EMME MARINE HYPSUMIETTEM.

VI, No. 11.—Whole No. 280.

PHILADELPHIA, THURSDAY NOVEMBER 14, 1861.

GENESEE EVANGELIST.—Whole No. 808

Poetry.

THE PILGRIM.

How blest the Pilgrim, who in trouble Can lean upon a bosom-friend; Strength, courage, hope with him redouble. When foes assail, or griefs impend: Care flees before his footsteps, straying, At daybreak, o'er the purple heath: He plucks the wild flowers round him playing, And binds their beauty in a wreath.

More dear to him are fields and mountains, When with his friend abroad he roves, Rests in his shade near sunny fountains, Or talks by moonlight through the groves: For him the vine expands its clusters. Spring wakes for him her woodland quire; Yea, when the storm of winter blusters, 'Tis summer round his evening fire.

In good old age serenely dying, When all he loved forsakes his view, Sweet is affection's voice replying, "I follow soon," to his "Adieu!" Even then, though earthly ties are riven. The spirit's union will not end; -Happy the man, whom Heaven hath given, In life and death, a faithful friend. -MONTGOMERY.

CALVIN.

ONE of the sessions of the late Geneva Conference was devoted to the hearing of papers referring to the reformer of Geneva. nd the glorious work of reformation to acemplish which he freely gave all the powers f his mighty intellect. Able and appreciaave essays upon Calvin's personal character, his theological tenets and works, and his mode of interpreting the Scriptures, were read by Dr. Merle D'Aubigne, M. Bungener, of Geneva, and Professor Herzog, of Erlangen. It would give us great pleasure to transfer in full, to our columns, the admimole tractates of these distinguished clergy-men, especially that of the historian of the Reformation, which is characterized by all that originality of thought, graphicness, and force of expression, for which he is so rewhich goes by his name, and which is both funded on Scripture and agreeable to right mason. Their remarks embraced a comprelensive view of Calvin, as a man, as a reformer and theologian, as a Scripture commutator, and as an author. In considering his character, and that of the reformation in which he labored, D'Aubigne remarked that "Calvin was one of those natures rich, profound, mysterious, which do not attach themselves, as it were, to the earth, but comtaken as a guide in everything, but he was

emphleteers have represented him. He diversity of religious opinions among those who were laboring in the common cause of comprehend the Word of God." tion between faith and the Holy Scripture. between the preacher and the man." od as said to us in the Scripture.'

wants indeed the word of God." th reasonable and intelligent.

spintion: for thus God hides his face from sins.' Zwingle does not agree. 'The mercy, he conforms to his image.' fical matters, are thus proposed to show

ciliation by his death; sanctification by reign. Spirit. All those whom God receives to After one or two other questions on theomoderating character" of Calvin, Auligne thus places the three reformers and mission of the Genevan reformer. The Conference is now finished. I unstand the position of Luther, of Zwingle, of Calvin. Let us who are of the jury ounce the verdict. Calvin is in the alvin and Zwingle are brought together by maining there to a very late hour. 'Calvin reunites,' says a philosopher, tend his circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which existed in this circle much beyond his own relation which exist a condition which exist a cond

because he was the most Christian man of his age."

The efforts of Calvin for union are next referred to. He attempts to heal the dissensions in Switzerland and to reconcile Luther and Zwingle. When he hears of Cranmer's plan to convoke "a pious council in order to restore and propagate the truth," he writes: "I would not hesitate to traverse ten seas for the union of evangelical Christians. Convoke, then, an assembly of holy and prudent men united in Christ. It is in the interest of the entire world."

"These letters indicate the true founders of the Evangelical Alliance. Here is its origin, 'Union in the truth.' Such was the cry of Calvin. He sought about at the right hand and the left; he struggled, suffered, and died in the service of his king on this behalf."

The error of Calvin in justifying the death of Servetus is attributed to the age in which he lived, and is said to be one in which the purest and most elevated men of that day shared. In the language of D'Aubigne, "Let us not say that we are better than they. If we regret their opinion it is not because we are better, but because we live in another age. Let us not mount upon the stilts of this century to fustigate the giants of the sixteenth. The death of Servetus, it has been said with truth, was a remnant of the Papacy. It is not the less true that Calvin rekindled the torch of the gospel; and propagated its light through the whole world-and this torch is at the same time that of civilization and of liberty."

