

Correspondence.

OPEN AIR MEETINGS.

BY EDWARD PATSON HAMMOND.

No. V.

Jonathan Edwards, more than a hundred years ago, said that "the best way to promote revivals was to tell of them in other places." No one believed more firmly than that great theologian, that genuine revivals were the work of the Holy Spirit—that Christians must first be aroused to united, importunate prayer, and be themselves humbled in the dust before they could see penitent sinners crying for mercy at the foot of Calvary. And yet his oft-repeated utterance just quoted, was not inconsistent with all this. He knew that a faithful report of one of the "times of refreshing from the presence of the Lord" was a most potent means to stir the hearts of Christians to pray for the descent of the Holy Ghost, and to alarm the careless.

Dr. Julius Wood, of Dumfries, "convener of the Committee on Religion and Revivals," in reporting to the General Assembly of the Free Church, an account of the great religious awakening in Scotland, 1860 and 1861, expressed a conviction similar to that of Jonathan Edwards. He says:

"In many of our congregations there was a gradual increase of the spirit of prayer and increased expectation of revival, which was quickened when we had tidings of the Lord's great work in America and Ireland. These tidings both excited gratitude to God and raised expectations that He would not pass us by; and when we used the scriptural means for obtaining the blessing, they were blessed to us by God. There was increased attention to the preaching of the Word, increased attention at prayer meetings. And when the Lord had thus prepared us for receiving the blessing, it pleased him to pour it out very remarkably and very abundantly. I cannot help observing that one great means of awakening seems to have been the communicating of intelligence of what the Lord had done in other places. I find in almost all the reports, that this was done with the most blessed results. The information interested the people, and brought the thing home to them; they felt that it was a reality; and it excited a desire to partake of the benefit, and led them to use the means God has appointed for obtaining the benefit. I believe we can scarcely ascribe too much influence to the communication of religious intelligence in bringing about the results in which we this day rejoice."

This well established fact of the importance of narrating what God has accomplished by the use of appropriate means, leads me, in these articles, often to speak of what has been effected in other places and nations, through the agency of open air preaching.

I shall therefore again call attention to what the Holy Spirit has wrought by the agency of open air preaching in this and in distant lands. "Let us consider one another to provoke unto love and good works." (Heb. x. 29.)

People, the world over, love to congregate in masses. The very sight of a vast concourse of people of itself affords pleasurable excitement. In Scotland the annual fairs are quite an institution. They often call together thousands. Rev. Mr. Golly, in relating to the remarkable revival in Annan, took occasion to speak of the way the gospel was preached on one of the market days. I quote his words as they were at the time reported for the Wynd Journal. It says:

"There is one other matter to which I refer, and that is to the general effects and results upon the public in Annan and its vicinity. I may just say in a word, that these are most marvellous. The general aspect of the town and country is morally and spiritually changed—absolutely revolutionized. We were almost proverbial for immorality. It is on the border, and the border is proverbial for badness. We had drunkenness, and all the kindred vices, and swearing. The voice of impiety is not now heard, and there is the most manifest arrest laid on the drunken habits of the people. The attendance in the places of worship is greatly increased. I may just illustrate that from my own congregation, which I may give as a specimen of all the others in town which took part in the movement. We had our usual communion Sabbath on the first Sabbath of February; three weeks or so after the movement began. We added then about forty members to the church, new converts—members of a class so different from what I was wont to introduce into the church. We held, two weeks ago, a special communion to meet the desire in what I was wont to come to the Lord's table again. I added then, I think, somewhere about fifty more members. Thus, in three months, we added about ninety members. I was not able to fix on one of that 90 or 100, who, if I had gone and said, 'Now, have you been savingly

blessed, do you think?—but would have answered in the affirmative, yea, and are giving evidence, all the evidence we can desire, of having been savingly blessed.

We have a great hiring market in Annan twice a year. One of them falls due in May; and oh! it has been a scene of iniquity. I remember when I first came to Annan and saw that fair, that I gave offence to some of my people, after seeing the intemperance that prevailed, by saying from the pulpit, next Sabbath: "Oh! it is hard to think that anything good can be done here, while, by universal consent, two whole days in the year are given virtually to the devil, in this town and neighborhood." But this month we faced that fair in a way we had never done before. We have a revival committee, and they looked out for this coming week, and provided for it; and I think they have solved the problem of hiring markets and fairs in the land. There are some esteemed brethren present—Colonel Davidson, who kindly visited us, and also Mr. Mackenzie, Mr. Rainy, Mr. Reid, and a number of other members who came down to help us. About 8000 people were brought into the town that day; and notwithstanding the attendance being three times the usual amount, yet, even on their own showing, the whisky-sellers did not do an average business. There were out-door services twice during the day. There was a refreshment tent, in which 13,000 or 14,000 cups of tea and coffee were sold, at a penny for each. A penny was charged for each thing—a bun, a penny; cheese, a penny; bread and butter, a penny;—for we went on the penny principle. 19,000 pennies were thus taken in course of the day; the tent being opened with prayer and closed with prayer. On Friday first there is to be a meeting to take steps to erect a hall for the purpose of having it open on every future fair and market-day. I believe if £1000 were required at this moment, to carry on the revival work, the sum would be raised before Saturday night in the town of Annan.

