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THE THEBAN LEGION.

BY PROF. W. M. BLACKBURN.

CHAPTER VI.

THE TYTHING OF MEN.

THE heroic spirit of mountaineers is proverbial. They love independence. They rarely fawn upon monarchs or bow the neck to a tyrant. Nor is this the effect of modern progress. It is even older than any type of educated freedom.

The people of those Alpine valleys, whose waters fill the Rhone and the Lemane lake, were children of liberty. They detested the Roman power. They thought themselves shaved close by taxation, in order to maintain the Roman grandees in luxury. To revolt from injustice was easy, for hiding-places were always near at hand. To hunt them down was a hard task. The rivers were their trenches, and the Alps their fortresses. So far as they knew the gospel, it taught them the equality of all men before God. Perhaps the first Christians in that region were the refugees, who escaped from the murderers at Lyons and Vienne, in the second century. The tribes who cast aside their Pennine gods, and received Christianity, might thank the refugees, but they scarcely knew for what to thank an em-

peror. His very title was odorous of persecution.

Maximian had not made musical the imperial name. He had not cared to win that best of titles for a ruler—"the father of his people." Rather was he their scourge. Housed in his palace at Milan, he could reach over the Alps and lay the rod upon them. Such cruelty as his was too great for a mere man; he gave the credit of it to the gods. Had this Hercules ever met Jupiter in the old temple, which stood in the pass of the Great St. Bernard? Votive tablets have been found among its ruins, but what were his vows none can tell. No great war was now upon his hands. He magnified some trifling offense of the people, and led an army toward the Lake of Geneva.

On the Rhone, not far above the lake, was the ancient Octodurum, now called Martigny. There, about the year 302, we find Maximian. "The soldiers will eat up everything," say the villagers. "And why are they here?"

"To teach us their religion," is the sharp reply. An altar was reared. Victims smoked upon it, and the fumes arose to please the gods of Rome. The warriors took an oath of loyalty

REV. JAMES HOGE, D. D.—A Memorial.

BY PROF. E. D. MORRIS.

IN the mortuary annals of the Presbyterian Church in America the year 1863 stands out as one of special prominence. Just at its opening, Lyman Beecher, prince of preachers, and Edward Robinson, prince among biblical scholars, passed from the earthly to the heavenly life. During the spring and summer McDowell, and Yeomans, and Baird, and a number of others hardly less conspicuous or useful, followed these venerated leaders to the skies. President Brown, of Jefferson College, and Calvin Pease, and Hovey, and the venerable Woodbridge, and others who might fitly be associated with them, passed away during the autumn. Before the year had reached its close, more than eighty names had been added to the list of deceased ministers in the various branches of the Presbyterian Church; and among them are many whom that Church still rejoices to cherish in special remembrance.

One of the most conspicuous among these names is that of the Rev. JAMES HOGE, D. D., for fifty years the pastor of the First Presbyterian Church in Columbus, Ohio; and during much of that time one of the leading minds in the denomination, not merely in the West, but wherever the denomination extended. His long and useful life terminated at Columbus on the 22d of September, 1863. To note the more prominent events in that life, and to indicate some of the more interesting features of his character and his influence, will be the aim of the present sketch.

Dr. Hoge was of Scotch descent, the grand-parents of his venerated father having migrated to this country during the persecution under Charles II. That father, the Rev. Moses Hoge, D. D., was for a generation one of the prominent ministers of the Presby-

terian Church in Virginia, and for the last fifteen years of his life was President of Hampden Sydney College, succeeding the venerable Dr. Alexander.* The son was born at Moorfield, Hardy County, Virginia, on the fourth day of July, 1784. His childhood was spent chiefly at Shepardstown, where his father was pastor of a large and flourishing church; and his education was carried forward mainly at home, though he was for some time a member of an academy at Baltimore, under the care of the celebrated Dr. Priestley. His religious impressions and tendencies were developed in early youth; and he united with the Church at the age of fifteen. His opportunities for culture and improvement, both intellectual and religious, were such as the youth of his day rarely enjoyed; and the story of his fruitful life shows that these early advantages were not misimproved.

