

into it by Grace. She was now very, very glad at the prospect of obtaining a little repose, for she was exceedingly fatigued; yet, weary as she was, and glad as she would have been to enjoy a few hours' comfortable sleep, it was little rest that she could get; for just as she had fallen asleep, the Black Prince knocked so violently at the door, as to arouse her, and fill her with terror and dismay. This he often repeated, sometimes making the most hideous noises, and uttering such words as he thought most likely to increase her fears. It was a long and painful night to her, and she arose while it was yet dark, having obtained but little refreshment indeed. She attempted to call upon her Lord, but her enemy continued his molestations in such a way as entirely to confuse her thoughts. She was now expecting the dawn of day, and the rising of the sun; but no light as yet appeared, Grace led her forth on her journey, but she trembled at every step. After walking a considerable time, still no gleam of light thrilled the gloom.

Poor Sorrowful had entered one of those regions, well known to travellers, where the sun does not rise for weeks together. Her adversary continually alarmed her by telling her his old story that it was Presumption, and not Grace, on whom she leaned. But Sorrowful, suspecting by means of an intimation from Grace, that this was one of the lying assertions of the Black Prince, answered him thus: "I cannot, dark as it is, proceed without a guide; if I attempt to go alone I must fall into destruction; that is the worst that can befall me; I can but perish, I can but be led into destruction, even if I am deceived. I will therefore cling to my guide, and hope my Lord will not permit me to be imposed on by a false trust."

He did not like this answer at all, it made him stagger backwards a few paces; but he is not often dismayed a long time together; and he determined while the darkness continued, to distress her as much as he possibly could. For this purpose, he employed Infidelity and Socinus to shoot their arrows at her. These pierced her deeply, but Grace drew them out, and as long as these attacks continued, Grace persevered in her work of love. When the Black Prince saw this, he recalled his two agents and sent their cousin, called Arius, who distressed her far more than they had done, for this last would ask such questions, and in such a way as he thought most likely to fill her with perplexity, and make her hesitate for an answer; when he succeeded in this, he seemed to triumph and rejoice over her; so that, what with the continued darkness, her want of rest, and her agony of mind, she was almost ready to despair of life, and often thought she must lie down and die, and that she would never be able to reach the Holy Land.

At length she came to another Lodge; but the Black Prince continued to go round about it uttering such frightful cries, that it was impossible for her to obtain any rest, and how it would be possible for her to survive much longer without it, she knew not. The horrid blasphemies which were constantly spoken in her hearing against her Lord made her fear she was cast out of His presence for ever. But no; He was much nearer to her than she thought. Suddenly He commanded Arius to depart, and the Black Prince to cease his blaspheming and they were both obliged instantly to obey. Sorrowful now had a little rest, falling asleep as Grace was speaking softly these words:

"His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, the only Wise God, our Saviour."

CORRESPONDENCE.

For the Christian Messenger.

Social Reunion of Theological Students at Andover.

THE GATHERING—ADDRESSES BY MINISTERS—SOCIAL MEETINGS—COLLATION—TOASTS, &c., &c.

Dear Editor,—

Will it interest your readers to write what has been a great event to us?—the Social Union of the Theological Students of the Newton (Baptist), Boston (Methodist), Cambridge (Episcopalian), and Andover (Congregationalist), Seminaries which took place at Andover on the 15th

inst. The idea of such a gathering originated with the students of Andover, was warmly received by those interested and followed by an invitation to Andover. There, accordingly, we students met on Wednesday morning to the number of over 200. To this number Newton contributed 60, Boston 80, Cambridge 7, Andover 60. Members of the Faculties of the different institutions and leading ministers of each denomination represented were also present by invitation. By arrangement, the first meeting of the day was held at 10 o'clock, in the Old South Church, and was occupied with addresses on the work of the ministry. Prof. Churchill of Andover presided and gave us welcome. The day, he happily said, was given to hope and anticipation, not to memory. We, who well differed, met to show our common inward likeness and brotherhood in Christ; met to fulfil the Lord's new commandment, "Love one another,"—the Lord's last prayer, that His people might be one.