We see from the statements of Mr. Golly what may be achieved for the Lord when men are earnest to win souls to Jesus. The clergymen who were engaged in this evangelistic movement in Annan, were among the most conservative ministers in Scotland—the last that you would think of, to be carried away by mere enthusiasm or wild excitement. And yet at one time, so absorbing was the work of the Holy Spirit, that they did not cease for two weeks to point weeping souls to Jesus till 1 o'clock in the morning. It was usual to find about thirteen hundred in the church at that hour, and even then, the people had to be about the same as driven out. Every body acted as if they simply believed the Bible. And so, when those masses of unregenerated souls from the towns around Annan, came pouring in upon these Christians and young converts whose hearts were all aglow with love to the Saviour, they were ready to do all in their power to pluck them as brands from the burning.

Another of the Annan pastors, more than a year after these meetings in the open air were held, writes, that while in past years much had been done to arrest the fearful ravages of intemperance, these special services, by the blessing of God, had effected far more in the right direction.

Thousands will bless God to all eternity for open air preaching in Scotland. A voice from one of the Christian poets of that land calls to us:

Ho! all ye Christian reapers
Go, labor while you may!
Into your Master's garner
Oh! gather all the day.
He'll bless the feeblest efforts,
He'll give to all the meek
Who in his name go weeping
Go scatter precious seed.

GOLDWIN SMITH ON LIVERPOOL.

Professor Goldwin Smith, lately at Chicago, and visiting the University in that city, remarked, that the hostility of the British aristocracy to this country "was less malignant hatred or dislike than fear for their own position." He said that "the progress of free religion and free institutions in this country, combined with the progressive feeling of the English people, conspired to render their situation a very precarious one." There are large numbers of Englishmen, he added, who are friendly to this country—"the lower part of the middle classes—the representatives of the free churches, which contained the true religion of the country, were friendly"—with others. The admission in this sentence, by an Oxford professor, is truly remarkable. But Dr. Smith's reference to Liverpool—speaking of the building and equipment of the Alabama—contains a fact, and reveals an estimate of that city on the part of good men in England, that may well surprise us. Said he:

"That equipment was not the act of the English people, but was effected by a party of Liverpool merchants. Liverpool, it must be remembered, was rather a branch or offshoot of the Southern States than a truly English city. It had ever been a slave-buying, slave-dealing port, and was, in the popular language of the British people, built with the blood of the bondsmen, to the great dishonor of the country and the indignation of the English people."

LETTER FROM UTAH TERRITORY.

A member of one of our Philadelphia congregations now in Great Salt Lake City, writes to his pastor as follows, under date of September 10th, via San Francisco:

On the Sabbath following his arrival, Dr. Kendall preached us a powerful sermon in the Mormon tabernacle here, by invitation of President Brigham Young. The audience was very large, consisting of all or nearly all the Gentiles in this place and a numerous addition of Latter Day Saints. They were uniformly attentive and respectful. Dr. Kendall left, I think, impressed with the practicability of establishing a mission here. As, however, he probably intends to communicate his observations and impressions through the proper channels, details may well be left to him.

As every system, whether social, moral or religious, is much influenced by the physical nature of its location, it may not be improper to add a few words respecting the Great Basin and the remarkable fanaticism here.