In the fall of 1803, Dr. Hoge, then in his twentieth year, visited Highland County, Ohio, partly for the sake of transacting some secular business, and partly to improve his somewhat precarious health; and so greatly was he pleased with the new territory, then just becoming a State, that he resolved to make it his future home. On his return to Virginia, he became, for two years, a teacher; meanwhile pursuing theological studies under private direction. On the 17th of April, 1805, after full examination, he was licensed to preach by the Presbytery of Lexington; and in the same year he re-

*A sketch of the father may be found in Sprague's *Annals of the American Pulpit*, III. 426-430. Also in *Wilson's Presbyterian Historical Almanac for 1864*, pp. 161-3; and in the *Princeton Review*, January, 1864. Three of his sons, including the subject of the present sketch, entered the Presbyterian ministry, and all of them became prominent in the service of the Church.

ceived from the General Assembly a commission authorizing him for six months to preach the gospel as a missionary to the State of Ohio. In the autumn he started on this missionary tour, and on the 19th of November, after a long and difficult journey on horseback over the mountains, reached the little village of Franklinton, a frontier settlement and the seat of Franklin County, located on the west bank of the Scioto, just opposite the site of the present capital of the State. Here he began his missionary work, a service being appointed for the evening of his arrival, and the United States Court, then in session at Franklinton for the first time, adjourning in order to listen to the youthful preacher. His labors were continued during the winter, and on the 18th of February, 1806, a church of thirteen members was organized, the venerable Dr. Wilson, then of Chillicothe, assisting in the organization.

It is difficult to appreciate the circumstances amid which this little household of faith was thus constituted. There was at that time no other Presbyterian Church, and probably no church of any denomination, in the county of Franklin, which then covered five or six times its present area, and was sparsely populated by about two thousand souls. There was then no Columbus, and Franklinton, though almost as large as at present, was but a scanty and unimportant village. Some of the members of the congregation thus organized resided along the Scioto and the Whetstone, and others had settled by the banks of the Elm and Walnut creeks, many miles from the house of worship. There were neither roads nor bridges, for the region was but just emerging from barbaric wildness. The Indians, often savage and hostile, still claimed a home in the adjacent forests. All was new, and rude, and strange. By bridle paths and along the clearing, and across the fords of these streams, on foot or horseback, that little company were accustomed to come together, Sabbath after Sabbath, to hear in this distant West the same gospel which most of them

had been trained to respect and love in the distant East. Their young pastor often sought them out in their log cabins, and from house to house, as well as at the village, proclaimed to them the truth as it is in Christ. In such labors the first winter and spring passed away, and in the following summer the young missionary, his term of service having expired, returned to his Virginia home.

On the 25th of September, 1806, a call was extended to Dr. Hoge by the little flock he had thus gathered, and during the fall, or the winter following, he accepted that call and returned to his charge.* On the 11th of June, 1807, he was duly ordained and installed in what was then the new Court House at Franklinton, his salary being three hundred dollars per annum. The church numbered about fifty members, and was scattered from Walnut Creek eastward, to Darby on the west, and from Dublin to the vicinity of Circleville, covering a territory of at least five hundred square miles. In 1812 a house of worship was begun, but before its completion it was taken and occupied as a storehouse by the American army under Hull, then encamped at Franklinton, and was destroyed by a storm while in their possession. In 1815 a second sanctuary was erected and set apart for public worship, and this became the permanent home of the church until the organization was transferred to the new capital on the opposite side of the river.

From 1808 onward a second congregation had gradually been gathered in the present township of Truro, and divine worship had been statedly held at that point, though no separate church had been organized. In 1812

*Dr. Hoge once assured the writer of this sketch that one among the prominent considerations which led him to choose Ohio as a home was a dislike of slavery as he had observed it in Virginia. He saw not only the moral unworthiness of her system, but also its glaring impolicy. During the war which slavery afterward induced, his patriotism never wavered, and his fidelity to the essential principles of freedom was never questioned. His relation to the American Colonization Society is alluded to in Wilson's Historical Almanac, and in the Princeton Review, January, 1864

the site of Columbus was first surveyed, and the State government located there; and during the two succeeding years so large a number of persons had settled on that side of the river that it was deemed expedient to erect a temporary structure for religious uses. In 1814 an edifice, 25 by 30 feet, and made wholly of hickory saplings, and therefore called the Hickory Church, was erected on what was then termed Spring Run, near the corner of Spring and Front Streets, and in this house divine worship was henceforth regularly conducted, as well as at Truro and at Franklinton. Dr. Hoge himself, after his marriage, fixed his residence at Columbus, and gradually that point became the center of his labors.