After singing and prayer Prof. C. introduced the first speaker,

REV. A. J. GORDON (BAPTIST) OF BOSTON,

who prefaced his address on "Culture requisite for the Ministry" by saying that Andover Seminary deserved the affections of Baptists for giving them their greatest missionary, Judson,—their greatest educator, Wayland,—their greatest exegete, Hackett. The Baptists were, at an earlier day, somewhat opposed to ministerial education, fearing that it would dull the edge of piety and blunt the zeal of consecration. Now there was the opposite danger of Theological education becoming arrogant, and assuming to sound fully the deep things of God. We should not forget that the Spirit gives to the unlearned views of truth, rich, rare and profound, and that Shamgars with their oxgoads may slay thousands to our one. Such were not to be jostled or elbowed aside. Yet on the other hand, Paul's three years in Arabia may well represent the three years of a Seminary curriculum; and though the cloak and parchment left at Troas were not an Academic gown and a Theological diploma, yet those years of retirement prepared the Apostle for his great mission of teaching. Bacon had quaintly said that as the first pressure of grapes gives the most grateful juices, and afterwards comes the bitter taste of seed, so the most evident meanings of the word are richest, and succeeding ones less precious. But, yet as the skillful housewife makes a delicious marmalade of that which remains after the richer juices are expressed, so that the student may draw from deeper truths rich food for spiritual life. More, in the spiritual realm, as in the physical, bread is eaten "in the sweat of the face." A German divine had declared that should God offer him the choice of truth, and "Search after Truth" he would choose the latter. The search itself aroused enthusiasm, the discovery gave exceeding joy. There were two classes of pietists at present; the Dabytes, who in their revolt against scholastic methods in Theology advocate the exclusive study and spiritual apprehension of God's word; and the advocates of the Higher Life views, who emphasize the fact of a living vital experience. We should add to ourselves what is best from both. He closed by congratulating us on the union of the day. We should not be so un candid as to ignore our differences, and yet, we should rejoice that that which united us was greater than that which severed us. Water separates "but blood was thicker than water" and we were one by the blood of Jesus.—Astronomers told us that in our Solar System the centrifugal forces were decreasing, the centripetal increasing, so was it in that heavenly system of which the Star of Bethlehem is the centre, and we drew nearer as the coming of the Lord of all drew nigh. The next speaker was the

REV. S. E. HERRICK (CONGREGATIONAL), BOSTON.

The speaker saw before him two classes, those in the ministry and those preparing for it. They were together for mutual good. The former expected fresh inspiration from the students, the latter, like returned voyagers could tell their younger brothers of the seas they were to traverse. He would speak of the "Demands of the day upon the Ministry." Two agencies, the Lecture Platform and the Religious Press come

into these parishes and intensify the demand for higher intellectual culture in the ministry; for tacit comparisons between the ministers' sermons and the long studied efforts of the lecturer and the crisp fresh utterances of the weekly would be made often to the disadvantage of the pulpit. This terrible strain must be met or the minister go down. Happily, however, it seemed that a reaction was beginning. The people were beginning to crave the simple truths of the gospel. This was shown by the success of Mooly and Sankey, in whom heart culture exceeded intellectual power. The demand of the hour was more of this heart culture. He was glad to see the resilience of the wave, and yet not sorry that it had rolled over the land, for it had called the ministry to higher levels of thought. As religion was, "finding God," the chief duty of the ministry was to discover God to the soul. This could not be done by intellect alone, for God enters the heart through the gateways of the affections. The ministry therefore must have heart culture. It would have established if possible in connection with every Theological Seminary a department of "Spiritual clinics" where, like as the students of medicine are made acquainted with the treatment of diseases by attendance at the great hospitals, so students of theology might be brought into contact with diseased and dying souls and learn the method of their cure. Time was when Dr. Todd, then at Andover, had preached in a country village without the permission of the Faculty, and was required to confess and promise amendment in the following form: "I, John Todd have preached Christ without permission, I promise not to do so again." Those days were happily passed.