Professor Herzog treated of Calvin as an interpreter of the Scriptures. As a theologian, he was unsurpassed. In his exegetical writings, he was conscientious, clear, concise, practical and edifying. He was remarkable for his elevation of conscience. "No exegete had made, as Calvin, the constant end of his work the interpretation of the Scriptures. He had left commentaries on every book of Scripture except the Apo-calypse. He omitted it only because he feared to cast shadows over the sense by a too imperfect work. It was an act of prudence which conscience inspired in him. Calvin, in his youth, had studied the lanmarkable. But our space will not permit. So re-markable. But our space will not permit. Surges and science, and he had continued the study all his life long. Learned men had densed form, and, as far as possible, in our proved that he knew Hebrew thoroughly, for own language, some of their ideas in regard for he had made no parade of his learning, to him who may be said first to have given but had given only results. He had abanformal expression to that system of doctrine eastern doctors, the Gnostics, and afterwards by the Catholics of the West, not wishing to philosophize nor to speculate on the Scriptures. 'To treat the sacred books like a nose of wax' inspired him, he said, with horror. He had the profoundest reverence for them. which reverence was derived from con-

His clearness was as remarkable as his conscientiousness. "No words were lost. All were short and to the purpose. 'Speak. municate mysteriously with God. In order Lord, for thy/ servant heareth,' was his know him, it is necessary to search deeply motto. He did not peglect the practical, but his soul his books his life. into his soul, his books, his life—a work far of the passages the most dogmatical. His se men, the study of whom presents new soul was penetrated with the gospel. His spects to history. Calvin was not exempt commentaries were thus works of remarkable merrors nor defects." He is not to be edification. There were, undoubtedly, defects. Progress had been made since his emperate, mediating, and conciliatory, and era in the knowledge of the human element, ent excessive and intolerant, as many Romish of which he lost the advantage. He had known well that it would be thus, since he w the dangers which would arise from a discretive of religious existing a smoon those the need of all the aids of human science to

reformation, and he sought to unite them on | M. Bungener considered the works of Calplatform. He was a man of moderate vin as clearly showing the "limits between and conservative action. To illustrate | human tradition and revealed truth," as ex-D'Aubigne supposes a conference be- hibiting the power of "good sense," in "de-Fren Calvin and the reformers of Germany throning scholastic erudition," and as full of Switzerland, Luther and Zwingle. After | simplicity, sagacity, practicality and truth. cribing the personal appearance of the "These qualities were remarkable in the pective reformers—Luther as "a man of Commentary on the Psalms, so rich in its grous aspect, lively and decided in his truths and applications. Lessons might be aring;" Zwingle, as a "person of energe- drawn from them for themselves, that everyfigure" whose bearing shows him to be thing must be carefully avoided which did a son of the mountain;" and Calvin as a not show the fruits of the Christian life—that can of a pale aspect, brilliant eyes, and slow the serious, self-study of the heart was the to propounds to them different theolo- first step in giving power over the heart of ical questions. The first is what is the re- others—that there must be a profound union

other is ready with his reply. "I am a The character of Calvin is a precious A." he said, "I understand nothing. I legacy to the Church. Carefully studied it reseen nothing, understood nothing, proved will be seen to display symmetry, beauty ting. But because God has spoken, I and power. It affords a striking illustration to believe. We must believe only what of what may be accomplished by lofty abilities when sanctified and elevated by an A these words, Zwingle, trained in the humble piety. He did not live in vain. He hool of Greek philosophy, knits his brow. accomplished much for his own and succeeding ages. He has left "his footprints on the But he says that our belief ought to be sands of time." His intellect, his learning, and his influence were of a far-reaching cha-Calvin reconciles the two opposed reform- racter, and they were all devoted with intense He says to Luther, "we must hold by ardor to the service of God and the good of Scriptures. They are the word of God." humanity. Like most of those who have says to Zwingle, "Faith consists not in been leaders in state or church, his motives morance, but in knowledge of the word of and aims have been misunderstood and misrepresented. But as time advances, impartial Another question is proposed.

You admit a work of Christ—expiation; investigation is placing them in a clearer, nobler light, and showing how great a soul investigation is placing them in a clearer, action of Christ in us regeneration; was that which once shone in the lustrous ich is the first in rank? Luther answers, eyes and occupied the wasted body of the French Reformer.

