GENESEE EVANGELIST.—Whole No. 774.

## PHILADELPHIA, THURSDAY, MARCH 14, 1861.

VOL. V.—NO. 29.—Whole No. 246.

## Woetry.

DIES IRÆ. The following is a free translation of the celebrated Latin change the following is a free translation of the twelfth century. His poem of the twelfth century. in Latin rhyme, a style of composition peculiar to his times. That day of wrath,—tremendous day!
(So David and the Sibyl\* say,)
With whiriwind fires the world shall burn. O then! what trembling will there be, When CHRIST descends in majesty,

Upon the resurrection morn! With wondrous pow'r the trump shall sound.
Death and the Dead it shall astound,
And rend the tombs of every land ! The whole creation shall arise To meet th' ALMIGHTY in the skies. And at his dread tribunal stand!

The mountains cleave, volcances wreathe, The mountains desay, votamoes wheath, Strange fires, disgorg'd from earth beneath, That in conflicting fiames are flung:

Affrighted Ocean heaves amain!

Creation travaileth in pain!

Heaven is with ruin overhung!

Lo! in mid heavens that great white throne! Nature convulsive heaves a groan!
The Nations look in dread amaze!
Guilt-shall behold, with anguish dire,
His eyes like fiercely flaming fire!
And shrink from the oppressive blaze!

'Tis Heaven's great King, tremendous Pow'r!
Where canst thou fly at this dread hour?
Where seek relief from thy distress? For lo! THE CRUCIFIED is come To fix thy everlasting doom, And judge the world in righteousness

Earthquakes and thunderings prevail, While trembling sinners weep and wail, To see the Book of Doom display'dl Whence every sin to light is brought, To make the guilty soul afraid!

Wretch that I am! what can I say, Or do, but humbly prostrate pray, And through my tears look up to thee? In thee my refuge I have sought: At that great day, destroy me not,— In boundless mercy pity me!

O kind Redeemer! hear my prayer; Save me, that day, from bluck despair, Thou, who hadst pity on the thief; Thou, who didst Mary's sins forgive, Be merciful, and let me live, Though I of sinners am the chief.

Thou, who sat'st wearied on the well; Who toil'det to save lost souls from hell; Let not such travail be in vain! Thou, who for me hast borne the cross, And hung thereon, (a bleeding curse,) O save me from eternal pain!

A suppliant at thy holy throne, My guilt and worthlessness I own, And only plead that Jesus bled; Receive me, O thou Crucified, Because for sinners thou hast died, Eternal Judge of Quick and Dead!

Me absolution thou hast given!
Faith to my soul hath open'd heaven,
And mercy whispereth of grace!
Eternal King! at that great day,
When earth and heaven shall pass away, Among thy sheep give me a place! When wrapp'd in flames this rolling world Is in one flery ruin hurl'd, When to thy Kingdom Thou shalt come, And guilty souls receive their doom, O then I my God! remember me!

## Correspondence.

GOD'S LONG-SUFFERING. God has been very patient with us. In every dark apparel? She laments, weeping for her young one of our hearts lies the proof. Long since we men and maidens, and saying, Alas! bewailing her had tried his forbearance sorely. We knew it magnificence and riches, and deploring her merthen. From then till now every day we have put | chandise and commerce! Why do you listen, here, His patience to the test. And where live those to the voice of lamentation for a lost friend, or a who have not tried Him? tried Him grievously, | companion departed, or a husband imprisoned. or tried Him constantly? What nation has ever an only son fled, or a beloved daughter carried ceased for one year, or for one hour, to sanction away captive? And their wailings ascend from what he forbids; to defend what he condemns; to broken and disconsolate hearts, which grief and cherish and love what he abhors? Point to a na- anxiety have overwhelmed, and the cup of distion, or to any briefest period in the history of any tress and anguish have filled. And there again, nation, when, if the earth had opened and swal- are deep, incessant groanings, sent forth from lowed it up, the souls of its citizens rising from hearts whose misfortunes are blended with upmitheir horrible sepulchre and appearing before God, | tigated maladies and severe sufferings. Why do could, with consenting conscience have affirmed; we see still beyond, there a man hiding in caves No one is so near us as God; no one so con- forest to dwell with wild beasts; and another fustantly with us; no one knows our sine so well, not gitive fleeing, like Cain who killed his brother.

minute, so perfect, as God's knowledge.

every moment, never ceasing to observe us, so but we ought to direct our consideration to the has He been with every one of our race. Not a future, with the design of alleviating its misforcrime has been committed of which He has not tunes, and arresting the course of their evil imbeen a most attentive witness. Not an evil thing pressions and their wicked effects. the chambers of the inquisition; at the stake; tempests and frigid storms. deck of the merchantman; under the deck of the the provision of winter, and built for themselves and of its wars to friendship; out of its oppression and no stores in their magazines. To look to their to liberty; and out of its superstition to religion; future is exceedingly important and sad. out of all the flerce disorders, and clashings, and Countrymen, it is a proverb of the Franks

tions down through the gates of death. Whither? to what beyond?

