of his coming?" and fortifying themselves by falsehoods, by denials of all past judgments, and by willing ignorance of those calamities which in other times have overwhelmed the ungodly; scoffers with the blear of lust in their eyes, and the smell of brandy in their breath; scoffers polite, wise, learned, and contemptuous; geological scoffers, who claim to read in the dead rocks a contradiction of the living oracles; theological scoffers, who spiritualize and evaporate the Scriptures, till all substance and truth have passed away in clouds of vain imaginings; and scoffers who know neither geology nor theology, but who walk after their own lusts, in riot and debauchery and sin; this fact of the coming of such scoffers is set down as never to be forgotten. "Knowing this FIRST, that there shall come in the last days scoffers;" —as if it was one of the first, the chief, the primary things to be known by the church. And it was in view of this fact that he stirred up their pure minds by way of remembrance, that they might be mindful of the words of the prophets and the commandments of the apostles, and that knowing these things they might beware lost, being led away with the error of the wicked, they, too, should deny the coming of the Lord, and fall from their own steadfastness.

The ancient philosopher, when asked how he proved the existence of a God, replied, "By opening my eyes." All things that met his gaze spoke to him of a creating Deity. And if men who to-day scoffingly inquire, "Where is the promise of his coming?" ask us how we prove that Jesus Christ will soon appear, we, too, may answer, "By opening our eyes." For, in the scoffing, sneering, mocking, careless, contemptuous, presumptuous unbelief of men, we see a fact which stands prominent among the signs of the times.

The sneering question, "Where is the promise of his coming?" is already asked. The scoffers, walking after their own lusts, have COME. The last days HAVE COME. And what comes next? "THE DAY OF THE LORD WILL COME, as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up" (or discovered). 2 Peter, iii. 10. This is the day that approaches; this, the event that impedes. And how appropriate the practical conclusion: "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter, iii. 11, 12.

The world is becoming as it was in the days of Noah, when "the earth was corrupt before God," and "the earth was filled with violence," and "God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Gen. vi. 4-13. Corrupt, licentious, and warlike; peopled with mighty men, and men of renown; filled with bloodshed, strife, and
violence, it awaits the coming of the deluge of fire, the day of judgment and perdition of ungodly men.

Ah, scoffer, the day of the Lord will come! You may deride its tokens; you may mock at the signals of its approach; you may put it far away, and declare that it will never come.

THE DAY OF THE LORD.

345

But come at last it will, when Justice shall array himself in majesty, and Judgment shall attend him in his way, when God shall go forth to condemn the guilty, and redeem the penitent. Then shall swift destruction overwhelm those hardened hearts which no mercy could soften; then shall the vessels of wrath, Fitted for destruction, be broken with the iron rod. Then shall dismay and sorrow overwhelm the guilty and the godless, and terrible alarms startle the fatal slumbers of the careless soul. Then shall fear come like a desolation, and destruction like a whirlwind upon the guilty. Ah, sinner, in that day your scoffings, and mockings, and cursings, and blasphemies shall end.

But will you not cease them now? Will you not heed the voice of warning and of love? Will you not seek a refuge in Christ, the Ark of God, ere that final storm of wrath shall deluge the guilty and the rebellious world with fire? Turn, then, to Christ, and, seeking his mercy, learn to abide in his love. Then you can look beyond the day of judgment, and beyond the fiery storm, and say, in the language of the apostle, “Nevertheless we, according to his PROMISE, look for NEW HEAVENS and a NEW EARTH, wherein dwelleth righteousness.” 2 Peter, iii. 13. Isa. 1xv. 17. lxvi. 22. Rev. xxii.

Thus, as Noah and his family came forth from the ark of their deliverance, to inhabit the world, purged from sin and sinners, so shall the people of God, hidden amid those awful scenes, at last return to dwell in the new Jerusalem and inherit the renovated earth.

Then shall the meek inherit the earth and dwell therein forever, and delight themselves with the abundance of peace. Ps. xxxvii. Matt. v. 5. Then shall the people be all righteous; they shall inherit the land forever. Isa. ix. 21. There the inhabitants shall not say, “I am sick,” and the people that dwell therein shall be forgiven their iniquity. Isa. xxxiii. 24. Then shall the earth be filled with the glory of the Lord, as the waters cover the sea. Numb. xiv. 21. Isa. xi. 9. Hab. ii. 14. Then shall the kingdom, and dominion, and greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High; and those who are redeemed unto God out of every nation, kindred, and tongue, shall be made kings and priests unto God, and shall reign on the earth. Daniel vii. 27. Rev. v. 10. Thus shall the overcomer inherit all things. The tabernacle of God shall descend and be with men, and lie shall dwell with them, and be with them, and be their God. Paradise lost shall be once more regained, and the blood-washed host shall have right to the tree of life, and enter in through the gates into the city. Pain shall be ended, death destroyed, tears wiped from all faces, and sin and sorrow past forevermore. Rev. xxi. xxii. Creation shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God. Rom. viii. Our vile bodies shall be fashioned like unto Christ's glorious body, according to the
working of his all-subduing power. Phil. iii 19. And this rich combination of blessings shall answer that prayer of many ages, which the Saviour bade us offer: "THY KINGDOM COME; THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN." Matt. vi. 10.

347

In view of all this expected blessing, bliss, and glory, we may well obey the admonition of the apostle "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you. . . . Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen." 2 Peter, iii. 14-18.

CHAPTER XXII. LOOKING FORWARD

All men have their anticipations, their hopes. Ceasing to look forward, they cease to be natural, healthful men. Extinguish hope, and you crush out humanity. Let man feel that he has no future, that behind is darkness, and before despair, and he is robbed of the attributes of manhood, and left a poor, degraded, aimless, despondent thing. The world has its hopes of wealth or honor, of prosperity or power, and though often baseless, yet they are always alluring. And Christians look forward, also; for the church of God has her hopes, radiant as the bow of promise, glorious as the morning star, reaching beyond the storms and woes of time, grasping the holy splendors of eternity. And it is of these that the apostle says, “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.” 2 Peter iii. 14.

Let us consider the objects expected, and the grounds of our expectations; the indications of the speedy consummation of our hopes, and the practical influence which such hopes should have upon believers.

In the epistle from which we have quoted, the following events are plainly predicted:

I. That there should come, in the last days, scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?"

II. That the day of the Lord will come as a thief in the night.

III. That this day will be the day of judgment, and perdition of ungodly men.

IV. The dissolution of the atmosphere or heavens, the melting of the earth by fire, and the destruction of the works of man therein.

V. The creation of new heavens and a new earth, wherein dwelleth righteousness. These are the objects of expectation here specified by the apostle, in view of which he inquires, "What manner of persons ought ye to be?" These, however, only compose a part of that grand and connected series of events which fill the vision of the expectant church, and which pale thewaning splendors of a passing world with their surpassing grandeur, and their far more exceeding and eternal weight of glory.
Let us, then, earnestly and carefully glance at the Word of God, and learn what are

**THE OBJECTS OF CHRISTIAN EXPECTATION.**

I. The Scriptures plainly foretell great national troubles, calamities, and convulsions, which shall terminate in the war of the great day of God Almighty. Rev. xvi. 14. There is to be distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth. Luke xxi. 23. There is to be a time of trouble such as never was since there was a nation. Dan. xii. 1. Nations are to assemble for conflict, beating

their ploughshares into swords and their pruning hooks into spears. Joel iii. 10. They are to rush like the rushing of mighty waters. Isa. xvii. 12. Troubles and evils are to go forth like the whirlwind from land to land. Jer. xxv. 32. The nations are to be angry, and God's wrath shall come upon them. Rev. xi. 18.

II. All these troubles, tumults, and strifes are to be closed up by the personal manifestation of the Son of God to judge, and punish, and destroy his foes. When men's hearts fail for fear, they shall see the Son of man coining in the clouds of heaven with power and great glory. Luke xxi. 27. When the time of trouble comes, many of those that sleep in the dust shall awake. Dan. xii. 2. When the nations are gathered to battle, the Lord is to bring down his mighty ones to their overthrow. Joel iii. 2. When the nations shall rush like the rushing of mighty waters, then God shall rebuke them and scatter them like chaff before the wind. Isa. xvii. 13. When the nations are gathered to the Battle of the Great Day of God Almighty, then Jesus comes upon them as a thief. Rev. xvi. 15. When the kings of the earth and their armies assemble to make war with Christ, then he comes as Lord of lords and King of kings, and heaven's white-robed hosts attend him on his way. Rev. xix. 11-14. When the nations are angry, then God's wrath comes, and the time for the dead to be judged by the Almighty. Rev. xi. 18. But the judgment of the quick and dead is not till the appearing and kingdom of Christ. 2 Tim. iv. 1.

III. This coming of Christ shall bring the utter and eternal overthrow of all the godless governments of this world. He shall break them with a rod of iron, and dash them in pieces as a potter's vessel. Ps. ii. 9. He shall grind them to powder, and the wind shall sweep them away like chaff. Dan. ii. 35. The beastly governments of earth shall be destroyed and given to the fiery flames. Dan. vii. 11. They shall flee as the chaff of the mountain before the wind, and like the thistle-down before the whirlwind. Isa. xvii. 3. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall lie slay the wicked. Isa. xi. 4. He shall tread the nations in his awful path as vintagers tread the grapes. Jer. xxv. 80; Rev. xix. 15. He shall put down all rule, and all authority and power. 1 Cor. xv. 34. He shall judge the nations in truth and righteousness. Acts xvii. 31. He shall break in pieces the oppressor. Ps. xxii. 4. He shall slay his enemies that hated him and spurned his rule. Luke xix. 27. To all such the day of his coming will be a dreadful day; while to the saints it shall be a day of joy, and rapture, and gladness unutterable. For then, he who once was despised and rejected of men, shall come in the princely majesty that befits his proper character,
and shall be glorified by his holy ones, and admired by all them that believe in that day. 2 Thess. i. 10.

IV. This coming of the Lord shall be the signal for the resurrection of the saints of the Most High from their graves. Then the Lord's dead men shall live, and shall awake and sing. Isa. xxvi. 19. Then shall some come forth to everlasting Life. Dan. xii. 2.

352

Then shall they that have done good come forth to the resurrection of life. John v. 29. Then shall the good works of the faithful have their recompense, at the resurrection of the just. Luke xiv. 14. Then shall God call, and the patriarchs long hidden in the graves shall answer to the voice. Job xiv. 15. Then shall Job meet his divine Redeemer, and see God in his flesh. Job xix. 23. Then shall they rise out from the dead who shall be equal unto the angels and die no more.Luke xx. 36. Then shall Christ raise up his people at the last day. Jno. vi. 40. Then shall Paul attain unto the resurrection out front among the dead. Phil. iii. 11. Then shall this mortal put on immortality. 1 Cor. xv. 54. Then shall be the glorious manifestation of the sons of God. Rom. viii. 19. Then shall our vile bodies be fashioned like unto Christ's glorious body. Phil. iii. 21. Then shall they that arc Christ's be raised at his coming. 1 Cor. xv. 23. Then shall the dead in Christ rise first. 1 Thess. iv. 16. Then shall those who were tortured, not accepting deliverance, obtain a better resurrection. Heb. xi. 35. Then shall the blessed and holy ones have part in the first resurrection, and be forever delivered from the power and fear of the second death. Rev. xx. 6.

