

ROMAINE

is said to have composed his "Walk of Faith." Edmund Burke resided here for some time.

DEVONSHIRE.

We now enter Devonshire with its deep winding lanes, its granite-crested hills, its breezy moorlands and tors whence spring sparkling rivulets. Devon, with its Druid cairns, and remains of other ancient races, its gnarled oak forests some of them older than Julius Cæsar; its hamlets full of cozy, simple, mannered, hospitable folk; its cottages hid in myrtle trees, and orchards where grow the apples which make the cider, so acceptable to the thirsty tourist, especially before the days of railroads. This brings me to say that to be seen to advantage, this county must be walked over, or at least driven over. Here, as elsewhere, this is the only way in which leisure is permitted to talk with the country people, whose language is softer and more graceful than that of the inhabitants of most other counties. There is a picturesqueness, too, not only in the scenery, but in the country people of Devon—not perhaps in their costumes, but in their habitudes, their modes of life, their dialect and the rhythm of their voices. This quality is said to link the living generation to the generation long in the churchyards. I refer, of course, to the agricultural, the industrial people, the men and women attached to the soil, and the immediate employers of these, the occupiers of the land. The genuine Devonian is

SAXON,

the purest representative, it is said, to be found anywhere in England, of the race which is the staple of the British population—a race which held its own, as well in blood as in tenure of the soil, through the era of the Norman invasion. Mr. Freeman says: "The Celtic element can be traced from the Somersetshire Axe, the last heathen frontier, to the extremities of Cornwall, increasing of course in amount as we reach the lands which were more recently conquered, and therefore less perfectly Teutonized. Devon is less Celtic than Cornwall, and Somerset is less Celtic than Devon; but not one of these three counties can be called a pure Teutonic land like Kent or Norfolk." Celtic names are found especially in the Dartmoor district, side by side with those which are genuine Saxon. Everywhere in Devon are to be found leafy, rocky, flowery, myrtled and ivied

MINIATURE PARADISES,

especially in South Devon; some even among the spurs of Dartmoor, I am told, and many in almost every valley west and south of that great tableland. I am pretty familiar with mountainous countries and their special beauties; but for enjoyment and converse with the beauty of the softer and more amiable aspect of nature, there are few places better than Devon. The tourist spending a short vacation here must often stop at a cottage gate and repeat to himself the words of Campbell:

Oh that for me some home like this would smile—
Some hamlet shade—to yield
Health in the breeze, and shelter in the storm!

Devon, the third county in extent in England, is very uneven, and contains the highest land south of Derbyshire. Its scenery is very varied, being in most parts striking and picturesque.

DARTMOOR

forms a special feature of the county, and gets its name from the Dart, the principal river which rises in it, and which joins the sea at Dartmouth. This great plateau, the mean height of which is 1,500 feet, contains some 130,000 acres. The higher ground is a treeless waste, broken only by bosses of granite work called Tors, the highest of which is "Yes Tor,"—2,050 feet, and the most famous, "Crockern Tor." Daily excursions are made to it in summer, as it is always cool and breezy. Mists are frequent, and as the season advances snow lies both deep and long. Dartmoor abounds in primeval antiquities of great interest, the most peculiar being the long alignments of upright stones, which on a small scale resemble those of Carnac in Brittany. There are several "sacred circles" and "cromlechs" and "dolmens," and scattered all over the county are many large hill castles and camps, all earthwork, and all apparently of the British period. Roman relics have been found at Exeter, the capital, and the only large Roman station in Devon.

THE NORTH AND SOUTH COASTS

differ greatly, both in character and climate, the north being much more bracing, owing to its exposure to the Atlantic. Both are distinguished by grand cliffs and rock scenery, and in both are several inlets which afford shelter, and both abound in watering places and health resorts, to which I shall refer more particularly in a subsequent letter.

The golden age of Devon was that of Elizabeth; for Drake, Hawkins, Raleigh and the Gilberts were all Devonshire men. The history of the county at that time is bound up with the story of its harbours and seaside towns, as we shall afterward see. I cannot close this sketchy letter without a reference to

DEVONSHIRE PIXIES,

which were believed to be a race of tiny fays—the souls of infants who died unchristened—sportive and blithesome, though somewhat mischievous. They were much given to nocturnal rides upon the farmers' horses, and to stealing of cider, having a keen appreciation of good things. Gold, silver and jewels were treasured up in their mysterious caverns, but never adorned their persons; hence the saying, "Little Pixy, fair and slim, without a rag to cover him." They lay in the hedgerow's shade like shapeless bundles, but started up into life and merriment when the stars came out, and gaily danced a frolicsome measure upon the blossomy mead. As Shakespeare says:

Then, for the third part of a minute, hence—
Some, to kill cankers in the musk-rose buds;
Some, war with rearmice for their leathern wings,
To make my small elves' coats; and some keep back
The clamorous owl that nightly hoots, and wonders
At their quaint spirits.

Torquay, October, 1887.

T. H.

THE SECOND COMING.