He has seen that truth perverted; wrested all aside from its purpose, to help on the wrong, the unheavenly, the polluting, the degrading, the cruel, the base; and wielded to beat down the Christlike and the right. He has seen men-yes, men who called themselves his ministers, and proclaimers of glad-tidings from him, holding it forth in their hands, and running hither and thither, and orying with eagerness, 'God is for the evil! God is for the wrong!' He has seen the spirit that rejected his Son, mocked him, scourged him, nailed him to the cross, and reviled him while hanging there, honored by men; power given to it, and praise; and great multitudes bearing in strange mockery the name of 'Christians' bowing down before the antichrists in which it has been embodied, and crying with a loud voice, "Ye are worthy to receive dominion, and honor, and power, and glory!"

Ah, it is not marvellous that men looking on prosperous, unpunished wickedness, have said. God is indifferent to sin, altogether such an one as ourselves.' But they have erred: no one feels sin so deeply as God. In his word, in his acts, in the whole sweep of his mighty plans toward the sure consummation which he has revealed, he shows that he feels sin, keenly, deeply, with never deadened sensibility. His forbearance is "long suffering"-suffering. We wonder at the Son of God, dwelling with sinners and enduring their contradictions. God has always dwelt with sinners, down through all the fearful history of our race. We wonder at the meekness and patience of Christ when surrounded by his enemies. God has always been meek and patient in the midst of his enemies. He that hath seen the Son, "hath seen the Father also."

And who is so painfully sensitive to cruelty, as one whose heart is overflowing with compassion? Who is so stirred by meanness, as the magnanimous? By cheating, as the honest? By impurity, as the pure? By profanity, as the heavenlyminded? By selfishness, as the benevolent? As vou ascend toward holiness, sensibility to sin increases. Who then in all the universe is so sensitive to sin as God? In whose heart is there such repugnance, and loathing, and detestation, and burning indignation? And he is omnipresent, and omniscient! His patience is unspeakable. G. A. H.

For the American Presbyterian. SYRIAN TRUMPET.

Beirut, October 15th, 1860. Countrymen, why is your country clothed in mourning? Why are your mountains and hills lesolate, and your valleys and plains forsaken, and your cities and villages distressed, and your strong men scattered, and your women mourning, and your virgins weeping, and your widows and orphans in a deplorable state of depression, disgrace and poverty 2 Why is Damascus, the queen of Syria, the most distinguished, and the greatest of ancient cities, sitting in forests and groves under the willows along the river Barady, clothed in or dens; and another betaking himself to the dense we ourselves. The past sins are before him as while no one pursues after him? Why do we see clearly and as vividly as the present, no dimness in this city, a great multitude of people, high and of memory veils them. He has searched us and low, in a state which rends the heart, thronging known us thoroughly every moment, in dark. the doors, begging alms, although most of them ness and light; in seclusion, in public. He has were of those formerly giving alms? Of a truth, known our down-sitting and our up-rising; He these sights and conditions are exceedingly fearhas compassed our path, and our lying-down. ful and painful. But what are the causes of them, Every word we have uttered, out-spoken or whis. | and who are they whom Satan has instigated to pered; and every word that we have written He work this measure of physical and moral ruin? has known it "altogether"-its motive and pur- The answer to this will be understood, in general. pose, and influence. No knowledge of us is so from what we have already written, and time does not allow us to make detailed explanations. Nor And as He has been with us everywhere and will it now profit us much to look back to the past.

n all the earth has ever escaped His notice. He | Countrymen, surely the season of the broad carhas seen the start of the falsehood, and all its de- peted summer, moderate in its requirements. has clating course. He has seen the conception of passed away, during which one might be satisfied, the base and cruel deed, and followed all its work- as many of you have been satisfied, with a bed of iogs in a single heart, in a family, or in a nation the earth, and a covering of the trees, or of the suffering from it in hopeless rage and hate. No canopy of heaven, and the watchers of the stars. dungeon's bolts have ever shut out God. He has But the trees, under the shadow of which you renot only visited every prison, but taken up his clined, have begun to put off their ornaments, in abode there. No prisoner's groan, or despairing preparation for another season. Behold! the gasigh ever meets another ear quicker than it reaches thering armies, strong and bold, are ascending His. Many cries of anguish have been heard by from the west, and assailing the sky to contend Him only. He has watched every victim of tor- with the firmament, and conceal from us the eves ture, looking on patiently. In barbarous countries of those watchers, and awaken us to that season of and in civilized; in the wilderness; in the arena; winter, severe in rigor, extensive in requirements: in Hindoo revenges; in Chinese executions; in coming with its hail and snow, attacking with its

