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Party.

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 hand and hand,
The keel and the brand;
When they delisted the forest's pride,
And the tyrant fell;
The free, the rich, the wide;
God for our native land!

To none upon America
But God, we bend our knees;
No nobler 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,
In 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!

America to thee
In one united vow,
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 sacred soil we tread!
God for 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 13 or 14 miles distant from Fuhchau. I doubt not many of them would prefer to have been members of the party of foreigners who were present as spectators, rather than read this hurried, imperfect sketch.

My invitation to attend it, given in the name of the eldest living paternal uncle of the bridegroom, was received on New Year's day. It consists of a red piece of paper, nine and a half by four and a half inches. On one side was written, in Chinese, of course, the name of said uncle, the nephew to be married, the time selected, and a few other items, all in Chinese style, inviting me to "enlighten" the occasion by my presence. This card was enclosed in an unsealed envelope of red paper, ten inches by five and a half. My Chinese name was written on a narrow slip of red paper, extending the whole length of the envelope, and attached to it at the top and bottom. 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.

We then proceeded to read the marriage ceremony of the Methodist Church, which had been translated, with some modifications, into Chinese characters. The portion which challenges the attention of objectors 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 bridegroom, one in each hand, who first presented one to the mouth of the bridegroom, who sipped a little of the wine, but without touching the goblet with his hands; and then held the other to the lips of the bride, who sipped some in a similar manner. This drinking of wine from these goblets, which is a Chinese custom invariably practised at marriages among themselves, was substituted in place of the parties taking each other by the hand.

All the parties, (bridegroom, bride, and clergyman,) knelt down in their places, while the reading of the ceremony was continued to the end. A long metrical doxology was sung in conclusion. The husband made, slowly and respectfully, a low bow towards his wife, which compliment she returned, by the assistance of the bridesmaid, by bowing thrice towards him. They then retired to the bride's room, accompanied by some of their relatives and friends, and the company broke up.

As soon as convenient, several tables were arranged in the court where the ceremony had been performed, for breakfast for the male portion of the guests. I noticed five square tables, which seated forty persons, each table accommodating eight guests. In a room in another part of the house two or three similar tables were spread, for the entertainment of the female guests. The sexes never eat together on public festive occasions. It is said that about one hundred guests were expected to breakfast. Some might have been entertained in another place, not observed by us.

We, foreigners, were provided with an entertainment of the foreign fashion. It seems that one or two young men, who had lived in missionary families, and who knew how to provide food for foreigners, had been engaged to prepare breakfast for us. We had sausages, roast chicken, pork chops, boiled pork, ham and eggs, rice, and potatoes, wheat bread, with fruit, figs, dates, two kinds of oranges, &c. The bridegroom, with his cap of ceremony still on his head, did us the honor to sit down with us, and testified to the quality of the provisions, and the keenness of his appetite, by eating very heartily. He managed foreign knives and forks much more dextrously than we should have managed chopsticks, under similar circumstances. The bride, during part of the meal, sat down at our table, but remained in perfect silence, and could not be prevailed upon to eat a morsel, which taciturnity and fasting were in complete accordance with the rules of Chinese etiquette on such occasions. To attribute her conduct to moroseness or displeasure,

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 company. But she strove to maintain her gravity, for to laugh would have been as much out of the way as to eat heartily, according to Chinese notions of propriety.

As above intimated, this was a Christian wedding. And it was this fact which gave the occasion its principal interest to the foreign guests. Such events are a sort of era in this part of China. There have been only some five or six such weddings, where one or both of the parties were converts from idolatry, in connexion with Protestant Missions at Fuh Chau, since their commencement 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 bridegroom being a native helper.

