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Poetry.

GOING HOME.

"But I would not have you to be ignorant, brethren, concerning them which are to come, ye shall not even see them which have no hope."—1 Thess. 5:1.

Our beloved have departed,
While we tarry broken-hearted,
In the dreary, empty house;
They have ended life's brief story,
They have reached the home of glory,
O'er death victorious!

Think that nothing weep more lightly,
On we travel daily, nightly,
To the rest that they have found.
Are we not upon the river,
Sailing fast to meet for ever,
On more holy happy ground?

Whist with bitter tears we're mourning,
Thoughts to buried loved returning,
Time is hastening us along
Downward to the grave's dark dwelling,
Upward to the fountain welling
With eternal life and song!

See ye not the breeze blessing?
Clouds along in hurry flying?
But we haste more swiftly on—
Ever changing our position,
Ever tossed in strange transition—
Here to-day, to-morrow gone!

Every hour that passes o'er us
Speaks of comfort yet denied us,
Of our journey's rapid rate,
And like passing vesper-bells,
The clock of time is chiming tolls,
At eternity's broad gate.

On we haste to home invited,
There with friends to be united
In a sure bond that here;
Meeting soon, and met for ever!
Glorious hope for us to cheer,
For thy glimmering light is dear.

All the way is shining clear
As we journey ever nearer
To the everlasting home;
Friends, who there await our landing,
Comrades, round the throne now standing,
We salute you, and we come!

For the American Presbyterian.
**HOW TO ENJOY LIFE—OR PHYSICAL
AND MENTAL HYGIENE.**

CHAPTER V.—LONG SPEECHES.
BY W. M. M. CORBELL, M. D.

These are more common than long prayers. They are a breach of good manners—Egotistic. A case in point—Chairmen Responsible for them—Detrimental to Anniversary Meetings—The Middle Aged and the Young Clergymen—A Speech Full of Little—The Irishman's Potatoes—A Long Speech Damages the Speaker—Pop's Saving Counsel.

If possible, long speeches are more common, and deserve more reprobation, than long prayers; for, we have an instance of the Saviour once praying "all night"; and there may be an occasion for a long sermon, as Paul once preached till "midnight"; and then took a recess only to raise a dead man to life; and afterwards continued his speech till daylight. I am not now writing about long sermons; but long speeches. Generally, when these are made, a number of persons are expected to speak. The time is, usually, meted out for each one. He is told, ten or fifteen minutes are allowed him to say what he has to say. Now, to take twice that time, in the first place, a breach of good manners. In the second place, it savors of vanity, for, it makes the speaker say, in actions, louder than his words, "I know I can speak better than those who are to come after me; and therefore, you shall hear me." In the third place it is cheating another out of his just rights; and lastly, it always spills the man's own speech.

I have witnessed a case directly to the point. Some half a dozen clergymen were to speak the same evening. All, save one, spoke just twice as long as they were directed to, by the society. While one of them was speaking, a good brother whispered to me, "How wonderfully he is endowed with the grace of perseverance!"

It is true, the chairman should be held responsible in such cases, and the moment the time is out, he ought to stop the speaker. If a few chairmen were to do their duty in this matter, societies would be more careful when they selected for chairmen; speakers would be more watchful how they infringed upon the command of the apostle, "be courteous"; and people would be much better edified and pleased.

I think there is no one thing connected with our religious anniversaries of every kind, that calls louder for rebuke, than this everlasting round of long speeches. Usually, it is but repetition, and, consequently, of no value. Always, it protracts the services to an undesirable length, and the meeting to an unsuitable hour. Hence, it calls loudly upon the doctor to administer hygienic rules, both for body and mind. For the body, that it should not be compelled to breathe a vitiated atmosphere twice as long as need be; and for the mind, that it be not crammed with a large amount of chaff, from which to sift out a little wheat.

