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SUNDAY MAGAZINE.

T. DE WITT TALMAGE, D.D., EDITOR.

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LOVE'S HARVEST.

By B. L. FARJEON, AUTHOR OF "BLADE OF GRASS," "GOLDEN GRAIN," ETC.



"'IT IS BESSIE,' HE SAID."

THE PROLOGUE—ONE DAY AND ONE NIGHT.

"Come like shadows, so depart."

CHAPTER I.—MORNING IN COBHAM WOODS.

TWENTY-FIVE years ago there passed through Cobham Woods, within the space of one day and one night, many of the persons whose characters will be portrayed in these pages. Some I hope you will grow to love, and as to

others who may not win your hearts, I warn you not to be too hasty to condemn. Unhappily there are souls which, from their first awakening, are overweighted with sins of human inheritance.

Vol. XVII. No. 4.—19.

REPRESENTATIVE RELIGIOUS JOURNALISTS.

IV.—THE REV. SAMUEL IRENÆUS PRIME, D.D., OF THE NEW YORK "OBSERVER."

THE name of Prime has been long identified with the financial life of the City of New York. Of the three brothers Prime who came from Old England to New England two hundred years ago, one was the ancestor of the late Nathaniel Prime, founder of the banking-house known as Prime, Ward, King & Co. Another brother was the ancestor of the Rev. Ebenezer Prime, of Huntington, L. I., who was father of Dr. Benjamin Young Prime, a physician of this city and a patriot-poet of the Revolution, and father of the Rev. Nathaniel Scudder Prime, D.D., a great scholar, whose son, Samuel Irenæus Prime, D.D., was born at Ballston, N. Y., November 4th, 1812, and is the subject of this sketch. His life has made the name distinguished, and shed the greatest and most enduring lustre upon it. From his earliest boyhood he showed that the love for learning which had so eminently characterized his forefathers had been inherited by him. He was early given the benefits of a careful education, and so apt a scholar did he prove that he read Latin at the age of eight; Greek, at nine; Hebrew, at ten; entered college at thirteen; at the age of sixteen he graduated at Williams, in 1829, receiving one of the highest honors of his Class. The young student pursued his theological studies with increased fervor, and in 1833 his license to preach was given him. He delivered his first sermon in Bedford, N. Y., where, by invitation of the people, he returned two years ago, on the fiftieth anniversary day of his licensure, and preached in the same place which had heard his first words as a minister of the Gospel. This occasion, it will be remembered, was widely noted by the secular and religious press of America, and congratulatory letters and telegrams poured in upon him from all parts of this country and Europe, making it one of the most notable of recent events in the annals of the Christian ministry.

But his close attention to study had seriously affected his health, and after a single year's service at his first post, at Ballston Spa, he was compelled to relinquish his duties and seek renewed health. A prolonged rest had the desired effect, and he again commenced his pulpit ministrations, this time at Matteawan, on the Hudson. Again his health failed. It now became apparent to the young and ambitious minister that other pursuits must be followed, were his health to be retained, and he turned his attention to literature.

It was in 1840 that he first became connected with the great religious journal which he has been so successful in