V. The living saints who love the appearing of the Lord shall then be changed into his own glorious image and similitude. Though they shall not all sleep, yet they shall all be changed. 1 Cor. xv. 51. When he shall appear, we shall be like him, for we shall see him as he is. 1 Jno. iii. 2. As we have

353

borne the image of the earthly, we shall also bear the image of the heavenly. 1 Cor. xv. 49. We shall be changed in a moment, in the twinkling of an eye. 1 Cor. xv. 52. Our bodies shall be glorious as that of Christ. Phil. iii. 21. There shall be an end of Weakness, infirmity, and pain. Rev. xxi. 4. This mortal shall put on immortality. 1 Cor. xv. 54. This corruptible shall put on incorruption. 1 Cor. xv. 54. There shall be no more death, nor pain, nor sorrow, nor sighing. Rev. xxi. 4. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. xv. 52.

VI. The people of God shall then be brought to share the presence and the glory of their Saviour. He will open their graves, and gather them from all lands. Ezek. xxxvii. 12, 13. His angel-reapers shall gather the Wheat into his garner. Matt. iii. 12; xiii. 41. They shall gather together the elect from the four winds, from one end of heaven to the other. Mark xiii. 27. The Lord himself shall descend from heaven with a shout; the dead in Christ shall rise first; then we that are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. iv. 16, 17. They shall be gathered together unto him at his coming. 2 Thess. ii. 1. They shall be presented before the presence of his glory, faultless, and with exceeding joy. Jude 24. They shall enter into their chambers, and hide themselves for a little moment, till the indignation be overpast. Isa. xxvi. 20. They shall be delivered from the time of trouble, every one that is found written in the book.
Dan. xii. 1. They shall enter in to the marriage of the Lamb. Rev. xix. 9. They shall see their Saviour, and be like Him. 1 Jno. iii. 2. They shall part no more, but shall abide,

"Far from a world of grief and sin,
With God eternally shut in."

VII. There shall come the judgment day, the day when all nations shall be called before their Judge. He shall judge the living at his appearing and his kingdom. 2 Tim. iv. 1. The Son of man shall come in his glory, and then shall he sit as judge upon the throne of his glory. Matt. xxv. 36. He shall judge the world in righteousness. Ps. ix. 8. He shall cause every knee to bow, and every tongue to confess his lordship and his rule. Phil. ii. 10, 11. His eyes shall behold, and his eyelids try the sons of men. Ps. xi. 4. Kings and captains and mighty men shall beg for a shelter then, and beg in vain. Rev. vi. 15-17. They must stand uncrowned, unguarded, unattended, in the presence of their Judge, to hear their doom. No covert shall avail. No hiding-place shall be secure. The hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places. Isa. xxxviii. 17. All must stand before the throne, and give up the last account. The righteous shall not be ashamed before him at his coming. 1 John ii. 28. They shall have boldness in the day of judgment. 1 Jno. iv. 17. But all the faces of the wicked shall gather blackness, and all the kindreds of the earth shall wail,

355

all the tribes of the earth shall mourn at the coming of that day of judgment and perdition of ungodly men. Joel ii. 6; Rev. i. 7; Matt. xxiv. 30; 2 Pet. iii. 7. While the righteous enter into life, the wicked are driven away in their wickedness to everlasting fire, prepared for the devil and his messengers. Matt. xxv. 41, 46.

VIII. There shall also come the resurrection of the unholy dead. These shall awake to shame and everlasting contempt. Dan. xii. 2. They that have done evil shall come forth to the resurrection of condemnation. Jno. v. 29. The saints having been called to awake and sing, the earth shall now cast out the dead tyrants (REPHAIM). Is. xxvi. 19. All that are in the graves shall hear his voice and come forth. Jno. v. 28, 29. There shall be a resurrection of the unjust. Acts xxiv. 15. They that pierced Christ shall see him then. Rev. i. 7. No spot can hide the guilty. All must hear the summons. Jno. v. 25, 28. As by Adam all die, even so by Christ shall all be made alive, but every man in his own troop, or order (tagma). 1 Cor. xv. 22, 23. Death shall deliver up his dead. The sea shall unfold its waves, and give up the myriads that lie beneath its tidal flow. Rev. xx. 13. Hades itself, with all its bars and bolts and cords and pains, must yield to the hand of him who bears its keys, and deliver up its dead. Rev. i. 18. All must come forth at the summons of the Judge.

IX. Death being no covert, the grave no refuge in that day, he who judges the living shall also judge the dead at His appearing and at his kingdom. 2 Tim. iv. 1.

356

God shall bring every work into judgment, and every secret thing, Whether it be good, or whether it be evil. Eccl. xii. 14. For all the excesses and vanities of time, God shall bring men into judgment. Eccl. xi. 9. For every pernicious word which men shall speak, they shall give account thereof in the day of judgment. Matt. xii. 36. We must all be manifested (phanerothenai) before the judgment seat of Christ. 2 Cor. v. 10. God shall judge the secrets of men, by Jesus Christ, according to the gospel. Rom. ii. 16.
All classes will be there, all ages will be represented. The dead, small and great, shall stand before God and be judged. Rev. xx. 12. The men of Nineveh, who repented at the preaching of Jonah, shall rise up in judgment to confound and condemn the men of Jerusalem, who did not repent at the preaching of Jesus Christ. Matt. xii. 41. The men who ate and drank with Jesus, and in whose streets lie taught, shall hear him say at last, "Depart from me; I never knew you." Luke xiii. 26. The Jews who listened to his words shall weep and gnash their teeth when they see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and they themselves thrust out. Luke xiii. 28. Felix shall find that the judgment to come, at the mention of which he trembled, was no idle tale. Acts xxiv. 25. Judas shall learn how much better it had been for him if he had not been born. Matt. xxvi. 24. And all sinners shall find that it is a fearful thing to fall into the hands of the living God. Heb. x. 31. None shall be so great that they can defy his judgment, so mighty that they can escape his notice. He shall judge the world in righteousness.

X. There shall come the solemn and eternal separation of the righteous and the wicked. They have been mingled together from the beginning, but now they shall mingle no more. Cain shall no more slay Abel. The Sodomites shall no more vex Lot. Pharaoh shall no more oppress Israel. The child of the bondwoman shall no more mock the son of the free. Haman shall no more plot against Mordecai. Nero shall no more afflict Paul. Herod shall no more imprison John. Nations shall no more persecute Christians, nor shall rulers put them to torture or to death. God shall make an eternal severance of these different classes. He shall thoroughly purge his floor, garnering his wheat, and burning up the chaff with fire unquenchable. Matt. iii. 12. Saints shall return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, for the day that cometh shall burn the wicked up; while on the servants of the Lord shall rise the healing beams of the Sun of righteousness. Mal. iv. 1, 2. The angels shall divide the tares from the wheat, casting the tares into the furnace, and gathering the wheat to the storehouse. Matt. xiii. 41. The harvest will have come, and they shall grow together no longer. The Judge shall divide nations, churches, societies, and households. Two shall be in one bed, and one shall be taken, and the other left. Luke xvii. 34. Two men shall be in one field; one shall be taken, and the other left. Luke xvii. 36.

358

Tender ties shall be broken. Old bonds shall be sundered. Loved ones shall part, and part to meet no more. He shall separate them as the shepherd divideth the sheep from the goats. He shall set the sheep on his right hand, and the goats on his left. Matt. xxv. 32, 33. On this great separating rock shall the in-rolling tide of humanity be divided, and flow to the right or the left. Resistless forces shall bear the righteous to their rest and peace, and hurl the wicked like an avalanche down the dark declivities that overhang the lake of fire. Rev. xx. 15. Reader, in that day we shall part never to meet, or meet never to part. Where shall we be in that hour? Shall we stand on the right hand of the Judge, or on the left? Shall we be borne on that current that flows sweetly to the city of delights, or shall we be swept on the gulf-stream of perdition downwards to the dread abyss of fire?
XI. That day of judgment shall be the day of perdition or destruction of ungodly men. 2 Peter iii. 7. The adversaries of the Lord shall be broken in pieces; out of heaven shall he thunder upon them. 1 Sam. ii. 10. He shall make them like a fiery oven in the time of his anger, and shall swallow them up in his wrath. Ps. xxi. 9. On the wicked God shall rain snares, fire and brimstone, and this shall be the portion of their cup. Ps. xi. 6. As thorns cut up, shall they be burned in the fire. Is. xxxiii. 12. The destruction of the transgressors and the sinners shall be together, and they that forsake the Lord shall be consumed. Isa. i. 28. The proud, and they that do wickedly, shall be as stubble, and the day that cometh shall burn them up, and leave them neither root nor branch. Mal. iv. 1. They shall depart into everlasting fire; they shall go away to everlasting punishment. Matt. xxv. 41-46. They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i. 9. Fire shall come down from God out of heaven, and devour them. Rev. xx. 9. And all the faithless, the godless, and the vile shall have their part in the lake that burneth with fire and brimstone, which is the second death. Rev. xxi. 8.

XII. The heavens and earth are reserved unto fire against this day of judgment and perdition of ungodly men. 2 Pet. iii. 7. God shall rend the heavens and come down, and the mountains shall flow down at his presence. Isa. lxiv. 1. He shall tread upon the high places, and they shall be like wax before the flame, and like waters poured down a steep place. Mic. i. 3, 4. A fiery flood shall issue from his presence. Dan. viii. 10. A fire goeth before him, and burneth up his enemies round about. Ps. xcvi. 3. Before his face the heavens and the earth shall flee away, and every mountain and island shall be moved out of its place. Rev. xvi. 20; xx. 11. The heavens shall pass away with a great noise; the elements shall melt, and the earth also, and the works that are therein, shall be burned up. 2 Peter iii. 10-12. The same word that doomed the world to a deluge of water has also reserved it to a deluge of fire. 2 Pet. iii. 7. The doom of Sodom and the cities of the plain shall fall upon their modern imitators, to whom they are set forth as an ensample, suffering the vengeance of eternal fire. Jude 7. Then shall come, like a whirlwind of wrath, that tempest of desolation which shall oversweep the world. Then shall the ungodly and the sinner know their terrible destiny, and be recompensed in the earth. Prov. xi. 31.

Then shall this world roll, an orb of fire beneath a sky of flame, till sin and sinners, and curse, and death shall be forever removed. The works of man shall be burned up. The towers, the palaces, the dwellings, the mansions, the works of art, the trophies of war, the products of science, the monuments of fame, the implements of labor, and the instruments of death, shall all be consumed. He maketh wars to cease unto the ends of the earth; he breaketh the bow; he cutteth the spear in sunder; he burneth the chariot in the fire. The heathen have raged. The kingdoms have been moved, and when he utters his voice the earth melts. Then shall men behold the works of the Lord, what desolations he hath made in the earth. Ps. xlvii.