I will remember an anniversary meeting, where two clergymen were to speak. One was of middle age, no ordinary degree. The other, a young man, a scion from a noble stock, himself very popular. A large assembly had convened. It was in the month of May, when, it scarcely need be said, the evenings are short. The middle-aged man was to speak first. He was known to be a bore, and there could not be a doubt but the large assembly had convened chiefly to hear the young man. The first speaker occupied over an hour, holding on till past nine o'clock; and the worst of it all, the whole speech was but a bombastic family glorification of what he and his father had done.

When he closed, the young man arose, and very modestly remarked that the time had arrived when the exercises should terminate, added a few words of exhortation and took his seat. Every one in that large assembly felt obliged, and condemned and pitied the first speaker for his vanity, self-conceit, and want of courtesy.

The above was had enough, but I once knew a case still more out of taste and incongruous. A clergyman from a neighboring State had been invited to the metropolis to give an address in behalf of one of the great benevolent objects of the church. It was when that object was much more popular than it is at present; for the society soon after, in consequence of mismanagement, and, perhaps, particularly through this, and other kindred speakers, received "a deadly wound."

(Entered according to Act of Congress, in the year 1860, by W. M. Corbell, in the Clerk's Office of the District Court of the United States, for the Western District of Pennsylvania.)

which has not yet been "healed," though a score of years has since elapsed.

The speaker was dry, monotonous, stupid. He had but few thoughts, and these were given out, as expressed by the prophet "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Among these little, he took occasion to give those clergymen who were out of employment a castigation. This, of itself, might not have been very much out of the way. Perhaps it might have been commendable, had it been done in a proper manner, in appropriate language, and limited to those able-bodied ex-pastors and young candidates, recently from the mint, who hang around large cities, waiting for "a door to open" to them in some "sunny place of Zion."

But, the attack was in several languages; wanting Christian courtesy; and in all, who were not settled pastors. To give but a single specimen, he said: "Unemployed ministers reminded him of the Irishman whom the farmer sent to hoe potatoes. At the middle of the forenoon, the farmer went into his field, and found him sleeping under a tree. Rousing him, and asking him why he was not at work? Pat, rubbing his eyes, and about half-a-sleep, cried out, 'Shurr; well, mister, if ye have any pretence to hoe, bring em on.'"

This speech proved the truth of the Bard of Mantua's declaration:

"Facile decens Avern!"

It would have been too great a descent even for a political harangue; and was certainly unbecoming a Christian minister, on a solemn subject, in the sanctuary. But the most objectionable feature of the whole was, the length of the address. It made the speaker ridiculous; put the audience out of good humor; and took up time that ought, and would have been, better occupied.

If Pope could have given this man advice, he would surely,

"Have dropped, at length, but in unwilling ears,
This saving counsel, keep your speech nine years."

Is there no way in which the church can be relieved from these unendurable long speeches? They render the anniversary meetings uninteresting; cause thin audiences and meager collections. If some measure could be devised that could bring this class of speakers to their senses, it would be worthy of all commendation; and the praise of him who shall accomplish an end, "so devoutly to be wished," will be in all the churches.

Perhaps there would be more hope of a reform in this matter, if it were not too much like the case of Cowper's Mussulman:

"Each thinks his neighbor makes too free,
Yet, like a slave, as well as he."

It has even been known that some have done the same thing, who

"Hate their own lives, as a pestilence, and
Now, as 'a word to the wise is sufficient,'
And the writer, by further protracting this chapter, should come under the lash of his own whip, he will come, to what musicians call, "a rest," after adding, that these long speeches greatly detract from the "enjoyment of life."

For the American Presbyterian.
THE JUSTICE OF GOD.
IN TWO ARTICLES.—NO. I.

Justice is one of the most glorious attributes of the Holy One. It is the crowning glory of his character. No one need fear it unless he fears right. Without his justice, all his other attributes, would be tarnished. Without his justice, none of his moral attributes could be perfect. It gives perfection and glory to all his attributes. It makes him the Being whom we can trust. It makes him the Being in whom all the holy of all worlds can place implicit, unlimited, and unwavering confidence. Without his justice he would be unworthy of confidence. We could not dare not trust him. If love moves, attracts, is the motive power of the Holy One, justice directs all his actions, and ever sets as umpire. Hence, throughout all his vast realm, he does nothing except what is right.