For him to live was Christ, and if he were effects within.' Without doubt you would lesson of entire, self-mortification for Jesus' say, O. Zwingle, that the death of Christ sake which it has been doing for over three without use; but that it becomes so if we hundred years. In the language of D'Aunot believe in him. From that may arise bigne, he would now say as ever before, oral formalism. Calvin solves the prob- "Magnify Jesus Christ. Speak and live for 'Faith in imputation produces a new Jesus Christ. Magnify His life—His spirit— In Christ we have a double grace—re- His will—His coming again—His future

HOME LIFE OF SIR T. F. BUXTON.

WE turn now with pleasure from the agitations of public life, from scenes of conflict contrast, and shows what was the peculiar and struggle, to contemplate the subject of this memoir in the peaceful retirement of

A pleasant picture, illustrative of this, is here given by his biographer.

"Once at rest in the retirement of Cromer of the two. His greatness consists in Hall, Mr. Buxton began to lose the grave ig into one only the two tendencies of and care-worn expression which usually arly Reformation - tendencies which marked his countenance while under the appear at the commencement of all re- heavy pressure of business in town; not that man and divine at the same time. Luther the divine side of religion; Zwingle ached himself to the human; Calvin and the divine side of religion; Zwingle ached himself to the human; Calvin the generally passed the latter part of the contrary along in his study frequently reconstruction. saw both the human and divine. evenings alone in his study, frequently re-

Calvin cruises about till he finds a "Cromer Hall was often filled with an rock upon which both may place their easy, social party, but he had no wish to ex-

tives, and the families in the immediate for him were not wanting. Having gone one however, say that there are in this party usually enliven the party by his playfulness | magistrate."—M. A. Collier. of manner, and by his store of anecdotes. which he could tell with much force and spirit. He took great pains in providing amusements for the younger members of the circle. There is much picturesque scenery around Cromer, and large parties were often collected for excursions. . . . At home, also, he was energetic in setting on foot amusements for his young friends, such as acting charades, Christmas games, or amusing reading. At one time, a family newspaper was started, which appeared once a week; and great was the interest excited in reading the various contributions, grave and gay, which every one sent in. Sometimes he would give a list of poets, from whose works the juvenile part of the circle were to learn by heart, and examinations were held, with valuable

books for prizes." Of Mr. Buxton's power over the minds of those about him, drawing them out, and inciting them to action, we have the following testimony of one who was a frequent guest in the family circle:

"I wish I could describe the impression made upon me by the extraordinary power of interesting and stimulating others, possessed by Sir Fowell Buxton some thirty years ago. In my own case, it was like having powers of thinking, powers of feeling, and, above all, the love of true poetry, suddenly aroused within me, which, though I may have possessed them before, were till then unused. From 'Locke on the Human Understanding, to 'William of Deloraine good at need,' he woke up in me the sleepng principle of taste, and in giving me such objects of pursuit, has added immeasurably to the happiness of my life."

For the benefit of the young with whom he associated, Mr. Buxton wrote a collection of favorite maxims. A few of these, copied from a rough manuscript, give an idea of their character.

"Mankind in general mistake difficulties for impossibilities. That is the difference between those who effect and those who do

"Burke-'The more one has to do, the nore one is capable of doing.' "Plato-Better err in acts than princi-

"Ldleness the greatest prodigality

"The endowments of nature we cannot command, but we can cultivate those given. "My experience is, that men of great talents are apt to do nothing, for want of

"Is there one whom difficulties dishearten -who bends to the storm?-he will do little. Is there one who will conquer?—that kind of

"Let it be your first study, to teach the world that you are not wood and strawnome iron in you."

But it is not hard to imagine that the very presence of the master of Cromer Hall was diffusive of happiness, so thorough was his of judgment! With bloody side and wound existent with her soul would be secured. own enjoyment at these periods of relaxation. He well improved his retirement from yea, for us! If he were a creature, we might public duties, in exercises which give vigor to the frame and elasticity to the mind.

"No Arab," says his biographer, "ever took greater delight in horses than Mr. Bux- Oh, it will be sweet for the believer to rush ton; and several of his favorites, especially to the judgment-seat of Christ-his best John Bull, Abraham and Jeremie, were renowned for their strength and heavity"

friend is on it.—Spencer's Communion Addresses. nowned for their strength and beauty."

Of one of these, an anecdote may be here vate secretary.