on the scaffold; at the whipping-post; on the Countrymen, the tribes of ants have finished all slaver; in the field of the planter; in the havor strong houses to protect them from its injuries; of the battle, and in the 'hack and carnage of and the swarms of bees have finished their collecthe pursuit,' and amidst the writhing and groan- tions, and prepared for themselves safe retreats, ing of the deserted field; -wherever man has tor- in which they have deposited their treasures, and tured man, God has been present, closely ob- retired into them, seeking rest and protection. serving, missing nothing-not one feeling of the tor- But our brethren, children of Adam, and our turer or of the tortured. Is not his patience un-countrymen, many of them have scarcely in their speakable? He has watched all down through hands a sufficiency for this day, and, alas! they the centuries, and seen men reject his Truth re- have no houses to dwell in, and no suitable clothvealed by him to throw light into their darkness, ing to protect them from the severe cold, and no to bring them up out of its violence to kindness; furniture which they can use for their necessities,

degradations of selfishness, into the peace and or- time is money. But with regard to our poor breder and happiness of love to Him. He has seen thren to whom we have alluded, time is life, bethat truth selfishly withheld by men-by men cause every day that passes, costs the country the who believed it had saved them. Withheld while life of many of its children. And, therefore, as

moral and civil duty of the conquering, the violent, and the public magistrates, to be instant in the use of the proper, efficient arrangements for usual on the account of the late arrival of the fois needful for food, raiment, houses and other ne- ly depend. cessary things, when they are able to do it; as it is the duty of every one endowed with honor, gegive his diligence, and exhaust his power for their items.

terests, whatsoever they may be Countrymen, as it appears to us, security has dle bound in swaddling clothes, according to oriental custom, and liable to many different vicissitudes. But it is surrounded by strong guardians and skilful physicians of the ablest and wisest men of the East and West, with all the instruhope that their care will protect it from the occurrences of time; and their energy, skill, and wisan accepted time, and its securing a good portion, of which it may never be deprived.

Countrymen, we exhort you to one thing, namely, to prefer living from the labor of your hands and from the sweat of your brows, to standing at the doors, and depending upon alms, the fountain of which is only opened to dry up, and only lives to die. And we caution you of one thing, that is-idleness, which in its very nature, injures the body, mind and soul. And we say, especially to the afflicted of you, trust in God, who takes care of orphans and widows, and forgets not

the cry of the poor and destitute. Countrymen, we have already taken much time, but we cannot close this letter without mentioning what follows, namely: True religion itself, commands what is right, and forbids what is wrong. And every religion which has not this nature, does not deserve to have the name of re- statistics and universal observation bear witness, ligion. Now, it is the excellence of Christianity in distinction from all other religions, that it commands the love of our enemies also. No doubt the keeping of this command is one of the most difficult things, but its difficulty will not cancel count for the great change. The remark is made its obligation upon all Christians, universally in all times, places and circumstances. Moreover, Christianity, which commands its followers to turn their right cheek to him who smites them on the forbid those who embrace it, from seeking their civil rights, but it allows them to protect themselves, and demand their rights, but not to do that in a spirit of revenge and love of retaliation. Because, whosoever continues in malice and enmity, and cherishes the spirit of revenge, and the love of retaliation, has nothing to do with this religion. And I beseech God to guide you to understand this, and enable you to walk in accordance thereto. And the most high God grant you continuance.

For the American Presbyterian. SCRIPTURE ILLUSTRATIONS.

INTRODUCTORY: WHERE ILLUSTRATIONS OF SCRIP TURE ARE TO BE FOUND.

It is three thousand three hundred and fifty years since the first book, Genesis, was written by years elapsed before the book of Revelation, the last book of the Bible, was completed. Remember, that various facts which were well known to extolling His name, and worshipping in spirit and every one living in these early ages, are, in our in truth. The meeting lasted for two hours, and days, known only through history, or they are to might almost have heard the echoes of the be arrived at by careful observations, examina- were, to the number of 4000, also celebrating the tions, and from recent discoveries. The informa- Lord's goodness on distant mountains of Piedmont. tion thus obtained, is necessary to the full under- Many hearts were touched and consciences

standing of many passages of Scripture. Again, remember that during those fifteen hundred years, in which the history and books of the leave him for four hours. Bible were being written, great changes took place, even in the names of cities and places, the value of money, coins, weights, and measures, the na ture and extent of governments, the peculiarities of customs, and the modes and conditions of life generally, and even the natural history of those countries. Facts, therefore, which may be correctly asserted of certain parts and certain allusions of Scripture, cannot, with equal correctness, be certified in regard to other parts. Many relations and conditions of a geographical, political, and commercial character, underwent modification or entire changes during those centuries, and a knowledge of those variations and conditions adds

great interest to many parts of the sacred writings. lish translation of the Scriptures was made, an era of nearly sixteen hundred years transpired, and from the period of that translation to the present time, two hundred and fifty years have passed away. Important discoveries in several depart-

greater value to the study of the Scriptures. Again; a most important interest is added to been about thirty years old. Beyond Syria, Solon was legislating in Athens. Æsop was about the While in their doctrine about Christ, man, and

In many instances, such synchronisms aid the the common ground of evangelicism, they are, on memory easily to retain that which otherwise it the other hand, Darbyittie in their doctrine about Pamphlet after pamphlet has come out, and newscould only with difficulty. Such are the fields the society and the appointment of the ministry, where we may find illustrations and explanations of Scripture. H.S.

