

Correspondence.

HAVE WE A BIBLE RUBRIC? IV. AUTHORITY OR EDIFICATION.

MY DEAR BROTHER.—My "startling conclusions" have been practised for centuries, and nobody seems much alarmed. Have you really been reading your Bible for years under the belief that the worship of your Church is exactly what you found described there? If the variation is a fact, is the denial of a fact orthodox? Is there any advantage in ignoring its existence? I refuse, just now, to entertain the question, whether the Church ought to confine her worship to the Bible; and confine myself strictly to another question, whether she does so or not. I am just now investigating facts of Church history, not discussing a question of theology. And I assert the fact, that in this nineteenth century, no Christian Church accepts the Bible as the sole directory of its worship.

And as to the severity of my remarks upon Church Festivals, as applicatory only to Universalists and such like, I am sorry to be compelled to refuse the disclaimer. The most religious as well as the most lax sects, disclaim the Bible in Church Festivals. There is a Church, for instance, which cannot tolerate the Long Metre Doxology, because it is not in the Bible, and which would suspend any of its ministers who would give out, "All hail the power of Jesus' name," at one of its Church meetings, which has just concluded a series of theatrical performances, witnessed by thousands of Church members in this city, with actors and actresses, stage costumes, scene shifting, music, posters and playbills, prologue and epilogue, and printed comedy in the regular style. This was done, too, during the week of Dr. Hatfield's noble assault on the theatres, and the vindication of stage plays as a branch of the fine arts, by Mr. Collyer, the Universalist, from his pulpit, and while thousands of young men and women were flocking to the theatres in consequence.

Let my statement should appear incredible, I inclose a few pages from the printed play, and request the editor to make room for this extraordinary specimen of Church-meeting exercises:—

SCOTCH FIRESIDE SCENES.

At the Festival and Fair by the Ladies of the First United Presbyterian Church, in Bryn-a-Hall, on the Evenings of Thursday and Friday, Nov. 23 and 24, 1865.

AN ADDRESS.

(To be spoken before the commencement of the Scenes.)

MY FRIENDS.—It is customary to say a few words as a matter of introduction; but a poorer "stick" could not be chosen to make a speech than the one before you, for he never acted as spokesman except at the time when the benedictive knot was tied, and then he cried out—"Yes!"

However you may feel in the premises, it is no joke standing before your betters, either as a client or a culprit.

To make a long story short, the tenants of this house have been called upon, at your expense, to aid in the laudable undertaking of "raising the wind."

We make no pledges, but will try to please ourselves; and if successful in doing that, you will be inclined to be satisfied with yourselves and your neighbors, and go home believing that, although a widely-scattered race, we are all "JOHN TAMSON'S BARNIS."

PERSONS REPRESENTED.

- Dugald Stuart, Gudeman.
Margaret " Gudewife.
John " Eldest Son, a Soldier.
James " Eldest Son at home.
Duncan " Son, 12 years.
Robert " " 6 "
Mary " Daughter, 18 "
Jane " " 10 "
Catherine Grant, Mother of Gudewife.
Baillie " Brother of Gudeman.
Christina " Wife of Baillie Grant.
Simple Sandy, A Travelling Tailor.
Archy Gordon, A Neighboring Laid.
Donald McKay, A Highland Piper.

FIRST SCENE.—Outside View of Cottage.—Gudeman and Duncan making a Straw Rope.—Mary coming from the Well with two Stays of Water.

Gudeman. Did you see James coming home trace the field? He's aye abint.
Mary. He canna be frae awa', for I heard his dog barking as I cam' frae the well. I man hurry to get the supper ready.

[Mary enters the Cottage, and James approaches with a plaid over his shoulder and a Rake in his hand.]

Gudeman. Weel, Jamie, did they come good speed wi' the work?
James. Deed did they, father: the seed is all in, and the day ended in grand sport on the other side o' the hill wi' the dog amongst the rabbits and hares.

Gudeman. Did he catch any?
James. (Bringing a hare from under his plaid.) You'll get a bowl o' the soup ye like noo, father, if ye'll agree no to tell the Game-keeper.