XIII. In connection with these events shall come the rewards of the saints of the Lord. They have not yet been given, but have been deferred until the time appointed of the Almighty. When the Son of man shall come in the glory of his Father, with his angels, then shall he reward every man according to his works. Matt. xvi. 27. Then the Lord shall come with a strong hand; his reward shall be with him, and his work before
him. Rev. xxii. 12. The Lord the righteous Judge shall give the crown of righteousness in that day to all who love his appearing. 2 Tim. iv. 8.

The unfading crown of glory shall be bestowed when the chief Shepherd shall appear. 1 Peter v. 4. The time to reward the saints, the servants and prophets of God, and those that fear his name, small and great, is when the kingdoms of this world become our Lord’s and his Christ’s. Rev. xi. 15-18. When the nobleman returns, having received the kingdom, he reckons with and rewards his faithful servants. Luke xix. 15.

The wealth of the divine blessing, in all the amplitude of its unfoldment, shall then be bestowed upon the poor pilgrims of the Lord. They shall then put on immortality. 1 Cor. xv. 53. They shall then go away into life eternal. Matt. xxv. 46. They shall be crowned, and honored, and rewarded. They shall be called to the marriage supper of the Lamb. Rev. xix. 9. Blessed are they who wash their robes, for they shall have right to the tree of life, and enter through the gates into the city.* Rev. xxii. 14. They shall be heirs of God,—joint heirs with Christ. Rom. viii. 17. Their inheritance shall be incorruptible, and undefiled, and unfading. 1 Pet. i. 4. They shall inherit all things. Rev. xxi. 7. In their Father’s house they shall find many mansions of bliss and glory prepared for them. John xiv. 2. They shall dwell in a quiet habitation, and in tabernacles which shall not be taken down. Isa. xxxiii. 20. They shall come up out of the great tribulation. Rev. vii. 14. They shall enter into the joy of their Lord. Matt. xxv. 21. They shall be victorious over death. 1 Cor. xv. 54. Their enemies shall be destroyed, and God shall bruise Satan under their feet.

* This is the reading of the oldest [most incorrect and least reliable] manuscripts.

Rom. xvi. 20. They shall be kings and priests unto God, and shall reign on the earth. Rev. i. 6 ; v. 10. God shall wipe away all tears from their eyes. Rev. xxi. 4. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. Rev. vii. 16. They shall know God's great and glorious gift,—eternal life,—and shall live forevermore. Rom. vi. 23. They shall serve him in the heavenly ministries of his kingdom. Rev. xxii. 3, 4. Having suffered with him, they shall also reign with him. 2 Tim. ii. 12. And whatever of love, and joy, and light, and life, and peace, and transport, and music, and song, and blessing, shall spring from the exceeding riches of God's grace in all the ages to come, shall be given to the saints as an everlasting portion.

XIV. God shall renew the heavens and the earth, and make them his glorious abode. He shall create new heavens and new earth, wherein dwelleth righteousness, and the former shall not be remembered nor come into mind, for the excellency of the new creation. Isa. lxv. 17. He shall fill the whole earth with his glory as the waters fill the sea. Isa. xi. 9. He shall remove the curse from the burdened world. Rev. xxii. 3. The thorn shall give place to the fir tree, and the briar to the myrtle tree. Isa. iv. 3. The mountains shall be brought low, and the valleys exalted, and the glory of the Lord shall be revealed, and all flesh shall see it together. Isa. xl. 4. Then shall the earth yield her increase, and God, even our own God, shall bless us. Ps. lxvii. 6. The people shall be all righteous,
they shall inherit the land forever. Isa. ix. 21. The meek shall inherit the earth, and delight themselves in the abundance of peace. Ps. xxxvii. 11. The saints of the Most High shall possess the kingdom and dominion, and greatness of the kingdom under the whole heavens. Dan. vii. 27. The inhabitants shall not say, “I am sick,” and the people that dwell therein shall be forgiven their iniquity. Isa. xxxiii. 24. Violence shall be no more heard in the land, wasting nor destruction within its borders. Is. ix. 18. The wilderness and the solitary place shall rejoice and be glad, and the desert shall blossom like the rose. Isa. xxxv. 1. The creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. Rom. viii. 21. God shall renew the face of the earth, and the glory of God shall endure forever; the Lord shall rejoice in his works. Ps. civ. 30, 31. We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. iii. 13. The first heaven and the first earth shall have passed away, and the sea shall be no more. Rev. xxi. 1. Tears and pain and sorrow and death shall be past, and all the traces of sin and temptation and iniquity removed. Rev. xxi. 4. God’s light shall fill the world with eternal radiance, and the moon shall be confounded, and the sun ashamed, when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. Is. xxiv. 23.

XV. In glorious association with this new earth shall appear the New Jerusalem, which shall come down from God out of heaven, adorned as for a bridal day.

364

Rev. xxi. 2. The long deferred hopes of the pilgrim patriarchs shall then and there be realized, and they shall behold the city that hath the foundations, whose builder and maker is God. Heb. xi. 10. He that walketh uprightly and worketh righteousness shall there abide in God’s tabernacle, and dwell in his holy hill. Rev. xxi. 3, and Ps. xv. 1. Those long homeless and afflicted shall then see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Is. xxxiii. 20. There is a river the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High, and God shall keep that dwelling in eternal peace. Ps. xlvi. 4. He shall make Jerusalem indeed a praise in all the earth. Isa. lxii. 7. He shall rejoice in Jerusalem and joy in his people, and the voice of weeping shall be no more heard in her, nor the voice of sighing. Is. lxv. 19. Then shall Jerusalem be indeed “The City of the Great King.” Matt. v. 35. It shall be the City of God. Heb. xii. 22. Her many children, whose names have long been enrolled -upon her registers, shall rejoice in a city which is free, which is the mother of us all. Gal. iv. 26. It shall be in truth our Father’s house, a house where there are many mansions. Jno. xiv. 2. Entering it, we shall be clothed upon with our house which is from heaven, and so we shall be houseless and homeless no longer. 2 Cor. v. 2. No death, nor pain, nor tears, shall enter there. Rev. xxi. 4. No sin, nor misery, nor vileness, shall pollute it. Rev. xxi. 27. It shall be

365

redolent of life. Its atmosphere shall be full of health and blessing. Its trees shall spring up in the strength of divine vitality to bear healing leaves and monthly fruits. Its waters shall swell with life from the living fountains. Rev. xxii. 2. Its citizens
shall feel within the upspringing of eternal life, and shall glow without in the lustre of undecaying strength.

Thus shall this city shine forth in all the glory of divine adornment as the home of the saints. Men shall come from earthly wanderings to celestial homes; from dens and prisons here to joys and mansions there; out from iron doors and in through pearly gates;—and feet that woke the dull echoes of the gloomy dungeon's floor shall stand within thy gates, 0 Jerusalem; Hands that clanked their chains with slow and tedious move shall strike the instruments of heavenly melody, and wake the harp-notes of enduring joy. Brows once crowned with thorns and grimed with smoke and burning, shall grow smooth, and fair, and royal, beneath the crowns that never fade. Sackcloth shall be exchanged for fine linen, clean and white; and, gazing on the least of all the gathered throng, we may say, “Solomon in all his glory was not arrayed like one of these.” Matt. vi. 20.

Here is the palace of angels and of God. Here stands the throne of God and the Lamb. Rev. xxi. 3. Here shall the nations of the saved walk lovingly and peacefully in the calm, still light that beams through jasper walls and radiant palaces. Rev. xxi. 24. All shall be pure and bright and blessed; for the tabernacle of God shall be with men, and he will dwell with them,

366

and they shall be his people, and God Himself shall be with them,—their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall be done away. Rev. xxi. 3, 4. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, IT is DONE. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely." Rev. xxi. 5-7.

Glorious shall be that city, the new metropolis of the established kingdom of God. And as Israel's sons, returning to their own land to dwell forever, shall join themselves with ties of love and vows of attachment to its soil, and call their land married, so shall Jesus, taking this as his eternal residence, consecrate it as the bride, the wife of the Lamb. Is. lxii. 4, 5; Rev. xix. 7, 8.

And all this glorious garniture of gates of pearl, and streets and buildings of transparent gold, and walls of jasper, and foundations of amethysts, and chrysolites, and emeralds and gems set by the cunning of its divine Architect, shall abide and adorn the home of the saints, the city of their glory, the palace of their King, the dwelling of their God. Blessed city of nightless day and tearless joy, where enemies never come, and whence friends never depart; city expected by Chaldean patriarchs, and foretold by Hebrew prophets; seen in the visions of God on Patmos, and by the eye of faith in all ages and in all lands;—we hail thy coming, and welcome thee as our endless home, the peaceful Paradise of God.

"Behold the promised golden throne,—
The conquering palm,—the unfading crown;
And, more than all, that beaming eye
Whose glance is love and ecstasy!"
But, lo! what sudden splendors beaming
O'er heaven's illumined arch are streaming,
What hues of varied beauty blending,
What fair celestial towers descending

0, Salem! City of our God!
The saints’—the martyrs' blest abode!
I see thy gates of pearl unfold,
I see thy streets of burnished gold,

I see thy towers in crystal shine,
Meet temple for a King divine.
Hail! perfect, pure, in virgin pride,
The mighty Lamb's resplendent bride!

Within thy hallowed courts are found
No lurking foes to vex or wound;
No dim eye sheds the hopeless tear,
No bosom throbs with doubt or fear;

And hushed is shame's tumultuous thrill,
And passion's warring storm is still.
No bright sun beams by day; by night
No pale moon sheds her feeble light:

But from the throne of living fire,
Where sits revealed the eternal Sire,
Where seraphs raise their loudest strain
To hail the Lamb that once was slain,

Though Faith and Hope have passed away,
Love sheds a pure, unchanging ray
What faintly shone on earth before,
Now beams and burns forevermore."

XVI. Finally, God shall establish his eternal empire in the renovated world. The Son of man shall come in his kingdom. Luke xxiii. 42. His kingdom shall come, and his will be done in earth as it is in heaven. Matt. vi. 10. The kingdoms of this world shall become our Lord's, and his Christ's, and lie shall reign forever and ever. Rev. xi. 15. All human rule and authority and power shall be put down. 1 Cor. xv. 24. To Christ shall be given the kingdom, and dominion, and the greatness thereof, and all nations and languages shall serve and obey him. Dan. vii. 14-27. The God of heaven shall set up a kingdom, which shall stand forever, and shall not be left to other people, but shall break in pieces and consume all these. Dan. ii. 44. The Lord shall be King over all the earth. Zech. xiv. 9. Israel redeemed shall inherit long-expected blessings. God shall perform the mercy promised to patriarchs and prophets in the days of old. Mic. vii. 20. The Lord shall give to Christ the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke
i. 32, 33. His apostles, who continued with him in his temptations, shall, in the new
creation, sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. xix. 28. Of
the increase of his government and peace there shall be no end, upon the throne of
David, and upon his kingdom, to order it and establish it with justice and judgment
from henceforth even forever. Is. ix. 7. Then can Israel say, "The Lord is our Judge, the
Lord is our Lawgiver, the Lord is our King; He will save us." Isa. xxxiii. 22. Where sin
abounded, there shall grace so much the more

369

abound; and this very planet, disgraced, disordered, and polluted by the sway
of the destroyer,—this earth, where Christ has been a homeless outcast, a despised
wanderer, and has met a felon's doom,—shall yet shine forth, redeemed, purged,
glorified, and arrayed in everlasting splendor, as the centre of divine dominion. Rom.
v. 20. Then shall trees and floods and hills rejoice before the Lord, for he cometh to
judge the world. He shall judge the earth in righteousness, and the people with his
truth. Ps. xcvii. 12, 13. The seas that trembled, and the mountains that quaked at his
majestic march over a sinful world, shall welcome him now with gladness as the Lord
and King over all. Habak. iii. 6-10; Ps. cxiv. 3-4; xcviii. 7-9.