The primary meaning of the word, is right—rectitude—righteousness. The original word, *Dikaiosune*, is sometimes translated just, and sometimes right. Indeed, they are convertible terms—they mean the same thing. The same is true of justice and righteousness.

To say that God is just, is to say that he always does that which is perfectly right, in all worlds, at all times, and between all individuals. Neither time nor eternity can adduce a single instance in which he has done that which was not just nor right. Time nor eternity never will be able to adduce a single case in which Heaven will do any thing, except that which is exactly right. What attribute ought then to be dearer to us than the justice of God—what attribute can be dearer to the holy universe? What attribute can be dearer to the holy God than his justice? There is none. Could God cease to be just, no greater evil could befall the universe.

But when we look at all the attributes of the Holy One, we see perfection entomped on every one of them; and no one of them would be perfect without all the rest. The lack of either of them would mar the perfection of God. It is all his perfect, infinitely glorious attributes blended together, that constitutes the perfect God whom we adore. Were either of them lacking, he would not be a perfect God, and we could not place perfect confidence in him.

To the justice of God, there is frequently only a judicial idea attached. At the very mention of his justice, many at once think of punishment. They seem only to see in this attribute, that which leads God to punish men. They can only see in it the vindictive. To them there is no glory in the justice of God. There is nothing in it that is calculated to enrapture the soul, and draw out the heart in love to the God of justice. His justice is not to them one of his lovely attributes. It appears to them as something that is only to be feared, and not to be loved and admired. There is nothing in it that is calculated to call forth from their inmost souls heart-felt Alleluia. But they regard it as the terrible in God—something that is to be endured, and only endured—never loved. It is something which, in some respects, they know not how to reconcile with the other attributes of God. It truly seems to be the dark shading in the divine character. The expression

of these secret feelings is frequently to be heard in their prayers. They also appear to feel that God sympathizes with their feelings concerning his justice.

It has seemed as if some theologians have gloried in making the justice of God appear as dark as possible. Whether they have thought that his other attributes would appear the brighter by the contrast, like the rainbow on the dark cloud, or the lightning's flash in the midst of Egyptian darkness, I will not say. But it has seemed to be their effort to make God's justice appear as dark and repulsive as possible. They have well nigh abstracted from it the dominant idea—right—and they have only presented some of the fearful consequences resulting from the doing right. In their presentation of the justice of God, you can see little except the avenger, God the executioner—yes, often, the vindictive executioner. We might try to love such an attribute in God, but it is too much like trying to love the cruel executioner who glories in shedding blood. The representation of the other attributes may have won the heart to God, but this repelled it. But, perhaps, like the centrifugal force, they thought this necessary to keep us in our spiritual orbit.

An old and celebrated theological lecturer, speaking of a certain class of Christians, says: "They deny the vindictive justice of God, which the heathen, with more sense, admitted. And, indeed, the greatest part of the law of God, as well as the history of Providence, contains little else than a display of God's vindictive justice." VINDICTIVE—why the very word repels us. But what is its meaning? Webster says: "Revengeful, given to revenge." Such a character suits the unjust judge; but not the Judge of all the earth, who will do right. Such language represents the Holy One as possessed of the passions of depraved humanity. We can fear a vindictive man, especially if we are in his power, but it is impossible to repose confidence in him. It is impossible for the heart to love him. Cloth such a character with almighty power, and it is more to be dreaded than any being in the universe, and is the farthest from being the object of love.

But as has been said, Right is the primary meaning of the word. Justice is that attribute of the Holy One, which leads him invariably to do that which is right, and nothing except what is right. It is his attribute of right-doing.

If the good of the universe, and mercy to an individual, demands that he should be sent to hell, God sends him there. He does it not because he is vindictive, but because it is right. He does it not with the feelings of a hardened executioner, who feels not and cares not, but with the feelings with which a kind, tender, affectionate, loving father would expel from his house an irreclaimable, desperate, malicious, profligate son, who is all the time trying to ruin the rest of his family. He does it because the good of all the "rest of his large family" imperatively demands it.

