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IN THE INTEREST OF THE

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TRUE IDEA OF "BROAD CHURCH. "The true and grand idea of a church is a society for the purpose of making men like Christ; earth like heaven; the kingdoms of the world the kingdom of Christ,"—Arnold or

Few men of culture in the Christian Church but contemplated with interest the movements of the party in the Church of England, which developed finally into what is known as "The Broad Church." The honored name of Arnold of Rugby is identified with these early movements. The strenuousness, or, as he in one of his early letters (xxvi. Stanley's Life) calls it, the "ignorance and narrow-mindedness" of the Evangelicals and "their seeming wish to keep the Church and the world ever distinct," estranged him from them. On the other hand, he far more cordially disliked, he even dreaded and detested, the extreme hierarchical tendencies of the High Church Romanizing party, as putting something human between the soul and the Reedemer, and as bringing tradition on a level with Holy Writ. An idea floated before his mind of a Christian Church, acting so efficiently and beneficently upon men in all their daily life and social relations, as gradually to widen out into a Christian state, where every rightful tendency of the soul would

be encouraged, and every political and

social institution be subjected to the su-

preme control of Christianity.

Since the time of Arnold, the idea of the Broad Church has been carried to an extreme of latitudinarianism. It seems to be impossible to draw a line between the Broad Church party of the present day, including Dean Stanley (the biogapher of Arnold), Kingsley, Maurice, &c., and the Essayists and Reviewers, or Colenso himself. We suppose Robertson of Brighton, without sharing in Arnold's enthusiasm for the identification of the Church with the Christian State, very nearly represented, in his views, the relative position of Arnold towards the High and Low Church parties. "Broad Church" in England today is little else than varnished infidelityvery broad, indeed, almost like the path to destruction. It is "Church" at all, chiefly as a term of protection to men in the Es tablishment, whose views are heaven-wide from the orthodox standards of the Church. It is Broad, as tolerating every shade of sentiment, that, by any stretch of language can be called Christian. We believe Ar nold himself, though not a model of sound ness on all important points, would have been shocked at this result of his early speculations. He would most assuredly have repudiated connection with a class of thinkers and writers, who think their great duty as Christian teachers to their fellowmen, is to popularize the results of microscopic hostile criticisms of the word of God, or to banish belief in the miracle from the Christian consciousness. He would scarcely have countenanced by his presence, as did the Bishop of London recently, the declarations of Rev. Charles Kingsley, in his sermon in the Chapel Royal, Whitehall, that the doctrine of a material hell is heathen and entirely repulsive to Christianity; arguing, too, according to the report, against the doctrine of everlasting punishment itself. Such teaching he surely would not have countenanced; nor that theory of the Church, by which she is made to ignore all distinctions in belief, and her power of discipline for gross doctrinal error taken away, and her arms thrown open to embrace those of any creed, or of no creed at all.

Nevertheless, the idea of a Broad Church, which shall be truly a Christian Church, with marked limitations of belief and with disciplinary power, is too valuable to be allowed to be thus shamed out of existence. We want the true spirit of Christian comprehensiveness, and of manly breadth of view, to prevail. We want all mere sectarian narrowness and exclusiveness to be done away. We want all those small points of doctrine, or rather of the philosophy of doctrine, those rallying places of mere tenacity and bigotry, thrown in the background. We do not want the thoughtful men of the world, the followers of science in the broad pathway of her splendid generalizations, disgusted with the illiberality of the students of what should be the Queen of Sciences, the most ennobling to the mind of all pursuits-Theology. We do not want to estrange them by the spectacle of a multitude of organizations excluding each other from fellowship, practising odious acts of excommunication, excision, or what agreed. We do not want the creed of a to these three churches.

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Church to present the aspect of a thoroughly elaborate system, to the ipsissima verba of which, every teacher, office-bearer, and well-informed member is expected to bind his conscience. The Church, under such an aspect, cannot but repel the cultivated classes from her communion. To make an uncouth Psalmody, or a particular mode of administering an ordinance—with more or less water-or a painfully-wrought and altogether dubious claim of historical continuity, or a certain order of subordination in the ministerial office, a matter of life and death; is to disparage and dishonor exceedingly the breadth, the beauty, the nobleness of the spirit of Christianity. It is to reduce it to beggarly elements, from which the manly soul may well turn with disgust. from its caricature.

