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GENESEE EVANGELIST.—Whole No. 826.

Woetry.

The Voice of the Beloved,

'Tis the Beloved from the glory calls!
I would not, even though I might, delay. Like a home-greeting the glad summons falls, And I, unloitering now must haste away.

"Tis the Beloved from the mountain calls I The hill of incense, where the gentle day Rises in balm, and night no more enthrals. The captive earth, in its bewildering sway.

'Tis the Beloved from the city calls! Oh joy at last to hear the song of day! It steals all sweetly down from these bright walls,

And bids these cloudy thoughts and dreams

Tis the Beloved from the palace calls!

He bids me quit these cells of crumbling clay;

Doff the sad sable of these earthly palls,

And join the joy of the immortal lay.

'Tis the Beloved from the feast-board calls! The Bridegroom bids his Bride no longer stay Upward he beckons to the royal halls,
To bask in royal love and light for aye.

'Tis the Beloved from his vineyard calls! Winter is past, now breathes the fragrant May; The desert-fasts are o'er, and festivals Begin; my love, arise and come away.

'Tis the Beloved from the temple calls! And I, his priest, with willing feet obey. With stole, and crown, and censer, he instals His risen priesthood in their new array,

Oh call, Beloved !—Heavenly Bridegroom call! Am I not listening for the long-loved voice? Oh keep not silence! Call, Beloved, call, And bid this longing heart at length rejoice -Bonar's Hymns of Faith and Hope.

feet manhood! Perhaps you say it too.
Perhaps, when you hear the minister of God from the bottom of our hearts, God speed!
from the pulpit declare that all men are lost

"The great tasks of the world are only" in sin-that all men need a Saviour, you laid on the strongest shoulders. We, who turn to your well-ordered conduct and beneve have India to guide and train, who have for olent deeds, and say these shall save me. our task the educating of her wretched people. With this feeling as your worthy efforts adinto free men, who feel that the work cannot vance in interest and success you withdraw be shifted from ourselves, and must be done more and more from the worship and word of as God would have it done, at the this! You frame for yourself a system of But as we hope to get through with our own faith and practice, intending to conform your work, as we would ask no meaner work for life to it, and then presume that your Maker ourselves, so we rejoice that you, our breand Judge will be satisfied with this. Start thren, have shaken yourselves up to your not, dear friend, at my boldness! It is pre- work, and have put your hands to it in such cisely here that I see your feet are standing grim ediment, as assures us that the old blood! on slippery places, and for very love and is still the same, despite all difference of concern I would lift my voice to warn latitude or longitude.

Be assured that infinite wisdom has never will quit herself as England's sister should, left to finite, sinful minds like ours the fra- in this fiery trial time, and with all good ming of our own rule of life. From heaven wishes to you and yours, believe me ever He has uttered forth His law, and by it you gratefully and most truly yours, and I shall be judged! I to me

Once came a young man to our Saviour when on earth. Looking upon him the Lord loved him. He came to compare his character, spotless in his own, and the world's view with the holy teachings of the Son of God. Just, generous, chaste "what lack I yet?" One word from the pure lips of Jesus revealed him to himself, selfish, disobedient, unworthy of eternal life. Refusing what God required, from the very presence of the Prince of Life, "he went away sorrowful."

"Oh had he known that harps were hushed Amid the holy throng; Or heard the strain that would have gushed Those shining chords along; Or seen where waved his crown of life The fadeless and the fair; Would he within that hour of strife Have stood and pondered there. ?"