All the feelings of a father's heart are called forth—it is the most painful, heart-rending act of his life, but right demands that it should be done, and mercy demands it—yes, every consideration demands it, for the son will not be reclaimed.

So it is with the eternal Father. Hence, we hear him saying: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together." How strong, tender, affectionate, heart-broken is the language. The language is altogether parental. His whole soul is moved within him; but the good of other demands—the good of the universe demands, and hence right demands that Ephraim and Israel should be given up. God has done for them all that he wisely can do. He has borne with them as long as the good of the universe will permit him, and hence they are given over to destruction. What was true of Ephraim and of Israel, is true of every lost soul; for God is no respecter of persons, and he "is the same yesterday, and to-day, and forever." He who wept over Jerusalem, has the same feelings for every dying sinner who will not be saved, but "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace," and whose influence continually goes to ruin other souls. Oh, the God-despising, Christ-rejecting, Spirit-grieving sinner literally seems to compel God to banish him from heaven. As a free agent he does it. O, reader, will you force the Holy, Merciful One to send you to hell?

Al! there are a great many things said respecting our Father, which are not in his Word, nor according to it. Hence, though the writers truly love God, their writings do not honor him. And in this respect, who of us can plead innocence? Alas, we are too ignorant of our Bibles. We have read other books on theology more than God's. And, hence, we so often do injustice to his character. The true presentation of his character represents him as glorious—every attribute glorious—all glorious. It presents a character which is calculated to draw all hearts to him. Any trait of character that is repulsive, is really not in God. There is nothing repulsive in him, except to the unholly. Those who love sin, hate God; and, yet, even they must admit that his character is perfect. If they ever see any imperfections in it, they are imperfections of man's creating.

I acknowledge that there is a great deal in the providence of God which I do not understand. It is too deep for me. I must enter within the veil before I expect to understand it. But most fully do I believe that could we see all the ways and the wherefores which operate on the Divine mind—could we look through all causes to their ultimate effects, we would see that infinite wisdom and mercy has done, is doing, and ever will do everything just—perfectly right.

JAMES KERR.

The Jesuits in China.—The founders of the Roman Church in China were three Italian Jesuits, in the end of the sixteenth century. The most able and noted of these was Matthew Ricci, of Ancona, who, in 1603, published, at Peking, a book "On the Divine Law," which became popular throughout the empire. His book introduces the doctrine of Christianity with the morals of Confucius. The toleration extended to the missionaries in Peking was withdrawn in 1746, from which the cause of Christianity gradually declined, till, in the beginning of the present century, Protestant missions were commenced.

THE RELIGIOUS WORLD ABROAD.

ENGLAND.

THE NEW OXFORD THEOLOGICAL.—Competent observers in England regard the Tractarian heresy as no longer formidable, and as fast dying out. The London *Christian Observer* asserts that it not only gains no new triumphs, but that it is losing those already gained. The new Oxford Theology, if theology it can be called, has come in its place. A recent correspondent of the New York *World* thus speaks of the volume of essays devoted to the exposition of this heresy:

"The appearance of this volume, containing such unblushing avowals of heresy, has already led to much controversy. It has been ably attacked in several of our leading reviews, and has led to the publication of a whole host of pamphlets; but it is a matter of regret that as yet no master mind has stepped forward, who has buckled on the armor and come to the rescue of the old faith. One singular fact connected with its appearance remains to be noticed. No ecclesiastical action has yet been attempted toward the authors and editors of these preeminently heretical views. They have deliberately published opinions ignoring, in the most unmistakable manner, the inspiration of the Scriptures, the divinity and atonement of the Son of God, the work and office of the Holy Spirit, and in fact all the distinctive verities of the Christian faith; and yet though all are in some form amenable to Episcopal control, no bishop on the bench has called any of them to judicial account. This is very sad, and ominous of no good. We attach great importance to this movement. It is far more species than Tractarian Theology, more fitted to fascinate and flatter the intellect, more likely, therefore, to entangle inquisitive and speculative minds in the meshes of its deadly ergs."