The Great Basin as it is called is situated between the Wasatch and Rocky Mountains, in the form of an ellipse, with its major axis extending from 37½ to 41½ deg. of north latitude, about 250, and its minor axis about 130 miles in length. The bottom of the basin consists of a series of valleys, the finest of which is Utah, none of them less than 4100 feet above the level of the sea. The sides of this remarkable physical structure are composed of a chain of mountain wall all around, from 8,000 to 12,000 feet high, and wholly unbroken except by a few ravines or canons, as they are called here. The supply of water in the basin is inadequate to the requirements of extensive agriculture or manufactures, nor can it be materially increased by any existing natural laws, for the oceans, which are the only possible sources of such increase, are 1000 and 2000 miles distant, and the surrounding mountain barrier rises far higher than the watery vapor ever ascends in any considerable quantity, and thus hermetically excludes all accessions of water from without. Not more than an annual average of six inches of water falls in the valleys of the basin in all the forms of rain, snow and hail. With an evaporation of extraordinary intensity, cultivation of the soil in any form requires an aggregate distributive supply of at least thirty inches of water per annum. The difference must be supplied from the rivers and mountain streams.

The rains, which are attracted by the masses of the mountains, fall much more abundantly on their declivities than in the valleys. Rain clouds sometimes come in collision with the mountains, producing stupendous water-falls, whose local dynamic effects are not unlike earthquakes. The mountain streams and rivers, with their existence to the rains and snows which fall at elevations considerably above the valleys, much more abundantly than below.

Wheat, barley, oats and Indian corn, with the various fruits and vegetables, are produced in various parts of the valleys in tolerable quantity and quality. Chinese sorghum and the more hardy varieties of grapes especially do well. All these, however, require laborious and expensive irrigation.

Coal, iron, copper, lead, sulphur, sodium, nitre, antimony and rock salt, with several kinds of potters' clay, are found in many places—some of them in much abundance—all of them in quantities sufficient perhaps to supply ultimate wants. The coal is a good medium between the cannel and bituminous coals.

Signs of gold and silver are numerous and promising. Explorers have been active. Much has been said and written of the abundance of both these metals in the Territory of Utah. I am not aware, however, that their existence here in any very large masses has yet been verified. The question must soon be determined by agencies now in operation.

The most interesting object in the Great Basin is Great Salt Lake, an inland sea of no apparent outlet, somewhat larger than the State of New Jersey, whose waters are so completely saturated with saline matter as to yield, by evaporation, one-third their own bulk of dry salt. The Jordan, Weber and Bear, three considerable rivers, supply the waters of the lake. The waters of these streams are supposed to be entirely pure, and the question is, whence the lake acquires its salt. The truth is, these rivers carry in solution chlorine and sodium, which are the elements of common salt. The waters pass from the lake by evaporation only, absolutely pure or nearly so, leaving behind them the chlorine and sodium, which combine chemically and form the salt of the lake. The waters of Great Salt Lake are in many places of great depth and contain no vestige of vege-

table or animal life. It contains several considerable mountain islands, which rise several thousand feet above its waters. The waters of the lake which are forced over its banks by the winds into the neighboring depressions, there evaporate and annually produce many thousand tons of good table salt. The nearest part of the lake is ten miles from this.

The condition of the Mormons here, as may be inferred from the above, has heretofore been one of hard labor and isolation—neither of them, perhaps, favorable to social or moral change. The development of rich gold and silver mines, and the construction of the Pacific railway would powerfully aid in destroying this Mormon fanaticism, by attracting an Unmormon element here, and placing it in conflict with the other sentiment.

The moral results of the Pacific railway, would, for many reasons quite obvious here on the western slope of the country, be greater even than the physical.

The Mormon population here may be 60,000, with, perhaps, an equal number in other parts of the world. All the Mormon population and power are rapidly concentrating in the Great Basin, and here this remarkable fanaticism must find its solution, if at all, either by the mild agencies of Christian reform, or by the sterner processes of war or social convulsion.

Mormonism is, as already stated, a system of fanaticism, whose characteristic is the impious effrontery of its claim to infallibility. Tested by Christianity, its prevarications are revolting to decency and common sense. The deity of the Mormons is infinite in but one of his attributes, duration. He has been and still is progressive. Mormonism has not explained how Divine perfection is reconcilable with progress at all, nor when and how he is to become perfect whom eternally still leaves in a state of progression. The Mormon deity is superior to the Mormon man, only in duration; and even this is left doubtful by the system, which rejects the Biblical doctrine of human creation, and adopts the dogma of pre-existence of the human soul—a dogma as inconsistent, perhaps, with any established condition of human nature, as it has been found insoluble by the human mind.

The origin of man, Mormonism leaves in doubt. Creation, according to this system, was nothing more than the fabrication of bodies for souls, pre-existent in states of transmigration in some way unexplained of course, for indefinite periods. The Mormon man is rapidly progressive, and in the course of his development may become deity in his attributes. He may create, modify, or destroy worlds. Mormons claim miraculous power. Brigham Young claims to be the standard of Mormon excellence, and the reason, I am told, which he assigns for not exercising his miraculous powers in healing the sick, and raising the dead, is the want of faith among men.