to open heaven for him. Oh could we for lastly as a tract." one moment, see those acts we call the best, in the light of God's pure law, we should under the above head, published in the Obknow at last how unutterably precious is the server of Dec. 13, and credited as an Engmessage which embodies our one hope, "The lish poem, we learn was from the pen of Mrs. blood of Jesus Christ his Son cleanseth us

included in our self-dictated code, we have having been extensively printed on both still left out of it, but so has not God, the sides. We are happy to give credit to the "First and Great Commandment:" "Thou author for a production of much merit."-N. shalt love the Lord thy God with all thy heart. and with all thy soul, and with all thy mind, and with all thy strength." Some there are who claim that this requirement is fulfilled in kindness shown our brothers. We know it is not! The channels of human affection are too shallow and interrupted for our love to flow through them up to God. But when this deep love—the soul's love to its Maker, Redeemer and Friend, is communicated in direct and joyful fullness, thence will flow a thousand streams of affection toward every thing that God values. "He that loveth God," will "love his brother also." And this is the true order of the series. Any other is simply false, and therefore, as regards our souls well-being, valueless. For "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me no-

And further—we have no security for even this present life, save in earnest faith and hearty obedience according to the pure Word of God. I spoke of "slippery places." But a little ago we looked upon one who walked our streets in manly strength: whose every prospect seemed to promise a long and valuable life. But he made a law unto himself! In one particular he wished to ignore the law of God, compromising the matter by more strict and prominent observance of the rest. To-day,—and scarcely two winters' snows have marked his decline—we say he

happy in your present way. You do not realize this, but in the face—daily more stern and downcast—is imaged the soul's unrest. What to your experience are words like these, "In Thy presence is fullness of joy." Because Thy loving kindness is better than life, my lips shall praise Thee." What to your consciousness the assurance of Jesus, "In Me ye shall have peace." I believe that, could even your old love for the worship of God return, it would be with a glow of serenity and gladness, unknown in all these long and prosperous months of estrangement. And when the Son of Righteousness has arisen upon you, enlightening and eleva-ting every thought and pursuit, and flooding your soul with peace and joy, you will know that manhood is by so much richer, nobler, happier, as it is linked in just and blessed relations with its own eternity and its God. Thus far, dear friend, you have followed my thought; now may the Hely Spirit lead

Romans 3. 19-26. Romans 11. 32-36.

(COMMUNICATED.) ENGLISH SYMPATHY.

AMID the severe and unkind articles which have appeared of late in British journals, it is refreshing to find some true appreciation of our circumstances in the best quarters. Thomas Hughes, the popular author of "School Days at Rugby," and "Tom Brown at Oxford," in dedicating the American edition of his last work to James Russell Lowell, of Harvard College, Mass., says, after alluding to his book: "It seems like fiddling while Rome is burning, to be talking of such matters now to any American. My dear friend, you cannot know how deeply all that is soundest and noblest in England is sympathizing with you in your great struggle. You must not judge by newspapers or magazines, though so far as I see, the best of them are MORALITY INSURFICIENT LETTER TO A so warmly or decidedly as I could wish; for this our free-trade notions, and some hasty My dear friend—I look upon you, young, strong, generous in character, diligent in business, earnest in improvement, and I say to myself: Behold a noble, well-nigh a perfect the task you have in hand, we have faith in you; we believe that if it You have no need of such a gospel as England's own life, can and do feel for you.

-"And so with firm faith that your country

"Thos. Hughes." " Lincoln's Inn, June 15, 1861."

(COMMUNICATED.)

NO SECTS IN HEAVEN. By one of those coincidences which are always occurring, the poem bearing the above title, published in your last number, had been selected for the paper for the present week, by one personally acquainted with the author. We cannot afford to have the talents of our New England friends credited to Old England. The author of the piece in question is the daughter of the Rev. N. S. S. Jocelyn, of New Haven, Conn., and the wife of Mr. Cleaveland, of South Egremont, Mass. 'These lines first appeared in the Berkshire Courier, August, 1860, under the writer's, name. They were also sent in manuscript Sorrowful—and who can tell the intensity and hopelessness of such sorrow—sorrowful in that paper with her signature. The piece, must every one depart from Jesus forever, since then, has been extensively circulated who chooses to depend on his own good deeds in many religious and secular papers, and

"No Sect in Heaven. - The poetry Elizabeth H. Jocelyn Cleaveland, of South Egremont, Mass. It was published in Sep-But were it even possible that all our obligations to our fellow-men could be perfectly since crossed and re-crossed the Atlantic, Y. Observer, Jan. 31, 1861.