The prayer of David, that the whole earth may be filled with God's glory, shall
be answered. Ps. lxxii. 19. Everything that bath breath shall praise the Lord. Ps. cl. 6.
That universal anthem, beginning amid the heavenly throngs around the throne, shall
roll outward and downward till every creature which is in heaven, and on the earth,
and under the earth, and such as are in the sea, and all that are in them, shall be
heard saying, "Blessing, and honor, and glory, and power be unto him that sitteth
upon the throne, and unto the Lamb, forever and ever." Rev. v. 13.

Such are some of the things for which we look. The precise mode, order, or
succession of their occurrence I do not undertake to define. We still see but as in a
glass, darkly, the majestic outlines of these gigantic facts which constitute the hope of
the church of God. But we look for these things, and, as we contemplate their coming
and their glory, We are ready to cry out, —

370

"Oh long-expected day, begin;
Dawn on this world of woe and sin!
With joy we tread the sacred road
That leads to rest, to rest with God."

THE GROUNDS OF CHRISTIAN EXPECTATION.

And why is it that we look for such things? We do not look for them because it
is fashionable to do so, for the multitude cherish no such expectations; nor because
the great and wise anticipate them, for they have other hopes; nor because we have
had dreams and visions, and thus expect their accomplishment; nor because our
fathers believed thus, and therefore these things must be true; nor because we have
always heard of these things from ministers, and have received them without
examination; nor because many good, honest people expect them; nor because we are
fools and enthusiasts, and follow the leading of fanatical, blind guides; nor because
spirits have rapped out the tidings, or philosophers uttered the oracles, or mediums
declared the things to come: none of these grounds have caused the church of Christ
to look, to long, to wait for such things as these, which form the sum of her expectations, the object of her hopes, and the fruition of all her desires.

"Why do we look for these things?" Let Peter answer the question. "We, according to His PROMISE, LOOK for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13. "His PROMISE" is

371

the basis of our expectations. It is because the Almighty has PROMISED these things that we look for them. It makes no difference whether our faith is that of the majority or of the minority. The matter is not to be decided by majorities. God has PROMISED, and he will fulfil his word. The records of all past ages show his faithfulness and his truth. When have his words of promise failed? Did they fail when he promised to deliver Israel from Egypt? Did they fail when he promised to restore the Jews from Babylon? Did his word fail that promised a Saviour and a Redeemer to come out of Abraham's race? Did they fail when he promised the outpouring of his Spirit in the latter days? And when did he fail to perform his threatenings? Did he fail in the days of Noah, or in the time of Lot? Did he fail when Pharaoh was drowned, Amalek exterminated, Babylon overthrown, and Jerusalem destroyed? Never has his word fallen to the ground. And upon the express, positive, precise, and circumstantial statements of this word of the Lord, we base our expectations and look for such things as these.

We look for a time of trouble such as never was since there was a nation, because the prophet has expressly foretold it. We look for the appearing of the Lord to close this scene of strife, for thus the Scriptures relate its close. We look for the overthrow of every anti-Christian power at the appearing of Christ, because all prophecy concurs in thus foreshowing it. We look for the resurrection of the just, because prophets, apostles, and Christ himself have foretold

372

and expected it. We look for the living saints to put on immortality, and for the gathering of all the redeemed to the presence of Christ, because the Scriptures fully predict it. We look for the judgment of the world, the resurrection of the ungodly, the condemnation of the godless, the separation of the wicked from among the just, the perdition of ungodly men, the fiery deluge on the world, the glorious recompense of the saints, the new heavens and the new earth, the New Jerusalem descending from God out of heaven, and the kingdom of God to come, and his will to be done in earth as it is in heaven,—simply and solely because all these facts and events are the subjects of the express predictions of the sacred writers. They spake as they were moved by the Holy Spirit; and thus our hopes are established upon the basis of a divine revelation. Every point is settled by predictions, and confirmed by promises or by threatenings.

"We, according to his PROMISE," are looking forward, for we have no other prospects which can compare with these that lie beyond the flood. Behind us all is dark, and around us all is gloomy; but before us, beyond the storms and tempests of divine indignation, there lies, in sunny peacefulness and rest, the glory that is to be revealed, the kingdom of the Most High, the joy unspeakable, the life eternal, the grace unsearchable,—the rest that remains for the people of God.

These are the objects of our hopes, so bright, so glad, so glowing. These are our expectations, excellent beyond all the prospects that earth affords. And
our hearts' continual longing is, that the time of their coming may be hastened, and that our promised inheritance may be not only certainly and surely, but also speedily bestowed upon us. Like the prophet, we cry, O h that thou wouldest rend the heavens and come down. Isa. 1xiv. Like the apostle and his brethren, we love Christ's appearing. 2 Tim. iv. 8. Like the Thessalonians, we wait for the Son of God from heaven. 1 Thess. i. 10. Like John upon the isle of Patmos, we cry, Come, Lord Jesus! Rev. xxii. 20. And, like the universal church, we pray, "THY KINGDOM COME; THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN." Matt. vi. 10.

THE TOKENS OF SPEEDY REDEMPTION.

The grand events predicted and promised in the Word of God are all more or less closely connected. The approach of one is the approach of all; the war of the great day, the advent of the Lord, the overthrow of earth's governments, the resurrection and glorification of the church, the judgment of the world, the resurrection of the unjust, the eternal separation, the destruction of the godless, the reward of the faithful, the making all things new, the descent of the New Jerusalem, and the establishment of God's everlasting empire on the earth,—these all are but connected links in one great chain; events following one another in one grand and magnificent series.

We are led, by reason of our interest in these "good things to come," to inquire, and if possible ascertain, at what point of time and in connection with what premonitory circumstances are these events to occur; and also to ask if there are at present any indications of the nearness or remoteness of these scenes. Are there any signs of the times which we may perceive? Or must we, while we discern the face of the sky, and at evening say, "It will be fair weather," and in the morning, "It will be foul weather to-day," yet admit that, like the hypocrites of old, we cannot discern the signs of the times? Matt. xvi. 2-3. While portents and tokens are all around us, are we yet in darkness? Can we not discriminate between the lightning that foretells the advancing of the tempest, and the rainbow that hovers on the rear of the retreating storm? Can we not discern whether the redness on the distant horizon is the mellowing glow of that dawn which melts in the splendor of eternal day, or the reddening of that twilight that sinks empurpled to the shades of endless night?

Has not the prophet said, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Amos iii. 7. Has not the Psalmist said, "The secret of the Lord is with them that fear him?" Ps. xcv. 13. Has not our Saviour told us when to know "that the kingdom of God is nigh at hand?" Luke xxi. 31. Has not the apostle said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief?" 1 Thess. v. 1-4. Do not all these Scriptures warn us not to be careless and secure, but rather to watch, lest, coming suddenly, he find us sleeping? It is true that we know neither the day nor the hour when the Son of man cometh.

But this very ignorance of the precise time, becomes, in the mouth of Christ, an argument for constant vigilance, for incessant watchfulness. Matt. xxiv. 42.
The whole course of divine providence from the beginning, instructs us that God will never destroy a world unwarned. Has God changed his course and his methods of judgment and of mercy? Did God send Noah to preach for an hundred and twenty years the coming of a flood of water, and shall he cause the deluge of fire to overtake all men unwarned? Did God tell Abraham of the ruin coming upon Sodom, and deliver just Lot from impending destruction, and shall no child of Abraham have intimation of that fiery tempest that overhangs this ruined world? Did God warn Moses and Pharaoh of the deliverance of Israel and the destruction of their oppressors, and shall the final deliverance of the saints and the overthrow of their foes come unheralded and unexpected? Did God warn Nineveh of its overthrow, and Babylon of its downfall, and Tyre of its desolation, and Jerusalem of its destruction, and did his people in all these cases have knowledge of the danger, and security from the calamity, and shall he destroy a whole world without any premonitions of its ruin? And shall he who grants to dying men symptoms of decay, in the diseases and pains which precede their death, and who sometimes casts strange presentiments of coming evil across the paths of those who seek to know him and obey him,—shall he bring death, and ruin, and dismay upon the thousands who fill this world, without one prophecy, one warning, one admonition that may alarm the careless, and prepare the obedient for the solemn crisis?

Reasoning by analogy from past facts, we may be sure the world will not be left to meet its doom unwarned. True, they may be careless and secure. The warning may fall unheeded on their ears. For warning saved not the Old World, nor the cities of the plain, nor the nobles of Egypt, nor the inhabitants of Nineveh, nor the princes of Babylon, nor the merchants of Tyre, nor the hypocrites of Jerusalem, nor will it save the rebellious in any age. But yet as Noah knew, and Abraham knew, and Lot knew, and Jeremiah knew, and Daniel knew, and as in all ages God's servants have known and understood, and predicted the certain judgments of the Lord upon the wicked, so the church in the last days of its pilgrimage will not be in darkness or in doubt concerning her destiny, while she takes heed to the sure word of prophecy, which is as a light that shineth in a dark place, until the day dawn and the day-star arise. 2 Pet. i. 19.

If we survey the world at large, and watch the signs and indications that appear oil every hand, a multitude of tokens will proclaim to us the nearness of the day of God, for the proof of its proximity may be seen in all the circumstances that surround us, in all the aspects of the present age.