Gudeman. The Game Laws are unjust, but ye ken, James, &c. &c. &c.
James. (Bringing a hare from under his plaid.) You'll get a bowl o' the soup ye like noo, father, if ye'll agree no to tell the Game-keeper.

Gudeman. The Game Laws are unjust, but ye ken, James, &c. &c. &c.
James. (Bringing a hare from under his plaid.) You'll get a bowl o' the soup ye like noo, father, if ye'll agree no to tell the Game-keeper.

Gudeman. Come, gi'e s a sang, Baillie, ye aince had a tuncful voice.

Baillie. Begin yourself, Dugal! My voice is no sae tuncful as when ye used to come and see her ladyship there.

Gudeman. Weel, Baillie, ye were aye first to gie a verse, and to-night ye maun be yerse!

[The Baine sings "Kate Dalrymple."]

Gudeman. Command the company, Baillie, for the next sang.

Baillie. Archy, my lad, some other time ye can mak it a richt wi' Mary. Noo, we maun ha'e a sang frae aye or baith o' ye.

[Archy and Mary sing "Huntingtower."]

Archy. What'll Sandy say to something funny?

[Sandy, the Tailor, sings "The Merry Grey, Little Fat Man."]

Sandy. Noo, James, let's hear something about auld Scotland or her bonny dochters.

[James sings "The Tocher for Me."]

James. John, what do the Cameron Men sing?

[John sings the "March o' the Cameron Men."]

John. It's moony a lang year, mither, since I heard ye sing: aften have I wished to hear your voice again.

[The Gudewife sings "Castles in the Air."]

Gudewife. Deed, Dugal, it's about time ye gae us a bit verse yerse!

Gudeman. If Auntie Kirsty would try her fingers at the piano, in some o' her favrite selections, I will try and gi'e ye a sang.

[Christina plays on the piano, "This is no my Ain Lassie," "Lord Lovat," and "The Flowers o' Edinburgh." The Gudeman sings "Bob o' the Bent."]

Gudeman. The Piper maun do his duty noo.

[The Piper evidently plays his pipes.]

Gudeman. As the best o' friends maun part, we'll a' rise and sing that time-honored favorite—"Auld Lang Syne."

(Compilers of Church history of the nineteenth century, and others interested in the progress of the human mind, can inspect the original printed pages containing the above, at the office of the paper, 1334 Chestnut St.)

Praise has always been a prominent part of worship. Psalmody appears early in the history of the Church, and we have a large collection of sacred songs, both in the Old Testament and the New, many of which are still used in the worship of the Oriental and Latin Churches, and a few in the Episcopal liturgy. But the Puritan Churches, with one consent, refuse them in their scriptural form, and have manufactured improved sets of sacred ballads, in rhyme and metre, out of the scriptural materials. Some of them are now busy manufacturing "a literal metrical version of the Psalms," a phrase as absurd as "a literal doggerel version of the President's message." But literal or illiterate, there is not the shadow of precept or example of any such thing as metrical psalm books or hymn books in the Bible. They have no more scripture warrant or authority than the tune books with which they are now frequently bound.

I have never read or heard of any Church, save that of the Irvingites, which adopts exclusively the Bible liturgy of praise. All the others have improved, as they suppose, upon the Bible model. Now this ordinance of praise is observed far more frequently than the sacraments, is the most popular part of public worship, and produces a deeper impression than any other ordinance. But the very fact of the Church putting her collection of songs into the hands of her members, is conclusive proof of her conviction of the deficiency of the Bible liturgy. It is one of the insoluble mysteries of human nature, that thinking men can plead for the exclusive authority of the Bible as a ritual of worship, and immediately after begin to manufacture hymns, and tunes of modern manufacture.