Happiness, according to the Mormon system in the future state, consists in enjoyment—miserly in the want of it. Thoughts or actions in this life are of no other consequence than as they establish certain habits or susceptibilities, which follow the human being, and which he will not be able to gratify in the life to come. Thus the Mormon murderer will suffer only because he cannot gratify his murderous propensities in the life to come—so of the drunkard, the thief, &c. &c. To the adulterer the system is more accommodating.

Brigham Young claims to be equal to the Mormon deity, and many Mormons have been expelled from the connection for denying it. Other Mormon leaders share his excellence, but in an inferior degree. They surpass all men who are not Mormons, but they are inferior to Brigham.

The only office of the Mormon woman is to minister to the passions of man. This she does, according to the system, both in the present and in the life to come. No Mormon woman can be happy in the future state unless she marries some man in this. The woman is in duty bound to marry, even if the marriage be spiritual and nothing more. The death of one party in this life suspends the marriage; but it is renewed on the death of the other, in the life to come. The ruling attributes of the Mormon system are lust, avarice and ambition. Brigham Young is the prototype of the true Mormon, and he is noted here for his overgrown wealth unscrupulously acquired, for his score or more of wives and his arbitrary exercise of power.

The Mormon system is one of diabolical malignity. Gentiles are those not Mormons, and the Mormon system teaches that no faith need be kept with any such by its professors. Falsehood, deception, spoliation, seduction and murder are allowable for the Mormon towards the Gentile.

As early as 1836, the Danite Mormon band was organized, consisting of a body of Thugs, or murderers, pledged by the most atrocious rites, to execute the mandates of the Mormon leaders. Many Gentiles and contumacious Mormons have undoubtedly fallen by their hands.

One effect of the Mormon system is disloyalty to our Government. This sentiment is said to have had its origin in a foolish rhapsody of Jo. Smith delivered about the time of our troubles in 1832 or '33. I have seen this production, and contemptible as it is, both in thought and expression, it cannot, by any legitimate construction be made to predict the overthrow of the United States. This however, is its interpretation as made by the Mormon leaders; and as it is alleged by them to have been delivered under Divine inspiration, its effect has been most prejudicial to the political sentiments of the Mormon followers.

Jo. Smith declared that the Mormons would some day conquer and govern the United States. The Mormons openly declare that the Constitution of the United States is of Divine authority, having been framed under heavenly inspiration, and that the national power is destined to revert to them (the Mormons), who are to govern the country in accordance with this Divine charter.

At both the courts in this district, a rule was adopted in April last, requiring every applicant to swear, before admission as a citizen of the United States, that he had done no act in violation of the Act of Congress of 1862, against polygamy. Erasmus Snow, a Mormon and formerly a United States Judge, on argument of a motion for the admission of Broadhurst, an Englishman, who could not thus swear, declared that the day would soon come when the Mormons would pass judgment upon the government and people of the United States.

THE TRUE IDEAL OF THE POET.

BY REV. E. H. GILBERT, D. D.

"Has no one writ thine elegy?" Such is the first line of a poem in a volume recently published, in which the poet Shelley is apostrophized. It suggests another question, "Why the memory of so gifted a genius should be abandoned to such neglect?" His life and fate are invested with a tragic interest. We can scarce fail to sympathize deeply with one who suffered as he did. Nor was he lacking in some of those rarely generous and lofty impulses which command admiration. And when to all this we add the splendor of his poetic gifts, we can scarce fail to confess our surprise that at this late day one should need to ask, "Has no one writ thine elegy?"

But it is not without reason that the world passes by his memorial in sad silence. He did not understand the world and he did not understand himself. He was a being of generous, indeed, but of wayward impulse. He was so blind a zealot against restraint that he sprang liberty regulated by law. Even religion was in the aspect in which most unfortunately it was presented to his view—only a spiritual tyranny. He shocked prejudices, as he regarded them, which some men held as convictions. His liberty degenerated into license, and his independence into recklessness. Spurning what he regarded as mere conventionalities, he outraged public sentiment. If the world resented it and took revenge in cold neglect of the poet, he surely should be the last to complain. Individual foibles and idiosyncracies are coldly regarded where sympathy has not first been secured.

How different the fate of Henry Kirk White's memory! The touching lines of Byron have embalmed it forever.

"Unhappy White, while life was in its spring,
And thy young muse first raised her joyous wing,
The spoiler came." &c.
The plaintive tribute of the bard tempts us to deal gently with his own failings. Certainly, his scornful defiance of humanity seems melted and subdued, as he bends to lay his graceful wreath on the tomb of genius too early blighted.

