

SCOTCH! HOTCH! POTCH!

Dear John,—I much regret that you should be chagrined at my disinclination to take you seriously, as doubtless you are a seeker after truth, such as most of us are. You are, apparently, annoyed just because the other fellow can't see things from your standpoint. If you choose to swallow, without analysis, all that McCabe writes, and accept as authoritative and final, such R.P.A. champions as C. T. Gorham and Hypatia Broadlaugh Bonner, your opinions on Christianity and slavery are easily accounted for. "The Groper" is only concerned with the facts of history, which do not wholly agree with the interpretations of these people, hence his remarks on McCabe. Your position is obviously that of a supporter of McCabe, who sees in Christianity a curse—not a blessing. Such is his animus that he wishes to ascribe the abolition of the slave traffic to a materialistic philosophy. I shall not waste words on this point, nor shall I quote from several works I have at hand, lest their authors be accused of bias. Before me are two encyclopedias—let them speak. Encyclopedia Britannica:—

"The rise of Christianity in the Roman world still further improved the condition of the slave. The sentiments it created were not only favourable to the humane treatment of the class in the present, but were the germs out of which its entire liberation was destined at a later period, in part, to arise."

Dealing with England the same work says:—

"It may be truly said that from the latter part of the 17th century, when the nature of the slave trade began to be understood by the public, all that was best in England was adverse to it. Among those who denounced it, besides some whose names are now little known, but are recorded with the honour they deserve in the pages of Clarkson's were—Lester, Sir Richard Steele, Southon, Pope, Thomson, Shenstone, Dyer, Savage, Cowper, Thomas Day, Sterne, Warburton, Hutchinson, Beatty, Wesley, Geo. Whitfield, Gilbert Whitfield, Adam Smith, Millar, Robertson, Dr Johnston, Paley, Gregory, Bishop Porteus, Dean Tuckey. The first persons in England who took united practical action against the slave trade were the Quakers."

In America the Quakers had taken action on the subject still earlier than those in England.

Now, my dear John, perhaps you and Mr McCabe know more about the abolition question than the Encyclopedia Britannica people, but really without giving offence, I beg leave to say, I prefer their opinion—no harm done, I hope? By the way, John, did you glance over the names of the English stalwarts. Strange, they were nearly all devout men and lovers of the, to-day, unpopular Bible.

Everyman's Encyclopedia:—"Slavery appears to have been from the earliest age the natural and normal condition of a large proportion of mankind in almost every country, until times comparatively recent, when it has been gradually abolished by all Christian States in Europe." Significant words these.

Now, John, I am quite willing to concede that Stoic philosophy was a factor in the early Roman agitation, but, a very, very small one compared to Christianity. I would respectfully point out that the term I used was "the Spirit of the Bible roundly and wholly condemns slavery." This is substantially true, and accounts for such men as Clarkson, Wilberforce, Paley, the Wesleys, Whitfields and the rest. I search in vain for distinguished advocates in this, or any other great humanitarian movement who are not more or less influenced by Christian teaching. When Atheism and Agnosticism concern themselves with the widow and the orphan, and the liberation of the oppressed, I'll take off my hat to them; as yet, I have not had occasion to do so.

You want Scripture—then just turn up "The Digger" three weeks back and read my final to "A." If that is not sufficient here is what the great Wilberforce prefaced his letter to the Freeholders of Yorkshire with. "Where there is neither Jew nor Greek, circumcision, or uncircumcision, barbarian, Scythian, bond or free, but Christ is all and in all. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering. . . . And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

So much for the "Spirit" of the Bible. You say, John,— "If you want to convince give chapter and verse to show where the Bible condemns slavery." Here you are, John, commit it to memory—"Now we know that the law is good, if a man uses it in the way it should be used, and remembers that law is not

enacted to control the righteous man, but for the lawless and rebellious, the irreligious and sinful, the godless and profane—for those who strike their fathers and their mothers, for murderers, fornicators, sodomites, slave dealers, liars, and false witnesses; and for whatever else is opposed to wholesome teaching, and is not in accordance with the Good News 1.—Timothy 8 to 11 p.p. 513, Weymouth's New Testament in modern speech. You can probably understand this, John—the authorised is obviously beyond you.—Yours, ever,

"THE GROPER."

The "Groper" apologises for the length to which the slavery discussion has gone; but in the interest of truth it has been necessary to make reply to a scribe, who has read anti-Christian literature to the extent that he appears to be blind to the most beautiful appeal under heaven—and this in face of the fact that most of the really sterling characters of the last nineteen centuries have been moulded from the gold of the Bible. That there have been mere professors in all ages signifies but little. That some of the Popes and prelates of Rome and possibly other divines (so called) of the Middle Ages reached hell-level does not detract from the ideal. Human nature is inherently perverse, hence poets, preachers and teachers have found it necessary to rebuke all classes including parsons and churchgoers.

Thus wrote Christian Thomas Campbell:—

'And say, supernal Powers! who deeply scan

Heaven's dark decrees, unfathomed yet by man,

When shall the world call down, to cleanse her shame,

Thy embryo spirit, yet without a name,

That friend of nature, whose avenging hands,

Shall burst the Libyan's adamant bands?

Who, sternly marking on his native soil,

The blood, the tears, the anguish, and the toil,

Shall bid each righteous heart exult, to see,

Peace to the slave, and vengeance on the free.

Yet, yet, degraded men! the expected day

That breaks your bitter cup is far away;

Trade, wealth, and fashion, ask you still to bleed,

And holy men give Scripture for the deed;

Scourged and dased, no Briton stoops to save

A wretch, a coward; yes, because a slave.

"Yes, to thy tongue shall scraph word be given,

And power on earth to plead the cause of heaven;

The proud, the cold untroubled heart of stone,

That never on sorrow but its own.

Unlocks a generous store at Thy command,

Like Horeb's rocks beneath the prophet's hand,

The living lumber of his kindred earth,

Charmed into soul receives a second birth,

Feels Thy dread power another heart afford,

Whose passion, touched harmonious strings accord.

True as the circling spheres to Nature's plan;

And man, the brother, lives the friend of man.

The hypocritical time-serving parsons herein referred to by the poet, are the only kind, such men as John Lee. Why worry about these any more than the apurious sovereign?—There's plenty of gold in the world yet.

WIT AND WISDOM.

The English language happens to excel all others in its possession of one term—among others. That term is "humbug."

The Achilles heel of the "Labour" movement is its contempt for personal rights and claims.

The only hope of solving industrial and international problems, is to throw ourselves unreservedly upon Christian principles.

Every generation ought to be able to produce its own art.

There is evidence to-day that if you want money, you do not earn it. You have to "bag" it. It doesn't matter whether it is done with "jennies" or with shares.

The war may (or may not) have made a new world; it certainly has not made a new America.

Doubt is a product of civilisation.

Burns foreshadowed the League of Nations in "A Man's Man for a' That."

If the world is not to perish in its blindness it must revert to the leadership of thinkers and men of faith.

We fought most, lost most, spent most, and got the least out of the war of any nation.

It is the first duty of a wise diplomacy to avoid enduring resentments.

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