The others sort of praise—music—seems to be of equally ancient institution. We hear Miriam's timbrels on the shores of the Red Sea; David consecrates the harp; Solomon, by Divine directions, establishes the popular orchestra, with its drums and fifes, its cymbals and timbrels, its trumpets and bag-pipes, adapted to simple performance and soul-stirring strains. The prophets uninspired by music, and the people, went up to the house of the Lord with harps and tabrets. The Gospel shows us the harps of God in the hands of those who have washed their robes in the blood of the Lamb. The very name of the Scripture song—psalm—expresses its marriage to an instrumental accompaniment, and the commands which we daily sing to praise God, with harp and psalter, and with the wedded psalm, are far more numerous than those which prescribe the widowed hymn. If there be any such thing as a divinely instituted, and commanded, and unrepealed ordinance of worship, here it is, with the combined sanctions of patriarchal, levitical, prophetic, and apostolic authority.

Yet all this array of scriptural authority, has not secured for the orchestra any more respect from the churches than other Scripture ordinances. The millions of the Greek Church utterly refuse it. The Scotch Covenanters thought it savored of Popery, and their descendants are terrified at music in church to this day. I do not know whether your young Baptist brother has ventured on a melodeon, but I have now before me an earnest argument, on Baptist principles, against all instrumental music, by Fuller, one of their English worthies. Quite consistently therewith, many of the Baptist churches in England before his day condemned the singing of psalms, which they said were manifestly Jewish. Even those churches which use some kind of music, pay no attention to the Scripture precepts or examples in this matter; but have substituted for the popular orchestra of Divine appointment, a complicated soulless machine, on which artists perform elaborate musical compositions for the delight of connoisseurs. But any one who has ever heard a division of ten thousand soldiers sing the long metre doxology, while the brigade bands played Old Hundred, needs no other vindication of the superior wisdom of the Divine appointment.

The other natural expression of joy—dancing—was likewise consecrated by the patriarchs to the worship of God. The damsels of Israel danced, and played on timbrels to the song of Moses, on the

shore of the Red Sea, as a common act of worship. The psalms which we sing command us to praise God with timbrels and dances. David worshipped God in the dance, and divorced his queen for her disrespectful notions about it. The prophets predict it as one of the sanctified expressions of thankfulness in the millennial church. Our Lord exhibits our Heavenly Father as commanding the welcome of the converted sinner with music and dancing, and one of the first miracles of the pentecostal revival is accompanied with dancing and praising God. But all this Scripture usage and authority prevails nothing with our western habits of thought; and we reply to David's exhortations, to "praise God with timbrels and dances," that "however natural and suitable that might have been in Syria, three thousand years ago, our modern ideas of propriety, which so readily admit other theatrical performances, would be scandalized by it, and the edification of the Church hindered. It thus again appears that our practical rule of worship is not obedience to authority, but regard to edification.

CHICAGO. R. P.

THE ROMAN CATHOLIC PRESS OF GERMANY.

In two articles, published some time ago, we reviewed the Protestant organs of the German religious periodical press. At present, we propose to notice those which are published in the interest of the Roman Catholic Church.

The number of such of these as have a strictly scientific character is very small. There are, in fact, but two; the *Tuebingen theologische Quartalschrift*, and *Von Moy's Archiv fur Kirchenrecht*. A third, the *Athenaeum*, published in Munich, by Prof. Frohschammer, with Fr. Hoffman, Lutterbeck, and others of Baader's school, was discontinued about a year ago. The *Archiv fur Kirchenrecht* was formerly published at Innsbruck, but since 1862 at Mainz; and corresponds in aim, and in respect of sterling merit, to the Protestant *Zeitschrift fur Kirchenrecht*, edited by R. Dove. The *Tuebingen theologische Quartalschrift* represents, on Catholic ground, what the *Studien u. Kritiken* or the *Jahrbucher fur deutsche Theologie*, are for evangelical theology. Among its editors are Kuhn, the chief representative of the dogmatic branch, and Hefele, the Church historian. The contributions of Aberle, Himpel, Zuckrigl, and Kober, as well as those of Dr. Schaff, of Rottenburgh, are distinguished by thorough erudition and literary character.

