AMERICAN

GENESEE EVANGELIST.-Whole No. 780.

Boetry.

PATRIOTIC HYMN.

BY GEORGE W. BETHUNE, D. D.

God's blessing be upon Our own, our native land! The land our fathers won By the strong heart and hand, The keen axe and the brand; When they felled the forest's pride, And the twent for defed And the tyrant foe defied, The free, the rich, the wide; God for our native land.

To none upon athrone But God, we bend the knee; No noble name we own But noble liberty; Ours is a brother band; For the spirit of our sires Each patriot bosom fires, And the strong faith inspires; God for our native land!

Up with the starry sign, The red stripes and the white! Where'er its glories shine, The peace or in the fight, We own its high command; For the flag our Fathers gave, O'er our children's heads shall wave, And their children's children's graves; God for our native land!

Americal to thee In one united yow, To keep thee strong and free, And glorious as now, We pledge each heart and hand; By the blood our fathers shed! By the ashes of our dead! By the saored soil we tread! God of our native land.

For the American Presbyterian.

A CHRISTIAN WEDDING IN CHINA. Fuhchau, China, Jan. 5th, 1861.

MR. EDITOR:-By your permission, I present your readers with an account of a Christian wedding I attended yesterday in the country, about 18 or 14 miles distant from Fuhchau. I doubt of ladies' dress in America. She wore no veil not many of them would prefer to have been members of the party of foreigners who were present in diameter. From the top of the hair on her as spectators, rather than read this hurried, im- head projected a metallic ornament, washed perfect sketch.

My invitation to attend it, given in the name sembling, as much as anything I can think of, of the eldest living paternal uncle of the bride- the crooked end of some plough handles, or, as groom, was received on New Year's day. It con- others say, a cow's horn turned backwards. sists of a red piece of paper, nine and a half by Some ten or twelve artificial flowers, of several four and a half inches. On one side was written, different kinds, were so arranged in a sort of in Chinese, of course, the name of said uncle, the | wreath around her head, as to stick out three

The custom of buying female children, or of receiving them as gifts from their parents when quite young, and of bringing them up as the future wives of some of the boys in one's family, is very common among the poorer classes in Fuhchan and vicinity. It implies no particular disgrace, but is an index of the low pecuniary circumstances of the family which buys or receives the girl thus the way as to eat heartily, according to Chinese to be brought up. notions of propriety.

The ceremony was to be performed in a covered court, the reception room of the house. A plain table was placed in the front part of it, and on it were set two old-looking goblets, tied together by a common red cotton string, about three or four feet long. The arrangements having been completed, the bridegroom took his position, and the bride was led along by her bridesmaid, a married woman some 40 years old. The parties stood facing the missionary clergyman. The foreign guests stood along the two sides of the court, and in front on the outside.

The bridegroom was about 26 years old, of pleasant manners, dignified and composed. He wore a pair of Chinese boots, the uppers of which were made of satin; and the Chinese cap of ceremony, which had a brass button and red silk tassels on its top. His outer garment was made of fine blue black silk, and extended nearly to his feet. The bride was about 19, and seemed much discomposed during part of the ceremony. She belonged to the large-footed class of Chinese women, and of course her dress was made according to the fashion which prevails among such women at Fuhchau. Her shoes, worn on feet which were stockingless, were of black cotton cloth, embroidered with red silk. having thick white soles, and red silk tassels on the top. Her outside dress was made of black cotton cloth, and extended only a little below her hips. Beneath were pantaloons of the same color and same kind of material. Her costume resembled, in general, the Bloomer costume, more nearly than the present popular style or bonnet, but had ear-rings about three inches with gold, some six or eight inches long, re-