PREACH SMALL .- "Mother," said a little girl seven years old, "I could not understand the mihe would preach so that little girls could understand him. Won't he, mother?" "Yes, I think so, if we ask him." Soon after this her father

Our readers will be pleased to learn that the American And Foreign Christian Union will of the great national Protestant churches. The

THE RELIGIOUS WORED ABROAD. providing sufficient security, and supplying what reign summary of information, on which we chief-

nerosity and compassion, whoever he may be, to give his diligence and exhaust his newer for their liters.

aid, and not to sacrifice them upon the altar of personal ease, selfish considerations, or political interests. whatsoever they may be.

There is some prospect, of a Series of Essays appearing by distinguished philosophical and critical writers in detailed reply to the Oxford Essays. a series of tracts of a New Reformation Society, by the care of the rulers, certainly been born anew of which No. 1 has already appeared. The Tract, in this country, and until now, is laid in its cra- which is a sign of the times, is vigorously and attractively, but wildly and daringly written. The doctrine of the Atonement is one of the principles attacked as a relic of a less cultivated age, of a Disselhoff and Kramer, report: lower state of development.

An important meeting of ministers and deacons of the London Congregational churches was rements of surgery, and all kinds of medicines. We cently held, to consider the details of a plan for working out a new association.

The great objects of the Union were stated to dom, will devise for it effectual means for its quick be the evangelization of Lond the promotion of fraternal fellowship among the state of churches, development, and its attainment of mature age in an accepted time, and its securing a good portion, lishment of public worship in connexion with conof the population. SCOTLAND.

The revival movement is still making progress, but only in the Orkney Islands, and more recently to be this, that Orkney and Annan are the last places to which the blessing has extended, and that, as in almost every other instance, its first outgoings have been of such a character as to startle and arouse the entire community. That the revival fruit is not withering away, however, in other places, is manifest, from the accounts received from all parts of the country of the remarkable change in the manner of celebrating the New Year's day, which as our Scotish readers know well, is of all days in the year the one which was wont to be most abused by the free scope given to the drinking customs. For many years, as official there has been a gradual and very considerable diminution of drunkenness in Scotland, and this, of course, partly accounts for the more rational observance of the first day of the present year; but in many cases this is quite insufficient to achaving taking the place of even the innocent amuse. The accounts of the late revival in America and ments, as well as the debaucheries so common on some parts of Europe had powerfully contributed

FRANCE.

PRAISING UPON THE MOUNTAIN TOPS. The Genevan Disseminated Protestant Society prosecuting its labours in France as usual. A pious theological student visited the churches of the high Alps, so difficult of access, formerly evan-gelized by Felix Neff. Zealous as they are, the pastors are too few, the villages too scattered, for the pastoral work to be done with the requisite regularity and frequency. Two months' sojourn among three of the most secluded villages, elected deep spiritual aspirations, especially from the youth, many of whom would accompany their young visitor on a Sabbath from village to the shortening the hours walk with hymns and spiritual discourse. Family worship, religious conversation, Sabbathschools, have been encouraged or established. On the 15th of August (our National Restival) these primitive Christians resolved to go to a mountainsnows, singing, praising God; hearing His word,

had ten hours' march, others three, or less. It on the lofty summits surrounded by the eternal song of praise uttered by the Vaudois, who awakened, and when the young missionary left, he was accompanied by weeping brethren, young

It is interesting to know that in this land of ancient and prevailing bigotry, there are not wanting those who are willing to suffer and who are suffering, bonds, imprisonment and exile for the truth. the greatest hinderances to our usefulness, have Alhama and Matamoras were still, at last accounts in | been closed; husbands and wives, long separated, prison, the former having refused to accept his have been reconciled; prodigal children have reliberty on bail. The Christian World says that their case was brought before our own, as well as the Bri- chapels by the score; ministers have been aroused tish government, but as General Cass was just about to greater diligence and zeal; the churches are beleaving the Cabinet at the time, no attention was ing purified; sinuers are converted; every place of paid to it, so far as it is known, by the Department | worship in this vicinity is crowded on the Sabbath; of State. The News of the Churches says:

It is gratifying to learn that the account of what passed at the late meeting of the deputation in be-Moreover, from the period when the last book half of the persecuted Protestants in Spain with of Revelation was completed and the canon of the Lord John Russell, has greatly encouraged the finger of God!" Scripture settled, to that year in which our Eng. friends of the gospel in that country, who are more numerous than is generally believed.