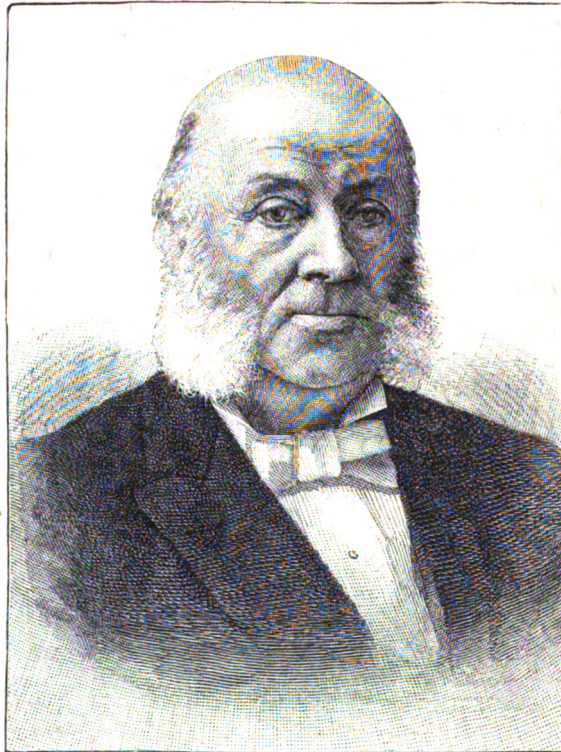
building up and conducting, and with which his name will always remain identified. His special capabilities for the editorial chair soon became apparent, and he determined to devote his life to religious journalism. The *New York Observer* had then been published seventeen years. In April, 1845, Dr. Prime became assistant-editor of the periodical in which he had begun to evince such a deep interest, and in 1858 he purchased the interest of Mr. Sidney E. Morse, and became its senior editor. His heart was now more than ever in his work, and he gave his best energies toward making the *Observer* the powerful religious authority it is at the present day. Greater and

greater became the fame of the journal, and wider and wider its influence. The brilliant attainments of its senior editor became universally recognized, and his opinions on important questions relating to the Church were eagerly looked for, and held authority over all. Unceasingly and with unremitting fervor has Dr. Prime for over forty-five years, with an interval of only two years, kept his hand upon the helm of his journalistic ship, and rich have been the cargoes with which he has laden his vessel of knowledge and religious instruction.

Few men accomplish a greater amount of daily labor than does Dr. Prime. Each week finds more than six columns (over six thousand words) of editorial matter from his pen in the *Observer*. His large correspondence, which includes letters [of all descriptions, he opens and answers with

his own hand. His "Irenæus Letters" are weekly looked for and read by thousands. They appear with a regularity which pays no attention to seasons or circumstances. These "Letters" first appeared in the columns of the *Observer* in 1837, since which time they have become the leading feature of the paper. The genial manner and the kindly, sympathetic spirit in which they are written have been the means of dispensing untold happiness and consolation to thousands of souls who may never see the gifted author of them.

Notwithstanding the arduous labors of an editor, Dr. Prime has found time to write not less than forty volumes during his busy and eventful life; that which gained the widest circulation being his work on "The Power of Prayer." This volume was published in 1858, was translated into several languages, and reprinted in Europe, Asia and Africa. Of this book alone more than 175,000 copies were sold. He has also written numerous tracts, all of which have been attended with immense circulation.



THE REV. SAMUEL IRENÆUS PRIME, D.D.

He has taken a lively interest in ecclesiastical affairs, having been often a commissioner to the General Assembly, and there has always taken a leading part in the debates. His opinions on every great question are freely uttered,

great devotion. Besides his active interest in the religious institutions of the Presbyterian Church, he has been Corresponding Secretary of the American Bible Society, and is one of its active directors; Vice-president and Director

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THE OBSERVER.

General's Letters.

A TRAVELER IN THE TEMPLE.

There is a note in the Observer of the 27th inst. to the effect that the Rev. Mr. [Name] had been in the city of Jerusalem, and that he had seen the Temple. The note is very interesting, and it is well to know that the Temple is still standing, and that it is still being used as a place of worship.

There has been a rumor of a new edition of the Bible, and it is well to know that the Bible is still the same, and that it is still being used as a book of instruction. The Bible is the word of God, and it is the foundation of our faith.

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and with intense earnestness. In the year 1883 he went, by appointment of the Assembly, as a delegate to the General Assembly of the Southern Presbyterian Church, being the first occasion on which fraternal relations were enjoyed by this arrangement he has long labored with

of the American Tract Society; Corresponding Secretary of the American Evangelical Alliance; Vice-president and President of the American and Foreign Christian Union; President of the New York Association for the Advancement of Science and Art; ex-President and Trustee of Wells College for Women; Trustee of Williams College;

Honorary Fellow of the Incorporated Society of (English) Authors, and a large number of other religious, benevolent and literary societies. Of these he is not a merely nominal member, but takes an active part and bears his full share of responsibility in them all. In the year 1867 he was invited to be Corresponding Secretary of the Evangelical Alliance of the United States, with a fair salary attached. He accepted the office, but declined the salary. This has involved a vast amount of labor and responsibility, an amount that would have crushed many other men, but which Dr. Prime has performed cheerfully and successfully, having never received a dollar for his traveling expenses or services.