> or quotations from the Chinese classics, which formerly occupied their place. For example, on the posts of the doors of the bride's room, not make him a Christian in any sense. There-1 speculations and the weakness of our moral power; was posted up a couplet, which taught that fore his life is no more or less pleasing to God and therefore he does not make all the dedu "males and females ought to learn the true doc- than the other one described. Neither is walktrine, "and that "children and grand-children | ing in the way which God has appointed-neither is should listen to the gospel." There being no necessity for a longer visit, rejecting Him in her creed, the other in his life. we started on our way back to the river about Can God look with favor on either, or on one eleven o'clock, the ladies walking the whole distance. We stopped for a short time, about half of the way, at a place where the Mart sia- Low out station. A young native exhorter is living there, with his family. That mission are building there a small substantial chapel, assisted by a voluntary contribution of the life she leads, nor would the defects in her some available material, and two hundred and creed have been deemed so "essential." Pcrseventy days' work, from the native converts haps we have been confirmed in this idea by the living in that vicinity-a large amount, consifact that exactly such a person as the one dedering their great poverty. Just before we left scribed is known to us, engaged in the very labor we had a season of prayer, suggested by one of mentioned-and we have reasoned on her case. the native brethren. "A few truths cordially received" are more

PHILADELPHIA.

would be doing her manifest injustice; for she

evidently enjoyed the dinner. Several times she

came very near laughing outright, on catching

a glimpse of some of her female friends in an

adjoining room, who were looking at our com-

pany. But she strove to maintain her gravity,

for to laugh would have been as much out of

As above intimated, this was a Christian wed-

ding. And it was this fact which gave the oc-

casion its principal interest to the foreign guests.

Such events are a sort of era in this part of Chi-

na. There have been only some five or six such

weddings, where one or both of the parties were

converts from idolatry, in connexion with Pro-

testant Missions at Fuh Chau, since their com-

mencement in 1847. And this was the only one

celebrated in the country. One was celebrated

last Christmas within the walls of Fuh Chau,

where both the parties were members of the

church under the care of the American Board's

mission, the bride being formerly a member of

the Mission Boarding School, and the bride-

We were cheered by what we saw and what

we heard at the marriage yesterday in the coun-

try, in proof of the Christian character of the

household. They greeted us as Christians on

our arrival. We heard no improper language,

nor did we see any traces of heathenism remain-

ing about the premises. We observed, with

great satisfaction, that around three sides of the

reception room, or the court where the cere-

mony was performed, there were suspended from

the walls seven large paper hangings, on which

were written, in large characters, quotations

from the Old and New Testaments. One of

these, some four or five feet wide by seven or

eight feet long, contained a translation of the

Ten Commandments, the characters for which

were written in a bold and beautiful style. On

most of the posts of the house, and on the door-

posts, we noticed, also, that a large number of

groom being a native helper.

THURSDAY, APRIL 25, 1861.

THE NORTH BROAD STREET PRESBYTERIAN CHURCH. This Church edifice is to be erected on the N. E. corner of Broad and Green streets. The lot is 13

pieces of red paper had been pasted up, con-taining sentiments, prepared in Chinese style and according to Chinese taste, alluding to the Bible, or to the truths of the Bible. They re-minded us of the command recorded in Deut. vi. 9. They consisted of couplets of five or seven characters in each line, written on slips of paper several feet long and a few inches wide, and were substituted for the heathen sentiments, the best construction, and ventilated in the most effectual way. The cost of the Church edifice

is arguing, in this chapter, against a favorite tenet not hesitate to say that this re-union would be of the Jews, that the gospel was for them, not so fatal, not only to Catholicism, but to Italy. No free for the Gentiles; they were the children of Abraham, and heirs of the promise; and yet they were obliged to confess, from their own authoritative record, that all men were the children of Adam. Now the apostle adroitly seizes this concession, and proves to them that the Gospel was for all, because all needed it; and that men were just as certainly sinners as they were descendants of Adam. His object is to teach the universality of sin, as the foundation of a universal offer of the benefits of redemption. The mode of connex-ion or transmission he does not stay to discuss. The broad fact is enough for his purpose. I have been very cautious of adding to his words. I have not chosen to make a paradox where he has only left a mystery. I suppose that the connexion men and things. between my sinful bias and Adam's first transbetween my sintul bias and huam's hist data gression is wholly owing to the sovereign appoint-ment of God; if so, it is highly improper to adduce the original endowments of Adam as a solution of the original endowments of Adam as a solution of the obligations of man, according to our natural apprehensions of justice. From the very nature of the case, you cannot make a mystery an expla-nation of itself. All the formulas about Adam

