Miscellanteous.

EO. GILFILLAN'S ASSAULT ON CALVIN,

REPLY OF MR. BAYNE IN THE WEEKLY REVIEW.

Rev. George Gilfillan, considerably country as a bold writer, famous for a of man he was. In his domestic relaertain anothetic brilliancy and for tions considerate and kind; to his weeping verdicts of criticism, is a minster of the United Presbyterian Church ceptions of duty intense and definite, nany other denominations, were vieng with each other in suitably recogni-Mr. Gilfillan prompts him to an asault of the most rancorous and wholeve pen of a rationalist or of a Papist, om one of the most staid and true of he various branches of the Presbyteen family in Scotland.

We copy, as a curiosity, from the Veekly Review the summary of the posie append a portion of the admirable nd conclusive reply of the Review:

In the course of a sermon on Sunday afwords-" Call no man father on the th," Mr. George Gilfillan alluded to the fluence of Reformers. These had been, his judgment, the most ill-used of all a had been the hero of the past week, but was rather ominous that his admirers had lected for anniversary not the date of his rth, July 10, 1509, but the date of his vin was not only not Christ, but he had s of Christ about him than almost any pristian divine he could name. He was arsh, narrow, dogmatic, cold, cruel. The stem of policy established while he lived Geneva, was worse than that which preled in Naples under Bomba. It was a stem of brutal cruelty. One James Gruet, r writing some loose verses, was beheaded, ven little boys and girls were liable capital punishment for trivial ofcapital punishment for trivial ofcapit y of Calvin's defenders, rested like a cody blot on that Reformer's brow? He entured to make an assertion-it might em strange now, but there was a day comg when it would appear a mere truism at Shakspeare, whose tercentenary had ben recently celebrated, was a better reprentative of the Christian religion than Calin. The one was a monk in reality, though of in name; the other was a man in the coadest sense of the term. The one was a ew of the stoniest type; the other a Chris-an of the noblest grain. The one found odness in things evil. The one wrote inm was, to say the least, no longer, as now, surdly identified by many with Christian-. He spoke then of creeds, and express-his delight that Dr. Candlish had broken ound on that question by asserting that ith opposed at once to science and Scrip-

The reply of the Weekly Review, is in

rt, as follows: ting loose verses, was beheaded." is, of course, was high treason, and re "sedition, blasphemy, and athe-We say not that Gruet ought to ve been executed, or that, in the pregirls," proceeds Mr. Gilfillan, " were Principal Tulloch mentions tory and of human nature that a system, and it ought not to surprise to find the Genevese exercising discine after Calvin's death in a manner ich would have shocked and pained it it is a scientific blunder and superiality in Mr. Gilfillan to view the

at his own conscience and the most

ous and tender hearted of his contem-

raries would have told him it was a

in which he is but the mouthpiece of his time, is the first problem for the biographer and the historian. Unless you have some skill in solving that problem, you will find the portrait gallery of the past crowded with impossibilities in human shape, with angels or with devils not with men. In the case of Calvin the problem is not difficult. We cannot imagine a candid, capable, and informed mown and perhaps respected in this mind failing to discover what manner friends-and he had many friendssympathizing and faithful; in his con-Dundee, Scotland. At a time when and in doing that duty superior as Paul to ot only the Presbyterian Church, but the wish for gain, and as Daniel to the fear of death—such was Calvin. Absence of private or personal motive in his public actions was pre-eminently his ing the Tercentenary of the death of characteristic; the angel Gabriel, bearre Great Reformer, the perverse genius ing the commission of the Most High, could hardly have thought less of self and more of God's glory than John Calale character, upon the name, the sys- and following the stream of his life, we are vin. In reading his books and letters, em, and even the Christianity of the assisted more than by any modern man nan. Had such an attack come from in our attempt to realize what devotion to God meant in such men as Abraham, s tone would even then have created is only by thus understanding, and doing Moses, Joshua, David. We submit that it arprise; much more when emanating justice to, the man, that the important lessons of his life can be read. Every whipster knows now-a-days that we ought not to kill Servetuses on account of their opinions. If Servetus re-appeared, he would in our day be a highly fashionable and popular personage, and ons of this remarkable discourse, and we doubt whether, if he happened to turn up in the Church of England, he would not find favor in the eyes of the Privy Council. But what rebuke to human pride could be more terrible, rnoon, in his own church, at Dundee, on what monition to utility could be more impressive, than to know that Calvin, the man who of all moderns walked most closely with God, fell into an apen, inasmuch as during their lifetime their palling practical error, and that his endies narrowly escaped feeding the flames, deavor to realize the kingdom of God dafter death their fame had been nearly upon earth by Church discipline and flocated with rancid incense. John Calsumptuary laws, out of which endeavor came all the heroism of the Puritans. was a sublime mistake? How shall we learn so impressively that God in ath, the 27th of May, 1564. Calvin, no his providence is the only infallible inubt, was a great man, and there was a terpreter of Scripture as by observing eat amount of truth in his system. But that the colossal intellect of Calvin, occupied, and so occupied, for forty years in the study of Scripture, failed to discover those principles of toleration which, three centuries after his death,

