

are all I have with which to return
your favor - Yrs very truly
Henry W. Rankin

Madison N. J.

February 8-1901

My dear Mr. Tarbell

Your letter reaches me
here where I am spending
the winter. You are welcome
to keep longer the Lincoln
clippings belonging to me,
& those belonging to my Cousin
(Rev I. O. Rankin) - He is the
Reverend, & am the irreverent
member of the family; as
I am a layman, and think
the title of Reverend to be what
our forefathers would call
"a relic of Popery".

The first volume of your
Lincoln you kindly sent to me
when it first appeared, and
I was grateful to receive it.
The second volume I have not

had the pleasure of seeing.

Thank you for the book that you have sent to Natl^l. I shall prize it, and the more as coming from you.

I wonder if the book on Nancy Hawks publ^d by Doubleday & McClure is still available.

I have not lately seen it advertised, but must order it if it be still in stock.

An article on Thomas Lincoln by H. B. Elasco in the Independent for Jan 17, ult. interested me much. Both of A. Lincoln's parents, and also his good step-mother, appear to have been evangelical Christians, truly godly persons. This meant much for himself.

An article on Lincoln's religion appeared lately in Tatnager's

paper the Ex Herald. It was made up from a recent pamphlet on the subject. I think written by Genl Corlies, if I remember rightly. I made a memorandum from it, but can't find it. I do not think it enough to show that Lincoln believed in the Deity on the mount, & the love of love.

He also believed in the gospel of love - which alone makes the law effective. For the law & gospel both are love, one is the love required of us, & one the love God offers us. & this last reaches beyond our own highest ideal of love that involves self-sacrifice. "Be love", says John in the first epistle, "because he first loved us" - & exactly in proportion to the inward impression that his love first makes on

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us are we able to fulfil his great
 requirement. Nor does this love of
 God to us make any adequate im-
 pression on us without our faith
 in his specially accredited revela-
 tion of it thro' the Christ. But confidence
 in the Christ brings us in rapport with
 God, & prepares us for that subjective
 revelation which Paul calls the
 shedding abroad of God's love in our
 hearts by his Spirit which he hath
 given us. I think it is all
 according to how as much as the
 Solar System, that the just merit
 line of faith. A few years more of
 research in psychology will justify
 & prove beyond question the recent
 statement & conviction of Pres't
 F. Stanley Hall that "The Bible is
 the most consummate textbook in
 psychology the world has ever seen".
 - perhaps prove it in ways that he
 himself hardly anticipates.

Pardon this discussion of opinion
 & accept some bits of verse - which

is based on that very principle
 of the reign of law, its in-
 violability, of which so
 much is made by many
 who believe least in the
 obvious Scriptural teaching.
 Such an atonement involves
 a manifestation of divine love
 such the natural heart
 cannot imagine or conceive;
 it is the ground of that atone-
 ment which consists in the
 moral at-one-ment of
 God & man. How many
 learn to believe in the atonement
 of propitiation ~~from~~ as seen
 in the Bible representation, without
 any definite ideas about it.
 And they accept the New Testament
 Christ on his face value, by his own
 credentials, without any clear notion
 of the metaphysics involved. So strong
 they experience the moral benefit with-
 out any dogmatic formula; and build
 a belief. I think was Abraham Lincoln

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P.S. I have never seen the difference between Law & Gospel so well put as in a brief passage, a statement made in conversation, by the late Dr John Duncan of Edinburgh Prof. of Hebrew. It is found in his Colloquia Peripatetica edited by Prof Knight - a fascinating book.

The common tendency of modern Liberal Xy, is wholly to confuse this distinction, & make Xy consist merely in the moral law, & our acceptance with God depend on our extremely imperfect fulfilment of that law.

I believe it will yet appear that the old doctrine & historical fact of an atonement in the sense of a propitiation, wrought out in man's behalf by God himself incarnate,