We were cheered by what we saw and what we heard at the marriage yesterday in the country, 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 remaining about the premises. We observed, with great satisfaction, that around three sides of the reception room, or the court where the ceremony 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 doorposts, we noticed, also, that a large number of pieces of red paper had been pasted up, containing sentiments, prepared in Chinese style and according to Chinese taste, alluding to the Bible, or to the truths of the Bible. They reminded us of the command recorded in Deut. vi. 9. They consisted of complete sets 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, or quotations from the Chinese classics, which formerly occupied their place. For example, on the posts of the doors of the bride's room, was posted up a couplet, which taught that "males and females ought to learn the true doctrine," and that "children and grand-children should listen to the gospel."

There being no necessity for a longer visit, we started on our way back to the river about 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 bridegroom's father is living there, with his family. That mission are building there a small substantial chapel, assisted by a voluntary contribution of some available material, and two hundred and seventy days' work, from the native converts living in that vicinity—a large amount, considering their great poverty. Just before we left we had a season of prayer, suggested by one of the native brethren.

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.

not make him a Christian in any sense. Therefore his life is no more or less pleasing to God than the other one described. Neither is walking in the way which God has appointed—neither is receiving the Saviour. He has provided—one is rejecting Him in her creed, the other in his life. Can God look with favor on either, or on one more than the other?

We have written this under the supposition that one error in the creed is sufficient to deny or doubt the divinity and vicarious atonement of Christ. Otherwise it would not have been said that "belief in God" led her to the life she leads, nor would the defects in her creed have been deemed so "essential." Perhaps we have been confirmed in this idea by the fact that exactly such a person as the one described is known to us, engaged in the very labor mentioned—and we have reasoned on her case.

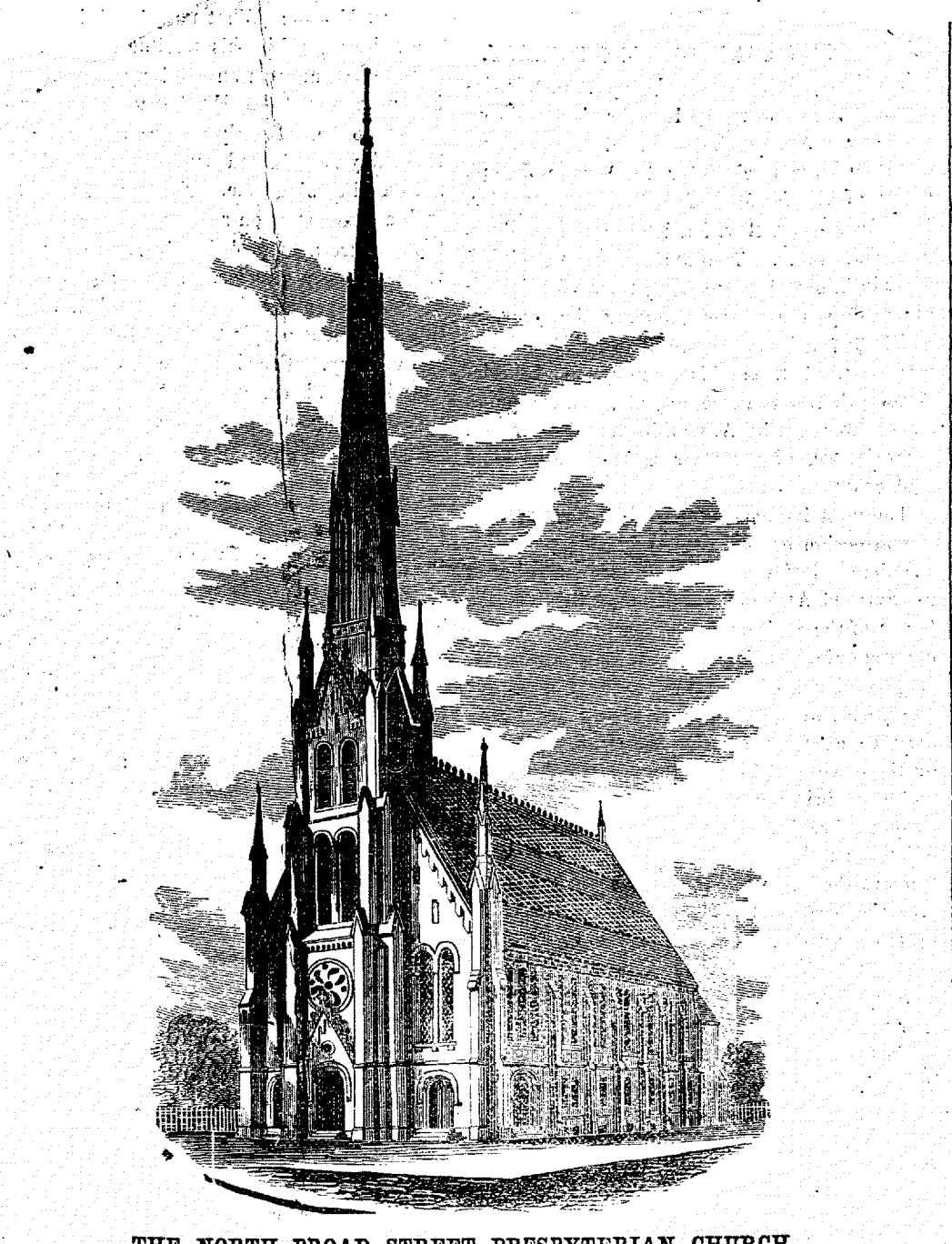
"A few truths cordially received" are more than enough to save the soul—a truth, that of salvation through Christ alone, thanks be to God, is enough. But "a few truths received," leaving this one out, form, it seems to us, no ground of hope whatever, any more than a perfect creed, which is only a creed, does so. The article in question concludes by saying, "Are not those who subscribe to the essential articles of our faith in a more hopeful state, &c.," referring to the life of the lady described. We do not regard such a life as necessarily subscribing to those articles.