Seven years later a second sanctuary, built of wood, and capable of seating 400 persons, was erected near the corner of Front and Town Streets, in Columbus;* and on the 19th of November, 1821, the church at Franklinton was formally transferred to this point. Here Dr. Hoge continued his labors, extending his field, as opportunity and strength permitted, not only to Truro, but likewise to many other places in the vicinity. In the following year a second call was tendered to him, pledging at first \$600, and afterward \$800 per annum, for his services. This call he accepted, and thus settled the question whether his entire life should be passed where his ministerial work had been begun. In 1825 he was invited to remove to Chillicothe, and a few years later he was again strongly urged to change his field of labor, but by this time his attachments had become too fixed, and his usefulness and value here too apparent to admit of such a change.

During the summer of 1833 a new house of worship was erected on the corner of Third and State Streets, a structure which has since been remod-

*This edifice, though but 50 by 40 feet, was constructed by putting together three separate frames or buildings, with their gables toward the street. On account of this peculiarity in its structure and appearance it was often called the "Trinity in Unity Church." Though it has long since disappeared, many of the old citizens of Columbus still remember it well.

eled and greatly beautified. In this house, at that time the most capacious and substantial sanctuary in the city, the main work of Dr. Hoge as preacher and pastor may be said to have been done. He was now at the acme of his powers. So long located at the capital he had formed an acquaintance with most of the prominent men of the State, in both political and professional life, and his church was the place where governors, judges and legislators mainly congregated for religious worship. His influence was widely felt in political as well as in ecclesiastical affairs, and probably no man did more than he, at that period, to frame and establish the various educational and benevolent institutions of the State. As a trustee of the two State universities, as a member of the committees that organized the asylums for the blind and the deaf, and also an advocate of that for the insane, as a known friend of popular education and of the temperance reform, and other such enterprises for the public good, he accomplished a peculiar and a conspicuous work. In church affairs he was widely known and respected as a man of unusual wisdom; and in seasons of difficulty was always regarded as a safe adviser, and a cool and reliable leader. In the pulpit his power was specially felt; that pulpit became a kind of throne, whence without any form or pretense of royalty he swayed and governed men. Up to the year 1850, with one brief interval of rest in 1845, he thus stood at his post, and did the work to which God had called him; a man of mark in both Church and State, unblemished in personal character, and trusted and revered by men of all classes, surpassed by few as a preacher, and by none in the patience and fidelity and efficiency of his general labors; filling his place in life nobly, and thus making for himself a name which neither the city nor the State of his adoption can easily suffer to be forgotten.

In 1850 Dr. Hoge was invited to the chair of Pastoral Theology and Church History in a Theological Seminary, then in process of organization

at Cincinnati. To fill the place thus occasioned by his absence during half of each year, the church at his urgent request chose a colleague, the Rev. Josiah D. Smith, D. D., then ministering to the adjacent church at Truro. After two or three terms, this seminary was removed from Cincinnati, and Dr. Hoge resigned his professorship. The associate pastor, however, remained in his place, doing his proportion of the common work, until the organization of the Westminster Church as a colony, which occurred in April, 1854. Of this colony Dr. Smith became the pastor, and continued in that relation until his lamented decease, which also occurred in 1863, a few months earlier than that of Dr. Hoge.* A second colleague was secured, but the relation proved to be but temporary; and early in 1857, the aged senior pastor felt himself constrained by the infirmities of age to resign his charge. During the spring the arrangement was completed, and on the thirtieth of June, the patriarch finally laid down the pastoral care, which he had first undertaken just half a century before.

A ministry like this, embracing almost two generations, reaching back to the very beginning of such a State as Ohio, and including such results, seems like a romance. A young man in his twenty-second year penetrates on horseback the dense forest of what was then the remotest west, chooses his home on missionary ground, and, at the very frontier, gathers about him in log cabins and in rude sanctuaries, a little company of believers in the faith he proclaims, forms them into a church and tenderly nurses them through the period of infantile weakness; makes himself and them a center around which the religious sentiment of the region may cluster, grows with their growth, and rises steadily with the expanding demands of his

*A brief notice of the life and character of Dr. Smith may be found in Wilson's Historical Almanac for 1864. He was a man of unusual ability, of eminent culture, and of very great moral worth. A volume of his sermons, entitled *Truth in Love*, was published, together with a biographical preface, by the Presbyterian Board of Publication.

central position; is transferred with his charge to what is made a capital and thus a place of social and political as well as religious influence; sees his church becoming the fruitful mother of many children, and the seed he had sown springing up in harvests more beautiful than nature ever bore; finds his influence diffusing itself through Church and State, until his name is gradually known afar, and his presence is eagerly sought even in the chief councils of his denomination; becomes by degrees a leader among his brethren, a father in the great sect he loved, and a teacher in one of its theological seminaries; and at length, after more than fifty years of such service, in a magnificent State whose entire growth he had witnessed, in a city which had no existence when his career began, bids farewell to the church he had thus brought to maturity, leaving it strong, numerous, efficient, and serenely retires to contemplate the remarkable history through which he had thus passed, and in gratitude and joy to wait for his reward. How like a romance seems such a career!