Connected with the foregoing are several monthlies and quarterlies which cannot be regarded as strictly scientific, because the learned industry of their editors is controlled by obsolete ideas and ultramontane tendencies. The representative organ of this type is the *Katholik*, which has been published since 1821, and is now edited by Dr. Montag and Heinrich, under the superintendence of Bishop von Keffeler. Other journals of the same class are the *Ohlianum*, by Pastor Stammering, at Würzburg; the *Katholischen Schweizerblätter fur Kunst u. Wissenschaft*, by Estermann, in Luzerne; the *Oesterreichische Vierteljahrsschrift fur Katholische Theologie*, and others. Prominent in this group is the *Historische Politische Blätter*. Established in 1838, at Munich, it has been edited for the past ten years by Edmund Georg, and has exercised a most important influence upon Church and theology in an ultramontane direction.

The ecclesiastical journals of German Catholicism are far inferior, in point of merit, to the strictly scientific; and even to several political papers which defend the interests of the Church. Among them we reckon the *Sion*, published at Augsburg; the *Literaturblätter* and *Sendbote fur Piusvereine*; the latter being an organ of the Home and Foreign Mission. More interesting and able than the above, is the *Wiener Kirchenzeitung*, established in 1848, and now published by the talented Sebastian Brunner, under the editorial supervision of Albert Wiesinger. It is distinguished by a polemical character, principally controverting a modern Judaism in the social and literary circumstances of the Vienna. We have also, in this group, the *Schweizerische Kirchenzeitung*, published by an association of Swiss clergymen, under the lead of Count Theodor von Scherer. Since 1863, it has been associated with the *Kirchenblatt der Katholischen Schweiz*, formerly published at Luzerne.

The number of local journals is very great. Prominent among them are the *Katholische Kirchenblatt fur die diocese Rottenburg*, the *Freiburg, Salzburg, Sachsische, Kirchenblätter*, the *Markische Kirchenblatt*, noted for its missionary spirit as against Protestantism, the *Kirchenblatt fur die Diocesen Kilm u. Ermeland*, and others. There are also many pastoral journals in the different dioceses, of a more learned theological character than the foregoing. The most eminent of these is the *Munchener Pastoralblatt*, published since 1860, by command of the Ordinary of the Archbishop of Munich.

Of homiletic journals, i. e., collections of sermons appearing periodically with other homiletic matter, there is naturally no lack. The most eminent are the *Wurzburg Philothea* the *Hedwigsblatt*, edited by Brunn in Breslau, and the *Chrysológus*, by Nageleschmitt in Paderborn. The latter has a list of three thousand subscribers.

The organs for Christian art are the

*Freiburger Christliche Kunstblätter*, the *Kirchenschmuck*, published at Stuttgart; the *Organ fur Christliche Kunst*, by Baudri, in Cologne; the *Organ des Vereins fur Christliche Kunst*, in Luxemburg; the *Austrian Jahrbuch fur Christliche Kunst*, by Gustav Heyder; the *Mittheilungen der K. K. Central-Commission zur Erforschung und Erhaltung der Baudenkmale Oesterreichs*, and the *Cocclia*, by Prof. Oberholzer in Luxemburg. Thus there are no fewer than seven organs of the history and theory of architecture and the plastic art.

Quite without analogy in evangelical circles, there are two Roman Catholic periodicals devoted to reconciling the facts and discoveries of natural science with Christian doctrine. These are the *Hygea* and *Natur und Offenbarung*. The latter, now in its eleventh year, is edited by Dr. Frederick Michelis, with great ability. The former is principally busy with explanations of modern mysteries, such as animal magnetism, spirit rappings, etc.

There are also several educational journals, which, without being decidedly ecclesiastical, defend the interests of the Romish Church. Such are the *Triessche Schulfreund*; the *Suddeutsche Schulwochenblatt*, edited by Pfister and Rofus; *Hang's Magazin fur Paedagogik* and other similar publications; all zealous in defence of the Church, and at the same time of eminent attainments, pedagogically speaking.