"Poor old Abraham," he said, "was the finest horse I ever had in my life. At the said that I did not wish to sell him, that he was a great favorite of mine, and perfectly mind; so in the politest manner possible, What I meant, though I didn't think it ex- proof of this. actly civil to say so, was, 'You may tell His ng got one, I mean to keep him!"

rumor of a vessel in danger always brought | between two extreme and opposed ideas. him quickly to the spot. On one occasion, "If I consider my creed as an adequate ashore nearly dead.

comments" upon the Scriptures.

bors was his constant care; gratifying them weapons. It seeks to fetter the missionary indifference to truth.

with small favors, as well as benefiting them societies. The union which existed in this "Among Christians the indifference arises

neighborhood. He had no taste for society day to the Magistrates meeting, to speak to many eminent Christians; and if they were of a more formal, and, as he thought, insipid Lord Sheffield, he found himself, on coming here I would say to them, 'You exclude us, character; nor did he find much pleasure in out, surrounded by a crowd of people, one of you excommunicate us; we receive you, we conversation, though at table he would whom addressed him as "the poor man's admit you, and we appeal to the Church in

WHY WEEPEST THOU?

joy of the infant Church. His followers, disto these men ourselves; alas, they underthe instruction of his lips. He rose to give lively. Religious men recognise only authojoy on earth. The first words he uttered were words of consolation. Standing by the vanquished grave robed in the spoils of death, he speaks to the waiting believer, Why weep of Italy inspires the organs of this party only est thou? He suffered not the tender bosom with disgust. These disciples of Luther deto heave with uncertainty. He drieth the plore the fall of the Pope; some of them have mourner's tears. The earliest at the tomb mourner's tears. The earliest at the tomb even contributed to Peter's-pence; strange was the earliest to be consoled; and she who aberration! This pernicious spirit has driven

tressing doubts and despondency, and bring them to the grave of Jesus, and he will say would that Germany might so similar result!"—M. Bonnet. to you, Why weepest thou?

This affecting sympathy of the dying and of the risen Saviour is worth more than worlds. Let the joys of earth depart; let the hopes even, of the world decay; let these of praise to God." eyes grow dim, this frame bend downward with the weight of years; let earthly friends of John and Charles Wesley. forsake me, swept away in death and carried to the grave—but leave, oh, leave me the departing Christian. We love to recall the compassion of the blessed Jesus! These jubilant testimony of Janeway, and the eyes, gushing with tears—this bosom, heav- almost celestial utterances of Payson. The sorrows-still I will not despond while I can | in the last spasms of Asiatic cholera, "Glory hear the language of Jesus, Why weepest to thee, O God!" the sublime language of thou?

you, and who burst from the cold, damp vault | the younger Adams, 'This is the last of of death to speak to you in consoling accents. earth—I am content;" the beautiful thoughts Honor him by confidence equal to his conso- and anticipations of the venerable Bede and lation. Distrust not his readiness to save. Mrs. Hemans are all comforting and encou-Accept the comforts he offers you, and drink raging to the Christian. But we know of in the tenderness of his language, Why weep- | no parting words more sweet and soothing

Celebrate the praises of your risen Lord. quoted: Call heaven and earth to witness your gratitude. Renew your covenant with God. Come of praise to God." itent and believing

as the breath of life. We think of God, and are troubled. We know the cold grave will ed hands he sits there in judgment for ustremble, but he is the mighty God. He knows what the redemption of a sinner demands, and he knows he has rendered it.

GERMANY.

"Among the obstacles, we meet, in the time when George the Fourth was very un- first place, an old adversary, Rationalism. popular, I was riding through St. James's We have nothing to do with the Rationalism Park, just as the king passed, surrounded by of the last century, the whole object of which an immense mob. The shouts and groans was to banish from Christianity all intervenand yellings were terrific, and there was I, tion of God; nor with the cold dogmatism of wedged in among the multitude, in the midst a discoloured Deism. This Rationalism has of noises which might have frightened the been overturned. But the principle that most courageous animal. But my noble- gave it birth remains always; it has only spirited horse pricked up his ears, distended changed its form. The idea of a God identihis nostrils, curved his neck, and stood im- fied with nature has come, under the form of movable. The next day came the Marquis Pantheism, to revive Rationalism. It conof ———, to endeavor to buy my horse. I founds revelation with the natural development of the mind. It denies the eternal pre-existence of Jesus Christ and His incarsuited my purpose. Nothing daunted, the nation, and makes Him only the ideal man. Marquis held his ground, made me first one God, they say, is in Christ, as he is in each offer and then another, and at last told me of us. These ideas are circulated as a new that he was not endeavoring to buy the horse theology; they resemble each other so much for himself, but was authorized to go as far that they may be termed photographs of each as £500 for a friend. This offer I still re-fused, when, as a last resource, 'The fact is, precisely the same. But that which concerns Mr. Buxton, said he, it is the king who has sent me to buy your horse, and I hope you find in the midst of them different forms of will not refuse to sell him to His Majesty.' Rationalism, and all their consequences. This This took me aback, but I had made up my Rationalism resembles in no respect the ingenuous ignorance of the people of the South. with many apologies and regrets, I main-tained my ground, and so the matter ended. the Churches. Germany furnishes a sad

