Daily Appeal.

THE MODERN BARABBAS.

A correspondent sends us the following ingenious and suggestive parallel, which, with the policy in the case of the modern, as that which prevailed with the ancient Barabbas, affords a shrewd guess at the consequences that might have ensued:

(From the Baltimore Sun.)

THE TYPE AND ANTI-TYPE.

An interest is felt, we think generally, in the study of representative men. One such man, whose character and position we have never seen analyzed as it should be, is now presented to support. The daily press in this country ought to print his name in large capitals, for the times require that his case be pleaded. As the hangering in the hall is yet vibrating by every sound of the same cord, so by the law of association the startling events of a recent day have called up from its long oblivion the name of BARABBAS. Rightly considered, there is no event in Jewish, Roman or Christian history more emphatic than the one which immortalizes Barabbas. Let us frame the points, one at a time:

Barabbas was a religious man. A religious man is not necessarily a good man. He may be a Heathen, a Turk, a Jew or a Christian. He may be a Mormon, or a Shaker; a fanatic, a thief or a devil. Old Satan himself—father of lies, a murderer from the beginning, and an adversary of God and man—was an angel before he was a devil; and, like a good many of his followers, is indebted to his crimes for his notoriety.

They never was a more religious people than the Jews. And they never were more inveterately religious than at the time when Barabbas was extant among them. Old, may doubt whether there was a more inveterately religious man among the Jews of his day than Barabbas himself. He was zealous unto death. Then he was a man of courage. He could face the Roman army and capture with such bands of followers and such backers and sympathizers (not having quite courage enough to be followers) as the emergency could afford. Evidently it is too soon yet for Barabbas to be forgotten. One doubts if he is not yet too much of a representative man to be forgotten while the world stands. We say nothing of what will be afterwards.

Barabbas comes to our notice as a criminal. He might have claimed clerks all his life and died in silly bed in peace, and we had never heard of him. But he was a representative man, and such must go up on the high places of Providence. The very court halls of the State shall be granted to such if necessary that they may stand forth to the view of mankind.

But don't let us prejudge Barabbas. Good men have been imprisoned, tried, convicted, and executed, and even regretted for a time. It needs that your vindative man be found among culprits and felons. Let us do Barabbas justice. He has religious zeal, he confesses, for such we know, and a very hero in it all. He does not fear death. The great State that governs 100 MILLIONS of PEOPLE, and holds its life and death power, and its slavery over millions of men be utterly defeated. So do all his adherents. Let us bear also with the adherents of Barabbas.

Barabbas had nothing to do with petty crimes. He scorned petty crimes. It was "for a certain sedition that he was cast into prison." It was "MURDER" for insurrection that he lay bound." Courage, Barabbas. It was not that he, Barabbas, countered it sedition, or insurrection. What right of nature have the Romans over the Lord's free men? He verily thought that he ought to put an end to such rule if he could, and upon this the insurrection which he and his followers, aye, and all his invisible backers and supporters, so amply detested. Barabbas knew his life, and other lives that he is bound to care for, still he will make a venture and try.

But the recorded testimony states that Barabbas was a robber. Well, what of that? Great orators in great nations must not be too scrupulous. He only wished property (most likely) in order to secure a corruption, and thus bind. This body, dead, yet alive, like the skunk, flings its odor backward over all its acts. But he committed murder in the insurrection. Yes!—he did—no doubt he regretted it. He confessed, too, that this world was only life. And what more can you say? These at least are the actions of a hero!—a religious, zealous, patriotic, philanthropic hero. Can you almost hear them say, as they march the crowd, in Jerusalem, on that never-to-be-forgotten passover day.

Barabbas was a prominent person among his own people, and when a prisoner, "a notable prisoner." Learned critics of the New Testament tell us, that conspicuous among the most striking manuscripts are those which contain the record of this man Barabbas, with his name written Jesus Barabbas, which is Jesus son of Abbas. And then the question with the people should a release be granted, which shall it be Jesus Barabbas, or Jesus Christ? It is generally known which name prevailed. They were the zealous of the nation, who moved the multitude to demand that Barabbas be released, and that Jesus Christ be crucified.

Barabbas "lay bound with those that made insurrection with him." He had sympathizers, all through the nation; men and women, young and common people, persons who unfavored how to make the governor understand that he had better release that man. Perhaps he will rescue him if he does not. He was no such great crime in sedition, in such a case as this. And as to the robbery and the murder they have a plea in the shape of the habitude of such sins. And then they have made up their minds about this business. Their names, in long columns, I doubt not, are to a popular pamphlet which declares Barabbas innocent. This is an "irrepressible conflict." The enormities of some of these Roman institutions cannot be endured longer. Let Barabbas be released.

Now, for one more look at Barabbas—a final look—a farewell look. He was released. He went at large, returned to his people and rejoiced his sympathizers. And then history loses sight of Barabbas. He was a man, a restless people in troublous times. Soon we hear of another sedition and insurrection and another, and yet another, till the land is full of soldiers—till the humiliability of the Jews Sates of the ancient Hebrew Union are all gone. And the town and cities of the land have all become gentile, and the Jews have their ancient capital itself, beautiful for situation and the joy of the whole earth is in comparing ruins. A burnt district—a plowed field.

The representative man, Barabbas, having escaped a State execution, and made his portrious glad for once by his return among them, has divided and disappeared forever under the waves of time.

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