REV. W. R. CLARK, D. D., (METHODIST),

followed, his theme being, "a divine call to the ministry a necessity." He began by remarking, that we were there not to wink denominational lines out of sight. On the contrary, we found them helpful. We saw our differences in their bearings and relations, and yet our hearts overflowed them all. Coming to the subject, he said, the young minister would make one of two impressions, either that he was merely a perfunctory professional, or that he was called to a definite work, and meant it. The former impression was fatal to success. The laborer must go into the field not to show how his sickle glistens in the sun but to gather wheat. He must distinctly feel that he is inwardly moved of the Holy Ghost to his work, and that his call is unlike any other. He must feel a divine yearning for souls, and an outgoing of the nature after them. This would lift him above all low notions of the ministry as a profession, would make him strong, self-poised, patient to bear and energetic to perform. Once, while in the army, he had come upon an officer of artillery in charge of a battery which it was necessary to push across a seemingly impassable bog. "How can you get across," was his question. The soldier's answer was "Because I must." So the true Christian minister was impelled by a "must." This Divine impulse gave a deep, rich, sweet experience. The heart touched God and the whole spiritual manhood came to the front. The world then intuitively recognized this impersonation of Divinity and knew that the one so moved was not self-seeking. The soul so perpetually alive would not deal in abstractions. He would have us remember that the people learn and grasp the great truths of the gospel by intuition. Intuition not logic must, here, be appealed to, the minister must take for granted that his hearers know and receive the fundamental truths. He must have a fire and an energy to proclaim rather than to prove. He must drop the great, bold, strong truths, flowing into their heads and hearts; and must be content to revolve around the central vital truths that men need. To do this the preacher must commune with God and then touch men, heart to heart, moral nature to moral nature. His object was not to make sermons but to save souls. The work was glorious, as he advanced he saw head lands of continents of truth, yet to be explored, caught foregleams of the eternal light that is to bathe the soul, heard melodies which are the preludes to the harmonies beyond.

REV. PHILLIPS BROOKS (EPISCOPALIAN), BOSTON,

was the last speaker. The arrival of the

hour of adjournment, 1 o'clock, made the address all so desired to hear, all too short, yet five minutes of his characteristic rapid fevid utterances were rich indeed in stirring thought. In early disastrous days of the war when defeated armies were falling back he had he said rejoiced to see fresh troops enter the frontier posts. So now he gladly looked upon so many young men preparing for the Christian ministry. Some groaned over the trials of the ministry. To him it appeared to be the only profession in which there were comparatively no trials worthy the name. Grumblers pointed to other former times, to the great epochs of the Church as the golden ages of the ministry. Never before was so good to be a minister. Some bewail the loss of ministerial prestige, the excessive worldliness and the growing speculative tendency of the times. He thanked God for all three. He was glad that the ridiculous prestige that once belonged to a clergyman as such was passing away, and that he could come simply as a man to men with God's truth. He was glad of business activity, for that could be wielded in the service of Christ. He was glad of speculative tendency, for the Church would grow in power when the laity thought up to and beyond the minister, and took nothing from him but what they proved. The grand things were for a minister to be honest and faithful. That would be a hopeful era when they spoke only what they believed and all that they believed. Long ago he had read in an old Greek Liturgy a prayer for deliverance from idleness, contempt, love of power and unprofitable speaking—a prayer appropriate for the ministry. Those were their peculiar vices. Diligence, hopefulness, humility and point were their desired virtues. The passage in John's description of the Last Supper, which read, "Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, he riseth from supper and taketh a towel and girdeth himself, &c.," was significant here, as showing how Jesus linked and how we should link these clerical truths to the lowest services, and thus raise the latter to the plane of the former.

After the addresses the students held Union prayer meetings in the Class Rooms of the Seminary, which were marked by a goodly degree of fellowship and power. Thence they returned at 2.30 in procession to the vestry of the Church, where an ample collation, provided by the ladies of Andover, was partaken of by some 300. That over, toasts followed, which called forth speeches of wit, pith and power for nearly three hours more, till we were mentally surfeited, and the hour for departure had come. These speeches one must not dare to attempt to reproduce, for accumulating manuscript says, "Close!" A simple list of toasts and speakers will give an idea of this feast:

They were, "True Catholicity," replied by Dr. Warren, of Boston Seminary; "The Minister of to-day," Dr. Lincoln, of Newton; "The Clergy and the Laity," Russel Sturgis, Esq., Boston; "The Theology of the Future," Prof. Latimer, Boston University; "The Ideal Parish," Rev. Dr. Neale; "The Preacher, distinguished from other Speakers," Rev. Dr. Park, of Andover; "The Minister in Politics," Rev. Dr. Hovey; "Breakers Ahead," Rev. Jos. Cook, Boston; and "The Ideal wife of the Minister," Rev. A. J. Gordon.