The truth is that even of the poet the world demands, and has a right to demand, more than the phosphorescence or pyrotechnics of fancy. It wants something useful, not in the sense of the matter-of-fact mathematician who asks of Milton's "Paradise Lost," "What does that prove?"—but in the sense of the moralist rather who asks, "Does it elevate and refine?" The poet is not exempt from the law that extends to barren fig trees with all their wealth of foliage. He too is bound to give evidence what fruit he bears, what seeds ripen under his showy blossoms. For a man to mingle with men and not leave them the better for his presence, is to make himself an unprofitable intruder and to sin against the sense of mutual obligation. Drones that hum are little better than drones that are silent. The rhythmic flow must be sustained by a

deep under-current of sense and utility. Bubbles radiant with all the hues of genius can scarcely expect to command an admiration longer-lived than themselves.

The idolatry of mere genius is, and of necessity must be, only transient. No lasting memorial of it that is fit to command the world's homage remains. The nine-days' wonder, like a brilliant rocket, just lights its way up to a loftier descent to ignoble oblivion. The world cares little for the charred stick. It treads upon it with careless unconcern, only for a moment perhaps recalling what it was. The living ass is still better than the dead lion. If man does not live by bread alone, neither does he live by whipped syllabub alone. The poetic wreath must have the homely help of utility to support it. For a poet to aim merely to amuse, or startle, or dazzle, is a low ambition. It reduces his platform to the level of the counter of the toy-shop. He is just an intellectual Blondin astonishing us by his feats. We think of his achievement as we do of Pope's fly in amber. The poet that lives is the one that makes himself immortal in our affection or our reverence. The jingling of words is not enough. The kaleidoscope pictures of a fertile imagination are not enough. We want truth of some kind to embalm the strain. We want to feel that we are transformed, elevated, instructed or subdued while we read. We do not climb to the mountain-top to abide there in everlasting fog, or to hold communion with shadows and vapors. We want a prospect that will live in the memory, a thing of beauty and a joy forever—something that will abide in our mental landscape. We demand of the poet that with all his figures he shall give us something that will transport us out of the dull routine of our old familiar thoughts. We want a picture made up of something beside colors. We want living features on the canvass. We want something that will kindle us to loftier aims, or stir us to holier endeavor, or set before us some purer ideal.

We think it is well for the would-be poet to remember the world he lives in. It is not perhaps exactly the world of his own ideal. It is not plastic to his fancies. It does not adopt "poetic license" as one of its fundamental laws. Depraved as it is, mistaken as many of its judgments are, it is still constrained to ask after the utilities. To make an impression, to leave a mark that will be gratefully recognized, a man must do something for which somebody will be wiser or better. Poetry must have some practical element about it if it is to live. The poet's enduring fame must be built on something more than brilliant fancies or jingling words.

DR. WINSLOW'S GREAT WORK.

The departure from India of that venerable and eminent missionary, Myron Winslow, D. D., L. L. D., for this country, after forty-five years of service, has been already announced. His very name is fragrant with missionary achievements, and his labors in India have been greater, more effectual and wide-spread than those of any other living missionary. When he first went to India, but little progress had been made in establishing Christianity, and the Hindoo rites were universally practiced. The suttee, the murderous Juggernaut and infanticide were not then abolished by the British government. Now, after forty-five years have passed, prosperous missions, native schools, a flourishing college at Madras, thousands of converts, scores of native preachers and teachers, are fruits of that enterprise of which Dr. Winslow was the pioneer and leading spirit.

But the greatest achievement of his life, we may say, is his TAMIL ENGLISH LEXICON, a monument of his learning and industry, and an honor to American scholarship. This work is undoubtedly the greatest yet accomplished by any of our missionaries, and ranks among the first of philological achievements. It cost its author upwards of twenty years of unremitting toil, and is a work of nearly a thousand pages, quarto, with three closely printed columns on a page, and contains about 68,000 Tamil words translated into English. The typographical execution of the work is remarkably fine, and reflects credit upon the Madras printers. The Lexicon embraces much pertaining to the poetry, mythology, and sciences of India, and contains the names of authors, heroes, gods, &c. Such a work is invaluable to the cause of Christianity in India, and it has called forth expressions of deep gratitude to its author from the English and native press. The American public ought to be thankful that Providence has spared the life of Dr. Winslow, and permitted him to bring this labor of love to a successful close.

MAN may commend thee, but God may condemn thee.