> utterances of the Saviour? Mr. Gilfillan declares further that Calvin "found evil in things good." This we explicitly deny. Calvin's views respecting the gifts of God, whether the noble capacities of the human intellect or the bounties of nature, were as broad as are entertained by the most intelligent and liberal minds in the present day—as broad, in fact, as the

If Mr. Gilfillan wants to know what

Calvin thought of the gifts of God in

seem to us announced in the simplest

nature, he has but to read the 10th Chapter of the 3d Book of the "Christian Institutes," on the use that ought to be made of the present life and its il in things good; and the other a soul of advantages. The principle Calvin lays down is that everything is to be used odness in things evil. The one wrote initutes of theology in elegant Latin, which
cre read only by scholars; the other dramas
iplain English, which were read by the civiled world, and would be read after Calvinm was to say the least, no longer, as now.

down is that everything is to be used
for the purpose to which God has adapt
ministers to the mortification of supplicating an increase of their stipends.
We cannot doubt their readiness to act
in the premises, whenever it shall be
in the premises, whenever it shall be
as they afterward said, death a thousand
as they afterward said, death a thousand gives us pleasure—a divinely-appointed pleasure. Our clothes are not merely for protection against the weather, they ere were statements in the Confession of are for comeliness and seemly adornment. In herbs, in trees, in fruits, we are to recognize as Divine gifts the grace of their aspect and the pleasantness of their odors. The natural quali-Let us look at Mr. Gilfillan's specifi- ties of things, he says, indicate suffiions of fact. "One James Gruet, for | ciently how, and to what extent, the gifts of nature are to be enjoyed. "Did net was the ringleader of a party the Lord," he exclaims, "endue flowers nich aimed at revolutionizing the Ge. with such beauty, taking the eye by van State, and publicly threatened to its inherent attraction, with such frasassinate several of their opponents. grance, appealing naturally to the ne of the offences for which he died sense of smell, and shall it be a sin s writing a letter to a private indi- for the eye to be charmed with lual, in which he exhorted the Duke beauty and the sense of smell with fra-Savoy to make war against Geneva. grance? What! did He not distinguish between colors, in order that He might counts on which he was condemned | make one more agreeable than another? What! did He not breathe grace into | yield a rich return to you and your fami- | pertinacity with which immense flocks gold and silver, ivory and marble, in lies; for in this, as in other relations, of wild fowl and other game hunted cerorder that He might render them prent day, he would have been executed cious beyond other metals and stones? also bountifully." You will begin to was found that they came there to feed any free country; but it is mere non- In one word, has He not commended nse to talk of "loose verses," as the many things to us for reasons apart use of his death. "Even little boys from their necessary uses? Away, then, with that inhuman philosophy which, ble to capital punishment for trivial granting only the necessary use of where he can work with comfort, his mind high official post under Government, who God's creatures, not only deprives us of free from anxious and harassing cares has forwarded a considerable quantity of t one child was beheaded at Geneva lawful fruition of the Divine benefi- about his temporal support. And then, said grain, and requested experiments having struck her parents, but he cience, but cannot have its way without tes none of the circumstances, and date of the occurrence, which he date of the occurrence, which he without remark, was 1568, four cannot, unless he flagrantly contradicted much as ye have done it unto one of the occurrence of China. If was found in a wild state, it in those touching and wonderful and in much colder locality than this. It seems to differ from the "paddy," or cannot, unless he flagrantly contradicted much as ye have done it unto one of the ars after Calvin had been laid in his himself, have "found evil in things ave. It is known to all students of good." His principle is that all things ought to be enjoyed which God, speakan's imitators exaggerate and overdo ing through nature, intended to be enjoyed.