BIBLE WORSHIP, WHAT IS IT? It is a part of the cant of a certain wouldbe wise school, to find fault with evangelical Christians for making an idol of the Bible. Their rhetoric is very much exercised at the absurdity of being saved by a book. In their zeal against this supposed form of idolatry, and as a means of bringing it into disrepute, they have taken out a patent for a new word, and called it bibliolatry. If it were not beneath their wisdom to speak in the common people's English, we suppose they would say "book worship," or "Bible worship." Now, we have no faith in the pious missionary zeal of those who are so earnest in warning us against the danger of making an idol of the Word of God. We suspect that they have a reason behind the curtain for wishing us to think less of the Bible. We do not believe that this idolatry of the inspired book is the besetting sin of our age, or of any denomination of Christians. We find in the Scriptures warnings against various kinds of idolatry, besides the grossest and most literal forms of it, against covetousness, against making a god of the belly by sensuality, against many forms of self-worship, and creature worship;

him has been the downward path, and with recling gait, and haggard eyes, he pursues it showed in believing Christ's resurrection, the showed in believing Christ's resurrection of the original terrestrial of the showed in the universities, and he showed in the s

OUR WOUNDED ENEMIES.

Радисан, Feb. 22, 1862. THE sick and wounded prisoners at Paducah have been placed in a dwelling house and was received in the most cordial and gentlemanly manner. After some conversation in the world it will develope itself into browith the doctor, who is the son of an Epistherity kindness. Idhia world was made fair, his decided adherence, and said that he had

suffering. They promised me that as soon as they were convalescent they would have daily prayer meetings, and labor for the conducted and only, what the devil and version of their comrades in hospital. They all seemed to be open countenanced, manly looking farmers and farmers' sons. To the looking farmers and farmers' sons. To the looking farmers and farmers' sons. To the unconverted I spoke of the only way of salvation, making no allusion to their politics. We are all alike rebels against God, and between the Jew and the Greek, in his sight, there is no difference; for all have sinned and come short of the glory of God.

In the next room I opened, two of the induced in the great single form of the ground in plain black coffines and the third was covered with his blanket, and his coffin beside him. I paused a moment in that solemn ward of death, and the fairest, the loveliest, and the most in the next fair and the most in the most in the most in the next fair and the most in the fairest, the loveliest, and the most in may fall under the eve of Humboldt are had. moment in that solemn ward of death, and thought, "How transient are all earthly joys and cares. Outside are multitudes eagerly running for the newspapers just arrived. These three are no longer anxious about war or politics. Where are the souls which yesterday inhabited these houses of clay? There are others sick and dying in the next room. Let'me "work while it is day; the night cometh when no man can work it with done well

exposure and measles. Here are two woundto know how they would be used, and seemed than once to refer to that distinguished man, weight in Germany. The great divines of quite surprised when I told them we were I feel as if it were due to this memory to give the orthodox school, while they loved him for putting them in Camp Douglas, in the bar some particulars of the delightful intercourse his piety, just regretted the more that in his racks our own troops had built for them. which I had with him, several hours every opinions as to the authenticity and inspiration selves, giving them the same medicines, stores, day for five days, in the month of August of the Old Testament, he was adhering to and rations we gave our own men, bringing 1858. It was on the afternoon of Tuesday, Au- earlier part of the century, but had been for them to the same church they occupied; and that I waited on him at his pleasant years abandoned by all who had given their papers, and inviting them to the same Sa villa, at Charlottenburg, near Heidelberg, attention to the subject. The rationalists, viour who died for all men alike; and that with a letter of introduction, with which I who, in the days of their strength, had hated the worst wish we wished them was that they had been favored, from a distinguished Bri-Bunsen for his warm evangelical piety, were might hive peaceably under the old Union tish nobleman, a special friend of Bunsen s. rejoicing, now that the tide was against them, might he peaceably under the old Union tish nonleman, a special friend of punser's. rejoicing, now that the fide was against them, flag which George Washington hoisted, and As I went up to his residence, a carriage that they had in him an unconscious auxiliary that they would love Christ and love one passed outhaving in it a gentleman of a sin in their work of undermining the inspiration another, and meet us in heaven. They had gularly grave and noble countenance, and I of the Bible,—but they set no value whatever been told that they would be treated like was sure this must be Bunsen himself. Not on his own speculations and opinions. His been told that they would be treated like dogs, if taken by the Yankees. They were finding him at home, I left my card and invented name is being extensively used by greatly surprised to find that the two or three victories a week over the Federals which had kind letter from him inviting me to visit him that they should know that he ever spoke of next day, and pressing me to give him as generally having expired) were mere paper victories. A gentleman expelled from Florida assures me that in the months of July on each successive day, to the Sabbath fol- with the living evangelical piety of Britain. and August they killed and captured not fowing, inclusive, I waited on him by ap- While Bunsen was able to retain his piety. less than fifty thousand of our troops by these pointment, at dinner, or for coffee, or for tea, in spite of the vagueness and wanderings of