To this he adds, in a subsequent communication, that isolated instances of protest have occurred:

"Thus the venerable Bishop of Winchester, a senior brother of the Archbishop of Canterbury, has raised his voice to very emphatic tones against this new form of Spiritualism and Deism. At a recent ordination he emphatically declared that he would never knowingly ordain any one known to hold sentiments approximating to the infidel New Oxford theology, to entangle inquisitive and speculative minds in the meshes of its deadly ergs."

If the good of the universe, and mercy to an individual, demands that he should be sent to hell, God sends him there. He does it not because he is vindictive, but because it is right. He does it not with the feelings of a hardened executioner, who feels not and cares not, but with the feelings with which a kind, tender, affectionate, loving father would expel from his house an irreclaimable, desperate, malicious, profligate son, who is all the time trying to ruin the rest of his family. He does it because the good of all the "rest of his large family" imperatively demands it.

ROBERT WEAVER.—With regard to the evangelistic labors of Richard Weaver in the metropolis, says the *Evangelical Alliance*, "they seem to be of a class in society than any previous evangelist. His fiery energy and earnestness, his plain and, as education, his directness of speech, his simple language, his dragging forth into the light the sins of the flesh, and denouncing them publicly and openly—all this, accompanied by the exhibition of a crucified Redeemer, ready as well as mighty to save, do produce impressions very rarely met with elsewhere. The confession and abandonment of sin by a number of men and women the most depraved."

THE EVANGELICAL PARTY.—A late number of the *Daily News* contained an article on church parties, in which the Evangelicals are thus spoken of:

"The immediate prospects of the Church of England would be very unsatisfactory if it was at all likely that the Evangelical clergy were to quit their positions, and to be replaced by the doctrines which distinguish them from their brethren on either hand. It is by its ministers of the Evangelical School, that the church, with a Liturgy thoroughly pervaded by Popery, and an organization essentially secular, keeps its hold on the numerous and energetic middle classes in our churches. Their is the great encouragement, the armies of earnest and willing laymen."

SCOTLAND.

THE TER-CENTENARY.—The great event of December was the celebration of the Ter-Centenary of the first General Assembly, on the 20th. The *News of the Churches* speaks of this as the National Celebration, as distinguished from those of May and August. Its correspondent says:

"The 20th was generally observed as a half-holiday throughout the length and breadth of Scotland. The magistrates of Edinburgh set the example by recommending the citizens to close their places of business, so as to enable themselves and their employees to attend divine service in their respective places of worship during the day, and to join in the union meetings in the evening. The magistrates of Glasgow declined to make a similar recommendation, in consequence, we believe, of the inconvenience of a suspension of business—especially of banking business—on the very week before the Christmas holidays."

"The programme adopted by most places was to have divine service at an early hour in the afternoon in the various churches, when the ministers of the respective congregations had an opportunity of addressing the people on the subject of the Reformation, with special reference to their own relations to that great event, and their duties in connexion with it. Then an aggregate meeting of all the evangelical denominations was held in the evening.

"In Edinburgh there were two of these union meetings in churches, and in Glasgow, one in the City Hall, which was densely crowded on the occasion. Representatives of the following denominations took part in the meetings:—Established Church, Free Church, United Presbyterians, Wesleyan, English Episcopal Church, Congregationalists, Wesleyan, Baptist, Reformed Presbyterian Church, Orthodox Session Church, and the Evangelical Union."

THE REVIVAL MOVEMENT has powerfully manifested itself in Motherwell, a populous village in Lanarkshire, which forms the seat of a busy and thriving artisan and mining population. The meetings for prayer have increased, from small beginnings, till the largest hall in the place, capable of receiving a congregation of 1,500, was filled with overflowing Union prayer-meetings continue to be held night and morning.

FRANCE.