We think such a life might be led, with no saving faith in Christ in the heart, which surely is an "essential article of our belief." It might be led, based on wrong ideas of her relation to God as a sinner, and her position towards Christ as not needing, and therefore, rejecting his mediation.

For a person leading the life described, the most yearning pity cannot be felt by a heart that knows the love of Christ. Vainly seeking peace and rest from sin and self, that thirsty soul will never be satisfied till it takes the cup of salvation, and drinks of the water of life freely.

MODERATE CALVINISM.
Rev. Leonard Withington, D. D., a venerable Congregational minister of Newburyport, contributes a paper of unusual interest to the April number of the *Bibliotheca Sacra*; in which he replies to the inquiry of a correspondent as to the degree in which the views adopted by him in his degree, harmonize with the views of his more experienced and ripper period of life. There is a truly Christian sweetness of tone and spirit in the article, that compels us to the aged author's nearness to the heavenly world. We would like to copy the whole of it into our columns, as a delightful evidence of a rare balance of Christian character and of the compatibility of a genuine Calvinistic creed with the gentleness of temper, but our limits forbid any thing beyond the closing portion, which is in response to the question: Why am I a moderate Calvinist?

Some say that this is an impossibility. They ask: What is moderate Calvinism? It stands on the side of a declivity, and must slip down to something softer and better. Dr. Channing says: his head and heart the moderate Calvinist, in which some of his professed followers disperse his fear, moral life, with little, if any, self-denial, for Christ's sake. That such a person as this, is a hearty, growing Christian, we can hardly believe. If in his "perfect creed," he holds from his inmost soul the life-giving declaration, "I believe in Jesus Christ His Son," that makes him a Christian, though he must be in a sad state of "lukewarmness and indifference to duty, from which God may mercifully awaken him by some visitation of His chastening rod. If, on the contrary, that precious doctrine is but part of a creed believed in by the intellect, while the heart is untouched by true love to Christ and faith in Him, that man cannot be a Christian. His "frequent prayers," his "strong arguments," his "regular performance of ordinary devotional duties," do