"During these last years, there has been Majesty that I'm happy to hear that he's so in some schools of theolegy a reaction of a fond of a good horse, but so am I; and hav- Rationalistic tendency, the principal cause of which is a system altogether opposed to The bodily strength gained by a generous it, which is defined by a new and barbarous use of out-door exercises, was found availa- word, Confessionalism. 'The human mind ble in more than one of the sudden emer- resembles a drunken peasant, who, in walkgencies of which life is so full. Mr. Buxton's ing, staggers, sometimes to the right, somehouse was but a quarter of a mile from the times to the left,' said Luther. Nothing is sea-shore, and wrecks were frequent. The more true; the mind oscillates continually

he saved the life of a drowning sailor, at the expression of the truth of the Revelation of imminent risk of his own. The sea was so God, and if I thrust away all those who do tremendous that no boat could reach the not admit my creed, what do I do? I subship—the oldest fishermen stood in silent stitute my authority for that of the gospel, I awe, as the craft was dashed in pieces before arrest all the progress of science. I do not their eyes, her cargo strewed upon the waves. speak here against creeds, but against the Mr. Buxton caught sight of a sailor strug- abuse of them. All religious liberty is thus gling at the top of a wave. He dashed at destroyed, and, in consequence, spiritual life once into the surf, seized the drowning man, decays. This is the position of those who and though but barely escaping being drawn make the Lutheran Church to possess absoout into the deep, by the strength of the re- lute truth, and who repulse all who do not old cause which degraded Christianity. tiring billow, succeeded in struggling against wish to accept its symbols. These ultrait till, by the aid of a rope, both were drawn Lutherans are nearer to Rome than to Ge pastors and dogmas alone, they say. Such neva. These principles dominate more and is not the way of the Gospel. It makes all Another feature of the home life at Cro- more among a great number of ecclesiastics things new; it makes new discussions; it mer Hall was the religious influence exerted in the north and centre of Germany, who suppresses nothing. upon the neighborhood. On Sabbath ève- apply them with rigor. They seek to de- "Let us take care. There is scepticism nings, his large dining-room was wont to be filled with a miscellaneous assembly, composed of "fishermen and other neighbors," refuse them the Lord's Supper; they even line as the care is sceptional in the air. People are disposed to admire everything. This current carries us away. People say that there is nothing absolute, joining in the devotions of the family, and excommunicate them. This party treats everything is personal. Our times advance listening to his "brief but well-digested the Evangelical Alliance with the loftiest upon the way to the termination where one disdain, and the Evangelical Associations, finds the natural formation of religion. This To promote the welfare of his poor neigh- strictly German, are attacked with the same tendency creates a new scepticism, that of

heaven which will unite us both for ever.'

upon religious life? It is disastrous; it causes an opposition to rise against the gospel and against the evangelical Church. What is to THE resurrection of Jesus Christ was the be done to remedy this evil? Must we go persed and dishearted by his death, lived to stand us no longer; an abyss separates us. see him again in their circles, and listen to Another cause makes this opposition more came weeping in bitterness, retired, weeping away the people from the gospel. It causes for joy. for joy.

And think you Jesus is not still the same always associated together. 'England,' says tender friend the same compassionate, con- M. Tocqueville, 'has enabled us to see persoling Saviour? Why weepest thou? Ga- feet accord between Christianity and liberty. ther all your afflictions, your fears, your dis- Would that Germany might soon arrive at a

A COMFORTING CHARGE.

"Children, when I am dead, sing a song Such were the dying words of the mother

We love to meditate on the words of the ing with sobs-this heart, distressed with thrice repeated exclamation of Gordon Hall, Luther, "Father, into thy hands do I com-It is no ordinary friend that you are called mend my spirit; thou hast redeemed me, to remember. It is he who was crucified for thou faithful God!" the memorable words of than those of the venerable mother we have

"Children, when I am dead, sing a song Her troubles would then be ended. heart, and whatever may be your sins, what- body would be free from weariness and pain; ever fears gather in sadness over the soul, peace and rest would be its enduring heritage. fear not,—it is Jesus who speaks to you,—
Why weepest thou?