knew the Lord would take care of me." ciate him. With a head that rose like a "Why so? Do you love the Lord Jesus dome, he had a heart from which there glowed two last ages, though their immediate power Christ?" "Yes, sir, indeed I do." "How a genial heat as from a domestic fire. He was restricted to their students in the univerlong is it since you became a Christian?" talked of education in Germany and in Eng. sities, had yet, through them, as they scatyoung friends. Here is a little Confederate of the state of the Romish and Protestant baleful influence, resulting in a general disprisoner, sick and wounded, serving Christ Churches on the Continent, and interspersed regard of religion among all classes, begin-from his twelfth year. Many of you in the grand theoretical views which he delighted ning with the educated and going down to church, and Sabbath School are yet rebels against Christ.—Banner of the Covenant.

DELIVER US FROM EVILS and a

the burning sands of Senegal, from Moslem, the burning sands of Senegal, from Moslem,
Buddhist, Hindoo, and Christian; from palace and hut, from castle and subterranean of holding confidential intercounter with only
mine, from the soldier in the camp, from the three whom I reckoned great men." One,
besieged in the citadely from the soldier on the merchant on the Exthe deck, from the merchant on the Exchange, there is felt on attered one loud cry, standing, fair; and clear, and large. The made upon it; and as it was from Germany we got the bane, so it is from Germany, or card-table, the theatre, the ball-room, the romance, and the intense and absorbing deplants of wild exquisite beauty. The third, about the card absorbing deplants of wild exquisite beauty. The third, about the card absorbing deplants of wild exquisite beauty. The third, about the card absorbing deplants of wild exquisite beauty. The third, about the card absorbing deplants of wild exquisite beauty. The third, about the card absorbing deplants of wild exquisite beauty. The third, about the card absorbing deplants of wild exquisite beauty. The third, about the card absorbing deplants of wild exquisite beauty. The third, about the card absorbing the card absorbing deplants of wild exquisite beauty. The third, about the card absorbing the card ab otedness to each or to all? Man trying to Bunsen, stretches out before me wide, and for the antidote. deaden his sense of the evil, and applying lovely, and fertile—like the plains of Lom- But to return to Bunsen. I am able to say n his ignorance to broken cisterns in order bardy which I had just passed through be- what I believe I can say of no other with to be delivered from it. The miser prays, to fore visiting him. whom I had so much intercourse that we his gold, the student to his books, the head it has referred to the fondness with which never conversed during these five days; for Deliver us from evil." All creation too, says the apostle; feels itself bound by the presence and the pressure of an irresistible evil; for he says, "The creature itself was made subject to vanity; for the earnest expectation of the creature waiteth for the nanifestation of the sons of God; because that the whole creation gnoaneth and travallethe whole creation gnoaneth and travallethe in pain together until now; waiting for the adoption, to wit, the redemption of the body." What are storms, volcanoes, earthquakes, but the throes of nature in her agoon them would not, in fact, promote the cause of them would not, in fact, promote the cause of the most devoted ny to be freed from evil? The evidence of of religion which the had so much at heart. shows have marked his decline—we say it is a lost man! Business connections; honorable mention among men, and his own self-respect are all gone. Swift and sad for self-respect are all gone. Swift and sad for self-respect are all gone. Swift and sad for the self-respect are all gone. Swift and sad for self-respect are all gone. Swift and sad for the self-respect are all gone. Swift and sad for self-respect are all gone. Swift and sad for the self-respect are all gone. Swift and sad for self-respect are all gone. Swift and sad for the self-respect are all gone. Swift and sad for self-respect are all gone. Swift and sad for self-respect are all gone of the self-respect are all gone. Swift and sad for self-respect are all gone of the self-respect are all gone of the self-respect are all gone. Swift and sad for self-respect are all gone of the self-re him has been the downward path, and with of our faith; and the more difficulty they, If evil was originally made by God; if evil voyance (in favor of them he mentioned some always, spoke with profound admiration)