MR. EDITOR,—In speaking of the resurrection, I have already called attention to certain passages, which teach very clearly that there will be a resurrection eclectic in its character, partial in its extent, and in which they only who are God's children and are accounted worthy shall have a part. See Dan. xii. 2, Luke xx. 34-36. Philip. iii. 10, 11. That this resurrection will take place when the Lord comes and sends "His angels with a great sound of a trumpet, to gather together His elect from the four winds, from one end of heaven to the other," is abundantly evident, 1 Cor. xv. 23, 1 Thess. iv. 16, 17. Moreover, it is, we think, clearly evident from what has been already said, that the unsaved have no part in this resurrection and do not appear for judgment at the same time. Read every passage where the resurrection of the righteous is dwelt on, and you meet with the righteous only and find no allusion to the wicked. We now invite attention, according to promise, to Rev. xx. 1-5. Some, even those who claim to be Bible students, contend that is not right to adduce a passage from a book so difficult to understand, as a proof of a doctrine. I decidedly demur to this conclusion, Rev. i. 3. To the earnest student of the Word the book of Revelation is a precious book. In chapter xix. we have a panoramic view of the Lord's second coming, which we cannot wait now to expound at length. And in Rev. xx. 1-5 we have a very vivid picture of the glory that awaits the faithful when the Lord comes. The central thought in this passage is Resurrection. John gives a picture of what he saw; and then he tells us what the picture means: "This is the first resurrection." And that there might be no mistake about his meaning, he pronounces a grand benediction on those who shall be counted worthy of this resurrection, and crowns the benediction with a most inspiring promise: "They shall be priests of God and of Christ, and shall reign with Him a thousand years." To the candid unbiassed reader, the teaching of this passage is, that there will be an eclectic, a partial resurrection [for the faithful, who, when the Lord comes shall appear with Him in glory.

Many raise serious objections to the literal exegesis, and undertake to spiritualize the whole thing. They say that John saw the souls of the martyrs, and not their bodies. Every Bible student knows, that in ordinary speech, a full personality is predicated of both the soul and the body. We say of a man who has lived a Christian life, when he dies, that he is gone to heaven, and in the same breath that he was buried in the cemetery. Personality is predicated in both cases. The same holds true in the language of Scripture.

In Acts xxvii. 37 we read: "There were in all in the ship two hundred threescore and sixteen souls [ψυχαι]." Clearly the word ψυχαι means here a complete personality, including both soul and body. And when we read that John saw the souls (ψυχας) of them that were beheaded for the witness of Jesus, we may fairly conclude that he had in view the whole personality, both body and soul. And when we turn our thoughts to Christ Himself, language is used in the same way. When He died on the cross He went to Paradise, and He was laid in the grave. And in the Creed we have the same usage, where it is said that Christ descended into Hades, and that at the same time Christ was laid in the grave. We conclude, therefore, that we have a full warrant for maintaining that John, in this passage, had a view of the complete personality of those whom He saw.

That this is a fair conclusion will appear more fully when we consider what is predicated of those whom John saw. "They lived" (ἐζήσαν) or as it may be rendered, "became alive." This is what a certain Greek scholar calls the prophetic aorist, which tells of the accomplishment of the predicted event, as though it were already done. Note here that the souls (ψυχαι) which John saw lived or became alive. Now this word (ἐζήσαν) "lived" is never used in reference to the soul in a separate or disembodied state, but is employed in Scripture, as far as we can find, about man as one, composed of body and soul. "So that" as a living writer says, "the word ἐζήσαν cannot, according to Scripture usage, be applied to man while dispossessed of the body." Moreover, to speak of souls living, or being made alive is an utterance, which strikes at the root of a precious doctrine in our creed, that the soul never dies nor sleeps unconscious from death to resurrection.

But that it may appear still more clear that the resurrection here spoken of is a real bodily resurrection, let us look at John's own exposition. "Ἀπὸ τῆς ἀναστάσεως ἡ πρώτη." This the Resurrection the first. The Spirit, who indited the word, evidently intended to make this passage clear and intelligible. It was clearly His loving design that the faithful in Christ Jesus, should get from this passage all the gladness, joy and hope which it is intended and so well fitted to inspire. The word ἀναστάσις translated resurrection, has only one meaning in Scripture. It is found in the New Testament forty-two times, and in forty-one cases it refers distinctly to the resurrection of the body. "Hence, we affirm," says a living writer, "that the use of the word here, as explanatory of the whole passage, fixes its meaning beyond question as teaching a literal and corporeal resurrection." I am not forgetting that many eminent divines do not believe this, and I could name some whose names stand high as expounders of the Word, who have expended much fruitless labour to blot out the glory and inspiration of this passage. But I would ask "Berean" and your readers to note one point further here. Those who are so zealous to put down the doctrine of the first resurrection as real and corporeal readily believe and teach that, in the case of those who appear before the great white throne, there will be a real corporeal resurrection. How they reach this conclusion is beyond my comprehension. I cannot help thinking that if Whately's logic were allowed to speak, their exegesis of this passage would utterly vanish. If the first resurrection is a merely spiritual resurrection, or as some say, a resurrection of principles, so must the second resurrection be which takes place when the great white throne is set. The faithful who attain to the first resurrection ἐζήσαν lived. Those, the rest of the dead οὐκ ἐζήσαν lived not till the thousand years were finished, and the great white throne was set. If the first resurrection refers to a revival of principles, as many teach, so must the second. But if, as the Scripture declares and as we believe, the first to be a resurrection of persons, then so must the second at the end of the thousand years, and thus the logic, the grandeur and harmony of the passage is maintained. With all this before our minds, we certainly cannot say with "Berean" "Here they are together again," but we have lifted up before us the grand consummation of the Christians' hope, that when "Christ, who is our life shall appear, then shall we appear with Him in glory." And shall we not, as we meditate on these glorious realities which lie before us, say with the beloved disciple?—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. And it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

I have not attempted fully to expound the passage in Revelation, only so far as it refers to the resurrection. The only points on which I will speak further, with your leave, are the judgments and the coming kingdom, subjects also touched by "Berean."

FAITHFUL.