The central witness to the fidelity and faithfulness of his life, is to be found in the church to whose upbuilding the strength of Dr. Hoge was mainly given. By a singular fatality portions of its records have twice been lost, and the documents that remain are inadequate to tell in full what were the incidents of its earlier history. But it is known that, prior to the resignation of its venerated pastor, more than seven hundred persons had at different times been connected with it. Several seasons of remarkable religious interest had been enjoyed by it. A considerable number of other churches, in more than one denomination, had sprung directly or indirectly from it. It had trained up successive generations of youth under the guidance of sound Christian teaching, and had been instrumental in leading multitudes of them to Christ. Through all these years it had been a lighthouse in the community and in the state, and its influence had been felt for good

even through the entire Northwest. What a task was this, to train and strengthen and perfect such an organization, and to leave it at last, standing on such an eminence and equipped for such service for the Master! What a privilege it must have been to look back on a life thus spent, and to see such visible fruit springing, fair and precious, from its years of wise, patient, devoted toil.

We may well pause to look a little more closely at the man by whom this work was performed; briefly estimating some of those traits of character by which he was enabled to bring about such remarkable results. Though the son of one whom John Randolph once pronounced the most eloquent man in Virginia, Dr. Hoge did not inherit, in any high degree, that paternal gift. Both of his brothers in the ministry,* and especially the elder, were almost as noted as the father for their ability to persuade and subdue, and bear away on the wings of an effective eloquence, those who were accustomed to hear them. Instances are not wanting in which he himself, stirred by some great occasion, spoke with a peculiar pathos and urgency, until his hearers bowed before him, as trees before a gale. His discourse on the death of Adams and Jefferson, in 1826, delivered in the old Trinity in Unity, in the presence of the chief officers of State, is still remembered as one of those memorable occasions. His sermon in 1833, as Moderator of the General Assembly, was another. But ordinarily his style of address was plain, calm, persuasive, rather than imaginative or pathetic. The logical faculty so largely predominated in him, and both fancy and feeling were so subor-

John Blair Hoge and Samuel Davies Hoge both died in 1826, and while they were yet comparatively young men, the older being but thirty-six. The younger, whose two sons are also in the Presbyterian ministry, was a Professor in the Ohio University at the time of his decease. The older brother died in Virginia, where his brief ministry was wholly passed. It has been said of him that he held his audiences almost by a charm, the educated and uneducated alike, rendering their testimony to the power of his eloquence.

minate to the cool judgment and the straight movement of theological reason, that he could not in the highest sense be eloquent. It was not by glowing pictures or impassioned appeals, or by rounded sentences and elaborate periods, that he influenced and controlled men. These other faculties, in some sense antagonistic, were the native agencies through which he was chiefly to contribute his part in the upbuilding of the church. He thought carefully and deeply; was a diligent and extensive reader; understood well the gospel he preached, and was thoroughly familiar with that Calvinistic theology which his mind had accepted as being the best human system, representative of the truth as it is in Christ. He was well acquainted with men, and saw clearly both what they were by nature and what the grace of God aimed to make of them. He addressed them calmly and without physical exertion, but clearly and effectively: giving always such a shape and cast to the truth as commended it eminently to the judgment and to the conscience. He was shrewd and sagacious in his application of truth; exposing skillfully the sophistries behind which sinners hide themselves from the light, probing the soul of his hearers to their profoundest depths, and with no ordinary power urging religion upon them as the true antidote to every spiritual malady.

It may be that his tall form and grave manners, with his somewhat stern countenance and unimpassioned utterance, tended especially in later life to remove him somewhat, as to sympathy, from the audiences he addressed, and thus to detract in some degree from the effectiveness of his ministrations. His style of composition was probably too involved, and his statements of truth somewhat too generic and abstract, to effect most readily the popular mind. Perhaps he was too rigid an advocate of that high type of Calvinism which, though sound and scriptural as it is profoundly philosophic, is still too exact and cold and deep to stir the pulses spontaneously, or except in the hands of a master like Edwards to take captive the

convinced and conquered hearers. Yet there was in his preaching so much of common sense and good judgment, so much of both insight and sagacity, so much of transparent sincerity and cordial desire to do good, and of entire conscientiousness and consecration, that he could not fail to be useful and honored in any pulpit. And when we call to mind the peculiar moral condition of Central Ohio during the period of his chief labor, we may see abundant reason why just such a man as he was, should have been sent to that field at that juncture — why just such a preacher as he was, should have been able to accomplish, in such a field, so great a work for Christ.