being our federal head, our representative, our sinning in him, and falling with him in his first transgression, of his sin being imputed to us, etc., may be reduced to one, viz., that for certain unrevealed reasons, God willed that man should be born with just such propensities as he is born with. All these forms of expression resolve themselves into sovereignty. We must bow to his sovereign will. It is right, because the Lord hath done it. The fault of the high Calvinist was, he sought an explanation where God intended none. His speculations always play between a mystery and an ex-ponent. Sin, from its very nature, is the violation of an obligation; and in order to know the nature of sin, we wish to know the nature of those obligations it violates. Now, I cannot see that Paul intends our union with Adam as such an explananation. You cannot make a mystery an explanation. What was given to try our faith, was

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never intended to satisfy our reason. If, then you ask me, my dear Rusticus, how these sentiments appear on review, after the lapse of half a century, to a man who has one foot in the grave, and the eternal world just before him, I sigh and say, Alas ! I see much to lament in my defective spirit, my want of zeal and a want of vi-tality to the orthodoxy I embraced; when the truth, was constantly seen, the impression was too feeble, and my preaching was the stammering of a child. But the creed I threw into the council at twentyseven years of age, is my creed now that I am beyond threescore and ten. I have been, always, a moderate Calvinist. This is not boasting, for some will say, it is a miserable confession; a man ought to be more progressive. Why should he ride at anchor all his life, when he ought to be

sailing? I can only reply that I am ready to pull up my anchor when I know whither I am going id am assured of prontable discoveries. One reason of my cleaving to Calvinism is, that change the form of his subjection? No; we can when you have slain the body of it, you cannot give him the independence of which he stands so you, and you cannot think its residuum into non- the powers which will give it to him. existence. As it is with regard to the substratum Church is once emancipated from all connection of matter, denied or reduced to a minimum by with the temporal power, and separated from the certain metaphysicians, you cannot think of quali- State by distinctly marked limits, the liberty of ties without thinking of a primitive in which they inhere; so it is with the hypostasis of this system: it will not down at your bidding; it will haunt your speculations when you deny it. The strongest opponents of the system have felt its power even dered necessary up to the present time. I believe when denying it. The invisible chain of necessi-ty was around Erasmus, Episcopus, Whitby, and such an enfranchisement. The only difficulty is When all the vigorous minds who have striven to break its material form. Priestley himself ran away Church will be assured. We will give it ample from Calvinism, and fell into the chains of a stronger necessity. I must add, however, that in my religious investigations I have never been under the play of polemic antagonisms. I have never been fond of pursuing truth in that way. My battles have been with my own objections. My issues have tholic character of the Italian people. Italy has been, almost all of them, mental. I have been often made great efforts for the reform of ecclesiasmy own opponent and my own convert, and have tical discipline, but she has never raised her hand never, for a moment, dreamed that I was born to stand sentinel over the orthodoxy of the church. I have cheerfully devolved this duty on those of my brethren who selected this mission because them sought only the reform of the Church; that they felt themselves born for it. I have always had enough to do to get rid of my own heresies. I have found the path of truth so dark and difficult, that I have not wondered if some have missed it. As I draw near to the eternal world, I must confess I feel an increasing, perhaps I should say negotiations are repulsed. I shall not enter into an alarming, indifference to the niceties of mere speculation. The spirit of the gospel is all: a spontaneous, an all-absorbing love, is the best but I also declare that heretofore we have never light when we tread the dark passage. O, blessed Redeemer, beam on my dying hour with thy light, and I can adjourn all my speculative difficulties to the world where I shall know even as I am known.

