

tion to study—first, during the six years he was more immediately under the tutorship of Sir Rowland Cotton; and second, during the succeeding twelve years of his stay in Ashley—must be traced the working of the energies which carried him forward, and made him the first Hebraist England has yet provided. He had a natural taste and aptitude for Hebraistic and Talmudical researches; he had a physical constitution that would bear the strain of the closest and most unremitting mental application; and he devoted himself to his studies with a perseverance and courage and zeal which bore down everything before them, and converted formidable obstructions into the stepping stones of grander triumphs: hence the broad and lofty scholarship to which he attained.

What man has done, man may do again. Who among our Theological students will make the attempt?

SOCIALISM.

Gigantic evils are often truths perverted. The most chaotic theory of social life may have a nucleus of order. Socialism is not without its attractive features, especially in its more philosophic and conservating form. It is the avowed enemy of all tyranny—tyranny of rulers, of capital, of race. Looking out on the abysses of humanity, Socialists say that they shall be exalted. The world travails in pain because of poverty. Socialism proclaims an age in which there shall be no poor, no hungry, starving, freezing multitude. Its watchwords are those which sounded from the mouths of French Encyclopedists, and the mob which demolished the Bastille and the Bourbon: Liberty, Equality and Fraternity. It proclaims that it will do what Christianity has failed to do. The church, tested by the achievements and failures of 1800 years, must be pronounced inadequate to the labor of a world-reformation. Therefore let the church perish. There is no Christianity in the mildest form of socialism; there is no God in its extreme form.

The right wing is faithless, the left wing is atheistic.

But socialism is not only hostile to Christian faith; it pronounces the constitution of the family, the bond of marriage, to be artificial and unwholesome. The sacredness of home—the holiness of its relations, its sanctities and sanctions, are only the sentimental devices which priest-craft has foisted upon superstition. Let such barriers be broken away. Let there be unlimited room for the action of affinities, let license be unchecked; the passions when left to themselves will run into natural channels, society will be free from the intolerable chains that hang about it only to retard.

By what means and methods does Socialism propose to effect a Reformation? By instrumentalities which change the morals of society? No. Social life is not to be changed by commencing at the centre and working outward; but by commencing at the circumference and working inward. The world is to be regenerated by taking the bread and the gold from the industrious, at the sword's point, if need be, and flinging them to the poor—the lazy—the base—the indolent, wasteful and improvident. Socialism proposes to regenerate the world by making it impossible for a time, that the world should lack sufficient to eat, drink, and wear. All the laws that have hitherto prevailed, laws that run like ocean currents through history; laws by which one is placed above another, because he is superior in mind, in soul, in innate king-hood; laws by which talent, skill, industry, frugality and honesty reap rich harvests, and shiftlessness, laziness, inefficiency and crime reap poverty and pain, are to be abrogated. Society is to be resolved into its rudiments, into a formless elemental condition, and reconstructed on a new basis.

In the new Utopia, there will be no poor; but there will be no rich. Mediocrity will eat the bread of scholarship and genius, laziness will sit in the shade of the tree planted by genius, shiftlessness revel in the riches won by expenditure of heart and brain