1. We see it in the WEALTH of a world where gold has increased five fold within eighteen years; where instead of a gold product of one thousand pounds per week in 1801, we have one thousand pounds per day in 1850; where in Europe and America, money has increased from one thousand seven hundred and twenty-five millions ($1,725,000,000) in 1840; to nine thousand millions, ($9,000,000,000) in 1860; where banks, and corporations, and millionaires are heaping up treasures for the last days, until the land is full of silver and gold, neither is there any end to their treasures, and the cries of the defrauded laborers provoke divine indignation, and portend sudden vengeance upon his adversaries in the coming of the day of the Lord.* James v.; Isa. ii.
II. We see it in the great COVETOUSNESS of an age which defies God and destroys men in its eager thirst for wealth; in the four millions (4,669,770) bales of cotton wrested by American taskmasters from toiling bondmen in 1860; in the one hundred and ninety millions of dollars ($191,806,555) which Great Britain paid for two-thirds of this same crop, that she might fill her factories, oppress her operatives, pamper her aristocrats, and enrich her merchant princes.**

We see it in the British East Indies, where the lands of thirty millions of people have been sold at auction over their heads; where one hundred and thirty millions of dollars have been annually wrenched from the hands of a beggared and toiling population, and where seventy-five millions of peasants are ground down lower than serfs or slaves by the British government, which is a curse to India, and a disgrace to the world.***

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IV. In the unblushing BOASTFULNESS that so universally prevails, the egotism and self-glorification of a corrupt and hollow-hearted generation, the lying grandiloquence that swells around us, the rant about progression,


the contempt of former times and the boastful adoration of the present; and in the PRIDE that adorns itself in purple and in fine linen, that flaunts in splendor on every hand, the pride of station, of office, of parentage, and of wealth;—and in the shocking BLASPHEMIES, the railing, lying, profane detraction, that so generally abounds, in the slanders and falsehoods that teem from tongue and press; and in the DISOBEDIENCE to PARENTS so marked among the rising generation, the absence of
parental authority, and the presence of juvenile impudence, the contempt of parental restraint, and the lack of filial reverence; and in the THANKLESSNESS of men who alike forget the mercies of God and the kindnesses of men, who abuse those whose bread they have eaten, and who violate all confidences and betray friends and friendships; and in the UNHOLINESS of men who rest in outward show rather than in inward grace, who cleanse the outside of the cup and the platter, and whiten the surface of the sepulchre with pomps, and forms, and rites, and ceremonies, while within filth and rottenness leaven the whole character with infamy,—in all these things may be seen the visible proof that we live in the last days, when men were to be "BOASTERS, PROUD, BLASPHEMERS, DISOBEDIENT to PARENTS, UNTHANKFUL, UNHOLY." 2 Tim. iii. 2.

V. In the absence, the disregard, and the violation of the NATURAL and instinctive AFFECTIONS of the human heart, in the lack of conjugal, paternal, filial, and fraternal loves, in the hatred of parents for their offspring, in the increasing prevalence of abortions and child-murders, in the great foundling hospital of St. Petersburg, that has the names of twenty-five thousand deserted children constantly upon its books, in the numerous other similar institutions which, scattered far and wide throughout Europe, are the only preventives of a wholesale infanticide,*—in all these things can we not see the accomplishment of that prophecy which says, "In the LAST DAYS perilous times shall come, for men shall be .... WITHOUT NATURAL AFFECTION"? 2 Tim. iii. 1-4.

VI. In the TRUCELESS, blood-thirsty, malignant, unrelenting hatred of man toward his brother, in the cruelties they manifest in their wars and strifes, in their perpetration of those barbarous enormities which have disgraced the very savages, in the spirit that clamors for war to the knife and the knife to the hilt, in the bitterness of revenge, in the butchery of prisoners, in the massacre of foes, in the rifling of enemies' graves to obtain their skulls for drinking cups and their bones for trinkets and drum-sticks,—in all these things we discern the tokens of that implacable, unrelenting fury which the apostle foretold as a characteristic of the last days, When men shall be a TRUCE-BREAKERS," or rather RUTHLESS, or "implacable" and unrelenting in their animosities.

And in the tirades of FALSE ACCUSATION, the slanders, the lies and revilings that are vomited forth from a thousand partisan, sectarian, and bigoted presses and lips, may be seen abundant evidence that men are not only IMPLACABLE, but also FALSE ACCUSERS, as Paul has predicted that they would be in the last days.* 2 Tim. iii. 3.

VII. The alarming prevalence of INCONTINENCE and immorality may be seen by a thousand signs, such as the enactment of new laws facilitating divorce; the pendency of one hundred and fifty divorce cases at one time in a single county in Massachusetts; the spiritualistic notions of "passional attraction," "affinity," and "free love," as heralded from press and platform, and practised in secret and in "circles"; the

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380
floods of obscene literature circulated by vile persons with the vilest results; the vast amount of licentiousness around us, the foundling hospitals scattered throughout European Christendom; the increasing call for stringent police and sanitary restrictions to regulate a social evil which governments despair of being able to control or suppress; ***


** Says an eminent physician and able writer, "Obscene books ... are in much more frequent circulation in towns and villages and in schools than is supposed by parents. . .They are brought to the knowledge of boys, and, I am sorry to say, of girls, to a degree that might well make a parent's heart quiver and quake whenever the subject is brought home to his notice. I do not believe that there is a literary institution in this country where such books are not in circulation quite largely among boys." JAMES C. JACKSON, M. D., "The Sexual Organism and its healthful Management," p. 50.

*** "Without knowing the reason of, and therefore without being able to give any reason for, the prevalent disposition seen among the youth of the present day to the development and exhibition of overactive sexual propensities, everybody is aware of the fact, that of all the vices which government, society, and individual parents have to combat, there are none demanding such constant attention, and such unwearied vigilance to keep them restrained within decent boundaries, as those which find their home and resting-place in the undisciplined and unrestrained excess of the sexual passions."—Ibid. p. 7.

382

the increasing licentiousness that leavens and pollutes the rising generation, blighting hope, ruining health, destroying life, and extending itself with a rapidity which but few would believe; the deep corruptions of the great cities of Christendom: —the statistics of Stockholm, where nearly one-half the births are illegitimate; the morals of Paris, where about one-third of the children are born out of wedlock; the condition of London, where some fifty thousand prostitutes walk the streets, and where eighty thousand harlots are said to reside, its dens of infamy like St. Giles, where it is said there are twenty-four brothels and two hundred and forty prostitutes within twenty rods of a given point, its population of over two millions, of whom there are but sixty thousand communicants, and two hundred thousand hearers in church on Sunday, while one hundred and fifty thousand persons of both sexes are living in debauchery and licentiousness; ** its obscene and licentious publications,

"Of all the vices whose existence society has to contend against, there is not one the deadly influence of which upon human happiness and welfare is equal to lewdness."—"The Sexual Organism," p. 35.... "Until one knows, by very close attention to the subject, under very widely extended opportunities for observation, he can have no adequate idea of the extent to which, in some form or other, an unhealthy gratification of the sexual propensities exists with our people, and how early in life this begins. Honestly, it is the great crying sin of our time."-p. 10.

This was "the great crying sin" in the times of Noah and of Lot. What followed it? Gen. vi. 11, 12; Jude 7; Platt. xxiv. 37-39.

which are reported to exceed the total issues of the great benevolent tract societies; the public statements, made from careful and reliable investigations, that of all the unmarried women of mature age in Great Britain one in every fourteen is immoral; the condition of our own favored land, where, in addition to the colored concubines of the South, it is estimated that there are sixty thousand prostitutes, or enough to reach nearly thirty-five miles in a continuous line; the statistics of New York, with its four or five hundred houses of prostitution, and from five to eight thousand harlots,—enough for seven full regiments, or one hundred car loads; the hospital records, which induce the conclusion that a thousand men are infected With immoral diseases in New York every day, and which give a most dark and terrible picture of the morals of so-called Christian lands; all these, and countless other proofs of human infamy, brutality, debauchery, and lust, are evident tokens that we have entered upon those last days which should be so perilous, because men should be "INCONTINENT," or unbridled in lust, uncontrolled in passion, forgetful of God, and dead alike to virtue and to shame.* 2 Tim. iii. 3.

VIII. The military attitude of Christendom speaks in thunder tones of the approach of earth's final scene of conflict and of carnage, when, instead of battles with the confused noise of warriors and the sight of garments rolled in blood, there shall be that burning


384

and fuel of fire which shall conclude the war of the great day of God almighty, and enthrone the Son of David as the Prince of peace. Isa. ix. 5-7; Rom. xix. 11-21. The soldiers of Christendom have certainly increased manifold during the present century.* Men beat their ploughshares into swords and their pruning hooks into spears. Joel iii. 9, 10. All that wisdom which is from beneath, and which is earthly, sensual, and devilish, is taxed to invent, improve, and construct the implements of death, that men may engage in mutual slaughter. The spirit of bloodshed is abroad. The very demons of darkness seem stirring the miry depths of human passion, and gathering the nations to scenes of strife and slaughter. Rev. xvi. 13, 14. The seven devils of war have entered into the heart of proud, pharisaic Christendom, and her last state is worse than the first. Ministers of the gospel of war join with drunken politicians in the cry for blood, and in the struggle for military offices with large salaries! Men, who are led as sheep to the slaughter by imbecile, intemperate, and incompetent commanders, receive from the lips of half drunken chaplains the assurance that the blood of a fellow-man slain in battle is but a passport to eternal glory. And no cause, however infamous, no project, however dark and damnable, whether it be oppressing India, bullying China, stealing Texas, fighting Mexico, breaking up a government,

*In 1785 the Russian army numbered about 300,000; now it is 1,426,360. In 1780 the Prussian army numbered 190,000; now it is stated at 719,000,000. Other armies have increased as rapidly as these. For statistics see “The Signs of the Times," pp. 246-266.

385
or quelling a rebellion, nothing is too wicked to have the support of the
"evangelical" churchianity of this age; and there is no scarcity of religions, forms,
prayers, preachings, and chaplains, of every grade of orthodoxy and heterodoxy, on
every side of the strife, so long as pay holds good and honor flings her garlands
around the men of blood.

Well might the Chinese emperor refuse to admit such a religion within his
dominions, saying, "Wherever Christians go, they whiten the ground with human
bones." Well may the oppressed and afflicted heathen reject a religion which is made
to them but a synonym of villany, carnage, and wrong. Well may skeptics mock at the
faith of persons who pray for a victory that they believe will solid ten thousand men to
wail to all eternity in fire and brimstone, and then give thanks and sing Te Deums
when once the bloody work is done.

The notes of warlike preparation which resound throughout Christendom; the
ever changing military statistics of the world; the new and terrible engines of
destruction; the five thousand vessels of war, with fifty thousand guns, and five
hundred thousand men; the EIGHT MILLIONS OF SOLDIERS who listen for the
clarion call of war, and wait the coming of earth's final strife;

*The total military force of Christendom which can be made available at brief
notice may be thus summed up. See "Signs of the Times," pp. 246-236. The following
statistics exclude many of the militia and the reserves, and probably refer only to
those actually under arms, or immediately available:

"Some correct statistics have been collected respecting the number of men
employed in the armies of Europe, and it is really almost enough to make one
DESPAIR of the PROGRESS of MANKIND to find that something like 4,000,000 of
men, at the very LOWEST COMPUTATION, are UNDER ARMS, either for protection or
destruction, as the case may be. Here is a list:—Army of Austria, 783,344; Prussia,
719,092; Russia, 850,000; France, 320,030; Great Britain and India, 534,827;
Denmark, Sweden, Spain, Portugal, and Italy, 303,497; total, 3,771,760. The cost of
maintaining, clothing, and paying these men, at the low average of £40 per head, is
£150,000,000 per annum. The labor of 4,771,760 able-bodied men can not be
calculated as producing less than £120,000,000 per annum; so that virtually between
the cost of their maintenance and what they ought to produce, were their labor
utilized, there is a difference of something like £300,000,000 a year!"—American Tract
Society's Almanac, BOSTON, 1863.

"The progress of mankind" is evidently quite rapid towards perdition.

386

—all these betoken the coming of that day when earth's warriors, with their
chariots and horsemen and many ships, shall go forth to destroy and utterly make
away many, and thus introduce that time of unexampled trouble which presages the
deliverance of the people of God, and the resurrection of the multitudes that sleep in
the dust of the earth. Dan. xi. 40-45 ; iii. 1-3.