greater calamity can befall a people than the concentration, in the hands of the government, of spiritual and temporal power. When these powers are united, liberty disappears, the rule of caliphs prevails. It will never be so in Italy. Let us examine, under all its aspects, this question of the influence of the union of Rome with Italy upon the independence of the spiritual power. Now, in the first instance, does the temporal power render the Pontiff really inde-pendent? If it were so, I would hesitate to solve the problem. But no person can maintain such a view in the times when sovereigns, resting upon the divine right, regard their domination as a right of absolute property over But this is asking what the Pope cannot

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no more than a guarantee, a safeguard for his late his duties as a pontiff. He may accept and tolerate certain institutions, but he may not consecrate them. Thus, for example, he tolerates civil marriage in France, but he cannot proclaim it in his own dominions. It is the same with a host of other institutions which are opposed to Catholic precepts, but of which it is nevertheless necessary to admit the existence. The Pope should not be reproached for that which is, in reality, not obstinacy, but firmness, and for which I hold that Catholics ought to be grateful to him as a meritorious fidelity to his duty. I have often combated the opinion of those who have insisted that the Pope should grant reforms, and have blamed him for not conceding them.

At the Congress of Paris I was asked to point out which might be exacted of him. I refused to indicate any. I professed openly the opinions which I am upholding here; and, in conjunction with M. Minghetti, who took an important part in these negotiations, I declared that the only means of governing those countries without military occupation, was the absolute separation of the spiritual from the temporal power. All these efforts will be defeated by the radical impossibilities which result from the confusion of the two powers. Europe has long been laboring to invent reforms for Turkey; there is not an effort which has not been made for this purpose; it has been sought to reconcile there the rights of civil life with the government such as is there constituted. The attempt has not succeeded, and never will succeed: the union of the two powers renders its failure inevitable. Thus the temporal power does not make the Pope independent.

THE INDEPENDENCE OF THE POPE.

or four inches from her hair. nephew to be married, the time selected, and a

The minister commenced the services by few other items, all in Chinese style, inviting me to "enlighten" the occasion by my presence. giving out an accommodated translation of the This card was enclosed in an unsealed envelope of hymn familiarly called, in English, "The Happy red paper, ten inches by five and a half. My Land," and the Christian part of the congrega-(hinese name was written on a narrow slip of red) tion united in singing it, as follows:

paper, extending the whole length of the envelope, | "Tieng tong tu mo kú nang, muang hok hu tie, and attached to it at the top and pottom. All those who receive such a formal invitation to a wedding, whether they attend or not, are expected to make a present of money to the bridegroom, which goes towards defraying expenses. way aucouted their invi-

tations, were two missionary ladies and the Rev.

Otis Gibson, a member of the American Metho-

dist Mission, located at this city, who had been

invited to perform the marriage ceremony, in ac-

cordance with the principles of the Christian reli-

gion. We went on board the Chinese boat fur-

nished to take us a part of the way, about half

past four o'clock in the morning. We had pro-

vided ourselves with provisions for a cold breakfast

to be eaten on the boat, to which we did ample

justice. The boat was propelled by Chinamen,

who rowed standing, as Chinese usually do. The

tide was favorable, and we made good progress.

We reached the landing place about day-break,

distant from Fuhchau some eight or nine miles.

But here we were disappointed in ascertaining

that the coolies who were to be in readiness to

carry the sedan chair, brought thus far in the boat

for the accommodation of the ladics, were nowhere

to be found. The original plan was for the ladies

to the scene of the wedding. It was too late to

He then proceeded to read the marriage ceremony of the Methodist Church, which had been translated, with some modifications, to