Dr. Prime has been abroad three times, spending in all nearly four years in travel, and his descriptions of these journeyings, contained in his published writings, constitute one of the most valuable and interesting contributions ever made to literature of travel and observation.

Few, if any, American clergymen have been thrown into such extensive intercourse during their lives with the great men and women of America and Europe as has been the pleasure of Dr. Prime. Each successive President, from Andrew Jackson to the President-elect, he has seen, and with most of them freely conversed. Among the eminent Americans with whom he has enjoyed an acquaintance and friendship may be mentioned Professor Morse, Agassiz, Dr. George Ripley, De Witt Clinton, George Bancroft, Washington Irving, Bayard Taylor, Professor Henry, and statesmen, authors and editors without number. When Dr. Prime went abroad, in 1853, he met Baron Bunsen, Lord John Russell, Disraeli, Lord Brougham, Mr. Gladstone (whom Dr. Prime considers the greatest of living men), John Bright, the Duke of Argyle, Lord Shaftesbury, and all the eminent preachers of London and Edinburgh.

An esteemed privilege which Dr. Prime often recalls with pleasure and satisfaction was his attendance in the Senate Chamber at Washington, nearly forty years ago, when a debate sprang up in which Daniel Webster, Henry Clay, John C. Calhoun and Thomas H. Benton participated. The debate, though not one of unusual warmth, was nevertheless memorable by the distinction of those who took part in it.

In his connection with notable events he is equally conspicuous. While a resident of Newark, N. J., he aided in establishing the magnificent Library which is now the pride of that city. In 1872 he laid the corner-stone of Dr. Talmage's Tabernacle, in Brooklyn, and at the Newburgh Centennial celebration, in 1883, he officiated as chaplain of the day, and participated in the ceremonies, together with Senator Bayard and Senator-elect Evarts.

Dr. Prime has now retired from every department of public service, save that of the editorial management of the *Observer*, and in his duties in that connection he derives able and efficient co-operation from his brother, the Rev. E. D. G. Prime, D.D.; his son, the Rev. Wendell Prime, D.D., and his son-in-law, the Rev. Charles A. Stoddard, D.D., all gentlemen of fine education and peculiarly fitted for the responsible positions which they occupy. Two more assistants in the *Observer* office are the Rev. R. M. Offord and Mr. W. F. Maynard, and those gentlemen, together with the corps of contributors and correspondents employed in all parts of the country and every quarter of the globe, effectually lessen his labors. Notwithstanding this talented array of assistants, Dr. Prime never relaxes his personal attention to his editorial duties. He performs all his literary labor between the hours of nine and twelve in the forenoon. The afternoon he devotes entirely to miscellaneous work of a religious nature, at-

tending meetings, etc., and in the evening finds enjoyment in reading and social intercourse. In conversation he is unusually happy, and his fund of interesting anecdotes, of which he always has a large number at his command, renders an evening's conversation a genuine pleasure. He possesses a remarkable memory, and recalls, with perfect ease and accuracy, incidents which happened scores of years ago. Eminently sociable in nature, he wins all, and especially young people, with his simplicity of manner and jovial nature. He never appears to be troubled in heart or mind, and is the same kind, sympathetic gentleman to-day as yesterday. He is a keen sympathizer with human nature, and many throughout the land can testify to his philanthropy and largeheartedness. All cases of benevolence, charity and moral reform at once command his attention and sympathy, and these are never allowed to pass him without a substantial recognition of his sympathetic interest. Meet him at the dinner-table or in the social circle, and you would scarcely recognize the man on whom fanatical reformers have heaped the odium of an Ishmael. You would see nothing indicative of the scalping-knife or tomahawk. You would meet no frowning brow; you would hear no biting speech or withering sarcasm; you would see only the man, true and simple, and withal a gentleman of the purest water. There would be no *hauteur* of manner, no affected condescension, but a cordial affability, an almost feminine gentleness of manner, that would leave no room for your preconceived ideal of the unrelenting controversialist. If you have a good story to tell, you may be sure that he will listen to it, enjoy it with a laugh hearty and peculiarly his own, and pay back your silver with gold.