Our admiration for Shakspeare is perhaps as cordial as Mr. Gilfillan's. But we own ourselves surprised to find Reformer. Of Servetus we shall a minister of the Gospel presenting What we maintain is Shakspeare as "a Christian of the noblest grain." The religion preached by Mr. Gilfillan proceeds essentially on the ath of Servetus as a proof of personal supposition that there is a natural man, spiritual, ecclesiastical and national, de- port, Ill., are now enjoying the privilege rrowness, hardness, or cruelty in Cal- and that there is a spiritual man. Re-Mr. Gilfillan speaks of Shaks- ject that distinction, and you obliterate ministry be strengthened in every prac-What does he make of Shaks. Christianity. There are grounds for ticable way, and the ordinances of the the 5th of April. Sermon by Rev. Alare's coarse and feelingless treatment hoping, if not actually believing, that, sanctuary clothed with the highest defred Eddy. Joan of Arc? If Shakspeare was a before his death, Shakspeare became a gree of efficiency. We are now being ndhearted man, though he looked spiritual man. But in his works he on the noblest and most ill-fated he- appears as what Goethe calls him, a mentioned in history with no natur-frommer, one pious according to be too often nor too strongly impressed the thought than that she was a vul- the piety of nature, not more. To upon the minds and hearts of our peowitch who ought to be burnt to speak of him as a Christian of the noes, why should Mr. Gilfillan infer blest grain, is to cast derision at once nelty on the part of Calvin for doing on him and on Christianity.

WHITEFIELD spent days and weeks prosto leave undone? Capacity of symHe interceded with God for souls, then plead hy used to be Mr. Gilfillan's forte; with souls for God. By prayer and fasting was able to understand men's motives goes forth that mighty spirit which casts out represented to their own minds. To devils. To prevail with man, first prevail arate between expressions of feeling with God.—Boston Recorder.

MINISTERIAL SUPPORT

The following paper adopted and we believe directed to be read in the churches, by the late General Assembly at Newark, is earnestly commended to the notice of all our sessions and congregations. We fear they are not awake as they should be to the terrible emergency into which the constant rise in prices is pressing a large number of their pastors. No time should be lost in taking such action as will effectually relieve the necessities of these worthy men and their dependent families.

BELOVED BRETHREN: -- We have, on various occasions, addressed our churches on the subject of providing an adequate support for the ministers of the gospel; and are happy to know that this obligation has been generally recognized in our communion. *

Under ordinary circumstances, it might have been superfluous to advert to the subject again, but the calamitous war, which has been so recklessly and causelessly forced upon our country by unscrupulous and wicked men, bringing with it so many new duties, trials, and sorrows and affecting in various ways the vital interests of the Church, is telling with extreme severity upon the comfort and usefulness of the Christian ministry. Many, very many worthy, faithful and devoted pastors, while they and their families have been suffering for want of the comforts, and often the necessaries of life, have most sensibly been caused to realize some of the consequences of the great sin of rebellion. It would be but a waste of time to dwell upon the greatly increased expenses of living; you have but too many proofs of it already. The inevitable consequence has been a corresponding advance in wages and salaries, and a corresponding loss to all dependent upon fixed incomes. Families have increased the wages of their domestics; farmers and mechanics, of their workmen; merchants, commercial institutions, corporations of every kind, and public offices, municipal, State, and national, of their clerks and agents. A movement so general and comprehensive must have had an adequate cause, the necessity which compelled it must be one reaching all classes of societyall, at least, dependent upon fixed salaries for a livelihood-and none should be denied a participation in these measures of relief. We have, however, reason to fear that

up to this period, with some rare and honorable exceptions, the claims of the ministry have been overlooked. The salaries of pastors, always small, always much less than they could have earned in secular pursuits, and too often insufficient for even a meagre support, remain, in a large majority of cases, stationary, while the the price of living has been advanced fully fifty per cent. We believe this is the result, not of design, but of madvertence. Pastors shrink from asking an increase, and it is not the way of the world to enlarge salaries where there is neither demand nor complaint. But we are sure that our people would not willingly subject their he became stunned, and was glad to be properly brought before them. To believe otherwise, would be a reproach to their intelligence, their sense of justice, their appreciation of Christian ordinances, and their fidelity to the Saviour. They are not yet prepared to condemn his wise and equitable decree, "That they which preach the gospel, should live of the Gospel." What our congre-

authority should bring the subject to their notice. It is with this view, beloved brethren, that we address this letter to you, the respected ruling elders and trustees of resolute determination of those gentle-our churches. We ask you to bring the men. subject before your respective congregations with the least possible delay. beg you to have it prayerfully considered. Deal justly—nay, generously—by Majesty's service, during explorations your pastors. Your liberality to them in a very wild part of our North Ameriwill not be a lost investment, but will can possessions, were struck with the "he which so weth bountifully, shall reap | tain localities. On close investigation it reap at once, for a congregation always on a sort of rice which was indigenous to finds its own present advantage in re- the place, and renewed itself by shedding lieving its pastor of all perplexity about its seed in the alluvial deposit. A letter his support, and placing him in a position has been received from a gentleman in a if other motive still be needed, you have thereon. It was found in a wild state, least of these my brethren, ye have done and sows itself in our bogs, it will be the it unto me." If the Saviour were here, greatest boon to the British sportsman is there a church bearing his name that ever conferred upon him.—Carlisle Pawould not covet the privilege of minis- triot. tering to his wants?