The portion which challenges the andience to object now or never, if there were good grounds of objection, to the marriage of the parties, was wisely omitted, in view of the fact that they had been engaged for quite a number of years as all their acquaintances knew. In the estimation of the Chinese friends such a challenge would be eminently ridiculous and unnecessary. When that portion was reached which, in the original form, requires the parties to join their hands, in token of their willingness to take and acknowledge each other as husband and wife, the reading was suspended for a moment. A person stepped forward with some hot Chinese wine in a small stone pitcher, and poured a portion of its steaming contents into the two goblets standing on the table by them, and tied together by the red string. These goblets were then taken by the bridesmaid, one in each hand, who first presented one to the mouth of the bridegroom, who sipped a little of the wine, but to walk and ride alternately, from the landing place without touching the goblet with his hands; and then held the other to the lips of the bride, who send to the neighboring villages to endeavor to sipped some in a similar manner. This drinkhire other bearers, unless we were willing to make ing of wine from these goblets, which is a Chia considerable delay, so the ladies undertook to nese custom invariably practised at marriages

walk the distance yet to be passed over, some four among themselves, was substituted in place of or five miles. Our way lay for a mile or more the parties taking each other by the hand. across a large paddy or rice field. The autumnal All the parties, (bridegroom, bride, and clercrop of rice had been harvested, and some of the gyman,) knelt down in their places, while the ground was covered with winter wheat, sown in reading of the ceremony was continued to the beds, in drills, or in rows of hills, about seven or end. A long metre doxology was sung in coneight inches apart. The wheat was already some eight or ten inches high, and presented a very clusion. The husband made, slowly and respectfine appearance. After we had walked nearly three fully, a low bow towards his wife, which commiles, we succeeded in finding men who could pliment she returned, by the assistance of the bridesmaid, by bowing thrice towards him. They carry the sedan chair when holding a living person, it having been brought on from the boat by then retired to the bride's room, accompanied one of the hands and another Chinaman. Those by some of their relatives and friends, and the who carry the sedan well, must have considerable company broke up.

As soon as convenient, several tables were practice, and be trained to the work. The ladies arranged in the court where the ceremony had now rode in turn for a short distance. Our path been performed, for breakfast for the male porsoon leaving the paddy fields, led us along the side of a valley, and gradually became more and more tion of the guests. I noticed five square tables, which seated forty persons, each table accominclined. We soon found ourselves in very romodating eight guests. In a room in another mantic if not grand scenery; we were in the midst of lofty hills, covered principally with a part of the house two or three similar tables were spread, for the entertainment of the female kind of stinted pine, wild fern, and a singular guests. The sexes never eat together on unbspecies of very tall grass. On our left, a hundred lic festive occasions. It is said that about one or more feet below us, a small rivulet wound its hundred guests were expected to breakfast. way down towards the Min. In due time, about Some might have been entertained in another half past 8 o'clock, we arrived at the residence of the bridegroom, all delighted with the sublime place, not observed by us.