This long trespass on your patience would be forgiven could one reproduce but a tithe of the effect which the exercises of the day had upon those present, in raising their conceptions of the nature and glory of the ministerial office, in arousing them to seek to realize higher ideals, in inspiring them to a fuller consecration to the work, and in deepening their love for their fellows and their fellow-men. Some of those present can never lose the impulse received while life lasts. J. A. D. Newton Centre, Dec. 20, 1875.

For the Christian Messenger.

From Rev. John Brown.

MILTON, Dec. 24th, 75.

Mr. Editor,—

As the Editor of the *Witness* wishes the controversy on Baptism to close in his columns with the closing year, out of deference thereto I will ask you to insert what I should otherwise have sent to the *Witness*, viz., a few remarks

on Mr. Somerville's letter in the *Witness* of Dec. 18.

In his reference to the concessions made by Pedobaptists, in quoting from Thom, he says virtually that such concessions as have been quoted by Baptists from Pedobaptists, they made themselves, the words of Thom are "We have no hesitation in saying that such fatal concessions as our opponents pretend to adduce have never been made by Pedobaptists, (italics mine,) and that the authors referred to have been unfairly treated." Mr. S. knows this is not true (or he is much more ignorant of his side of the question than he seems to be) although he adopts the sentiment, and even if what he says of the Ed. Messenger is true.

On the same subject he says "I have said many foolish things myself;" that is true, very foolish things; and very naughty things; and very unkind things; and very ungentlemanly things; boast of his gentlemanliness as he may; and he adds "and probably would have said many more, only that I had the privilege of being carefully watched." I hope he is duly thankful to those who have protected him from himself. That he needs watching, especially in his treatment of Scripture (as I may show by and by) is very obvious.

He has told us that the modern rage for dipping "is to be accounted for by the present prevailing love of excitement and parade." Why does he not shout "Eureka, Eureka!" And as he has made this valuable discovery, will he next discover to us the reason for the modern rage for sprinkling infants? I know he cannot, still I should like to see his attempt.

Mr. S. generously informs us that Noah and his family were saved by escaping immersion. (O for Priscilla and Acquilla). The world was immersed and perished. Does Mr. S. really mean that Noah and his family were saved because they escaped immersion, and the world perished because they were immersed? No, he does not, for he knows, or ought to know his Bible better; and I may remind him that according to his own showing in a recent letter, in which he sought to prove that the shore was not immersed when the tide rose over it, no more were the people of the old world immersed, because the water rose over them. But any one can see the grave insinuation contained in Mr. S's remarks; still if he persist in such soft arguments and hard words, he will find in Gen. xix. an account of a man and his family who were saved by escaping sprinkling; but the thing is too childish to waste time over, and the dark ungenerous "sly insinuation" could have emanated from no pen but Mr. Somerville's. We are not going to believe that God destroyed the world and saved a few in order to show the mode of baptism.

Hezekiah says "He can dogmatise." Yes, Hezekiah, he can. For instance, he says, "It is a fact as well authenticated as that the Israelites passed through the sea, that when that event took place 'the clouds poured out water.'" "God did sprinkle the Israelites. He baptized them." He quotes from Ps. lxxvii. 17. The word is plural clouds, it was a cloud that accompanied Israel. Moreover is Mr. S. very sure that the passage refers to the crossing of the Red Sea, and not the crossing of the Jordan? If he will read Josh. iii. 14-16 and Psalm cxiv. he will get a little light, and for his further help I may tell him that in the original it is "The waters overflowed." The crossing of Jordan took place at the overflowing of the river (Josh. 3. 15). The LXX render it "the great sound of waters."

Referring to the same subject, in quoting Dr. Cramp (who seems to be much in his way) "the allegory is obviously not to be pressed minutely." Mr. S. says "This is the sword by which the Baptist controversialist cuts every gordian knot which he cannot loose." Would Mr. S. believe me if I told him that Dean Alford one of the most eminent of modern critics and scholars, and a Pedobaptist, used that same sword to cut the same knot on I Cor. x. 2. and were all baptized unto Moses, he says "The allegory is obviously not to be pressed minutely." I think Mr. S. will now find the sword turned against him. I have not the Dr's work on Baptism so I cannot tell whether he has been fairly treated in that reference. Barnes (a Pedobaptist) very properly says it is to be taken in "the sense of"