the Scotch Church, and stated my errand, in the human heart, it will develope itself venation of its leaves, as showing that there

the fairest, the loveliest, and the most in may fall under the eye of Humboldt ere he structive of all the worlds that fill infinite is removed from us." The way he said this space. Dr. Cumming. For S

BUNSEN AND GERMAN THEOLOGY.

From the appendix to McCosh's late work: "The Supernatural in relation to the I have no means of knowing. I have doubts," Natural," republished in this country by R. as to whether the means were fitted to attain, Bunsen and Humboldt are narrated.]--ED.

and on each occasion had lengthened conver- his speculative opinions, it is difficult to see In the corner of the room lay a little boy, John Posey, looking very weak. "How old are you, John?" "Fourteen, sir." "You have been very ill, I learn. How did you feel when you thought you might die?" "I the highest interest to all who could apprefice the how any young man trained in the creed left to Bunsen could ever rise to a belief in the saviour. Saviour. 'About two years." Think of it; my dear land, of religion, of theology, of philosophy, tered through the country, spread a most men, philosophers, and theologians of the highest name, with whom he had been inti-This prayer is breathed in eyery sigh, it trative of the Bible, of philosophy, and his-have very much abandoned the old rational-tory, and fitted to help on the education of istic and Hegelian professors, and are crowd-the trade. I have met with many talented

creature in his blindness sees evil is some | some intercourse a short time before. My thing external to God's once beautiful and blessed world, is proof that evil was not originally made by God. Man refuses to settle had introduced me to him,) in his own house down into the wretched Pantheistic notion of in Berlin, on June 15th of the same year, can nave been placed in a dwelling house down into the German Rationalist, that evil is unripe only a few months before his decease. The two of their own surgeons. The senior surgeon, Dr. Voorhies, having studied in Edining the first the grant of the sweet sunshine, it will ripen into virpublished views as to the correspondence between I introduced myself as the minister of the care of the German Rationalist, that evil is unripe only a few months before his decease. The conversation began by his referring to my published views as to the correspondence between I for the same year;

with the doctor, who is the son of an Episcopal minister, I addressed myself to a patient lying on a cot in the office. His eye lightened as I spoke of the love of the Lord Jesus, and I soon found that our prisoner was a brother in Christ from Northern Alabama, a class leader in the Methodist Church; as was also another who came to his bedside, allured by, the fragrance of that blessed name. Both had found Jesus precious to their souls. In the next room I was met by a little vinegar and brimstone lady—the their souls. In the next room I was met by a little vinegar and brimstone lady—the ladies of Paducah generally devote themselves to the comfort of the secession prisoners almost exclusively—who said, with a haughty bow, "Sir, I am proud to show you our Southern gentlemen." "Madam, I am sorry to see them in such a suffering condition." In this room also I found Christians. There are eight Christians in this hospital. Each of them spoke of the comforts of the grace of Christ in the hours of sorrow and suffering. They promised me that as soon in it. And it is on this ground therefore that

> showed the great love he had for Humboldt; and he intimated pretty plainly that he hoped the part of the Bibelwerk to which he referred might help to draw. Humboldt towards deeper

religious convictions. th when no man can work."