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 135 feet in length, and 80 feet in breadth, exclusive of twelve feet for side walk. The Church edifice is to be 75 feet by 117, with a tower in the centre of the front; 25 feet broad at the base, and with spire 21 feet in height, all of Trenton brown stone. A porch of wrought-iron, and a rosette window are to adorn the front. The height of the main building is 50 feet from pavement to eaves, and 95 to the ridge. The style of architecture is Norman. Interior floor of basement two feet from pavement, and height of ceiling fifteen feet in the clear. The basement will be divided into a Lecture Room to seat 300, School Rooms to accommodate 500, and Session Rooms. The Audience Room will be 65 by 80 feet, to seat 800. Projecting Gallery, to seat 150. All will accommodate 1000 persons. The seats will be two feet nine inches apart, and circular, with wall and side aisles; pews to be circular, in three double blocks. The height of the room is 52 feet clear, with arched ceiling, radius 25 feet. There will be five entries in front, with five stairways, and two entries in the rear. The whole is to be warmed by means of the best construction, and ventilated in the most effectual way. The cost of the Church edifice to be \$32,700.

appearations and the weakness of our moral power; and therefore he does not make all the deduction 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 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 glass, darkly. I must reason *non-possibile est* from God, and *non-possibile est* from man. He reasons from God down to man, the divine perfection seems to necessitate the reception of the doctrine of an absolute and absorbing predestination. It is an ocean; it stands above everything. But that truth does not swallow up. When he reasons from man up to God, the freedom and responsibility of the creature seem to be necessary to our simplest conception of duty and religion. Here, then, is another truth standing on its own base, and one of the eternal pillars of religion. And this truth is taught and assumed, in the Bible, as clearly and as often as the other. God is sovereign; man is free. God sees no contingency; man meets scarcely anything else. God forbids; man is capable of good and evil. God works in us; and yet the gospel gate is wide open. Now, I must mingle these truths just as they are mingled in the Bible, and have no right to make the one weaken the other. The one class of truths is as necessary to the fullness of the gospel as the other. I have no right to strike a single quantity from this celestial equation. I must let it stand just as it is. I must leave the compound with all its perplexities and *divine contradictions*. The doctrine of the harmony of the whole truth, and although this mixture is a delicate one, and even good men may differ in the degree of prominence they give to each of the parts, yet I must do as well as I can. I must see that these opposing powers form the harmony of the whole system; and that, as I have, moderate Calvinism. It tells the whole truth; it reads the whole Bible. It is not afraid of earth-born antagonisms; it aims to be filled with all the fullness of God.

All this may be illustrated by what takes place in the natural world. We find that through the whole system of our sun and planets there prevails the law of attraction, by which all things are drawn to one common center; and you might ask: Why do they not rush to one consolidated unity? 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 two pillars support the fabric of which, if either be removed, the roof falls—God and necessity; moral subjects and freedom. Nay, the law of antagonism reigns throughout all nature: "All nature's difference keeps all nature's peace."

The moderate Calvinist is the more confirmed in his views, inasmuch as he finds his system injured, as either of the points assumes an inordinate proportion. I have no hesitation in saying that the worst error that ever infested the church is a distorted orthodoxy, a caricature of truth, a tree without its branches without its roots; predestination without free agency; a divine will without a divine reason; a physical necessity controlling a 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 will makes all things right, whose only righteousness is his will. All this is horrible, and the more horrible for its partial resemblance to divine truth. Such a rock I have always aimed to shun.

Calvin has one fault: he makes sovereignty too absorbing. He was pressed to it by the reaction of the age. I have endeavored to preach a simpler gospel. I deny nothing in the old forms; I believe all. I have only made a different mixture. I have tried to give my hearers an ampler whole: God is sovereign; man is free. He works in us to will and to do; and when we will well, we do his work.