It should be added in this connection that, beneath his ministrations in whatever form, there lay a certain broad and solid basis of character, which imparted peculiar value, not simply to his preaching, but to his entire work. He was remarkable for the degree of presence, and of weight or force, that characterized whatever he did. His voice, his eye, his entire mien and style, added special emphasis to both word and act. The amount of personality in him, in a word, was quite unusual, and that personality singularly pervaded his public life, and gave to it a tone and a dignity which can hardly be described, but which all who were thrown into contact with him felt and realized in a remarkable degree.*

In social life, and especially in his later years, Dr. Hoge was silent and incommunicative except on special occasions; a certain shyness which was constitutional having probably changed by degrees into a fixed quietness of manner, and a formality in conversation, which had at times the appearance of extreme reserve. Yet he was never morose or unsympathetic. While in no sense afraid of men, or timid in

*A sermon delivered after his decease by Rev. Wm. C. Roberts, his successor in the pastoral charge, and printed at the request of the church, contains some interesting allusions to this element, or peculiarity, in the character of Dr. Hoge. The entire discourse is worthy of perusal.

the utterance of his opinions wherever occasion demanded, he yet preferred to listen and observe, rather than to contribute actively to the sociability of any company with which he mingled. Even among his own people, and in reference to religious things, he sometimes appeared too grave and distant; repressing rather than drawing out that trustful sympathy with which every Christian heart greets a beloved pastor. The youth of his flock probably stood too much in awe of the silent and dignified man, who, clad in the sedate vestments of his profession, occasionally made his way into their family circles. He himself felt this to be a deficiency; one of those natural habitudes which he needed to overcome, in order to be the best pastor possible to his beloved flock. Could he have thrown off more entirely that impression of distance and dignity which sometimes stood as an invisible barrier between him and those around him; could he have shown men all that was in his heart, and let them see how genial and warm and brotherly his feelings toward them really were, the popular impression of him, in this direction, would have been considerably modified. Those who knew him best, had no occasion for such a revelation.

Notwithstanding such popular impressions as to his sociability, Dr. Hoge was universally regarded as a man of eminent benevolence. It is said that for many years no appeal for charitable purposes, which he regarded as right, was ever suffered to pass without some practical token of his sympathy. His private acts of kindness were numerous and munificent; under his calm exterior, the poor and afflicted habitually found a warm and generous nature. His relations to almost every public institution of a benevolent character, established in the State, were intimate and practical. To his influence and exertions is largely due the fact that Ohio was among the first States of the Union to recognize the claims of the insane, the blind, the deaf, the idiotic, upon her maternal protection; and to incorporate in her Con-

stitution a provision for the benefit of such classes, of whatever rank or condition in life. In still wider fields, as during the days of starvation in Ireland, and eminently during the years of our own national struggle, his prompt and energetic generosity was often manifested; and up to the day and hour of his death his love for his country and his prayerful desires for her unimpaired unity and perpetuity were known to all.

With such benevolence, habitual and comprehensive, Dr. Hoge was also strictly and even sternly honest; loyal to what he believed to be right, even at the hazard of seeming to be wanting in charity. It is doubtful whether, during the half century of his public labors, any man ever dared to charge him with iniquity or falsehood or deceit. In his dealings with men, he was thoroughly conscientious, and in business relations, immaculate. A pure sense of justice was so inwrought into the very texture of his character, that he could not stoop to meanness or fraud of any sort. His Calvinistic theology, which had become the central principle of his thinking and disposition, doubtless greatly strengthened and ennobled, in this respect, his natural inclinations. His honesty, which was native, reached its culmination when it became Christian; and once enthroned within him as a Christian grace, it ruled and reigned through all his life.*