sponse to the question: Why am I a moderate out trenching upon the independence. of the of the nation, and when the veritable tendencies We, foreigners, were provided with an enter-Calvinist? beauty of the scenery around us. or truths, but in this, all true Christians must horrible for its partial resemblance to divine truth. Pope, without bringing the Church under the of Italians and their sympathy for the religion of Some say that this is an impossibility. They ask: What is moderate Calvinism? It stands on tainment of the foreign fashion. It seems that We frequently met on our way, companies of agree, for it is the only "door" by which we can Such a rock I have always aimed to shun. domination of the State. If, though I believe their fathers have been made evident in the face one or two young men, who had lived in mis-Calvin has one fault: he makes sovereignty too men, women and boys, carrying wood or produce enter into eternal life of Europe, the great majority of Catholics will apthat to be impossible, France found herself nowthe side of a declivity, and must slip down to on carrying-poles, resting on their shoulders, down sionary families, and who knew how to provide absorbing. He was pressed to it by the reaction erless to oppose our entry into Rome, we would prove, and will cause to fall on the right head the The other person described in the article in something softer and better. Dr. Channing says: of the age. I have endeavored to preach a simresponsibility of the struggle into which the court not, in order to effect that entry, use violence. from their homes, in the mountains, to the river food for foreigners, had been engaged to prequestion, is one whose creed is all right, and out-"If the stern reformer of Geneva could lift up his head and hear the mitigated tone in which pler gospel. I deny nothing in the old forms; I believe all. I have only made a different mixture. of Rome would have sought to enter with the natowards her. Let us not imitate Austria in the side for sale. We were overtaken and passed se- pare breakfast for us. We had sausages, roast tion. At the risk of being deemed Utopian, I ward life not inconsistent with his profession-but ingratitude avowed, with a deplorable courage, veral times by companies of women, boys and chicken, pork chops, boiled pork, ham and eggs, whose main object is to lead a pleasant, conve- ful doctrines, we fear he could not lie down in some of his professed followers dispense his fearavow my belief that when these principles have I have tried to give my hearers an ampler whole: by the lips of one of her statesmen. girls, on their way to the hills for loads of grass, rice and potatoes, wheat bread, with fruit, figs, nient, moral life, with little, if any, self-denial peace until he had poured out his displeasure on to will and to do; and when we will well, we do been proclaimed and consecrated by you, the soul DUTIES OF SARDINIA TO NAPOLEON AND THE leaves and brush, to be carried home in a similar dates, two kinds of oranges, &c. The brideof Pius IX,. opening itself anew to the generous for Christ's sake. That such a person as this, their cowardice and degeneracy. He would tell his work. sentiments which earned for him such hearty ap-POPE. way, for fuel. On our return in the afternoon, groom, with his cap of ceremony still on his is a hearty, growing Christian, we can hardly be. them, with a frown, that moderate Calvinism was On the question of original or inherited sin,] When, in 1859, we asked for the support of lieve. If in his "perfect creed," he holds from bid them, in scorn, join their real friend Arminius. Utter no more than the Bible allowed me to know. proval some years ago, will stimulate him to seek We saw several tiers of them going homeward, head, did us the honour to sit down with us, and his inmost soul the life-giving declaration, "I be-bid them, in scorn, join their real friend Arminius. utter no more than the Bible allowed me to know. bid them, in scorn, join their real friend Arminius. utter no more than the Bible allowed me to know. bid them, in scorn, join their real friend Arminius. Utter no more than the Bible allowed me to know. bid them, in scorn, join their real friend Arminius. Utter no more than the Bible allowed me to know. bid them, in scorn, join their real friend Arminius. Utter no more than the Bible allowed me to know. bid them, in scorn, join their real friend Arminius. Utter no more than the Bible allowed me to know. France, the Emperor did not dissemble to him- to acquire the immortal glory of having reconciled the function of the function o self the difficulties of the situation in which this the Italian nation with the Church, and religion

vation, and drinks of the water of life freely.

MODERATE CALVINISM.

We pursued our course to the boat, and reached Fuh Chau about 5 o'clock, P. M., and found that the bi-monthly mail from America via England, had arrived but a short time previous. SINIM.

> For the American Presbyterian. A THIRD ERROR?

A careful reading of an article entitled "Two Errors" which appeared in a late number of the AMERICAN PRESBYTERIAN, has suggested the following thoughts, which may possibly be of assistance to some who sincerely seek the truth. The first person therein described is a young lady her life to teaching poor ignorant children in New York City. A "belief in God," and "reverent sympathy with Him, desiring to do the work which He would have her to do in the world," are the motives given for her self-denving labor. Her creed is "very defective" in some points which we consider "essential to a perfect belief." From the whole tone of the article, we may infer

that she does not believe in a divine, God-incarnate Saviour, through whom alone she can be accepted and saved. Her outward life is beautiful.