My dear friends, I know this is a tearful

My dear friends, I know this is a tearful

My dear friends, I know this is a tearful

My dear friends, I know this is a tearful world. Distress and fear are natural to us shed tears over deliverance from suffering? But it is, when we consider her spiritual soon be our bed, and that the God we shall | ticular appropriateness of the request ap-

relations after her departure, that the parmeet in eternity is a holy God; and not a pears. The consummation of her desires sin of our life, our hearts, will be kept out of sight at the judgment seat of Almighty God. The long wished for rest that remains for But oh, what a difference it makes to us when his people, and the oft contemplated glory of wasses Levis Christ going up upon the three long. we see Jesus Christ going up upon the throne his abode would be realized. Happiness co-

"Out of her last home, dark and cold;
She would pass to a city whose streets are gold,
From the silence that falls upon sin and pain,
To the deathless joy of the angels' strain;
Well would be ended what ill begun,
Out of the shadow, into the sun."

Her spirit would be enraptured. Heaven would be jubilant. Well might her family praise God at such an hour. Who would be sad at a mother's joy? Who would weep when angels rejoice? "Who," says an elerelated in his own words, as told to his pri- OBSTACLES TO THE CHRISTIAN LIFE IN gant writer, "would save his tears for a coronation day?"-Independent.

SINLESS PERFECTION.

SINLESS perfection, as a prevailing error n a community, very soon cures itself, by degenerating into looseness of life, or ceasing under the corrective power of experience. It is like the self-limiting diseases of childhood. But the error is pernicious, because it lets down moral obligation to our own low attainments. Then, if tempted, the perfectly sanctified man is liable to reason in this way: I have done thus and thus, but it cannot be sin, for I am sinless; hence it cannot be wrong. Such persons are either deceivers or deceived. They may be both. Yet many of those who dream of sinless perfection in this world are amiable, and of a susceptible. tender spirit, who sincerely desire to be delivered from the painfulness of a state in which they must ever be conscious of coming short of the divine requirements. These must learn that this degenerate nature will go with them to the grave, with a hurt which regeneration does not cure; that in being born again they have new tastes, new desires, new hopes and fears, which will meet with resistance from their natural appetites and passions, and that there will be long war within them, between the house of David and the house of Saul, the tide of affairs, however, being turned and gaining strength in the right direction. In such a state they must be willing to live—a state of watchfulness, progress, and of perpetual endeavor to be conformed to God. They must not think that degrees of sanctification follow inevitably from one first act of faith without intermediate efforts; for such a theory is a fruitful source of presumption. They must account that when they are "called," and "justified," they are "sanctified" in the same sense in which they are "glorified;" "for whom He called—them He also glorified:"that is something yet to be obtained, though in a sense already conferred; so with being "sanctified."—Dr. N. Adams.

PRESERVE THE WHOLE TRUTH.

THERE exists a temptation—that of sacri-

ficing a part of the truth to unity. It is the "'For the sake of advancing peace, let

gives to the faith a mortal wound. Whoever "What may be the influence of this system

Foreign Summary.