> ITALY. The Italian Evangelist Mazzarella: \_A German writer, translated in the last News of the Churches, says:

The most gifted and important, perhaps, of all ments have been made, and important changes have occurred, even in the significations of words of our language, and many other circumstances have taken place, a knowledge of all of which adds when the grace of God had mastered him, an ardent champion of the doctrine of God's free grace. I have spoken about him to many Italian, French. and German evangelicals who know him more inparts of Scripture history, when an acquaintance timately, and they have all told me with one acs had with cotemporaneous events in the same or | cord that he is from the heart a believing Chrisin other countries. For example: interest is tian. I then read his works myself, and was hearadded to the history of the period when Judah Meditate e scegliete (Meditate and choose) with was carried captive into Babylon, if the historical the motto, Luke x. 42, a little pamphlet, which events of importance in other parts of the world contains, as in the germ, the religious ideas of his are at the same time known. Then Daniel and larger philosophic work, the Critique of Science. his companions were boys of about fourteen years of age. Ezekiel and Obadiah were living, the latter, Mazzarella, and with him the young Italian Evangelic Church, have already won an honourable name in the domain of science. On former about twenty years of age, and the latter a account of this book, Mazzarella has been desigyoung lad. Nebuchadnezzar is supposed to have nated by the Sardinian Minister Mamiani to the been about thirty years old. Beyond Syria, Solon | Professorship of Moral Philosophy in the Univer-

age of Nebuchadnezzar, and Nineveh was in ruins, the way of salvation, Mazzarella, and with him all the Italian evangelical associations, do not forsake Darbyism.

nister to-day, he said so many hard words. I wish gelizing this country. The Christian World for posing their influence, and condemning their sys-

is the true literary capital of Italy. A man of experi-Our monthly summary is a week later than ence, in whose judgment we have great confidence has been selected for the station,—one whose know-ledge of the Italian and French languages is such as to give him great advantages, even at the very outset of the enterprise. Withal, he has the grand qualification of knowing Italy and the Italians by In addition to the recent very full letter of our an actual residence of several years. But the establish an American Committee in that city, that shall superintend and direct the labors of the Society and its missionaries in Italy. That Committee will consist of our missionary (who will be The new Oxford school have now begun to issue its Corresponding Secretary,) and several excellent brethren in Florence, who enjoy not only our confidence, but that of the entire Protestant world. SYRIA.—The agents of the Evangelical Protes-

> That whilst English, American, and other Protestants are giving their tens of thousands of dollars to save the poor people from starving, and to clothe the naked, the French (Romanists) are laying out thousands upon thousands, to build up two great institutions, with the view of spreading

tants of Germany, in this country, Rev. Messrs.

SOUTH AFRICA.

Romanism in that land.

Extensive Revival .- Rev. Prof. Hoffmeyer the Reformed Dutch Church, in Cape Colony gregational principles among the neglected portions gives the particulars of an extensive revival among the settlers in that part of the country, which we abridge from the News of the Churches. Its manifest connexion with the great work of 1858, and in Annan, does it appear to be now compelling the similarity of its characteristics with those of much of public attention. The reason seems just that blessed revival, will impress every reader.

The revival first began at the village of Mon tague, about the month of May, and has visited since the parishes of Worcester and Wellington, a portion of the parish of Tulbagh, and that part of the parish of the Paarl which is called Klein Drakenstein. Since the month of August the parish of Calvinia, situate at a distance of hundreds of miles from these places, has also been affected by this same religious movement. It is worthy of note that both Montague and Calvinia were at the time destitute of a minister, and but very inadequately provided with the usual means of grace. In my hun:ble opinion, this simple fact stamps upon the revival the seal of divine ori gin. In none of the places I have mentioned can it be shown that the revival is connected with the special exertions of any individual. The ministers at Worcester, Wellington and the Paarl, declare that no efforts have been put forth in very many of the provincial papers, that New by them to create anything like the present awa-Year's day of 1861 has been observed "like a keuing. They have only prayed with increased Sabbath," prayer-meetings, sermons, and lectures, earnestness for the outpouring of the Holy Spirit.

> desire for this blessing.
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> In a report presented by the Consistory at Wellington to the Presbytery held last week in Cape Town, it was stated that within a few weeks the parish had improved to a greater extent than during all the previous years of its existence. A member of our Parliament, who has known the people at Calvinia for some years back, and who is at this moment travelling at that place, wrote few days ago to his wife that he could not express to her how wonderfully the people had improved

since he saw them last year. The young seem largely to partake of this revival blessing. Some of them who were foremost in a life given to vanity, now most earnestly enmenced in their own dwelling-place. The feeling of compassion with which these young people, and even children, are possessed for their friends and relatives is very remarkable. At a certain farm, the earnest prayer of a child for the conversion of his parents, was secretly overheard, and produced Moses. After that early period, fifteen hundred was a fine and moving sight to behold those hun- in the mind of both father and mother a happy dred Protestants, descendants of the martyrs, met change. In another case, the earnest petitions o two young girls for a friend who visited them, were

immediately answered. It is a feature not less delightful in the present revival, that not a few of the heathen who live with our farmers, and among whom are to be found the outcasts of society, have been made partakers of the enlightening and renewing influence of the Holy Spirit, often to the utter astonishment of those by whom they were known.