But greater still than the influence of the last mentioned class upon the teachers, is the influence upon citizens and country-folk of the so-called *Sonntagsblätter* and *Volksblätter*. The *Mainzer Volksblatt* is said to have twenty-five to thirty thousand subscribers. Next to it in circulation is the *Eucharist* published at Treves; then the *Westphaelische Volksblatt* published at Paderborn; Wick's *Breslau Hamsblätter fur das Volk*, and the *Katholischen Blätter aus Tyrol*; the two last being distinguished by rigid ultramontane tendencies.

Of the journals of the inner mission, the most extensively read is the *St. Josephsblatt*, established a year ago, and edited by Dr. Lang, in Munich. Next to it in influence and importance are the *Rheinische Volksblätter*, by Hopling, at Elberfeld, and the *Sociale Revue*, by Nich. Schuren, Secretary of the Royal Gewerbrath at Aachen. To this class belong also the *Jahrbucher des Vincenzvereins*, (for the care of the poor and the sick); the *Blätter des Borromäus Vereins*, (for the distribution of good works); and the *Bonifaciusblatt*, published at Paderborn.

The organ for foreign missions is the *Annalen der Verbreitung des Glaubens*, published at Maria Einsiedeln in Switzerland. It is a translation of the *Annales de la Propagation des Foyes*, issued at Lyons. In all the different languages in which it is circulated, the paper numbers, perhaps two hundred and fifty thousand subscribers. Several illustrated *Unterhaltungsblätter* belong to the Catholic missionary organs in a wider sense. The more important are the *Munchener Sonntagsblatt*, by Lang; the *Sonntagsfreude*, by Pfanz, at Freiburg; the *Heimgarten*, by Pustet, at Regensburg; the *Daheim*; the *Christliche Abendruhe fur das Katholische Volk*; and Isabella Braun's *Stuttgarter Jugendblätter*. Of these the *Sonntagsfreude* is devoted to the interests of the Catholic youth of Germany, and numbers at least twenty thousand subscribers.

The last periodical which it occurs to mention is the *Literarische Handweiser zuerst fur das Katholische Deutschland*, edited by Franz Hulskamp and Hermann Rump, at Munster. It is conducted with consummate ability, and numbers over six thousand subscribers. The names given above are a mere gleanings from the broad field of Catholic periodical literature. The entire number of journals of all kinds published in this interest in the German language, exceeds, perhaps, one thousand. Inferior in scientific ability to the Protestant organs of the same land, they constitute no mean power, which is wielded with no slight dexterity.

THE FREEDMEN.

No class of the people of the United States is, perhaps, just now, more a subject of interest than the late emancipated slaves.

They are interesting from their loyalty when all around them was rebellion and treachery, from their having fought bravely for us in the field, from their former sad history, and from their new relation, as proteges of the Government. We trust that not one of these considerations in their favor will for one moment be ignored by Congress, or forgotten by our people.

There are some who assert that the Freedmen are unprepared for the rights and privileges of freedom, and as a general thing, the men who utter this are for leaving them still within the grip and under the control of their former oppressors. How long, in such hands, will it take to fit them for their new rights and privileges?

The time was, and that is not very long since, that the institution of slavery was alleged, by its advocates, to be operating upon the poor blacks as the most salutary of missionary enterprises! This doctrine was received with distrust in some quarters, but many seemed piously to believe it. All now, however, discover, to their amazement, that, after many generations of this missionary exercise, the poor subjects of it are left destitute of even the first simple elements

of moral and intellectual culture. While, strange to say, it is from the very missionaries, or, in other words, masters, and their upholders, that now come the complaints of the unfitness of these, their pupils, to be free!

Sad, indeed, is it for both parties, if this be true. But could a stronger argument than this be brought in favor of an entire change of guardianship for these unfortunates, who have nothing left, of their own and their ancestral toil and suffering, but squalid poverty and mental and moral night?

Alas! much is doubtless needed, truly, to qualify these wretched people for anything that is much above the terrible servitude in which they have so long been held.

Hence our duties. The people of the loyal States must see-to-it, that the Government be supported in resisting alike the insolent demands, the impotency, and the cajolery, which are being continually employed by the South, for the purpose of once more obtaining entire control of these their late slaves.