Dr. Prime says that he requires but seven hours' sleep, and finds from long experience that no stimulant, either artificial or otherwise, is so thoroughly refreshing to the mind and body as a night's repose. His best work is done in the morning after breakfast, when the nerves are quiet, and under no circumstances does he require stimulants of any sort. No work even now seems too laborious to him; and in this connection his remark to a distinguished English visitor, recently, will be found appropriate. To the English gentleman it seemed nearly impossible that one of such a ripe age should accomplish so much work, and, overcome by his curiosity, he said to Dr. Prime: "What is the secret of your accomplishing such a vast amount of work?" Without a moment's hesitation, the venerable editor replied: "It can be expressed in two words—cheerful industry." In those two words lie the secret of Dr. Prime's success, and the accomplishment of his immense work without any vital strain upon the physical body.

His powers of endurance are remarkable, and this fact was perhaps never so strongly illustrated than on January 31st, 1882, when the building in which the *Observer* had its editorial office was consumed by fire, and all the material for the next issue of the paper was swept away as by a flood. The fire occurred on Tuesday, and it was necessary that the copy for the entire paper should be in the hands of the printer the next morning, printed on Thursday, and in the mails on Friday morning. Not a scrap or vestige of the already prepared material had been saved from the fire, not even a magazine or periodical from which to obtain ideas or topics. But Dr. Prime was not the man to remain idle at such a critical moment, and hastily summoning two expert stenographers, he accompanied them to a neighboring hotel, fitted up a temporary editorial sanctum, and began the tremendous task of dictating a solid page of editorial matter of the *Observer* in two or three hours. But the brilliant mind from which in the years past had emanated the best and ripest thought did

not fail its possessor in this moment, when it was so greatly needed, and notwithstanding the great exhaustion, consequent upon the day, under which he labored, and frequent interruptions, he accomplished his great task of dictating alternately to the two stenographers, and completing the entire editorial page in two hours. It was copied out in time for the printer the following morning, so that the paper was printed and mailed to its readers as promptly as at any time during its long career, and as if no unforeseen calamity had occurred. The feat was, perhaps, one of the most wonderful ever performed in the journalistic world; and although the fearful strain upon the constitution was very great, the venerable editor suffered no harm.

He has not sought money or fame, but has found enough of both to satisfy the reasonable desires of any good man. Usefulness has been the aim of his whole lifework. Frequent instances might be cited, would space permit, where Dr. Prime has lost sight of himself and his own individual interests, that he might serve and be a helping hand to others. He is still in the full maturity of his intellectual powers, and seems younger to-day than he appeared twenty years ago. With no premonitions of failing strength, he husbands all his resources to the usefulness and interest of the paper which was his early love, and from which he will never be parted but by the decay of power to serve it. And may that day be indeed far off.

THE BIBLE ON KISSING.

We find in the Bible kissing or kiss mentioned forty-four times, and it will astonish the reader to know, who has never given the subject any thought, that there are no less than twenty-three kinds of kisses mentioned, conveying to the mind certain feelings, emotions, sentiments, intentions, or purposes.

The first kiss mentioned in the Bible we find in Gen. xxvii. 27, where Jacob kissed his father and passed himself off as Esau. That was a kiss of deception.