A true Broad Church is needed greatly in these times of intense mental activity, under the stimulus of modern science. Why should we stupidly and needlessly embarrass a mind expanding under these high pursuits, in its movement toward true religion, with the Shibboleths of a system of doctrine or of polity, now more distasteful than ever? Why needlessly encourage them in the proud belief that their pursuits alone are suited to the dignity of the human intellect, and that theology and the Church are phenomena belonging to an inferior stage of human progress, destined to disappear or linger among the ignorant, among women and children, in the future? Why be busy over points of belief in which the great world can no more be interested. while new and formidable errors, requiring a change in the whole method of attack and detence, are rolling like a vast flood

upon the bulwarks of the faith? We do not believe it is necessary for all branches of the Church to merge into one, in order to form the Broad Church of which we speak. We do not assert that Baptists should abandon immersion, or Covenanters their Psalm singing, or Episcopalians their three orders, or Calvinists their decrees, or Methodists their classmeetings. The attempt to crush out denominational preferences is Utopian, and we believe, injurious. Let them stand. But let their very distinctiveness only the more clearly prove the liberality of Chrispale, not only of a common Christianity, but of the true Church as well. Let us banish exclusivism. Let Baptists, immerse, Messiah as true King of nations, while cordially recognizing the full Christian smoother verses; let Episcopalians cleave to their three orders as necessary, in their judgment, to the "well being" of a Church. but let them frankly admit that the true Church may exist and does exist without them. And let all the different branches of the Church, within the well-known evangelical limits, labor together for the common interests of man. Let them show that they regard the Christian religion as adapted to all his genuine wants, as encouraging the free exercise of all his legitimate powers and propensities, and as tending to establish upon earth, in grand reality, fhe fond dream of all philanthropy, the bright goal of all deep and genuine aspirations of the human spirit—THE KINGDOM OF HEA-VEN, the Civitas Dei.

We may hereafter have a word to say as to our branch of the Church, as fulfilling the true conditions of the "Broad Church" in the better sense of the term.

ACTION ON MINISTERIAL SUPPORT. At the recent meeting of Crawfordsville Presbytery the following resolutions, contemplating a general church system of

ministerial support were adopted :-Resolved, That the interests of the church demand a more efficient system of ministerial support than we have hitherto had, and that it is the sense of this Presbytery that a general plan should be adopted by the whole church, as represented in the General Assembly to provide a living for all who give their entire time to the work of the ministry, and to provide pastors for all the churches.

Resolved, That a committee of one be appointed to take the subject under consideration and report at the next meeting. Rev. E. C. Johnson is that committee.

PRESBYTERY OF GREEN CASTLE.—The narrative shows that the churches of White Lick, Danville and New Bethel have been blest with especial seasons of Comforter, no longer hidden and grieved not, for mere shades of difference, while reviving during the winter, and an aggre. into silence by the multitude of worldly as on the essentials of faith they are fully gate of fifty members have been added sociations. Will shed His holy influence

THE COMPANY WE KEEP.

The reasons why very many Christians are cold and worldly, and many preachers of the Gospel lack spirituality in their pulpit exercises, is plain enough. They have drunk in the spirit and character of the worldly associations with which they have suffered themselves to be surrounded. They have taken no pains to put themselves into other and better connections, and have glided, by the sheer force of gravitation, into those less favorable to vital godliness. And here we refer not merely to the company of our fellow-men, but to that of books and literature generally. Books, newspapers, periodicals, and men make up the atmosphere around us, and very many are content to breathe that atmosphere as they It is not from Christianity he turns, but find it, and are imperceptibly assimilated to its character.

Many Christians are not found in the ociety of their brethren, except in the somewhat formal services of the sanctuary. They are content to miss all the influence of the social meetings of the week. They do not mingle in the delightful companionship of Christian effort, where the strongest ties of friendship are often formed, and the most decided impulses communicated to Christian character. They mingle with the world from day to day and from night to night. A ceaseless round of business, of household cares, or a soul-deadening gaiety occupies them from Sunday to Sunday. What wonder that their spiritual state, if we may call it by that name, is one of chronic dissatisfaction and backsliding.