It would be to our eternal infamy to break faith with those who have been encouraged by us to hope for better days. And it would be ruin to them to fall again into the hands of their merciless oppressors, boiling over as they are with mortified pride and vindictive malice. By permitting consequences like these, by thus suffering the edict of emancipation to sink into a sham, we should earn and invite, as we should receive, the scorn and the imprecations of mankind.

M.

MORRIS'S READING-HOUSE.

The following, from Gillett's History of Presbyterianism, is an instance of the providential indications which accompanied the early stages of the history of our Church in this country:—

The rise of Presbyterianism in Hanover, Va., is inseparably connected with what is known by tradition as *Morris's Reading-House*. This was the first of several buildings in that region, erected to accommodate those who were dissatisfied with the preaching of the parish incumbents, and anxious to enjoy the privilege of listening on the Sabbath to the reading of instructive and devotional works on religion. The origin of this movement was somewhat singular. The people had, for the most part, never heard or seen a Presbyterian minister. But reports had reached them of revivals in Pennsylvania, New Jersey, and New England. A few leaves of Boston's *Fourfold State*, in the possession of a Scotchwoman, fell into the hands of a gentleman, who was so affected by their perusal that he sent to England by the next ship to procure the entire work. The result of its perusal was his conversion. Another obtained possession of *Luther on Galatians*; he, in like manner, was deeply affected, and ceased not to read and pray till he found peace in Christ.

These persons, with two or three others—all heads of families—without previous conference, absented themselves at the same time from the worship of the parish church. They were convinced that the Gospel was not preached by the parish minister, and they deemed it inconsistent with their duty to attend upon his ministrations. Four of them were summoned on the same day, and at the same place, to answer to the proper officers for their delinquency. For the first time they here learned their common views. Confirmed in them by this unexpected coincidence, they thenceforth chose to subject themselves to the payment of the fines imposed by law rather than attend church where they felt that they could not be profited.

They agreed at first to meet every Sabbath alternately at each other's houses, to read and pray. Soon their numbers increased. Curiosity attracted some, and religious anxiety other. The Scriptures, and *Luther on Galatians*, were first read. Afterward a volume of Whitefield's sermons fell into their hands (1743). "My dwelling-house," says Mr. Morris, "was at length too small to contain the people. We determined to build a meeting-house merely for reading." The result was, that several were awakened and gave proof of genuine conversion. Mr. Morris was invited to several places, some of them at a considerable distance, to read the sermons which had been so effective in his own neighborhood. Thus the interest that had been awakened spread abroad.

The dignitaries of the Established Church saw the parish churches deserted, and took the alarm. They urged that indulgence encouraged the evil, and hence invoked the strong arm of the law to restrain it. The leaders in the movement were no longer regarded as individual delinquents, but a malignant cabal, and, instead of being arraigned merely before the magistrates, they were cited to appear before the Governor and Council.

Stalled by the criminal accusation which was now directed against them, and of the nature, extent, and penalties of which they had indistinct conceptions, they had not even the name of a religious denomination under which to shelter their dissent. At length, recollecting that Luther, whose work occupied so much space in their public religious readings, was a noted reformer, they declared themselves Lutherans.

But it so happened that, on the way to Williamsburg to appear before the Governor, one of the company, detained by a violent storm at a house on the road, fell in with an old volume on a dust-covered shelf, which he read to while away the time. Amazed to find in it the expression of his own religious sentiments, so far as they had been definitely formed, he offered to purchase the book; but the owner gave it to him. At Williamsburg, he, with his friends, more carefully examined the work, and were all agreed that it expressed their own views. When they appeared before the Governor, therefore, they presented this old volume as their creed. The Governor, Gooch, himself of Scotch origin and education, looked at the volume, and found it to be the Confession of Faith of the

Presbyterian Church of Scotland. He consequently denominated the men arraigned before him Presbyterians, and dismissed them with the gentle caution not to excite disturbance. One of the party firmly believed that this leniency on the part of the Governor and the Council was due, in part, to the impression made by a violent thunder-storm then shaking the house in which they were assembled, and wrapping everything around them alternately in darkness and in sheeted flame.