Canon Stanley, of Oxford, well known as in hearing graphic accounts of the Geneva the biographer of Dr. Arnold, has recently Conference, from the lips of the Rev. Prodelivered a course of lectures on the history fessor Gibson, Dr. Weir, of London, and Dr. of the Eastern Church, in which he pro- Denham.—Cor. of Pres. pounds the following novel and rather heretical sentiments in regard to the New Testament. He considers that the four Gospels have "an incommunicable preference" over all other parts of the Bible, on the ground the principal ministers and laymen of the that they assign the highest place to the Independent Churches—convened lately in great "moral doctrines," which are therein contained. The Christian Intelligencer, the source of the above facts, says:—"It is not St. Bartholomew's Day. The Rev. Dr. easy to understand this phrase. It may mean principles of morals or points of theo- Wickliffe, moved, and the Rev. T. C. Hine mean principles of morals or points of theology. If the latter, we should have no dis- seconded, a resolution for its celebration on pute; if the former, then the position is a the approaching 24th of August, 1862, in treasonable surrender of the Christian sys- every Congregational chapel, including sertem. Next after these moral doctrines, mons and collections for building a hundred whatever they may be, Canon Stanley ranks as most vital, comprehensive, and fruitful, out, as I believe it will, it will prove a noble 'not the supremacy of the Bible or the au- memorial of the two thousand ministers thority of its several books, not the power ejected two hundred years ago from the Esof the Pope or of the Church, not the sacra- tablishment, who consequently became the ments, not original sin, not predestination, not justification, but the doctrine of incarnation.' This language has a very unhappy squint toward heresy. Considering what use danism is moved by the progressive spirit of has been made of the incarnation in certain schools of Germany, in Bishop Wilberforce's famous treatise, and in the hybrid theory of don, "The New Koran; or, Text-Book of the Mercersberg teachers, this position looks Turkish Reformers in the Teaching and Exlike an open gateway to serious error. The ample of their Esteemed Master, Jaido Mo-Professor's utterances on doctrinal points are rata," of which it is said:—"The book of only, by the way, in his recent volume, which, the Syrian prophet opens a gateway through of course, is mainly historical, but the indications are, that when he comes to treat mountable barrier to Mussulman progress. dogma directly, he will make a development It separates spiritual religion from dead

and twenty communicants, nearly three thou- the Wahabites. sand attendants, and five Sabbath schools: that there are three suburban chapels, four tures, mostly copies of the New Testament, the eye of Monseignor Bonald, the "Pri- are as marked as ever. mate of the Gauls.'

gospel in Paris, where now Christ is preach- are members of the Church of England, and ed in at least thirty-two churches, oratorios, in which they are to commence a life under

and chapels. Norway and Denmark, the cause of foreign verty, and celibacy. One of the young men missions has greatly advanced during the who is about to enter has, it is said, given past two years. In Norway, there are now what he can to fit up an oratory, and will no fewer than four hundred missionary so- when in residence, give up all he has for the cieties throughout the country, which support of the society. A gentleman who port four ordained missionaries, besides other styles himself "Brother Ignatius" is inviting missionaries, among the Zulus in South communications from young men on the sub-Africa, hitherto the only foreign mission un- ject. der the charge of Scandinavians. The foreign missionary school, recently founded at Stavanger, counts twelve pupils, who will Stavanger, counts twelve pupils, who will gascar, and the elevation of her son, Radason enable the society to extend their opening ma II., to the throne. There is also reason rations in pagan countries. In Denmark, to fear that the report for some time current the interest in foreign missions has been of a wish on the part of the King for an ingreatly promoted by the organization of a timate alliance with France, is well founded. Central Missionary Conference, which met It is affirmed that Radama has written to for the first time last year at Nyborg, and France asking the protection of the Empire. for the second time this year at Aarhuus, on With civilization, indeed, the protection of June 19th and 20th. The Danish Mission-that island would constitute a kingdom of no ary Society intends to propose to the Government to send several Danish missionaries to Greenland, or to have several native cateto Greenland, or to have several native cate- the population amounting to about five milorganizing in Greenland a regular ministry, with a superintendent or bishop at the head.

DEATH OF JAMES DOUGLAS, ESQ., OF CA-VERS.—We have to record the sudden death of James Douglas, Esq., of Cavers—well known as an able writer on religious topics, and a man of great religious zeal—which melancholy event took place at Cavers tonishing the progress made within the last House, Roxburghshire, at half-past seven fifteen years! o'clock on the morning of Saturday. The following are the titles of some of his prin- ENGLAND. - Since these meetings comcipal works:--"The Structure of Prophecy," "Popery and Infidelity," "The Philosophy 4000 women. The number of those who of the Mind," "The Advancement of Socie- were restored to their friends amounts to 89; ty in Knowledge and Religion," "Errors re- 75 have been placed in service; 6 have margarding Religion;" besides a large number ried; 2 have been reconciled to their hus-

nection, Mr. Douglas was a Congregational- and 358 have been rescued in the provinces. ist. Though active in person as well as pen n the promotion of his opinions, he was not fond of taking part in public meetings not of a merely devotional character, though he