A man of such constitution, and thus accustomed to exercise deliberate judgment on all important questions, would naturally be firm and positive in his views, and decided in whatever course he thought it wise and right to pursue. Such a mind is always in some danger of failing to appreciate opposing men and systems, and to deal

charitably as well as justly with the minds or the tendencies from which it differs. Dr. Hoge was not exempt from this liability. So clear did his own judgment seem, and so thoroughly conscientious was he in the convictions he formed, that he could not easily be patient with contrary opinions, especially within the sphere of theology. It is said that during the controversy which resulted in the rupture of the Presbyterian Church, he was at first a peacemaker, and a friend of continued union; both parties regarding him with special respect as such, and uniting in his elevation to the Moderatorship of the General Assembly in 1832. But afterward his feelings became strongly enlisted on what was called the Old School side; and those who differed with him, especially in Central Ohio where his influence was almost supreme, felt probably not without reason that his hand was somewhat heavy, and his disciplinary treatment of them and their cause somewhat too severe. Happily that age of conflict has passed away; and those who then disagreed so widely, are now substantially one again. Among the rest, he had outgrown the period of controversy; and during the later years of his life had come to regard with confidence, and with Christian affection, those whom he had once so strongly distrusted as aliens from the faith he loved. In those later years he was far more ready to reconcile, or to overlook differences, than to bring them into prominence; and in his intercourse with his brethren, both of the New School side and of other Evangelical churches, he was habitually considerate, trustful, and fraternal. As he drew near to the eternal life where all such differences are merged in the unity of the one holy, catholic and apostolic Church in heaven, his nature seemed to catch beforehand the spirit of that higher era and place, and his heart opened beforehand to welcome all who there will join in singing the one triumphant song of redeeming love.

That such a character and career as we have too inadequately described, should be crowned by such a close,

*The article in the *Princeton Review* relates this suggestive incident:

"On one occasion he was called into court as a witness. The clerk was about to administer the usual oath. The counsel of the party who had not summoned him, said: Mr. Clerk, you need not swear that witness. Without the oath, the court permitted him to give his testimony, and it was decisive of the case."

in peace and charity and faith and hope will readily be anticipated. After his resignation in 1857, Dr. Hoge continued for six years to labor as a preacher, wherever opportunity offered. He felt a particular interest in the contiguous churches, most of which he had assisted in forming; and it was his special delight to minister to those little flocks, wherever they were destitute of the stated means of grace. During this period, his sermons at home and abroad were often more nu-

merous than during his later pastorate; frequently numbering four or five weekly. Up to the last weeks of his life, though approaching his eightieth year, he persisted in his loved employ. And when at length the solemn summons came, after a few days of languishing and decline, he passed from the toil of earth to the rest and fellowship of heaven, leaving in his last hours this terse and characteristic declaration of faith: BY THE GRACE OF GOD, I AM OF THE SAME MIND STILL.

AN INSPIRED LOVE SONG.

BY REV. A. RITCHIE.

INSPIRED! That is a sacred word with me, says a friend looking over my shoulder while I write, and I do not like to see it associated with a love song. It may be true that love songs are inspired by affection, but I never use the word except in the higher sense of either designating that peculiar state of mind which enabled one under its influence to say, "The Spirit of the Lord spake by me, and his word was in my tongue;" or, of pointing out the words thus dictated by the Holy Spirit. Perhaps I am a little antiquated, but I have always felt that to speak of inspired lovers and poets, and to call their productions inspired when all that was claimed for them was the mere ebullition of affection, or the phantasy of a gifted mind, tended to lower our regard for the divine words of Scripture, the product of that inspiration which, while it availed itself of man's powers, nevertheless made the product, "the words of the Holy Ghost," for this reason I object to your using the expression inspired in connection with "Love Song."

Thank you, friend! but I claim for the love song referred to the right to the use of the word inspired in the fullest sense of your definition. In-

deed, our purpose in this article is to vindicate that right, and to show that the theme of the Song is of such a character as not only to make it worthy the pen of inspiration, but to make it absolutely necessary if the tenderness, pathos and plenitude of the love described would be made known to man. For be it known that our Love Song is not concerning the selfish sensual, or even the proper love of one human heart for another, but of the infinite love of Christ for his Bride the Church, and of her deep affection for her Husband and Redeemer, begotten by the apprehension of his love for her. Hence this song to which our title refers, claims to be the "Song of Songs," and has been counted worthy of a place among the Books of Scripture.

We claim that it is entitled to the designation inspired, first on the same authority that other of the Canonical Books are accepted, viz: that it was included in the original catalogue of inspired Books, and always accepted as one of them by the Jews. Secondly, it has the indorsement of Christ.

It was in the Canon while he sojourned on earth, and notwithstanding his denunciations of the Jews' adherence to the traditions of the Elders,