In the next ward I found several ill of Carter & Bros.; we extract the the following the object foundly desired. For Bunsen was interesting notice in which interviews with already in a very ambiguous position in this own country. Respected and beloved by all ed in the head by the bursting of a gun. Se As the name of Bunsen has been employed. Lexcept the enemies of civil and religious veral promised me they would seek salvation for a purpose in one of the "Essays and Re liberty—his speculations, philosophical or here in the hospital. They were all anxious views," and as I have had occasion more theological, carried, I found, very little.

years in Germany. The rationalists of the ning with the educated and going down to to expound with anecdotes of kings, states- the lowest. But since 1848 when the country became alarmed at the extremes to which infidelity led-there has been a reaction in mate. But his noble enthusiasm ever kindled favor of orthodox doctrine and evangelical into the brightest flame when he spread out sentiments. This has been specially felt by before me his own intended works, as illus-students intending for the pastoral office, who the race. I have met with many talented ing the class rooms of those who defend the men, with many good men, with not a few inspiration of Scripture and the old doctrines

then to his idols, the Christain to his Father, he dwelt on his contemplated publications: ten minutes at a time, without his returning, He was now, in his retirement, to give to the world the views on all subjects, historical, philosophical, and theological, which had burst upon him in their freshness when he readers will be astonished when I have to spent so many of his youthful years in Rome, add, that one evening he told me that he I confess, however, that, deeply interested as "was not sure about allowing that God is ndnifestation of the sons of God; because I was in his speculations as these came a Being, and that he certainly could not reation itself shall be delivered from the forth with such a warmth and radiance from admit that God is a Person. The quesondage of corruption into the glorious liber- his own lips-I had all the while an impres- tion will be asked, How was it possible for y of the children of God. For we all know sion that he would require to live to an ante- one entertaining such theoretical views to love that the whole creation groundth and travail- diluvian age in order to commit all his theo- his God and Saviour, as Bunsen seemed to love an all-present evil is palpable. The cry of It ever came out, that he drew no distinction stand this inconsistency, though I would

in Kantian phraseology, of the forms of space | its way into the city, not as at Geneva against and time, and of the manifestations of God in the Rationalist, but against the High Church space and time. I labored to show that there formalist, who stands at the second remove were other intuitive convictions in the mind from Voltairian scepticism. The whole imas well as those of space and time, and, in pression of the Berlin Conference was differparticular, that we all had an immediate consciousness of ourselves as persons, and that the nature of the opposition it had to encounthis conscious personality, duly followed out, raised our minds to the contemplation of God

firmly believe, he has now been carried.

THE EVANGELICAL ALLIANCE CHARAC-TERIZED.

the following interesting and comprehensive retrenehments of extemporaneous discussion. view of the Evangelical Alliance, which sat It is to the credit of the Geneva Conference last fall in the city of Geneva. It is from that, supported as it was by a much less number per of Rev. Dr. Cairns, of Berwick, and merous body of French-speaking Protestants forms part of the preface to a very full report than the Berlin Conference had of German, of the proceedings of the Alliance, recently it yet succeeded though certainly with valuaissued in Edinburgh, under the supervision of Rev. Gavin Carlyle, Editor of the News of tee Churches.

ble English, Italian, and even German help, in making, at least, an equal impression of mental power and spiritual elevation."