We stand upon the verge of awful scenes. The darker passions of mankind are
awakened. Men's hearts fail for fear of coming woes. The nations shudder with deep
convulsive dread. A sea of blood presses against the yielding barriers which God's
mercy interposes, and when he shall remove his people from the midst of the great
tribulation, woe then to those who are left behind to perish beneath that avalanche of ruin which God's long-suffering yet defers.

In all these things we see evidence of the presence of those perilous times which were to come in the last days,

387

when men should be FIERCE and ferocious, bloodthirsty, and warlike. 2 Tim. iii. 3. We have reasons for our anticipations. Our arguments are facts. We are passing beyond the period of scoffings and of sneers. And when once the grim and ghastly horrors of the final strife roll in, all joy will be darkened and all mirth will be gone. That day seems to be drawing near, and as I view the coming of the hour when God shall give them that are wicked to the sword, I can put pray, "Gather not my soul with sinners, nor my life with bloody men."

"The cry is up, the strife begun,
The struggle of the mighty ones;
And Armageddon's day comes down,
The carnival of Slaughter's sons
War lifts his helmet to his brow,—
0 God, protect they people now."

IX. In the Contemptuous DESPISING of God, and of GOODNESS, and in the sneers and jeers with which the world salutes the godly and the pure; in the thousands of TRAITORS who prove their falsity by crafty trustlessness in all the walks of life; in the HEADY, headlong rush of an independent and heedless age; in the pompous, inflated HIGH-MINDEDNESS of our times; in the departing from God and pursuing PLEASURES, the seeking of selfish enjoyments, and forsaking the cross-bearing life of the Christian pilgrim; in the feasting and rioting, the jollity and merry-making which take the place and the name of religion among the sects of the present day, we see additional reason for concluding that we are in the last days, when men were to be

388

"DESPISERS of those that are GOOD, TRAITORS, HEADY, HIGHMINDED, LOVERS OF PLEASURE more than lovers of God." 2 Tim. iii. 3, 4.

X. In the powerless FORM OF GODLINESS which passes for religion at the present day; in the shams and pretenses which arc denominated Christianity; in the cloaked rascality which is confined to no class, or sect, or creed; in the increasing skepticism, either secret and insidious, or open and avowed, which prevails; in the denial of Deity and the deification of science and of nature; and in the wide-spread UNBELIEF and misbelief of those who have rejected God and his Gospel; we not only see the fulfilment of the apostle's prediction that in the last days men should have, a FORM OF GODLINESS but deny the power thereof, but we also find a startling comment on the Saviour's question, "When the Son of Man COMETH shall he find FAITH on the EARTH?" ** 2 Tim. iii. 5; Luke xviii. 8.

XI. The multiplying hordes of sorcerers, magicians, witches and wizards that throng the land furnish another indication of our whereabouts in the history of the world, another plain fulfilment of a prophecy concerning the last times. Once sorcery was confined to heathendom, now it overspreads Christendom. Once a witch was not suffered to live, now they live as well and as respectably as most people do. There is no
need of going to Chaldea for astrologers, to Egypt for magicians, to Babylon for enchanters, or to Canaan for necromancers, for they are all around us.


389

That old medium that hid herself in Endor, and trembled for her life, would now stick out her shingle in the chief streets of Jerusalem, Paris, Boston, or New York, and print her cards side by side with those of quack doctors and nostrum-venders. Instead of mumbling strange incantations and brewing hideous charms and spells in the squalor of her darkened home, she would deck herself with ornaments and appear amid the select society of a spiritual circle, or upon the platform of a spiritual meeting, accompanied by some sap-headed "affinity" whom she had seduced away from his own family, and would deliver lectures upon women's rights, and utter sublime platitudes concerning "the intuitional," "the inspirational," "the progressed, and the unprogressed," perhaps concluding with the question, "What business is it to the world whether one man is the father of my children, or ten men are? I have the right to say who shall be the father of my own offspring."

Oracles are as plenty as blackberries, men who bewitch the people with their sorceries, are numerous, and damsels who bring their masters much gain by their soothsaying are more common than in the time of Paul. "healing mediums," "test mediums," "rapping mediums," "writing mediums," "prophetic mediums," "fortune-telling mediums," "photographing mediums," "painting mediums," "Indian-doctoring mediums,"

*Remarks of Mrs. L-s, at the Spiritualists' Convention in Ravenna, O. Mrs. C-n, who denounced such doctrines at that time, has since, I am informed, forsaken her husband for a more agreeable paramour.

390

"clairvoyant mediums," "clairaudient mediums," "letter-answering mediums," "impressional mediums," "inspirational mediums," "trance-speaking mediums," "telegraphing mediums," "rhyme-writing mediums," fiddling mediums, juggling mediums, moneymaking mediums, lying mediums, cheating mediums, swindling mediums, and so on to the end of the catalogue of the whole "mediumistic" fraternity,—all these attest the credulity of countless dupes and the prevalence of sorcery and magic among us. And the sphere of their operations is exactly where it was predicted that it should be, for "of this sort are they which creep into houses and lead captive SILLY WOMEN*, gynaiakarion laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the TRUTH." 2 Tim. iii. 6, 7.

These are the persons, simple, innocent, weak, and unsuspecting, who are mesmerized, deluded, seduced, and ruined by the spiritual sorcerers and seducers which infest the land, "having eyes full of adultery,—beguiling unstable souls." 2 Pet. ii. 13. Nor do they lack for dupes upon whose credulity they may operate, for multitudes, troubled with itching ears, laden with divers lusts of the flesh, and of the eye, and of the world;

* "Seely women"—Rheims version. Gunaikarion, a little woman; (Latin, muliercuda; French, femmelette;) a trifling, weak, silly woman. Liddell and Scott, Bagster, Robinson, Parkhurst, etc. "Arian uses this diminutive as a term of contempt."
"SILLY, harmless, innocent; weak, helpless, foolish, trifling."—Ash. "Harmless; innocent; inoffensive, artless; weak, helpless; foolish, witless."—Johnson. "Happy, fortunate; weak, frail; 'My silly bark:' rustic, harmless, inoffensive, artless."—Worcester.

391

morbid in their tastes, unhealthy, over-sensitive, and impressional in their psychological constitutions, are ever seeking to gratify an unhealthy appetite and a morbid curiosity; and they often do it at the expense of virtue, happiness, and peace, by communion with unclean demons, by whom they are led captive at their pleasure.

Now this strange and unprecedented prevalence of sorceries and magical arts was foreseen and foretold by the apostle, who, when he had described the last perilous times, after saying that "all that will live godly in Christ Jesus shall suffer persecution," also added, "But evil men and sorcerers** (goetes) shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 13.

Before our eyes we see the fulfilment of this prediction: and in the presence of this horde of sorcerers who have come forth as in a day, and spread themselves far and wide, we find a new evidence of the truth of the Scriptures, and of the nearness of the end. Their coming, and their denial of God's word, is but a confirmation of its voracity; and while they wax worse and worse, deceiving and being deceived, their sorceries add new force to the admonition of Paul to Timothy: "But continue thou in the things which thou hast learned,


392

and with which thou hast been entrusted, knowing from whom thou hast learned them, and that from a child thou hast known the sacred Scriptures, which are able to make thee wise to salvation by faith which is in Christ Jesus. The whole Scripture is divinely inspired, and is profitable for teaching, for—confutation, for correction, for instruction in righteousness, that the mail of God may be perfect, and thoroughly furnished for every good work." 2 Tim. iii. 14-17. (Macknight's translation.)

But, notwithstanding all the magic and craft of Satan, whose wrath is great in proportion as his time is short, an end of all this will come. The imposture will stand revealed, and the dupes will at last be destroyed. In ancient times the magicians of Egypt withstood and opposed Moses. They cajoled Pharaoh, and lured him on to his ruin: but when he sunk like a stone in the depths of the Red Sea, the folly and vanity of their devices was visible. So none of the star-gazers or enchanters of Babylon could save the city from the doom which overwhelmed it. "Now as Jannes and Jambres withstood Moses, so do THESE RESIST THE TRUTH. But they shall proceed no further, for their folly shall be made MANIFEST, AS THEIRS ALSO WAS." 2 Tim. iii. 9, 10.

God's judgments will show who is right and who is wrong. And the destruction of those who oppose his power, while it confirms the faithfulness of his word, will be
the presage of the redemption of Israel, who shall go forth in joy, trusting in the promise of him whose truth has never failed.

393

XII. The presumptuousness, security, and carelessness of the world; the fearlessness of danger; the confident impiety of the most guilty around us; the world's hardness in sin and insensibility of danger; and the scoffing, sneering question, "Where is the promise of his coming?" remind us that as it was in the days of Noah and Lot, "so shall the coming of the Son of man be." Then they ate, they drank, they bought, they sold. They do so now. Now they call men fools who expect danger. Doubtless Noah enjoyed the same reputation. Men mock at warnings now,—they did so then. Man say the world will endure forever,—doubtless Noah heard the same story. Men say that the world is in its infancy,—doubtless hosts of sinners said so then, with greater truthfulness.

Quite probably there may be whole regiments of astrologers, magicians, geologists, philosophers, infidels and savans buried beneath the upturned mountains and the broken-up foundations of a deluged world; for there is no evidence that any of them were foolish or fanatical enough to believe God and escape the impending danger by taking refuge in the ark. They knew enough to cavil, but not enough to escape. And though Noah might have been ignorant and unlearned, unskilled in science and untaught in knowledge, yet he prepared an ark for the saving of himself and house, condemned the world, and became an heir of the righteousness which is by faith. Heb. xi. 7.

XIII. But, beside the dark and sinful aspects of the age, there are other more pleasing facts which also betoken the approach of the kingdom and glory of God.

394

The missionary work, so vast and so glorious, is of very recent origin. Though "The Society for the Propagation of the Gospel in Foreign Parts" was incorporated in England by King William III., June 10, 1701, and the "Society for sending Missionaries to India" was established in Denmark by Frederick IV. in 1703, and "The Moravian Missionary Society" was formed in 1732, yet these societies were limited in their aims and restricted in their operations until near the close of the last century. Indeed, it was not generally regarded as the duty of Christians to send the Gospel into heathen lands. Once, at a meeting of Baptist ministers in England, Mr. Ryland called on the young ministers to name a topic for discussion. Up rose William Carey, and proposed "the duty of Christians to attempt to spread the Gospel among the heathen." The venerable Ryland sprang to his feet, frowned, and thundered out, "Young man, sit down! When God pleases to convert the heathen, he will do it without your aid or mine!" A learned prelate of the English church is said to have undertaken to show that the command to go into all the world, and preach the Gospel to every creature, was only directed to the apostles, and hence modern Christians had nothing to do with it. Such were the prevalent notions of those times.

But now all this is changed. Carey persisted in his efforts, till in 1793 he sailed as missionary to India; and though he was sneered at by the formalists of his day, yet this "consecrated cobbler" lived to see the whole Bible translated and printed in six different tongues, and parts of it in thirty-four other languages.
Thus did the word of God grow and prevail during the life of a single laborer in the great harvest field."