Subsequently this field, so remarkably opened, became the first charge of the distinguished Samuel Davies.

It is related of him that, finding in many places, obstacles were placed in the way of dissenting worship by the civil authorities, Davies argued for freedom with characteristic boldness and vigor. He claimed, in controversy with Peyton Randolph, the king's attorney-general, that the English Act of Toleration for the relief of Protestant Dissenters extended to Virginia. On one occasion he appeared in person before the General Court, and replied to Randolph in a strain of eloquence that is reported to have won the admiration of the most earnest of his opponents, who said that in him "a good lawyer had been spoiled." He persevered in his efforts in the cause of toleration, till, crossing the ocean, he had the opportunity to bring the matter before the king in council, and received a declaration, under authority, that the Act of Toleration did extend to the colony of Virginia.

PETER BAYNE'S POSITION.

We trust that the case of this brilliant and hitherto earnest and able champion of revealed supernatural religion, most favorably known for his "Christian life, social and individual," and his "Testimony of Christ to Christianity," but lately obliged to withdraw from the editorship of the *London Weekly Review* for alleged leanings to Rationalism, will turn out better than good men in England feared. We find the following notice of his article on "Neo-Evangelism" in a high-orthodox cotemporary:—

Disparaging very much the fathers of the great Evangelical school—those true successors of the Reformers—he takes his stand with a new class styled "Neo-Evangelicals," to whom "Christianity is . . . expansive, eclectic, a synthesis of all that is good in humanity, in history, in the world." "The opinion that Scripture is plenary, verbally, infallibly inspired, is," he holds, "untenable," "the inspiration of the Almighty," in the conscience being "as heedfully to be attended to." The representative names which are associated with this "Catholic Christianity" are "Nander, Arnold, Dr. Donaldson!"

Although, as we have said, Mr. Bayne holds very cheaply the faith of the old Evangelical leaders, and declares their school to be of a kind which could not last, he does allow them some credit, as may be seen from the following melancholy extract:—

"Nay, I must, for my part, own that those Evangelical leaders whom we have had, as Cromwell used to say, the root of the matter in them; to have known that secret might of Christianity, that mystic Word and Name, by which it has moved the world. It has been often and correctly observed, that the most grandly eloquent passages in the writings of Maucaulay, particularly his early writings, had their source in the Evangelical inspirations of his boyhood; and the profound spiritual enthusiasm and glow of religious feeling which have been the glory and originality of the works of Carlyle, arose in that Evangelical atmosphere which he breathed in his father's house. Mr. Carlyle is understood to have referred, in conversation, to his father as perhaps a wiser, certainly a godlier, man than himself; and that father, as is well known in the district in the south of Scotland where he lived, was a patriarch of the old Evangelical type. William Burns, father of the poet, described by Carlyle as a 'man with a keen insight and a devout heart, reverent towards God, friendly, therefore, at once, and fearless towards all that God made,' was of the same school. I may be permitted to say for myself, that I should not have known the power that lies in Christianity to substitute for the pleasures of sense and of earth a perpetual, never-sated rapture, in the worship of God and the contemplation of Divine things—a rapture and a contemplation not inconsistent with vigilant discharge of common duty and tender exercise of domestic affection—if I had not ample and infallible opportunity of observing how a religion no loftier than that of Rome and Poplady enabled one I knew to 'live as seeing that which is invisible.' If we are to start from the religion of the Evangelicals of the end of the last century and the commencement of the present, we shall find it quite as easy to decline from, as to rise above, their standard."

OBSERVANCE OF THE SABBATH.

"In the whole course of our recollection," says an eminent divine, "we never met with a Christian who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day, to keep it holy. Rest assured that the Christian, having the love of God in his heart, and denying the Sabbath a place in his affections, is an anomaly nowhere to be found. Every Sabbath image and every Sabbath circumstance is dear to him. He loves the quietness of that hallowed morn. He loves to join the chorus of devotion, and sit and listen to the voice of persuasion, which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven, and when, in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him. Reader, is this your case?"