We are deeply impressed with the importance of this subject. It is not at all in the light of a personal favor to the ministers of the gospel that we bring it der the care of Rev. E. Kingsbury, has before you. It is vital to the Church, within the past year more than doubled and vital to our afflicted country. Our its membership, and promises well for most precious interests, secular and the future.—The church at Middlemost precious interests, secular and mand that the hands of the evangelical punished most grievously for the past wickedness of the nation; and it cannot ple, that there cannot be any rational hope of maintaining our free institutions except by the all pervading influences of the gospel. "Righteousness exalteth a nation, but sin is a reproach to any people." "If the Son, therefore, shall make you free, ye shall be free indeed." All history abundantly confirms these clear teachings of the Bible, and we must

nations that have perished from the earth. How is it possible to produce these blessed results, so dear to the heart of every Christian, of every true patriot, unless we maintain the Christian ministry, and the ordinances of the Gospel in a condition of the highest practicable efficiency?-and how can that be done without an adequate support of the

ministry? We leave the matter in your hands, dear brethren, satisfied that you will deal with it in a spirit of Christian kindness to your pastors and of unfeigned love to our common Lord and Master.

P. S.—This letter relates to pastors; but the policy it recommends pertains, with equal reason, to ministers who are faithfully serving the Church in her Colleges, Seminaries and Boards, and in this view we invite attention to it on the part of all concerned in the manage ment of those Institutions.

MISSIONARY ITEMS.

REV. JOHN ROBSON, the talented missionary of the United Presbyterian Church of Scotland in India, gives the following interesting account of an in-terview had by himself and helper with the natives: "The mysterious power of the English was referred to at the close of the meeting. Khan Singh had been addressing them, and had with his usual power and eloquence, drawn a picture of the benefits of salvation, and of the happiness of those who could obtain it. A sharp little man in the front of the crowd cried out, 'Well, just tell us how we may obtain it.' 'If I tell you, will you believe me?" 'Yes.' 'And do whatever I tell you?' 'Yes.' What profession are you? 'A shop-keeper.' 'And if I were to say that the way to obtain salvation was to leave off lying and cheating, would you leave them off?" 'Certainly not,' was the prompt reply. Several in the crowd laughed at the way in which the bunia had been caught: and he, after staring round with a most comical expression of bewilderment, at last saw how he had contradicted himself, and joined in the laugh too. Then he added, 'Now that is not fair; you English can make a carriage travel forty miles in an hour, and we Hindus take two days to go that distance. You send post lightning from one end of Hindustan to the other in half a second, and we Hindus take half a year to do it. Now, in the same way show a plan by which we can get salvation right away -some plan that we do not know already.' This was a good opening, of which Khan Singh took advantage, and concisely and clearly told the tale of divine love and the way of salvation through a risen Saviour. We left them at last discussing among themselves what he had said.

OUTRAGES COMMITTED UPON THE CHRIS-TIANS OF FUH-CHAU.—On Sunday, January 17, the chapel of the American Methodist Episcopal Mission, in the east street of the city, was violently entered, tians beaten. At night a second attack was made, the native preacher was forced out of the building with a young child in his arms. Falling to the ground times would have been preferable. Simultaneously \with these proceedings, another mob attacked the chapel of the English Church Mission in South street, and demolished everything they could find.

The British and American consuls took the most prompt and efficient acgations need is, that some competent tion when informed of what had occurr ed; but the magistracy showed the usual disposition to screen the chief offenders; so that if they should be really punished it will only be in consequence of the

DISCOVERY OF A NEW GRAIN.

It appears that some gentlemen in her

CHURCHES.—The Church of North Fork, at Roseville, Vermillion County, Ill., which has for many years been unof worshipping in the "Lord's House,' which was dedicated to his worship on

ACCURATE GEOGRAPHY.—The London Times of May 21st informs its readers, under the head of American intelligence. that Gen. Lee had left his dead and wounded on the field at Buffalo, and was advancing in two columns on Richmond, The reader will of course wonder how the rebels passed through Pennsylvania and New York, and speculate on the strategy which, so soon after, remarched towards Richmond.

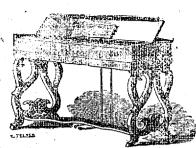
A matter dealt with gently, prospers; heed them if we desire to escape the but a matter dealt with violently, brings late of the many great and powerful vexation to the author.

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