THE AMERICAN CHAPEL IN PARIS.—Dr. McClintock, the pastor, writes as follows to the *Methodist*:

"In reviewing the past year, I have great reason to thank God. The American Chapel has had many signal marks of the Divine bless-

ing. Our congregations are large, attentive, and serious. Never have I found people more willing to be evangelized simply and faithfully preached. Towards the close of the year, we had several very gratifying and interesting services, especially Thanksgiving Day and Christmas. The number of attendants on these week-day services was greater, in proportion to Sabbath congregation, than it is ordinarily at home. We have had, moreover, clear indications of a work of grace in the hearts of individual members of the congregation. Two, at least, have been brought to a knowledge of the truth.

"The financial affairs of the chapel are in good condition. A floating debt of several thousand francs had accumulated within the last two years, and on Sabbath week we laid the case before the congregation. They answered the appeal by a collection and cards put into the plates, of nearly six thousand francs, to which about fifteen hundred more have since been added by private contributions. By this way, it may be proper for me to state, that the chapel is entirely supported by its regular congregation, and by the contributions of travellers. The impression has been made by certain letter-writers, that the American and Foreign Christian Union pays the salary of the pastor, in whole or in part. It is due at once to that excellent society, and to the supporters of the American Chapel here, that this mistake should be corrected. So far as the past year's history is concerned, at all events, the society in New York has not paid a penny toward the expenses of the American Chapel in Paris."

"THE REFORMED CHURCH OF FRANCE," says the same authority, in the *Christian World*, is passing through a crisis. You are aware that the pastors of this church are divided into two classes, the orthodox and the rationalistic. The lines of division between them are rapidly becoming clear and distinct. Judging from present appearances, it will not be long before the two parties will be openly arrayed in hostile camps, and engaged in an internecine civil war. Nothing, however, is more likely to bring out clearly the real differences between the two schools than the publication of separate journals devoted to the interests of each. The *Esperance*, edited by Dr. Grandpierre, is the organ of the orthodox wing of the Reformed church; and *Le Lien*, edited by the younger Grandpierre, is the organ of the rationalistic wing. Within the last few weeks the orthodox journal has spoken out with more decision than it has been wont to employ; and there is warmth, if not bitterness, in the tone of *Le Lien*.

As this church and the Lutheran are recognized and supported by the State, they have no independence or autonomy, properly speaking. "They cannot meet in General Synods or Assemblies to regulate matters of doctrine or discipline. They cannot depose pastors for heresy; indeed, under the present ecclesiastical organization, there is no power competent to decide what heresy is. The consequences of this state of things may readily be imagined. Vigorous, aggressive Protestantism is out of the question under such bonds."

Dr. McClintock's hope of a powerful, progressive Protestantism, for the present, in the free churches, Methodist, Independent, and Baptist, which are known as the *Union des Eglises Evangeliques de France*.

SPAIN.

The light of evangelical truth is breaking out in this land of Torquemada and the Inquisition. By teachers, or some accident, the clergy have discovered the existence of a Protestant Society, purely religious in its character, in Granada, and have made a number of arrests, but have retained only two prisoners, Alhama and Matamoros, who are represented as remaining firm.

A Geneva paper quoted in the *News of the Churches*, says:

"The Spanish government has picked out these two spiritual leaders of Protestantism as its victims, in order to annihilate the Protestantism of Spain with them.

"The alarm which these revelations, and the imprisonment of the two brethren, has excited in all the Spanish Protestant Associations, is indescribable. Six persons have already fled to Gibraltar, in order to escape captivity. Their families are left in great distress and fear, and are every moment expecting that the disappointed priests, by whom the sentence has been instigated, will turn against them."

ITALY.