Since the beginning of this century the missionary work has increased beyond all parallel. There are now some forty different missionary societies in Europe and America, employing some seven thousand missionaries, teachers, and native assistants, in various parts of the world. The labors of modern missionaries have given to twenty millions of people in Asia, Africa, and America the benefits of a written language, through which they may receive the knowledge of Christ and his word. Fifteen unwritten tongues have been reduced to writing, and the Bible has been translated, in whole or part, into more than twenty languages, and its truths taught in at least thirty tongues, by the missionaries of the American Board alone. The Word of God has been translated, and a Christian literature commenced, for five-sixths of the heathen population of the world. In Africa about one hundred churches have been organized, into which over ten thousand converts have been gathered. In India more than a thousand native preachers and catechists, are employed, and seventy-five thousand scholars are taught in the mission schools. In China some ninety missionaries are laboring, at fourteen different stations. And so, throughout the world, this excellent work goes on. The various unexplored regions upon the earth’s surface are opened up from time to time, and to the newly discovered nations, peoples, and tongues goes


396

the message of salvation through Jesus Christ. Within a very few years the Gospel has gone to the heart of China, to the jungles of India, to the interior of Africa, to the shores of Japan, to the capital of Turkey, to the far-off islands of the Pacific, to the old nations of Asia and Asia Minor; and so, from Greenland’s icy mountains to India’s coral strand, the message of peace and blessing has been proclaimed.

And in this we do and will rejoice, not only because the Saviour’s love is proclaimed, the way of salvation opened, and the weary wanderer in a world of sin guided to the home of rest, but also because our Saviour has said that when "this Gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations, then shall the END COME." * Matt. xxiv. 14.

*The Gospel is to be preached for a witness to all nations, not to convert all nations. No nations have been wholly converted. God visits the nations to take out of then a people for his name. Acts xv. 14. Great as the missionary work is, the wickedness of man far exceeds it, and Christendom has probably a thousand soldiers ready to cut each other’s throats where it has one missionary to send the Gospel to the heathen. There are ninety missionaries in China. How many soldiers have been sent there to force them to buy opium? And as the war spirit rages the missionary spirit declines. Said Dr. FRANCIS WAYLAND, in 1859, in his "Thoughts on the Missionary Organizations of the Baptist Denomination," p. 5, -"With all the additions that have been made to our numbers and material power, for many years we have made no progress; nay, we have gone backward. For the last seven years the number of laborers in the foreign field has been diminishing; in fact, as many have been removed from our Asiatic Missions within that period as remain in them; and of those who remain a large portion are sick and enfeebled, and must soon return. We have twenty-
three missionaries less, in Asiatic Missions alone, than we had seven years since. (See Annual Report, 1858, p. 268.) At this rate our missions will soon cease altogether.... When we meet to consult concerning missions, missions are almost the last thing thought of, and, in fact, frequently can hardly obtain a hearing. Our time is spent in unfortunate disputings, and we contend so earnestly for the salvation of the Union that we render it doubtful whether it is at all worth saving."

This affords but a poor prospect for those who preach the conversion of the world, which is a new gospel, never heard of for fourteen hundred years from the days of the apostles. For proof of this, consult "The Voice of the Church on the Reign of Christ," by D. T. TAYLOR, edited by H. L. HASTINGS.

397

And in this publication of the gospel of the kingdom we see a glorious presage of the coming of that kingdom itself. And while we expect that the kingdom will speedily come, let us not forget to labor diligently to publish the tidings of its approach to earth's remotest bounds.

XIV. The unparalleled mental activity of the age is in harmony with the eventful scenes around us. Knowledge is being increased. The unfolding book of prophecy is studied as it never was before. Its seals seem loosened before the eager search of the students of sacred truth. Three times as many translations of the Scriptures have been made during the last half century as during the fifty or sixty centuries before. Ten times as many Bibles have been issued since the year 1800 as had been issued before since the world began. In 1779 there was not a Bible Society in the world; now there are multitudes of them. In 1800 the Scriptures existed in only thirty or forty tongues; in 1851 there were in a single niche in the London Crystal Palace one hundred and seventy versions, in one hundred and thirty different tongues, and numerous others have been made which were not exhibited there.

398

In 1800 there was not a religious newspaper in the world; now they are issued in unnumbered millions. The Religious Tract Society was formed in London in 1799, and in fifty years it had circulated FIVE HUNDRED MILLIONS OF PUBLICATIONS, in ONE HUNDRED AND TEN different LANGUAGES and dialects. The American Tract Society, founded in New York in 1825, has issued, or aided in issuing, about TWO HUNDRED MILLIONS of publications, in nearly ONE HUNDRED and TWENTY DIFFERENT tongues. Thus is the Gospel of God being published among the perishing and the lost, as if the time was short and the necessity urgent.*

And in all departments of human knowledge, in art, in science, in literature, and in invention, the same wonderful increase may be observed. And as we stand amid the swaying rush of human events, and watch the world as it pants and hastens to its goal, can we forget that word of the angel of the Most High to the holy prophet, "But thou, 0 Daniel, shut up the words, and seal the book, even to the TIME OF THE END; many shall run to and fro, and KNOWLEDGE SHALL BE INCREASED"? Dan. iii. 4. **

All things around us instruct us that we are in -- the time of the end," and warn us to prepare to meet the issues that await us, the events that roll in upon our view.

*For further statistics of Bible circulation, see "reasons for my Hope," pp. 59-78.
If the Lord will, the writer hopes more fully to discuss the marvels of this "Age of Progress," in a separate publication, at a future day.

XV. The fulfilment of those great chains of consecutive prophecy, which have narrated the history of the world from the early ages till the present time, affords us another most striking proof that the end of all things is at hand. God’s challenge to the idols, to “bring forth and show us what SHALL HAPPEN, and declare the THINGS TO COME, that we may KNOW that ye are gods," has never been met; while in all ages God’s prophets have foreseen and foretold the great events pertaining to the nations and the world.

If we glance at those four great kingdoms which were foreshadowed in a vision to Nebuchadnezzar, king of Babylon, and which measure in their stretch the extent of earthly empire, we shall see that they have nearly reached their termination. For that gigantic image, with its golden head, and silver breast, and brazen sides, and iron legs, and clay and iron feet, foretokened events which have already come to pass. The golden kingdom of Babylon has long since departed, the silver empire—the Medo-Persian—has gone down amid the shades of oblivion, the brazen portion of the image—the symbol of the Grecian power—has long since passed away, and the iron kingdom—Rome—has, in accordance with the prophecy, after a period of pristine strength, been broken up, divided, and weakened, until it stands to-day a shattered wreck, awaiting the coming of that mystic STONE which, smiting it on its feet, shall grind it to powder, and leave it to be driven away like the chaff; while the kingdom of God, symbolized by the stone, shall, after the destruction of all earthly power and rule, expand in grandeur and glory till it fills the world. Dan. ii. 1-44.

The same truth manifests itself in that vision of the prophet Daniel wherein these kingdoms were represented by great and furious beasts of prey. The lion like kingdom of Babylon is gone; the Persian "bear" has done its work of devouring and desolation; the Grecian "leopard" has torn, and ravaged, and destroyed, and perished; and that terrible, and strong, and cruel empire of the Romans, symbolized by a "beast" more cruel than any on the face of the earth, has devoured, and broke in pieces, and crushed nations beneath its sway. So, also, it has been divided, and various sovereignties have arisen like "horns" of power upon its head. And there remains yet but one event to conclude the series. That event is the coming of the judgment, with the countless throngs that gather around the burning throne, the destruction of the beastly power, and the appearing of the Son of man to take the kingdom and possess it forever, even forever and ever. Dan. vii.

A study of that prophecy which represents the calamities which shall come upon the world as being heralded by the trumpet blast of mighty angels, conducts us to a similar result. For while a mighty voice says, "Woe to the inhabitants of the earth," by reason of the voices of the three final trumpets which were to sound, nearly all students of prophecy admit, without reserve, that but one of these trumpet blasts yet remains; that the second woe, which foreshadowed the ravages of the Mohammedan power, is past, and that "the third woe cometh quickly." But when that third woe cometh, the kingdoms of this world become our Lord’s, and
his Christ's, and the nations are angry, and God's wrath is come, the dead are judged, the saints and the prophets are rewarded, and the wicked are destroyed. Rev. xi. 15-18.

And the present strange and unprecedented prevalence of spiritual manifestations, and the mysterious exhibitions of the powers of darkness and of evil, seem to point to events like those foretold in connection with the outpouring of the vials of divine wrath, when unclean spirits go forth to gather the kings of the earth and the whole world together to the battle of the great day of God Almighty. And when this work is being done, there comes to our ears the voice of Him who spake as never man spake, saying, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." * Rev. xvi. 15.

But the field of prophetic study is far too wide for us to enter upon it now. We can but glance at a few of the more prominent of the visible tokens which lie before us, and which convince us that the end is at hand. We might refer to many other facts which lead us to the same conclusion. We might note the strange disorder in the physical universe, the signs and portents and prodigies which alarm and disturb mankind, the pestilence that walketh in darkness, and the destruction that wasteth at noonday, and many other tokens which teach us that the earth is waxing old like a garment, and that creation groans and travails for its redemption.

*For further remarks upon this subject consult "Reasons for my Hope," pp. 11 and "Spiritualism a Satanic Delusion," by Wm. Ramsey, D. D.

But why need we say more? Does not God speak to us in a voice that we cannot disregard? In the distant thunder of war, in the rising tide of battle, in the wails from bleeding and broken hearts, in the strifes of godless men, in the mad haste and fury of a reckless and headlong world, in the abounding of iniquity and the waxing cold of love, in the pride, and vanity, and covetousness of the age—in all these things we see tokens that we are hastening toward the conclusion of this age.

There is a deep and solemn apprehension of coming wonders abroad in the world. The nations are awestruck and the statesmen are alarmed. Monarchs gather in their grasp the reins of power, and ministers nervously hold the helm of state. What shall be the end of all this? is a question which rises in many hearts and falls from many lips. "Some great event is before us." What is that event? As in the days of John the Baptist, so now, "all are in expectation." All eyes are turned to look for the "Coming Man." And who is the "Coming Man" but the MAN CHRIST JESUS, the Desire of all ages, the Anointed of the Lord? The whole creation groaneth and travaileth in pain together until now. And those who know the Lord, and are looking forward to his glory, understand how to interpret this vague and anxious longing, and give intelligent expression to this inarticulate desire. And so, from many a far-off land, are hands and eyes uplifted in desire, and from every clime there arises the earnest cry, "Thy kingdom come." We, who have the first fruits of the Spirit, sympathize with a groaning creation, and share the universal desire. The bride longs for the Bridegroom's presence, and the flock longs to see that Great Shepherd of the sheep. The exile sighs to be at home, and the pilgrim pants to gain his rest. The soldier prays for the hour of final victory, when the Captain of salvation shall appear
wearing his many crowns. The sick and the dying long for the presence of the Great Physician who healeth all our diseases, and those who sleep in the dust of the earth still are resting in hope and waiting all the days of their appointed time until their change shall come. And wearied, and burdened, and tearful, and heart-sick humanity throughout the world, pants, and longs, and sighs, and prays for that rest which God alone can give.