THE REVIVAL IN JAMAICA. This also was clearly an offshoot of the great awakening. Letters of the date of Nov. 19th and earlier, give the following particulars.

The work is still going on, although much of the excitement has abated. I can, at present only record results of a general character. Many of the rum-shops and gambling-houses, which were turned penitent to their parents; banns of marriage were published last Sabbath in some of the the demand for Bibles is beyond our power to supply it; all classes are compelled to give some attention to that Divine Power which alone could accomplish such results; and many "who hate the change" are compelled to exclaim, "This is the

Conversions do not in general take place from the public preaching of the gospel, but rather from the incessant entreaties of the young converts. The labors of the ministers are absolutely necessary to build them up in the faith, but the begin ing of the work is generally the fruit of the labor f those who have just started into newness of life. The Church, then rising into life, can find no rest but in missionary exertion. They begin to pray for the places around, and watch the first oppor-

tunity to visit them. The great majority of the converts are young persons from sixteen to twenty-four years of age. and all of them appear full of love and zeal, anxious to bring their friends and neighbors to the

The Armenian and Pusevite Churches, vs. the American Mission. Sundry dark intimations have straggled over to this country, principally by way of the European journals, to the effect that many of the Armenian converts now attached to the American Board in Turkey, were dissatisfied with the simple ritual and polity of the Americans, and were likely to conform themselves to the usages of the Episcopal Church in these particulars. The following, which we quote from the last News of the Churches, may throw some light

The Armenian press has never been so active as during the past year in attacking Protestantism. paper after newspaper, against the American misthough they insist on regarding themselves as sionaries and their converts; and it has become a simple adherents of the gospel, and opponents of very favorite method to represent to the people that the Americans are considered as heretics The American and Boreign Christian Union are about entering more fully upon the work of evangelizing this country. The Christian Ward for who believed it had saved them. Withheld while the perishing begged for it; and while that fear-ful life of darkness went on, and drove men by na ful life of darkness went on, and drove men by na ful life of darkness went on, and drove men by na ful life of darkness went on, and drove men by na ful life of darkness went on, and drove men by na ful life of darkness went on, and drove men by na ful life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of darkness went on, and drove men by na full life of many of its children. And therefore, as saw her tripping away. "Where are you going, soon, (if the Saviour smile upon our efforts,) have as a limit. Soon in the great darkness went on, and drove men by na full life of many of its children. And therefore, as saw her tripping away. "Where are you going, soon, (if the Saviour smile upon our efforts,) have as a limit of the darkness went on, and drove men by na full life of many of its children. And therefore, as saw her tripping away. "Where are you going, soon, (if the Saviour smile upon our efforts,) have as a limit of the darkness went on, and drove men by na full life of many of its children. And therefore, as saw her tripping away. "Where are you going, soon, (if the Saviour smile upon our efforts,) have as a limit of the life of many of its children. And therefore, as saw her tripping away. "Where are you going, soon, (if the Saviour smile upon our efforts,) have as a limit of the life of many of its children. And therefore, as a life of many of its children

der to this, the whole of the 25th article of Reli- sence of God in this His word. This is why there gion is quoted from the prayer-book, on the subject of the sacraments, but so cunningly changed ther, when 'the Word of God' is spoken of in its by the translator as to make it appear that the English Church admits, as well as the Armenian, Word which is designed. For as the Incarnate that there are seven sacraments, though he says Word, the divine Aoyoc, the Word who was in five of them, namely—confirmation, penance, the priesthood, marriage, and extreme unction, are received by the English Church, as they are by the Armenian, as secondary sacraments!

It has been whispered here that the author of this pamphlet has had aid and encouragement in his work from certain Anglican presbyters of Puseyite proclivities: and there is certainly much in the whole shaping of the thing that tends strongly to confirm such a suspicion.

Another recent attempt has been made, by certain misinformed individuals in England, to establish a friendly and fraternal connexion between the English and Armenian Churches. This was the errand of Bishop Southgate here many years ago, and it signally failed, as it ever must, for "what agreement hath light with darkness?" But the attempt has now been renewed by parties in England.

Sir George Williams was sent to bear "the brotherly and Christian salutations of the bishops of subject of the divine acting, of that infirmity, error, Oxford and Lincoln" to the Catholics and bishops of the Armenian Church, and to request that certain Armenian youth be sent to the University of Cambridge for instruction. The writer asserts that the whole scheme will issue in failure.