IRISH PRESBYTERIAN CHURCH.—The Irish does not admit the truth in itself, whoever Presbyterian Church is in a more satisfactodoes not bind together all truth, great or lit- ry condition than at any former period of its tle, will lose the great as well as the small. history. The reality of the awakening of Woe betide us if we judge, as indifferent, the secondary truths which God has thought have followed, in the decline of intemperfit to reveal to us. This tendency compro-mised the Reformation of the sixteenth cen-the attendance at public worship being detury; it will compromise also the movement | vout and numerous beyond precedent—in a which we may call the Reformation of the general observance of family worship, and a nineteenth century, if we do not take care. revival of the good old plan of catechizing "What good is there in dissembling? we on the Sabbath evenings, in an increased are entreated to advance in this direction. demand for religious publications, in the pro-We are pressed to forget doctrines, to curtail vince being covered with a net-work of prayimportant questions. Let our ambition be er-meetings, (through the work of colportage, higher. Let us seek union, but, where God in part,) and in "a growing disposition to gives it, in absolute obedience to the truth. speak and read on spiritual subjects," the Submissive disciples of evangelical truth, if zealous propagation of the truth, and in en-we be enlightened as regards all, we ought, larged missionary efforts, as well as—last, at least, to preserve the whole truth, and to unite in Jesus Christ.—M. Agenor.

Interest a higher standard almost every where attained, by the voluntary and loving gifts of a revived and earnest people. Public spirit also marks the Irish Presbyterians. They glow with zeal, and abound in gifts for Continental, and especially Italian, evangelnzation; and the people of Belfast and Lon-A NEW VIEW OF THE BIBLE.—Professor donderry have recently shown great interest

> fathers and founders of the Non-conformist churches of this land.

in the Broad Church direction, which will be forms and superstitions; offers a common ground of reconciliation to Christians, Jews PROGRESS IN FRANCE.—Rev. Dr. Baird, and Turks, and promises to bring about, by n a recent letter from Europe to the New moral and pacific means, a far more impor-York Observer, states that there are now five tant reformation in the East than is likely chapels in Lyons, which have six hundred to be effected by Abdul-Aziz or the sword of

A NEW ITALIAN PAMPHLET.—Pamphlets ordained ministers, ten evangelists, (who visit from house to house, converse with the peoder of the day in Italy, as well as in France. ple, hold meetings, and distribute the Scriptures,) and several school-teachers—in all brochure, in which he lays down these proeighteen laborers. One of the evangelists, positions:—1. That the temporal power of who has almost exclusively looked after the thousands of troops whom the French Go-tholic Church. 2. That if the Pope does vernment keeps here in camp, has distributed not come to terms with Italy, Italy will do sixty thousand copies of the Sacred Scrip- without the Pope, and a schism is inevitable. This is not calculated to improve the temper during the last six years! And all this is of Pio Nono, who has been delivering angoing on in the second and most intensely other allocution, in which the bitter tones Roman Catholic city in France, and under which have characterized his later utterances.

ANGLICAN MONASTICS .- A "Religious Not less interesting is the progress of the House" is to be opened for young men who fixed religious rules, having for its founda-MISSIONS IN NORWAY AND DENMARK. In tion the threefold promise of obedience, po-

> MADAGASCAR.—There can now be no doubt of the death of the cruel Queen of Mada-

PROGRESS OF RELIGIOUS TOLERATION. In 1846, in one of the provinces of Piedmont, the Jews were, at one time, shut up in their own quarter, and allowed no privileges. Now several of them sit in the Italian Parliament at Turin, giving their votes on the highest interests of the country. How as-

SUCCESS OF THE MIDNIGHT MEETINGS IN menced, they have been attended by about of pamphlets, etc. In his ecclesiastical con-bands; 81 have been placed in "Homes;"

THE FIRST DUEL.

once or twice, many years ago, presided at meetings of the Voluntary Church Society.

THE first duel fought in New England occurred June 18th, 1621, upon a challenge LADY PILGRIMS.—The Gazette des Postes, between Edward Doty and Edward Leister, of Posen, says that nearly two hundred lan servants of Mr. Hopkins; both being dies of the upper and middle classes have wounded, the one in the hand, the other in left that city in one party, to walk on foot, the thigh. They are adjudged by the whole as pilgrims, to Czenstochau, near Warsaw, company to have their head and feet tied there to implore the intercession of the Virtogether, and so to lie for twenty-four hours, gin in favor of Poland. The place is more without meat or drink; which is begun to be than sixty leagues distant from Posen; and inflicted; but within an hour, because of many of the lady pilgrims had obtained ec- their great pains, at their and their master's clesiastical permission to be followed by their humble request, upon promise of better carcarriages, to be used if their strength should riage, they are released .- New England's Memorial.