

REV. A. M. STEWART'S LETTERS. V. Pacific Ocean, May, 1868. NOAH'S ARK.

Our great steamship Montana, with her freight capacity of four thousand tons, must be about the dimensions of the Ark—that of the Patriarch somewhat exceeding. It was a long while in the efforts of modern ship-building before a shrewd Dutchman determined, against many remonstrances, to build his ship according to the proportions though not dimensions of that wonderful craft a hundred years in construction—six times as long as wide. When completed and on the water, to the great amazement of all the wise Dutch heads in Holland, it outsailed all other floating crafts. The Lord as an architect was wiser than men. The Ark was three hundred cubits long by fifty broad and three stories high. Our vessel with like proportions—falling a little short in length and breadth; has, however, her three stories for the accommodation of live stock, with a hold of enormous capacity for machinery, coal or freight.

PASSENGERS IN THE ARK?

The crew of the pious old ship builder, as appears from the record, was large and greatly diversified. A few only of the genus homo; but beasts, and birds, and reptiles of all sorts and sizes, both clean and unclean. Beyond question, however, were Noah here to examine the crew of the Montana, he would yield the palm for diversity among the living creatures in this modern ark. The good Patriarch, after looking over these twelve hundred of his reputed descendants, would be ready to declare himself a disciple of Agassiz, and deny that all these were his offspring—that a number of varieties were not his children—that they must either have escaped the deluge in some other craft, or been originated since. But not so, Father Noah, explain the divergence or degeneracy as you may, they are all thine.

Here compacted together, are Americans, English, Irish, Welsh, Scotch, Spanish, French, Dutch, Germans, Norwegians, Asiatics, Africans, and some from the Isles of the Sea. By profession, we have ministers, priests, lawyers, doctors, officers, soldiers, actors, merchants, farmers, artisans, laborers, gold-diggers, speculators, schemers, adventurers, idlers, thieves, and prostitutes. In belief, we have Protestant, Catholic, Jew, Infidel, Pagan, with every possible intermediate shade of belief and unbelief—all eager to reach a single goal, an earthly Paradise, with but little seeming care as to an eternal destiny. The occupations of the passengers are as diversified as their characters. Generally frivolous, useless and with a seeming desire merely to kill time.

Four times each month this Pacific Mail Steamship Company, by means of her huge vessels is pouring through the Golden Gate a flood tide of humanity large as this; besides crowds upon opposition steamers, sail-vessels, and across the continent—all to be scattered and commingled in the society of the Pacific.

What is to be the result of all this upon our national interests, especially upon the kingdom of Jesus? This unquiet flood-tide of jarring human interests and conflicting opinions is not about to settle down into torpidity under the stimulus of new, rising and prosperous States. Great efforts guided by master minds in the Church are demanded for the control and proper guidance of all these teeming elements. The struggle between truth and error, sin and holiness deepens, intensifies and assumes new phases as the workings of worldliness and conflicting opinions and passions among men continue to be developed.

Long time yet, ere all who go down to the sea in ships together with the sea's abundance, shall be converted to the Lord. A. M. STEWART.

Guitar's Cable.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

MODERN LIVES OF JESUS.

With a great sigh of relief, the book-critic and the student turn from the ponderous, multitudinous, learned, foreign and native works on the most prolific theme of modern literature, the Life of Christ, to this thin volume, in which a sound, searching and conclusive criticism of the most famous of them is given—we mean Mr. Grinnell's translation of Dr. UHLHORN'S Four Discourses, delivered before the Evangelical Union at Hanover Germany, on the MODERN REPRESENTATIONS OF THE LIFE OF JESUS, published by LITTLE, BROWN & Co., Boston. From a thoroughly evangelical, yet enlightened point of view, and with a vigorous unrelenting criticism, in the compass of these four Discourses, occupying with notes but 164 16mo. pages, the preacher examines the theories of Renan, Schenkel and Strauss, on the Person of Christ, and the principal positions held by the unbeliever of our day, which seeks to retain even with some show of respect the name and the moral system of Christianity, while discrediting its supernatural elements, and denying the historical accuracy of its writings. The whole volume is one of the completest exhibitions of the absurd logical consequences of these late infidel theories that we have ever seen. In these pages, we see the word verified: "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." Men who try to persuade themselves that intellectual difficulties have drawn them from Christianity, may here learn what far greater difficulties form their only alternative as unbelievers.