Or you will find the Christian man or min-

ister allowing a disproportionate amount of his time for reading to be taken up have written to, yea, have called on Mr by merely secular publications. These, indeed, may not be neglected; but if they become the chief occupation of our leisure moments, then we have ample explanation of our low spiritual condition. Our minds are so filled with the topics they present, our affections are so enlisted by the events and characters described, that they cannot naturally and easily be turned to spiritual topics. Those who devote all their spare moments to fiction, must not wonder if their hearts grow cold, and if deadly torpor steals over their spiritual functions. Those who give their liveliest, freshest moments to the morning newspaper, and the fag-end of tians. Let the very breadth of the Church | the day, overclouded with drowsiness and be manifested in recognizing and in re- fatigue, only, to the Bible, will surely find specting these preferences, as all within the the inspired word a sealed book, a profitless, irksome lesson. Those who allow themselves to be captivated by the current literature of the day, by tales, by essays, by the and the fifth contains the great week, emas did Bunyan and does Spurgeon, without literary viands transferred from foreign bracing the denouement, death and victory. unchurching those who, in these northern tongues and a foreign society to our own; Each of these books is divided into chapclimates, think best to pour or sprinkle; by elegant fancy, fine taste, and finished leti Covenanters sing Psalms and recognize style veiling an utter heartlessness on matters of religion, or even Atheism itself, will soon find their minds all awry from the heart felt and touching we ever read, reequality of those who prefer to sing what simple exercise of the believing soul with minding one of the beautiful page which are often leaner sentiments in sometimes its Saviour and its God. The ministry, too, may well be warned against yielding to the seductions of that class of literature which, especially in these times, addresses their tastes. They may go too far in their excursions with teachers of new branches of science; they may grapple too long with modern error, or occupy themselves too much even with defences of the truth. Something of all this the minister indeed, must know: in aiming at some special object connected with his efforts in the pulpit or the lecture, or with the culture of his own mind, it may be necessary for him to apply himself assiduously to such sources of information. And anything which is done in the plain path of duty, is safe and consistent with complete spiritual health. Nor is a minister or a Christian man to feel himself excluded from the enjoyment and recreation afforded to cultivated minds by the best and purest specimens of light literature. But the difference is plain between making mental companions of those sorts of literature, and only applying to them, as the occasional needs of quite a different

kind of inward life might suggest: Make a book companion of your Bible; and in enlarging the circle of your literary acquaintance, have regard to works which fall within the circle of its attractions, which are obedient to its laws, which serve to reflect its truths and to illustrate and unfold its meaning. Seek the books and the literature written by men imbued by its spirit. Bathe your soul in the mental atmosphere of the truly godly. ' Be your delight in "the Saints which are in the earth and in the excellent." You will not find it then so difficult to maintain your own spirituality. One whole class of hindrances will, at least, be removed. Your mind will work easily in the desired direction. Jesus himself, in the person of the ever-present sued. The Presbytery ultimately, on the stored by a renewal of their church through your heart. You will become a have rallied at Nimes and have succeeded finding, to the effect, "That they had heard vows.

livelier, happier, and more efficient Chris- in electing their own candidate, causing

FRANCE.

DE PRESSENSE'S LATE WORK.

The two principal subjects which attract attention in France at present, are the pubication of the Life of Jesus Christ, by De Pressense, and the struggle between the Orthodox and Rationalistic parties in the Protestant Establishment.

With regard to the first, we are glad to hear that the work of the learned French Protestant theologian is succeeding beyond expectation. The first edition, although large, was soon exhausted, and the second is selling rapidly. It is worthy of notice, that none of the works published in answer to Renan by Romanists has had anything like the success of Mr. De Pressense's even among their own people. This work is decidedly superior to anything that has ever been brought out in French. It is a peculiar kind of refutation. M. De Pres sense proceeds very much as a man entering a pathway where the only obstacles were clumps of shrubbery here and there: he advances with a light and sure step, rooting out with the greatest ease and re moving whatever comes in his way. He is perfect master of his subject, to which he has devoted long research and patient study. Consequently, the Roman Catholics overcoming their prejudices, wisely judging that whatever is calculated to defend Chris tianity against the attacks of toes who are theirs not less than ours, have recived this new work with marked favor. Even priests De Pressense, to express the satisfaction

they have experienced in reading his book We learn by the French copy which we had the good fortune to procure, that it is to be translated into English, German, and Dutch. Mr. Scribner, of New York, is to publish the American edition.

Without entering into an analysis of this new life of Christ, we can point out its principal divisions. Quite a large portion of the volume is devoted to the preliminary questions, such as the philosophical and religious basis of the life of Jesus, treating and exhausting the whole question of the supernatural. Then, the credibility of the preparation of Jesus for his work: the third treats of the first part of Christ's ministry; the fourth, of the period of struggle. ters, so as to present the subject in the most natural order and systematic manner. Six pages form the conclusion, the most ends Vinet's Pastoral Theology.