The second kiss is mentioned in Gen. xxix. 11, when Jacob kissed Rachel, and lifted up his voice and wept. What he had to cry about is something of a mystery, for to kiss a pretty cousin is rather a pleasant affair. We will put that kiss down as a sentimental or love kiss at first sight. Laban, as soon as he was told by Rachel that Jacob was his nephew, embraced and kissed him. That was a kiss of affection. The kisses given by Joseph to his brethren, and the meeting of Jacob and Joseph, were kisses of affection.

We find in Ex. xviii. 7, that Moses went out to meet his father-in-law, Jethro, and did obeisance and kissed him. That was a kiss of reverence or veneration.

We find in Ruth i. 9 Naomi, giving her daughters-in-law a blessing and a valediction, and sending them back to their homes: "The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them." That was a kiss of valediction, or a farewell kiss.

We find in I. Sam. x. 1: "Then Samuel took a vial of oil and poured it upon his (Saul's) head, and kissed him, and said, Is it not because the Lord hath anointed thee to be a captain over His inheritance?" That was a ceremonial kiss, or giving the kiss of authority.

We find in I. Sam. xx. 41, where Jonathan and David met and kissed each other. That was a kiss of friendship, or lasting fidelity to each other.

We find in II. Sam. xiv. 33, where David kissed Absalom in token of reconciliation for his wrongdoing. "Ab-

salom came to the king and bowed himself on his face to the ground before the king, and the king kissed Absalom." A kiss of reconciliation, or forgiveness.

We find in II. Sam. xv. 5, where Absalom was again false to his father, and wanted the kingdom, "So when any man came nigh to him to do him obeisance, he put forth his hand and took him and kissed him." That was an electioneering or crafty kiss.

In II. Sam. xx. 9, we find Joab saying to Amasa: "Art thou in health, my brother? and took him by the beard with the right hand to kiss him, but with his sword smote him therewith in the fifth rib." That was a kiss of perfidy, or treachery.

In Job xxxi. 27, Job, in vindicating himself: "Or my mouth has kissed my hand." That is a kiss of self-approbation, as his hands had brought wealth to him.

In Psalms ii. 12 we find: "Kiss the Son, lest He be angry," etc. A kiss of subjection.

In Ps. lxxxv. 10, we find: "Righteousness and peace have kissed each other." That is a kiss of equality.

In Prov. vii. 13, we have: "So she caught him and kissed him, and with an impudent face said unto him," etc. That was a lascivious kiss.

In Prov. xxvii. 6, we find: "The kisses of an enemy are deceitful."

In Prov. xxiv. 26, we find: "Every man shall kiss his lips that giveth a right answer." That is a kiss referring to a just judge.

In Luke xxii. 48, we have: "But Jesus said unto him, 'Judas, betrayest thou the Son of Man with a kiss?'" That was a kiss of betrayal or treachery.

In Luke vii. 33-45, Jesus said to Simon: "Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss My feet." Simon's kiss would have been one of welcome, but the woman's kiss was one of adoration.

In Luke xv. 20, we find: "His father saw him, and had compassion on him, and ran and fell on his neck and kissed him. That was a kiss of compassion or pity.

In Acts xx. 37, we find: "And they all wept sore, and fell on Paul's neck and kissed him." That was a case of religious sorrow, for that they should see his face no more.

In Rom. xvi. 16, we find: "Salute one another with a holy kiss."

In I. Pet. v. 18, we find: "Greet ye one another with a kiss of charity."

It will be observed that in every instance mentioned in the above, there were certain feelings and emotions, intentions and purposes made manifest in the kisses given. They meant something positive and direct, and were not a mere matter of form or custom.

It will also be observed that there is not a real love-kiss mentioned where there was an expression of the passion of love as between man and woman. There is no mention of a man kissing his wife in the Bible, but of fathers kissing their sons and daughters, which is always a kiss of affection. There is no mention of a man kissing any girl, except in the single instance of Jacob kissing Rachel, and she was his cousin, a family privilege no doubt Jacob took.

The finest opportunity for a genuine love-kiss was when Isaac met Rebekah, but he did not give her a kiss; or if he did, no mention is made of it; but we are told, he loved her.

If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God (I. Pet. ii. 20).