THE OXFORD "ESSAYS AND REVIEWS." The January number of the London Quarterly Review contains an elaborate Essay devoted to sharply out, so as to meet all objections and anthe examination and refutation of the arguments of the "Septem contra Christum," as they are called, the seven Essayists in the Church of Eng- the same temper sought to criticise the great docland, who have recently attempted to revive upon trine of the Incarnation itself; namely, that no the soil of Eugland, the spent struggles of the perfect theory is possible unless we could first farationalism of Germany. It is a scandal to the Church of England that they are not summarily excommunicated; nothing can excuse the authorities in that church from this duty. In the meanwhile what literary measures they are taking against them, are not without interest, however inadequate to the occasion they may be. We quote from the article in the London Quarterly: First, as to

THE SOURCE AND VALUE OF THEIR ARGUMENTS. They quote unblushingly from these German sources arguments which every scholar acquainted with the history of German opinion knows to have been so completely refuted that they have been abandoned by those who first invented them. Nav. even further, in more than one instance criticisms have been gravely advanced as unanswerable, which the later and deeper researches of the critic himof handling pervades the representation they give of the whole present state of the controversy in Germany, for their learners. In same freedom pily, a portion of the Church listened to the tempting whisper, that by logical definition it might Germany; for their language would lead us to believe that in that land Rationalism was now marching absolutely triumphant along its 'pathway beaming with light; whereas the very opposite is the case. The utter weariness of spirit which this unresting skepticism has bred in most minds of the highest order of thought; the deep study into which it has driven the noble reactionists who have arisen there; and the unarswerable demonstrations of the shallowness of the views lately prevalent to which it has given birth, have entirely altered the whole tone of religious feeling amongst

PROBABLE INFLUENCE IN ENGLAND. But we cannot believe that they will exert any wide-spread influence in the Church of our land. or amongst our people. The English mind is too calm, too sound, too essentially honest to be widely or deeply affected by such speculations as theseand more especially from such mouths. The flattering appeal which they make to unassisted human reason, and the gratification which they affor d to the natural pride of the human heart, may win for them a certain following, but the great body of Church-of-England men will stand aloof from them. Three of the Bishops (Winchester, St. David's, and Oxford,) representing in some measure different schools of thought within the Church have, we observe, already spoken out plainly in condemnation of them. 'The Bishop of St. David's in his letter to Dr. Williams, which for temper, wit, acuteness, fairness, and sound learning is well nigh a perfect specimen of what Christian contro versy ought to be, is led to announce, in language which none who have read it will forget, the opi nion which a long and deep acquaintance with German theology has led him to form on the value of rationalistic criticism. All the schools, then, of theological opinion amongst us are opposed to the Essayists. On the one side stand in their way the recent growth of higher views of the authority of the Church and a juster value of all the great dogmas of the Catholic faith; on the other, the fact that the special points assailed by them are those which are the dearest to the school which has been least affected by the Church movement, such as the doctrines of original sin, justification by faith, and, above all, that of the Atonement It may be that He whose attribute it is to bring good out of evil may, through this assault upon the common doctrines of the faith, draw together minds which have hitherto been far too widely separated, and heal divisions in which is at this moment the main danger of the Church of this country. The thunder-cloud which, with its electric presence, has stirred up into unusual activity these buzzing interrupters of our peace, may thus burst upon our land in a refreshing shower of precious and invigorating influences. THE MYSTERY OF INSPIRATION.

Inspiration founded on the analogy of this fact with that of the incarnation. If it does not throw Christ. This proposal of the brethren of the Free light upon the subject, it will help to explain, why | Church met with a cordial response from the mi-Here we gladly leave the Essayists and their

very few words on that momentous subject of inspiof their whole attack. It is a favourite mode of assault with all who wish to lower the authority of inspiration to require those who believe in it to define admit ours, or substitute another. This finding substitute, is the very helplessness of a miserable obstructiveness.' Now this we entirely deny. We maintain that this craving for 'a theory of inspiration' is itself a part of the disease we have to treat. In this sense of the word, Holy Scripture has never laid down any theory of inspiration: the Church has never propounded one; and there are plain and we think sufficient reasons for this reticence. A doctrine concerning inspiration indeed that Word does contain, and that doctrine \*2 Tim. iii. 16.

the beginning with God, is to all created being, even, it seems, to the angelic hierarchy, in whom it exists in its highest and purest form, the coming forth of the unapproachable glory of the Everlasting Father, so the written Word is the manifestation to man of the self-same hidden glory of the Father. Thus there is a divine presence in the Word; and even as in the Word Incarnate there is a true union of the divinity with the manhood, both natures being uncommingled, though both eternally united in the person of the Son, even so in the written Word there are present evermore the human element and the divine, each acting according to the perfect law of its own nature, neither interfering with the other. The Divinity, restraining or enlarging its communications, as is required for the perfectness of God's revelation of Himself, never annihilating Humanity, nor ever giving possible place for the en-trance into the Revelation which is the proper or corruption, which are natural to man save in so far as the presence of the Higher Power holds him up and keeps him free from their dominion. So much God's Word declares: so much the Church has received; so much every faithful man believes. But, if curiosity seeks for further insight, or captiousness begins to question, or unbelief to stumble—if the flesh asks to have the dividing line between the operation of the Divine and the Human in the inspired Word marked swer all questions; if it asks, that is to say, for such a perfect 'theory of inspiration' as the rationalist craves—the answer must be the same as if thom the infinite and reduce to definite proportions the hidden nature of the unfathomable Godhead. So that the fact, that in this great gift of the written Word there is that which defies the philoso-