PERIODICALS AND PAMPHLETS.

LIPPINCOTT'S FOR JULY, opens with a continuation of Mrs. Davis' "Dallas Galbraith." "Miss Jude's Revenge" is an excellent poetical satire upon the fashionable ball costumes of the day. It is full time that this effective and polite method of ridicule were brought to bear upon the social customs of the Nineteenth Century. "The Chinese in California" tells us that there are sixty thousand of these remarkable people in California. They are brought over by regular

emigrant companies, who have agents in China, and who fulfil their engagements—among which is one to return the Chinaman, dead or alive, to his native country—with scrupulous fidelity, in which they are equalled by the emigrants themselves. But as they cheapen the price of labor so greatly, particularly in manufactures, the prejudice of the other working classes is becoming too much for them. The party which has always insisted that this is a "white man's government" is pledged to prevent further imports of Mongolians and to worry out those who are already in the State; so that the departures are now in excess of the arrivals. We must confess, the question of dealing with these precursors of a movement on the part of a race which numbers one-third of the human family, is one quite above the range, not only of party politics, but of the common rules of emigration. "The Legend of Ball's Lake" is a story of the vengeance of Marion's men, who ranged, in their pursuit of the British and their Tory aids, in the neighborhood of this lake. The introductory part is a gem of descriptive writing. "On Expression in Painting" is a thoughtful wholesome article, in which the decline of painting from the lofty ideals and reverential spirit of the great masters, to the coldness, puerility, servile imitation, sensuality, pre-Raphaelite baldness and namby-pambyism of modern schools is deplored. A hopeful indication, however, is seen in the success of many in the branch of landscape painting. A truly devout one pervades the article. The writer believes "that in the development of the landscape art of this country, we shall find the best substitute for, and the greatest resemblance to, the long lost art of the early painters, as regards tone, feeling, honesty of purpose and religious emotion." "To a Book Worm" by Edgar Fawcett, is a specimen of uncommon powers of versification; its multitudinous and musical rhymes reminding us of Poe, or of our friend Duffield's late translation of Bernard's fine Latin hymn. "A pilgrimage to the grave of Humboldt" speaks with unqualified admiration of a man who indeed, in many respects was what his king enthusiastically styled "The greatest man since the Deluge," but who is no believer, that the world knows of, in Christianity. "Mapping the Moon" is a very entertaining popular view of the recent scientific advance in accurate knowledge of the moon's surface. There is on record a list of one thousand and ninety-five lunar mountains, of all degrees of elevation, up to two hundred feet higher than Chimborazo. Were our mountains as high, in proportion to the greater size of our globe, they would be over two hundred miles high. It is beginning to be believed that the surface of the moon is undergoing perceptible changes. We are informed that, during the space of fifteen days of the moon's changes, the mercury would indicate a change on its surface of over nine hundred degrees in the temperature, from eight hundred and forty degrees of Fahrenheit, down. "Drowned" is a skillfully constructed poem, the brief concluding lines of each verse leaving a peculiarly sorrowful feeling in the heart. "No more Metaphysics" is a vigorous and sweeping assault upon the popular materialism and positivism of the philosophic speculation of the present. The writer, Epes Sargent, says: "There are indications of a contest coming, when it will require the efforts of all believing men . . . to save the rising intelligence of the age from a blank negation, or a still more fatal indifference, under the excuse conveyed in the conveniently coined phrase of 'theological necience.'" This number commences the second volume with far more promise than the first.