PROGRESS.—BOLDNESS OF GARIBALDI.—Speaking of the moral results of the late Revolution in Italy, a correspondent of *The Methodist*, says:

"The order of the Jesuits is completely broken up, and their magnificent monastery is now a hospital for the wounded patriots. The public denunciation of the errors of the Church and the sins of the priesthood is not only allowed but applauded. In the presence of 50,000 people, on the Largo del Palazzo Real, Garibaldi delivered a speech, in which he called the Pope 'the enemy of Italy, the devil, and the anti-Christ.' It required the courage of an angel to say it; but he said it, and the people cheered him with unbounded enthusiasm. There were many priests in the assembly, and being convinced of their error, or fearing the people, they also joined in the applause. No one anticipated such a speech, and those not present refused to credit the report till they saw the address in the papers the following morning. No man since the days of Luther has had the moral courage to utter truths so bold and destructive in a Roman Catholic country, and that, too, under the shadow of the Vatican. The Dictator of the Two Sicilies is no orator, but speaks straight on."

THE WALDENSIAN CHURCH.—God's providence amid the changes and convulsions of human history is nowhere more clearly seen than in the preservation of this Church of Alpine Italy to the present hour. Dr. McClintock, writing to the *Christian World* on the evangelization of Italy, quotes a Swiss paper to the effect that the "Church of the Waldenses, as an Italian Church, is destined for this work, both by right and by duty; and that she would show herself unfaithful to her mission if she did not place herself at the head of the movement;" and then adds:

"Let the post of honor, of duty, and of trial be granted to this long-suffering, persecuted, but faithful Church of Christ. Instead of disputing her right to this post, let us hold up her hands, and give her all the moral and material support in our power. And what we do, let us do quickly. The time is now more favorable for Christian effort in Italy than it has been for centuries."

But the field is vast and the laborers are few. The feeble Church of Piedmont cannot do this work alone. There is room in Italy for the activity of every Christian Church in England and America; and the Waldenses, instead of repelling foreign aid, welcome it—even implore it.

"Considering that it was safer for Bible societies to be thrown and exiled in Turkey two years ago than in Central and Southern Italy, we may well exclaim, in view of the present state of things, 'What hath God wrought?'"

The correspondent of the *News of the Churches*, says of the Scotch ministers in Italy:

"They had sufficient knowledge of the intense prejudice existing in Italy against everything foreign, not to attempt setting up an Italian branch of the Scotch Church. Hence, from their first establishment in Italy, they have felt it their duty to aid this native church, to strengthen its hands, and to encourage its ministers to undertake the work for which God had so manifestly preserved their church."

GERMANY.

DR. BAUR OF TUBINGEN.—This distinguished Hegelian philosopher and theologian, who studied the Scriptures and the history of Christianity with a view to their overthrow, far more assiduously than do most of their friends, died, on Sabbath, December 2d, of last year. The correspondent of the *News of the Churches* thus speaks of the man, his labors and his end:

"I have known him during ten years, and had much personal intercourse with him; and although he knew that my theological views were quite the opposite of his own, I never met any gentleman of such an amiable character. At the same time, no one cast so much ridicule on all the Christian activities of our present century—on missionary societies, Kirchentag, Evangelical Alliance, etc.—as he did in his lectures. No one in Tubingen ever exercised such a strong personal influence over the students, as he did. He was one of the dearest treasures of his heart, the faith of his childhood, the fruits of the prayers and tears of his parents, and the tranquility of his whole future life."

Is it not an awful thing to think how he met before the throne of God the souls of those who had been so long engaged in their death-beds for having shaken their faith, and having taken away from them all hope for time and eternity?"

IN BOHEMIA there is a remarkable movement among the Roman Catholics in favor of Protestantism. In the village of Spalow, sixty persons, headed by a priest of the name of Land, have quitted the Roman Church and are now received into the Lutheran Communion at Krichlitz. In fact, all the inhabitants of Spalow, above eighteen years of age, have applied to be received into the Lutheran Church, and the movement has extended to the adjacent parishes of Bytchor, Baskov, Kamenek, and other places.

EVANGELISM OF THE 18TH CENTURY.

From an article on this topic in the January number of the *Presbyterian Quarterly Review*, we make the following extracts, which we think will be found both interesting and profitable.