Such are the things to which the church are looking forward:—the coming of the Lord, the reign of peace upon the earth, the beginning of eternal and universal blessing throughout the world, the glad and holy day when God shall be all in all, the time of rest, of quietude, of joyful, endless peacefulness, when the Prince of peace shall reign. And such are some of our weighty reasons for expecting the coming of these events, and expecting their coming soon. These are a few of the facts that force upon our minds and upon our hearts the solemn conviction that the great day of the Lord is near. How near it is we cannot tell, for the Master himself hath bidden us to watch, saying that we know neither the day nor the hour when the Son of man cometh. Let us heed his words, and be found watching. Earth’s long week of toil is almost done. Wearied and panting we struggle amid the perils of the latter days. The burden is heavy, the toil intense, the struggle fierce, but the time is short. God grant that the trial may not outlast our strength, but that we may endure unto the end, so that when the morn of deliverance shall come, it shall shed its glory on our eyes amid the peaceful gladness of the Paradise of God.

WHAT MANNER OF PERSONS OUGHT WE TO BE?

We are looking forward. We have reviewed the prospects of the church, the doom of the ungodly, and the destiny of the World. We have glanced at the signs of the times, the tokens of approaching glory and impending wrath. Believing the Scriptures, we know from then what we may expect for days to come. And since such events are in prospect, should we not shape our lives with reference to them? If our times are most solemnly eventful, what do they demand of us? What must we do to prepare for these momentous scenes?

Alan of this world, I put this question to you. Are you prepared for that day? Are you preparing for it? Busy with your farms and with your merchandise, seeking for honor, wealth, or power, reveling in airy dreams, or building your sand-based mansions,—are you ready for the hour when the heavens shall depart as a scroll, when the earth shall reel to and fro like a drunkard?

Do you comprehend your peril in these perilous times? Can you sleep while your bark is sailing in eddying circles around the vortex of perdition? Can you feel secure while you trample underfoot the blood of Christ, and reject the only refuge of the perishing and the lost? Can you rest while the heaving tides of coming trouble convulse the deep foundations of the world? Can you slumber while volcanic forces seethe and surge beneath your feet? Can you play, and dally, and riot, and trifle on, while around you sound the mutterings of the distant storm, while beneath you swell the tremblings of the coming earthquake, while about you play the eddies of the approaching whirlwind, and while on the distant heights there grates the thunder of the rushing avalanche of wrath? Can you stand still while the deluge is preparing?
you trifle while the fiery storm is gathering over your head? Can you linger while
damnation lingereth not? Is it wise, is it prudent, is it manly, thus to jeopardize
eternal life?

Sinners, the day of the Lord will come. Doubt it though ye may, deny it though
ye will, aye, scorn it if ye dare, nevertheless, it will come. And then, when dire dismay
shall seize the gay, the godless, and the proud, where will you appear? When anguish
shall stifle mirth, and weeping shall banish smiles, when wailing shall put an end to
music, and jests shall fail from proud and impious lips, when skepticism, and in-
fidelity, and presumption, and security shall wither at the presence of the REALITY
which they derided, then where will you be found?

406

No covert can conceal you. Gold cannot bribe the Judge of quick and dead, nor
can silver buy deliverance in the day of his wrath. There shall be but one place of
safety then—the Ark of God. Thank God, its inviting door is open now. In that you may
be safe. Jesus has died for sinners—he has died for you; and those who humbly seek
him now shall find him an unfailing refuge then. He is your safety from deserved
wrath; in him you may be secure, and have boldness in the day of judgment.

Man of the world, I pray you seek this place of safety. Your earthly riches will fly
away; learn, then, to "sell that thou hast and give to the poor, and thou shalt have
treasure in heaven." The world is like quicksand beneath you; will you not set your
feet upon the everlasting Rock? You may thus be safe and be assured of your safety.
Come, then, to Christ, the Refuge of the perishing, to Jesus, the Saviour of the lost.
Seek for mercy at his hands. Forsake the sins that offend him, cast away the thoughts
that insult him, and believe in him as a Redeemer and Friend who loves you, and who
has given his life to redeem you from ruin. Delay no longer. "Believe on the Lord Jesus
Christ and thou shalt be saved." Confess him as thy Ruler and thy Lord. Rom. x. 9,
10. Be buried with him by baptism into death, and rise to walk with him in holiness
and newness of life. So shall you find salvation in the last great day.

Wanderer from the fold of Christ, I have a word for you. Poor wayward one, lost
lamb, wandering prodigal, will you not return? You have wished yourself

407

back again a thousand times—then come back. You stand upon the dark
mountains. You tread on thorny and precipitous paths. You know not where you may
stumble. Many around you have fallen to rise no more. Oh will you not escape ere it is
too late? Do you say, "I cannot return; I am faint, and weak, and famishing"? Lo, the
good Shepherd leaveth "the ninety and nine" in the fold, and goeth to seek that one
that is lost,—goeth to seek THEE, thou poor wayward one. Amid the gloom and
solitude of night, amid the dark and thorny thickets of the wilderness, the Shepherd
seeketh THEE. Listen, 0 lost one, to his voice of love: "Come unto me, all ye that labor
and are heavy laden, and I will give you rest." Matt. xi. 28. Come, poor wanderer, find
refuge in his arms, and he shall bear you safely to his fold.

Your heavenly Father waits to receive a returning prodigal; he invites you to
come home once more. He will welcome you with music and receive you with joy. God,
who willeth not the death of the sinner, says, "Come." Jesus, who died to save you,
says, "Come." The Holy Spirit, that convinces the world of sin, says, "Come." Saints on
earth say, "Come;" and angels, who minister to salvation's heirs, wait and watch to
receive you among their company. "Whosoever will, let him COME and take of the 
water of life freely." Oh come, and come to-day. Behold, now is the accepted time, and 
now is the day of salvation.

But it is to Christians especially that I address my words. "Seeing ye look for 
such things, what manner of persons ought ye to be in all holy conversation and

godliness? Should not the approaching glory inspire our hearts and the 
impending danger chasten our souls? Our times demand earnestness, activity, and 
zeal. We are passing beyond the period of scoffing and of sneers. We are going where 
witless jests will die away, and where lying lips will be hushed in utter silence. We are 
passing towards that hour when, amid the tumult of battle and the clash of arms, 
amid confused noise and garments rolled in blood, men shall have done with sneering 
and shall expire with fear. The stern, grim, terrible realities of blood await the world. 
The war of the great day rolls in upon mankind, and when God shall give the wicked to 
the sword and bestrew the world with the slain, alas! who shall be able to stand? Now 
is our time to sever our connection with the governments of this world and to see that 
our citizenship is in the heavens.

What manner of persons ought we to be? Shall we dance, and dally, and riot, 
and play? Shall we drown our senses in indulgence, and stupefy our souls with lust? 
Shall we cling to our idols while the true God is so soon to come? Shall we heap up 
treasures to perish in the day of wrath? Shall we yield to fleshly lusts that war against 
the soul? Shall we build our hopes upon a fleeting world, which will soon reel to and 
fare like a drunkard and fall in utter ruin? Or shall we, who are of the day, be sober, 
and diligent, and earnest, and sincere?

Have we work to do among the perishing around us? Let us do it with our 
might. Do we fear their rebuffs? We may meet instead with welcomes from 
sad and aching hearts. And we need not cower nor quail at the reproaches of a 
doomed and godless world. We need not stand abashed at the sneers and mockeries of 
those for whom wrath is treasured up. We must faithfully warn the ungodly; 
peradventure God may give repentance to some. The long-suffering of God is salvation 
to the guilty. He waits to save them; let us labor that they may be saved.

And let us bear with meekness and with patience the rebukes of a sinful world, 
or an erring, formal church. Since we have entered into the sanctuaries of God, and 
understood the end of sinful men, we cannot be envious at the workers of iniquity. We 
know their doom, and can only pity those who remain unsaved. For there are 
moments now when conscience and memory torment them as with scorpion stings, 
when conscience assails the soul with reproaches, and memory pierces it with vain 
regrets. But what is the remorse of to-day compared with the misery of that hour when 
fear shall come like a desolation and destruction shall fly as on the whirlwind's wing? 
What compared with the bitterness of that day when the wicked shall be cast out from 
all the loves and hopes and glories of the blessed, into outer darkness and consuming 
flames? What compared with the anguish of the guilty in the presence of the Judge, 
and the despairing agonies of those who die the second death?
It is time that the sinful begin to pray, and it is time that we, who know the mercy that is manifest and the wrath that is impending, entreat the guilty to accept the present favor, and escape the coming doom.

410

We have no time or room for worldly trifling now. Our interests are too great, - our responsibilities too momentous. The Judge standeth before the door. The temple of eternity echoes with the advancing tread of him who is Lord of all. Is it a time for petty strifes and contemptible bickerings? Is it a time for vain wranglings and perverse disputations? Is it a time for plucking out motes, and tithing mint, and straining at gnats, and doing nothing? Is it a time for seeking honors, and hoarding wealth, while the church wears her sackcloth, and the rich can scarcely be saved? Is it a time for play and mirth and music and delight, when the day of wailing is so near, and the multitudes around are so secure? Is it not rather a day for putting on the whole armor, and girding up the loins for the final conflict? Is it not a day for fasting and praying and tears? Is it not a time for men to seek the Lord, and seek righteousness, and seek meekness, that they may be hid in the day of the Lord's anger?

The time is short—the Lord is at hand. Can we not discern the signs of the times? Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. Watch and be sober. Lay up your treasures beyond the reach of nature's final fires. There the thief cometh not, there moth and rust corrupt no more. Away with the honors and glories of this perishing world,—they are but the garlands that deck the victims which are led forth to the slaughter. Well may we defer our honors, our pleasures, and our ease till he comes who shall crown us with eternal joy. Let

411

us then be diligent. Let us do good to all as we have opportunity, and thus manifest the grace which reigns in us to eternal life. So may God give us boldness in the day of judgment, and enable us to render up our accounts with joy, and not with grief, in that day when he shall come.

Brethren in Christ, let us awake. The Master cometh quickly; let us be found watching when he appears. The signs of the times portend the dawning of eternal day. And while from afar there rises up the cry, "Watchman, what of the night? Watchman, what of the night?" let us so discern the tokens of this coming glory that we may cry out, "The morning cometh, and also the night." Isa. xxi. 12. The morning cometh to the saint, and the night to the sinner: the morning of unfading glory, and the night of endless, starless gloom; the morning that breaks in blessing, and the night that closes in despair.

May God prepare us to hail that day with gladness, and to see our Saviour's face in peace. Be it our lot with those that are holy, and that fear God and love the truth; with the humble, the meek, and the merciful, and those who endure in faith, and patience and obedience to the end; to say in that day, "Lo, this is our God, we have WAITED FOR HIM, and he will SAVE us; this is Jehovah, we have WAITED FOR HIM, We Will be glad, and rejoice in his salvation." Isa. xxv. 9. May we then hear from his lips those words of joy, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

THE END.