On the question of original or inherited sin, I have always been a moderate Calvinist, seeking to show, as either of the points assumes an inordinate proportion. I have no hesitation in saying that the worst error that ever infested the church is a distorted orthodoxy, a caricature of truth, a tree without its branches without its roots; predestination without free agency; a divine will without a divine reason; a physical necessity controlling a 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 will makes all things right, whose only righteousness is his will. All this is horrible, and the more horrible for its partial resemblance to divine truth. Such a rock I have always aimed to shun.

When, in 1859, we asked for the support of France, the Emperor did not dissimble to himself the difficulties of the situation in which this would place him with respect to the court of Rome. We cannot, after having accepted the throne, aggravate the embarrassment in which it may involve the benefactor. If we can succeed in convincing Catholics that the re-union of Rome with the rest of Italy cannot place the church in a position of dependence, the question will have made a great step towards solution. Many conscientious people think, indeed, that if the Parliament were in Rome, and the King at the Quirinal, the Pope would lose much of his independence, and would be nothing more than the grand almoner or the chaplain of the King. If these fears were well founded, I should

not hesitate to say that this re-union would be fatal, not only to Catholicism, but to Italy. No 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 caprice 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 independent? 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 men and things.

But this is asking what the Pope cannot grant; for his position as a political sovereign is subordinate to his rank as Head of the Church, since his temporal power ought to be, to him no more than a guarantee, a safeguard for his spiritual power, which latter must stand supreme. By making concessions he would violate his duties as a pastor. He may accept and tolerate certain institutions, but he must 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 the wisest policy to tolerate in order to avoid the union of the two powers. Europe has long been laboring to infer reforms for Turkey; there is not an effort which has not been made for this purpose; it has been sought to reconcile the rights of civil life with the government such as it is there constituted. The attempt has not succeeded, and never will succeed, until 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.
Can it be said that in losing it he will only change the form of his subjection? No; we can give him the independence of which he stands so much in need. It is precisely the separation of the powers which will give it to him. When the Church is once separated from all connection with the temporal power, and separated from the State by distinctly marked limits, the liberty of the Holy See will no longer have to suffer from the shackles imposed upon it by concordats and the prerogatives of the civil power, which the temporal power of the Court of Rome has alone desired necessary up to the present time. I believe that every sincere Catholic desires above all things such an enfranchisement. The only difficulty is to discover by what guarantees this liberty of the Church will be secured. We will give it ample guarantees; we will assure the principle of the reciprocal independence of the Church and the State in the fundamental statute of the Kingdom, and we will ensure by all possible means its complete realization.

But the surest guarantee is the thoroughly Catholic character of the Italian people. Italy has often made great efforts to be responsible for the strict discipline, but she has never raised her hand against the religion with which it is connected. The country of Arnold of Brescia, of Dante, of Savonarola, of Sarpi, of Giannone, has ever, like them sought only the reform of the Church; that ardent desire has always been accompanied by 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 negotiations are repulsed. I shall not enter into any detail upon this delicate point. I admit that up to this time none of our efforts have succeeded; but I also declare that heretofore we have never explained our intentions openly and fully, as we have explained them now. We may, therefore, still cherish some hope.

THE ROMAN QUESTION.
COUNT GAVOUR'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 Gavour, 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.
The first truth to be proclaimed is, that it is impossible to conceive a constituted Italian Kingdom without Rome for its capital. If we 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 inconceivable that, if Rome were once our capital, all discussion on this point should be thought of as 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 countrymen; like that of all who speak as the representative of Turin—of the no city which is resigned to that sacrifice which the country demands of it. We must go to Rome, but without trenching upon the independence of the Pope, without bringing the Church under the domination of the State. If, though I believe it to be impossible, France found her proposal to be so, I would not be surprised to see her propose to oppose our entry into Rome, we would not, in order to effect that entry, use violence towards her. Let us not imitate Austria in the ingratulate avowed, with a deplorable courage, by the lips of one of her statesmen.

DUTIES OF SARDEGNA TO NAPOLÉON AND THE POPE.
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