Miscellaneous.

FALSE OPINION OF LUTHER.

Luther is sometimes grossly misrepresented by those who have never thoroughly studied his character or have not the power of appreciating it. In a book entitled, "Familiar Letters from Europe," by C. C. Felton, late President of Harvard University, we have a striking illustration of this. The writer says (p. 80-81): "It is singular how certain names grow upon you in Germany and others diminish: at least they have done so with me. Take Luther and Albrecht Dürer. All the world knows the former, and perhaps something of the latter. But I could not bring up my conception of Luther in Germany to the idea I had of him before. I saw his manuscripts, collections of his works, portraits; but his big drinking-cups were after all the most prominent memorials he left behind him. He was a jolly old soul, hearty and honest, I dare say, and banded away at the Pope and the Devil with good will and good effect. But there was nothing high and grand about him. I went to see the place where the Devil is said to have helped him over the walls of Augsburg; but even there, not a gleam of poetry associated itself with his name. The huge drinking-cup seemed to swallow up everything, and the couplet, said to be his, appeared to tell the whole story: "Who loves not wine, woman and song, Remains a fool all his life long."

In short, his burly face and figure, and the goblets that testify to his powers, made it absolutely impossible for me to connect any heroic idea with the man.

But how different with Albrecht Dürer! His pictures in the collections at once excited my interest: his portrait completed the work: The marvellous beauty of his face; the sweet, sad expression it always wears; the lofty purity and ideal grace, that seem to transfigure the mortal into an immortal nature,—distinguish him from all other men of those ages. His spirit gained a stronger and stronger hold upon me, every day I was in Germany."

I can hardly imagine how a man of liberal culture could write such words about the great Reformer. Excepting Romanists, I know of but one effort that has been made which is more calculated to disgrace Luther than the above sketch, and that is the effort of these men with the Lutheran name, who claim that Luther destroyed the power of the Pope of Rome for the purpose of making his own authority supreme in matters of faith. I saw many relics of Luther, among others

his drinking cup; I was in his rooms at Wittenberg and stood beside his grave. But my impression was very different from that of the author of the "Familiar Letters." The whole city of Wittenberg, especially the University-building, the church in which he preached, and the spot where he burnt the Pope's bull, spoke to me of the grandeur of the man and the heroic character of his deeds. When my eyes rested on Worms, I could think of nothing but the heroism of him who in the name of God and the Bible, defied the power of the Pope and the Devil. In Luther's room, at Wittenberg, I sat on a kind of bench on which he used to sit when studying or writing, while on the same bench, quite near him, would sit his wife, sewing or knitting. And in the corner of the same room, lay an old note-book, much worn, said to have been used by him. Luther's home-life, his affection for his wife and children, his love of music, do not these associate "a gleam of poetry with his name?" It may be that some of his pretended followers have inherited from him nothing but their "huge drinking-cups;" but it is very unjust to say of Luther that everything connected with him seems to be swallowed up in his huge drinking cup.

I agree with President Felton in his estimate of Dürer. His portrait and his picture show that his soul had an appreciation of, and could give expression to, the beautiful, and that it was itself beautiful. But had the author of these Letters known the high regard cherished by Dürer for Luther, he would probably have modified his views of the latter. Dürer loved Luther; and those who appreciate the former so highly will surely not ignore his opinion of the hero of the Reformation. When Luther was secretly taken to the Wartburg, many of his friends thought that he had been murdered by the papists. Albrecht Dürer also thought he was dead, and in deep grief wrote the following while at Antwerp: "My God, is Luther dead! who then shall henceforth preach so clearly to us the holy Gospel?" What might he not have written for our benefit if he had been spared ten or twenty years? Oh all ye pious Christians! help me earnestly to mourn for this divinely illumined one, and join with me in beseeching God to send us another enlightened man."—Lutheran Observer.

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