REGULAR USE OF THE WORD METHODIST. Referring to the large significance given to this word by Isaac Taylor in his "Wesley and Methodism," the writer says:—

But it must be remarked that the use of the word Methodist is very general and comprehensive. It is used as inclusive of the policy adopted by Wesley, Whitefield, Harris, and their coadjutors. It is singularly unfortunate that the word has been appropriated as simply expressive of the distinguishing features of a single religious sect, and always associated with their history. It belongs, in so far as it has any special significance, to the whole Church of Christ as re-awakened and summoned to a new and ever-broadening mission, from the slumbers and stupor of two centuries. Mr. Taylor does not regard the system now called Methodism as holding any relation to that of the last century. Indeed, he expressly tells us that "the Methodism of the eighteenth century has ceased to have any exact representative among the present day. None are there now, who with an entire congeniality of feeling can interpret to us its phrase, or can warmly and forcibly speak of it, and plead for it as a reality with which they themselves are conversant." We are somewhat inclined to question whether this vigorous writer has not expressed his opinion too strongly upon this point. The word Methodism has undergone a very radical change both in its form and spirit, is simply to affirm a self-evident position to any who are at all familiar with its history for the last half century. But we doubt if it be true that it has "ceased to have any exact representative among us."

NOT A DOCTRINAL REFORMATION.

The primitive Methodists entertained not the remotest idea of reforming the doctrines of Christianity, nor of making their mark on the creed of the Church future. They dealt with interests far more tangible, and more speedily realized to their hearts—the spiritual renovation and rescue of millions of souls, "dead in Adam," but "alive in Christ," from a dead and unfruitful state, to a bright and happy one. They thought not to come down to break lance with theological combatants, nor spend their strength in metaphysical and scholastic discussions. However much the professed successors of the primitive Methodist company have set themselves in array against the doctrines of Calvinism, and created a new and artificial system, the disciples of the champion of Geneva, they will find poor comfort in a reference to the true history of primitive Wesleyan Methodism. Neither John Wesley nor any of his associates in that great and glorious reign of grace, was capable of reforming the creed of Calvin. Fletcher of Madley, who is reckoned as the conservator of Methodist theology, was very far below the standard for any who should take upon himself to reform or re-construct a system of doctrines so thoroughly compacted and so impenetrably fortified from the word of God. So far as we can see, not one of all those heroic souls who commenced that wonderful evangelistic movement, was mentally fitted to lay broad and deep a theological and philosophical basis for the future Church. When God wants men for a special exigency or a particular field, he brings them forth, simply qualified for the work, and competent to their charge. These men, as we have seen, were not fitted either by nature or culture, or experience, for doctrinal reformers. And hence we believe that Methodism was never commissioned for any seeming work of charity, in declaring our belief that it traversed out of its legitimate sphere, when it undertook the work of reforming the creed of Christendom. Vast, far-reaching, and glorious, as have been the results of the Methodist movement, who shall tell us that they would not have been far greater and more glorious, had there been a strict and unwavering adherence to the doctrines so glowingly sounded forth by Whitefield, and others of their most distinguished founders? Methodism, considered as a system of doctrines, has never taken, can never take, high rank. Its genius leads not in that direction; its heavenly mission, though by no means less important, was not its distinctive doctrinal. In this opinion, we are conscious of no prejudice, and we cannot but believe that those who will agree with us who carefully and impartially study the intellectual and religious character of the early Methodist Company."

Of this company, Mr. Taylor says: "But which what order of men is it that we have to do? Let it be confessed that this company does not include one mind of that amplitude and grandeur, the contemplation of which, as a natural object—sample of humanity—excites a pleasurable awe and swells the bosom with a vague ambition, or with a noble emulation. Not one of the founders of Methodism can claim to stand on any such high level; nor was one of them gifted with the philosophical faculty, the abstractive, analytic power, that was the mark of the higher reason. Not one was erudite in more than an ordinary degree; not one was an accomplished scholar." Yet while se-

veral were fairly learned, few were illiterate, and none showed themselves to be imbued with fanaticism and ignorance."