noble, and worthy of all imitation, but she has not living faith in Christ as "God manifest in the flesh" for her sins. Without this, how can her character or life be pleasing to God, when He has said. "He that hath the Son hath life; and he that hath not the Son of God hath not life ?" | monize with the views of his more experienced Can the receiving of Christ as a created being, sent as a great example of benevolence and good works, be such a vital thing as this? "God seeth not as man seeth," and while we love and admire such a person as the one described, we cannot feel that her heart is right in His sight. until she cordially receives his Son as her Saviour. It matters little, we think, in what other points her creed is "defective." There may be a world-wide difference in belief on other doctrines

from such high declarations which a rigid logic would seem to demand. He knows the greatness of God and the weakness of man. He knows how receiving the Saviour He has provided-one is inadequate the human mind is to grasp the vast conception of the plans and purposes of God. He often says, this great doctrine may be true, but then, I see it through a class, darkly. I must reason from it just as God does, and apply it with more than the other? We have written this under the supposition ne limitation sanctioned in his word. he reasons from God down to man, the divine perdenying or doubting the divinity and vicarious fections seem to necessitate the reception of the doctrine of an absolute and absorbing predestinaatonement of Christ. Otherwise it would not tion. It is an ocean; it swallows up everything. have been said that "belief in God" led her to

But that truth does not stand alone. When he reasons from man up to God, the freedom and respousibility of the creature seem to be necessary to our simplest conception of duty and religion Here, then, is another truth standing on its own basis, and one of the eternal pillars of religion. And this truth is taught and assumed, in the Bi ble, as clearly and as often as the other. God is sovereign: man is free. God sees no contingency;

than enough to save the soul-one truth, that of man meets scarcely anything else. God foreordains; man is capable of good and evil. God salvation through Christ alone, thanks be to God, works in us; and yet the gospel gate is wide open. is enough. But "a few truths received," leaving Now, I must mingle these truths just as they are this one out, form, it seems to us, no ground of mingled in the Bible, and I have no right to make hope whatever, any more than a perfect creed, the one weaken the other. The one class of truths which is only a creed, does so. The article in is as necessary to the fulness of the gospel as the other. I have no right to strike a single quantity question concludes by saying, "Are not those who from this celestial equation. I must let it stand

thus subscribe to the essential articles of our faith just as it is. I must leave the compound with in a more hopeful state, &c.," referring to the life all its perplexities and divine contradictions. The of the lady described. We do not regard such different notes are the harmony of the whole tune, and although this mixture is a delicate one, and a life as necessarily subscribing to those articles. even good men may differ in the degree of promi-We think such a life might be led, with no saving nence they give to each of the parts, yet I must faith in Christ in the heart. which surely is an do as well as I can. I must see that these op-"essential article of our belief." It might be led, posing powers form the harmony of the whole sysbased on wrong ideas of her relation to God as a tem; and this is, as I conceive, moderate Calvinof intelligence and refinement, who is devoting sinner, and her position towards Christ as not ism. It tells the whole truth; it reads the whole Bible. It is not afraid of earth-born antagonisms; needing, and therefore, rejecting his mediation. it aims to be filled with all the fulness of God.

For a person leading the life described, the All this may be illustrated by what takes place most yearning pity cannot but be felt by a heart in the natural world. We find that through the that knows the love of Christ. Vainly seeking whole system of our sun and planets there prevails peace and rest from sin and self, that thirsty soul the law of attraction, by which all things are will never be satisfied till it takes the cup of saldrawn to one common centre; and you might ask: Why do they not rush to one consol dated union? There is another law, by which they are repelled. And these two laws act in opposition to each other; and that opposition is the harmony of the whole. So in the spiritual world Rev. Leonard Withington, D. D., a venerable two pillars support the fabric, of which, if either

Congregational minister of Newburyport, contribe removed, the roof falls-God and necessity: butes a paper of unusual interest to the April nummoral subjects and freedom. Nay, the law of anber of the Bibliotheca Sacra; in which he replies ture's difference keeps all nature's peace." to the inquiry of a correspondent as to the degree in which the views adopted by him in youth, harin his views, inasmuch as he finds his system in-

and riper period of life. There is a truly Christian proportion. I have no hesitation in saying that the worst error that ever infested the church is a sweetness of tone and spirit in the article, that comdistorted orthodoxy, a caricature of truth, a tree ports well with the aged author's nearness to the with its branches without its roots; predestination without free agency; a divine will without a diof it into our columns, as a delightful evidence of a vine reason; a physical necessity controlling a rare balance of Christian character and of the com- moral being; faith without works; action without motive; sin without law, or a gospel that annihilates the law; an Antinomian gospel; a God whose only attribute is irresistible power; a God whose thing beyond the closing portion, which is in rewill makes all things right, whose only righteousness is his will. All this is horrible, and the more

THE ROMAN QUESTION. COUNT CAVOUR'S SPEECH-ROME THE CAPITAL OF ITALY.