everything, so far from being a presumption against its truth, is an argument for it. The spirit which raises these difficulties, and prompts the asking of these questions, is the very spirit which, working with the subtlety of the scholastic temper, framed and fashioned for the Sacrament of the Eucharist the new unwarranted and dangerous logical hypothesis of transubstantiation. In that Sacrament, as in the written Word, the early Church believed simply, with ourselves, that God was present. But questions arose. How was He present? what were the limits of the resence, its mode, its consequences? where was possible to draw the sharp line between eleital matter and the presence asked, and reverential wisdom never would have endeavoured to answer. The sad result ought to be a lesson to us here; and to teach us that we are surrounded by mysteries of God's presence and working which reveal themselves sufficiently to satisfy an humble faith of their undoubted re ality; but which are impenetrable barriers against that proud curiosity which evermore leads men on to seek to be as gods, knowing good and evil.

phic skill which would have a perfect theory for

## UNION OF PRESBYTERIANS IN SCOT-

A very important movement says the N. Y. Observer, is going on among the Presbyterian churches of Scotland not connected with the estaolishment. When the Free Church made its exodus, it was not altogether upon the ground that the Church of Christ should be wholly separate from the State. The duty of the civil government to support the church by pecuniary aid was maintained, and there was still a leaning toward an establishment, provided it could be maintained in accordance with their wishes. But the providence of God toward that important and highly efficient and further from all dependence, or thoughts of dependence, upon the arm of Cæsar, and towards a oser sympathy with those who had previously receded from the old Kirk, and who were occupy-

ing an independent position.

The great revival, which has had such prevaence and power in Scotland, has deepened this empathy, and the conflict which the Free Church now having with the civil courts, in the famous Cardross case, is doubtless leading its ministers and people to a fuller acknowledgment of the truth that the Church of Christ, in regard to spiritual matters, is and of right ought to be entirely free, and is thus binding all the independent Presbyterian bodies more closely together. We find in the Glasgow Guardian a report of a arge and influential meeting of the eldership of the Free the United Presbyterian, and the Reformed Presbyterian churches, in which a formal union of these several bodies was warmly advocated. The following extract from a report read by one of the elders, will give some idea of the istory and tendency of this movement:

"The present movement in favor of a union of he three unendowed Presbyterian churches originated at a special conference of the ministers and office-bearers of the six Free Church congregations in Paisley, which was held on the 17th December, 1857, when it was unanimously resolved that the ministers and office bearers of the United and Reformed Presbyterian Churches in Paisley should be invited to meet with their brethren for the purpose of joining in devotional exercises, and for taking such other steps as shall seem most likely to foster a spirit of unity and love; and so as to ob-The concluding paragraphs of the Review con- tain in this way, as far as possible, the earnest cotain an argument upon the mysteriousness of operation of the members of the three Churches in all matters relating to the advancement of the there should be darkness, and tend to reconcile us nisters and office-bearers of the other Churches; and at a conference held on the 4th February following, it was agreed that each party separately Essays; but before we conclude we wish to say a upon which such joint conferences should be held; should appoint a committee to arrange the terms and from that time to the present, the brethren of ration, on which, as we said at first, is the brunt the three Churches have met quarterly in conference, the ministers of the three churches presiding in an order of rotation, according to seniwith exactness wherein it exists: Where, they of the unendowed Presbyterian Churches has been ask, 'is your own theory of inspiration?—either the leading topic of conversation, and it has all along been understood that the special object of the conference has been to promote a spirit of union, with a view to the ultimate incorporation of the three Churches. The number of elders connected with the conference is about 180, and the number present has at times been as high as 120 or 130, and, upon the whole, such as to evince a lively interest in the movement."

The influence of the Cardross case upon this movement appears from the concluding sentence

of this report. "In noticing the menacing attitude of the civil the Church Catholic received at first, and according to her office has guarded ever since. But this doctrine which Holy Scripture distinctly asserts concerning itself, which the Church has always repeated, and which has satisfied believers of the deepest thought and of the most commandof the deepest thought and of the most command-union; and my earnest prayer is, that He who is ing power of reason, is really inconsistent with any mighty in counsel would direct to the means such theory of inspiration as the skeptic desires. which He will bless for healing the breaches in For what does Holy Scripture claim to be? The Zion, and uniting those sister Churches which Word of God, 'The oracles of God'—θεόπνευσ- without the State assistance, acknowledge the τος\* - God breathed; and what must this imply? same sublime Calvinistic doctrines, and otherwise Surely that there is a mighty and mysterious pre-