THE MARTIN-PASCHOUD DIFFICULTY. We are sorry to turn from so pleasant a subject to that of the difficulties now existing in the Protestant Established Church of France. It is the continuation of the troubles that excited so much interest in Paris a year ago, when six members of the Presbyterial Council were elected. Our readers recollect that Mr. Coquerel, Jr., had been dismissed from his office of Vicar of Mr. Martin-Paschoud, and his friends made a rally at the time alluded to, in order to have more representatives in the Presbyterial Council, so as to turn, if possible, the balance in his favor; but they were defeated, and Mr. Coquerel, Jr., has

remained without a pastorate ever since. The present difficulty is caused by the action of the Consistory regarding Mr. Martin-Paschoud himself. This gentleman, who has been called "the interesting sick man," has been thirty years pastor, and drawn his salary during that time, although he has really had only ten years of continuous pastorate. He has enjoyed largely the furlough privilege, spending some of his time in Italy and Switzerland. Being now, according to his own statements, no better able to perform his duty than formerly, the allowing him a pension of 6000 francs per annum. Certainly that was generous, and one would think Mr. Martin-Paschoud fession. would be glad thus to be superannuated. But not so. He is a Rationalist, and he, as well as his friends, resents the action of the Consistory. Hence the outery, all over France, among the so-called Liberal party against the Orthodox.

The case has been brought before the minister of ecclesiastical affairs, and he has declared himself against the Consistory; this Council of State de his harman and an eve

great scandal in the Church.

The French religious papers of late have

been filled with the particulars of these difficulties, and some of the Orthodox say loudly that this state of things cannot last; some think it may lead to a disruption in the Reformed Church. We can hardly expect such a happy event soon, for even the better portion of the Protestant clergy are afraid to trust to the voluntary system for their support, although they keenly feel the inconveniences of their official connection with men who subvert the fundamental doctrines of the Gospel. It seems to us that the evangelical Christians in America ought to show these good men some sym pathy, and encourage their faith in the in dependency of the Church of Christ. If the French clergy were to see what the voluntary system has accomplished in this country, they would, doubtless, be more ready to give up State pay and trust in the Great Head of the Church.

MR. GREELEY ON THE WORKING-MAN'S SABBATH.

Years ago, Mr. Greeley, of the New York Tribune, on a visit to Europe, wrote his impressions of a Parisian Sabbath as follows :-- "I suspect that labor gets no more pay, in the long run, for seven days' work per week than it would for six, and that languid than it would be, if one day in each week was generally welcomed as a day of rest and worship."

'On Tuesday, April 10th, the Tribune completed the first quarter century of its history. The occasion was marked by the of the fourth commandment which it proenlargement of the paper beyond all former limits; and the leading editorial, expatiating upon the fact, contains among its opening sentences the following memorable declaration, which, whether intentionally or not, has special significance at this time:---

son constrained us to issue on Sunday morn- a story appears, as a public nuisance. ings, as well as to intermit two or three of our semi-annual holidays. We were glad, however, to return, as soon as might be, to the good old fashion of issuing on six days only per week, and of taking and giving our scanty holidays; for (without picking a quarrel with any man's theology) we consider the weekly day of rest a most documents of this history being fully es beneficent institution, and one which all tablished, the second book embraces the who profess to regard and uphold the rights neither better fed, clad, nor housed, if every day alike was given to labor, than they are with every seventh day set apart for other uses than those of secular toil and care."

Mr. Greeley has never been charged with religious bigotry; he is understood to be a Universalist, (hence his opposition to capital punishment); he is best acquainted with the needs of the working classes, and is the most devoted friend they have, among the public men of the country; as such, he declares himself the friend and advocate of the rest of the seventh day. Mr. Greeley could not have introduced his quarter century more auspiciously than by reiterating this sound and wholesome sentiment. We wish him and his association success, proportioned to their new

DR. NORMAN McLEOD CALLED TO ACCOUNT FOR HIS VIEWS OF THE SABBATH.