"The most distinct and vivid impression made on my mind by the whole Conference, and the one to which I constantly recur, is that of the vitality and energy of French-speaking Christianity. I never had such an idea of this before; and I do not think that it has ever before been so exhibited to the world! The English and American element was equal to sitself, as it could not but be with such men as were present. The German ful: True in its conception of the Eternal was probably superior to any former occasion, the Sovereign and the Judge; and yet the Berlin excepted; and nothing read at Berlin was better than, if equal to, such papers as those of Tholnck, Dorner, and Bonnet. The Italian was altogether novel in the promi-nence and carnestness of its representatives, and the enthusiasm of their reception. But the Conference was radically French, and was a most powerful and gratifying display of the resources of French-speaking Protestantism. The amount of ability, eloquence, and evangelical spirit in the Swiss, Gallican, and Belgian contingents of this army was greater han I had anticipated, and was very fairly and dissident churches. Thave not seen this a life eternal is here in embryo. No taint tration of these scattered rays in this one mirror must have given to the whole Frenchspeaking Church a new intensity, as well as an enhanced sense of its own importance in French genius naturally enough appeared, the higher order of papers read—such as those of Rosseuw St. Hilaire, Ernest Naville, Merle d'Aubigne, and De Pressense—certainly did not suffer by comparison with the best of any nationality and over the language of those who have writhed in anguish, personal or relative. There are few probably among those who have passed through times of bitter and distracting woe, or who have stood—the help-less spectators of the miseries of others, that have not fallenging and the language of those who have writhed in anguish, personal or relative. rate essays were probably better than the in contrast with the devout and hopeful mebest of any nationality, and even the secondaverage of similar productions at former Conferences, and showed how much mind is at or not, it bespeaks its remote antiquity, not or not, it bespeaks its remote antiquity, not or not, it bespeaks its remote antiquity, not or not, it bespeaks its remote antiquity of its style. and how nobly the French language may yet serve our common Christianity. The influence of Vinet was discernable all through the French part of the Conference, and the echo was one of the most hopeful omens of the undoubtedly, is centuries older than the moof his deep spiritualism and liberal sympathies

can never be forgotten, is its harmonious and loving spirit. In this respect, I think, it surpasses all that have gone before. The different nations were better fused, and the jealousies of churches did not cause one unpleasant jar. The strife that had heralded the meetings in Geneva only drew the brethren within and without the National Churches closer together; and no untoward incident The celebration of the Lord's Supper was probably the most remarkable in the history of the Alliance; and some of the other gatherings did not fall much behind that most outhing spectacle. It is impossible that such an exhibition can have been made in the face either of the Protestant or Papal world in

the meeting place of French, German, and Italian influences; and the back-ground suited the whole meeting with an atmosphere which was, in one sense, as novel as it was

pleasing.

"I have not time to say much, by way of tyr-like; a comparison, between this Conference and that a conflict.

Neverth of Berlin, in 1857. In one point they strik—
ingly resembled each other, the one meeting been realized in the remoteness of ages, it recalling Frederick the Great and Voltaire; still lives in the imaginations of men, and totion of the Alliance in the palace of Freder-dured, if only these may purchase a closing thon of the Amance in the parace of a recterick at Potsdam, by the late amiable and pious
King of Prussia; and that extraordinary
scene is likely to remain without parallel. In
Berlin, too, the struggle had reached a more
advanced stage, and the Alliance had to fight

dured; if only these may purchase a closing
decade of rest—rural occupation—security—
or, in a word, a secret of suburban resemblance
of the leisure, and the dignity that was long
advanced stage, and the Alliance had to fight

as a Being and a Person. One evening, in his house, I thought I had shut him up to a point, but the conversation was interrupted by the breaking up of the large company, We met next day, by appointment, to resume the discussion, but amid the flow of his grand downfall of the Stahl-Hengstenberg party, concentions I never got him back to the roint. conceptions I never got him back to the point and the extrication of the Kirchentag from at which we had broken off. The last day I passed with him was, a Sabbath—a, Sabbath indeed—for I never in all
of which the best fruit is the institution of
my life spent a more profitable day. In the
forenoon I sat with him in his seat in the
University Church at Heidelberg, where we
bly the best result of the Berlin Conference; had the privilege of listening to a powerful though it also rendered good service by its Gospel sermon from Dr. Schenkel. I spent testimony in the face of the learned of Gerthe afternoon in his house, where he read to many, and supported by so much of that us in German, or in English translations, out learning, against the errors of Rationalism of the fine old devotional works of his coun- and lax Christianity. The Geneva Confertry, interspersing remarks of his own, evi- ence has had to dwell more on the evils of dently springing from the depths of his heart, unbelief than of sectarian formalism; and its and breathing towards heaven—to which, I highest issues will probably flow in this channel. The notes of defiance that broke from Geneva itself, the excesses of Hegelian-*Since writing the above my eye has alighted on a passage in one of Schleiermacher's Letters, written in 1817 (Life, translated by F. Rowan, p. 260.) in which, speaking of animal magnetism, he says:

"My opinion, in regard to the nature of these mental phenomena and to their truth, is this: any distinction between the natural and supernatural, between the comprehensible and the incomprehensible, I do not, upon the whole, recognize."

from Geneva itself, the excesses of Hegelianism in German Switzerland, the revival of the Rationalist controversy in France and England, all impressed on the conference this character; and such papers as those of Ernest Nayille and Professor Riggenbach had no counterpart in the Berlin meeting. The only other noticeable difference is resolvable into the different qualities of the Ger-

vable into the different qualities of the German and French character. The Berlin meeting was more massive and solid; the Geneva one more vivid and eloquent; though the French sacrificed much of their consti-WE find in the last News of the Churches tutional advantage by the (perhaps) unwise

THE NINETIETH PSALM.

THE ninetieth Psalm might be cited as perhaps the most sublime of human composition—the deepest in feeling—loftiest in in its imagery. True is it in its report of human life-as troubled, transitory and sinrefuge and hope of men, who, notwithstanding the most severe trials of their faith, lose not their confidence in Him; but who, in the firmness of faith—pray for, as if they were predicting, a near-at-hand season of refreshment. Wrapped, one might say—in mystery, until the distant day of revelation should come, there is here conveyed the doctrine of Immortality; for in this very plaint of the brevity of the life of man, and of the sadness of these his few years of trouble, and their brevity, and their gloom, there is brought into contrast, the Divine immutability; and yet it is in lance—the half-uttered blasphemy—the maligh disputing or arraignment of the justice or goodness of God, which have so often shed a venomous color upon the language of those merely by the majestic simplicity of its style, but negatively, by the entire avoidance of those sophisticated turns of thought which belong to a late a lost age in a people's intellectual and moral history. This Psalm, ralizing of that time when the Jewish mind had listened to what it could never bring into

THE PIETY OF THE PATRIARCHAL ERA.

.In accordance with its intention and its external conditions, the piety of the Patriarchal era was individual, not congregative;—it was arose either among residents or strangers to domestic, not ecclesiastical;—it was genuine ruffle the delightful flow of brotherly feeling. and affectionate, not formal or choral, or liturgical:-it did not emulate, or even desire, the excitements of a throng of worshippers, assembling to "keep holy day," and making the air ring with their acclamations: more of depth was there in this ancient piety; and it may be believed that the worshipper drew much nearer to the throne of the Majesty on ain ain than did the promiscuous crowd that, in after times, assembled to celebrate festivals notice, is the picturesque and romantic setting and to observe national ordinances. On of the Conference I do not refer merely to these conditions, namely the renouncing of the Alpine scenery, or to the grand historical worldly ambition and the restless imagining recollections under the shadow of which these of sa something better, supposed to be attaindays were passed. There was, besides, a able by thought and labor; then the Patriarpresent sense of vivid interest in standing in chal repose took its rest upon the hope and promise of a land—unseen—the land of souls, whereinto the servants of God are gathered, ed the action better than at any previous each in his turn as he fails from his place on time. The very peculiarities arising from earth. How desirable a lot might we now the southern climate, such as the open-air re-think this, if only its material conditions unions, with lights and music, had their might be secured. but they may not this charm; and the hospitable eagerness and the is not possible; for man is summoned to work, holiday gladness of the ancient city, surround; and to suffer; and the piety of meditative repose, and of conscious transit to the paradise of spirits, must give way to a piety that needs to be strenuous, self-denying, and mar-tyr-like; and that must win its crown, after