From the important speech delivered in the Sardinian Chamber of Deputies on the 25th of March, by Count Cavour, we make the following extracts. It will be seen that the location of the capital of Italy is in a fair way of definite settlement:

ROME THE CAPITAL.

have a right-if it is our duty to wish to possess Rome-it is because of this impossibility. Eminent and sincere men may feel a preference for one town or another, but it is incontestable that, if Rome were once our capital, all discussion on this point would thenceforth be impossible. The fact alone would bring about an absolute and universal agreement. I avow that, personally, I perhaps prefer the simple and plain streets of my native city to the ancient and modern monuments of the Eternal City. But my resolution is taken, like that of my

Can it be said that in losing it he will only much in need. It is precisely the separation of When the the Holy See will no longer have to suffer from the shackles imposed upon it by concordats and the prerogatives o" the civil power, which the temporal power of the Court of Rome has alone renguarantees; we will inscribe the principle of the reciprocal independence of the Church and of the State in the fundamental statute of the Kingdom, and we will ensure by all possible means its com-

plete realization. But the surest guarantee is the thoroughly Caagainst the religion with which it is connected. The country of Arnold of Brescia, of Dante, of Savonarola, of Sarpi, of Giannone, has ever, like ardent desire has always been accompanied by the firm determination that the Church, purified, should subsist and become more free. That freedom will be better ensured by the love of 26,000,000 of citizens than by a few mercenaries. It is said

these hopes are fallacious; all your proposals and any detail upon this delicate point. I admit that up to this time none of our efforts have succeeded; explained our intentions openly and fully, as we explain them now. We may, therefore, still cherish some hope.

THE TEMPORAL POWER.

I am not the defender of the temporal power. but I must be just towards it. I hold neither the Pope nor his ministers to be responsible for the atrocious acts to which, at certain points, the reaction tended. These acts only prove the deplorable influence which such a regime exercises over human character. I believe I have sufficiently established the antagonism which exists between the Holy See and the populations. If that be so, this power is not for the Pope a guarantee of indeendence. It is said to be necessary for Catholic Society, and that it ought to be guarantied by the Catholic powers. Are human sacrifices still ne-The first truth to be proclaimed is, that it is is cessary to render the gods propitious? Is it in the impossible to conceive a constituted Italian name of Him who gave His life for the world the kingdom without Rome for its capital. If we sacrifice of a nation should be demanded for his representative? It is said: But the Pope may conciliate the people by reform s; a id those who think thus make efforts to obtain from the Popesuch concessions, never suffering themselves to be discouraged by refusals.

History shows us that Rome, invaded by the Spaniards of Charles V. saw the Pope some time afterwards crown Charles V. and ally himself with him. Why may we not see the same change wrought on Pius IX. at the present day? But if the Pope should repulse us, as he has hitherto done, we shall not cease to remain faithful to the countrymen; like that-and I now speak as the same principles. Arrived at Rome, we shall prorepresentative of Turin-of the noble city which claim the separation of the Church from the State. is resigned to that sacrifice which the country and the liberty of the Church. When this has demands of it. We must go to Rome, but with- been done, and consecrated by the representatives

tagonism reigns throughout all nature: "All na-The moderate Calvinist is the more confirmed jured, as either of the parts assume an inordinate

heavenly world. We would like to copy the whole of it into our columns, as a delightful evidence of a patibility of a genuine Calvinistic creed with geniality of temperament, but our limits forbid any