At the meeting of Glasgow Presbytery of the Established Church in the first week of April, the views of Dr. McLeod on the Sabbath were made matter of serious inquiry. As it was generally known that the subject would be brought up, there was a large attendance of the members, and of the public as well. On entering the Presbytery Hall Dr. McLeod, was loudly cheered by the audience. To their very great disappointment, however, it was resolved that the case should be considered in private, and the public and the reporters had to leave. Nevertheless, the Weekly Review informs us that a proposal was made to which they have a right to administer, and confer by committee with Dr. McLeod upon his published views on the Sabbath "which seemed to be opposed to the Con- And so long as the conscience of the relifession of Faith." This was lost by a vote Consistory have relieved him therefrom, of 24 to 11. Dr. McLeod then made a expect journals conducted for pay to go to detailed statement, in which he declared his adhesion to the whole doctrine of the Con-

He further maintained that while his speech might differ in the letter from the Confession, yet in spirit they were in har mony, holding, as he did, the permanence of the moral law, though not of the Decalogue, and also the necessity of the Lord's Day, though not on the authority of the Fourth Commandment.

The explanation given by Dr. Meleod not being considered by many members of the Presbytery as altogether sufficient, a body, however, will no doubt appeal to the long, deliberate, and solemn conference ensued. The Presbytery ultimately, on the have united with it and have been re-

st, and 10 cents for the seco One square (one month)....

with satisfaction the statement of Dr. Mo-Leod as to his adherence to the Confession of Eaith; but believed that his speech was in its language rash and unguarded, and that many statements, both of the speech and of the published pamphlet, were calculated to do harm." It is further understood that the deliverance embodied a solemn and grave admonition to Dr. Mo-

We regard this as a step in the right direction on the part of the Established Churh. There is life in the old body yet.

INFAMOUS ADVERTISEMENTS.

A few days ago, the New York Tribune contained a self-complacent comparison of its own advertising columns with those of the Herald, showing that the latter paper contained twenty-nine columns of advertisements of a doubtful or positively pernicious character, none of which were to be found in the Tribune. So far, so good. The character of the Herald has long been understood, and no surprise could follow such a statement. Confidence, too, is generally felt in the Tribune as a pure, high-toned iournal, seeking the public good as its paramount aim. Two days afterwards, readers of the Tribune found the entire first column of the first page, the last column of the last page and two consecutive columns of the fifth page, in a word, the most prominent places of the paper, morality suffers and philanthropy is more filled up with advertisements identical in character with those denounced in the former issue Part of these were advertisements of medicines, and part (two columns) the glowing announcement of a Sunday paper, which, in addition to the violation claims and invites, repeats over and over again the outlines of a vile story, equally in violation of the seventh commandment, to appear in its columns. Rather than give the announcement place and air in a respectable newspaper, the police should "The exigencies of war for a brief sea seize and destroy the paper in which such

> We are astonished and grieved at this performance of the Tribune. We have no other object in speaking of it, than that of triendly remonstrance. Can we not have one leading secular paper free from such abominations? As to religious papers, the scandal of in-

serting such advertisements is unspeakably of labor should cherish. We are confident great. We do not know how to speak of it. It is almost past credibility that journals claiming a foremost position in the religious world, with a circulation and a line of advertisements making them independent of the pecuniary aid which might tempt others, should admit such infamous matter as they have done and are doing to their columns. How must it detract from the satisfaction felt in reading their elaborate and well-paid contributions, their "prize stories," to reflect that they are purchased with the rewards of iniquity. We have been credibly informed that a New York religious paper, which is perhaps the representative religious paper of this country, received eighteen hundred dollars in advance for inserting a single one of these infamous medical advertisements! Not only the religious, but the merely moral and decent public has a right to call such journals as the New York Observer, the Independent, and the Congregationalist, to a strict account for defiling their columns with such loathsome stuff, and for giving respectability to men whose true associations are with the abandoned and the vile of both sexes. And how much longer are the estimable Messrs. Littell going to compel us to tear off the cover of the Living Age, before we put it with its rich and varied contents, and its frequent protests against vice, on our centre tables?

> But remonstrances and protests are in vain, so long as the religious part of the community, by its continued patronage, shares in the responsibility of these acts of its favorite journals. The only rebuke the only one they have a right to expect a journal to notice, is to let it severely alone. gious public is indifferent, so long may we the very verge of allowable and of doubtful transactions, for the sake of gain.

In these times of increased peril from licentiousness, we look anxiously to our ministers and our people to take effectual measures against the wicked and demoralizing course of our so-called religious and moral newspapers, in their advertising col-

CHESTER, OHIO.-Within the past two weeks this Church has experienced a cheering work of grace. Fourteen