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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 264

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TERMS .-- IN ADVANCE.

#### FOR THE WEEK ENDING SATURDAY, OCTOBER 17, 1857.

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## Original Poetry.

#### Teach us Trust in Thee.

When skies are bright, and hearts are gay, And friends around us throng; When life appears a Summer day That smoothly glides along; Lest we should e'er forget thy love, So boundless and so free, Dear Saviour, turn our thoughts above, And teach us trust in thee.

But if a dark and lingering shade Should fall upon the heart, If youthful dreams forever fade, And cherished hopes depart; If sorrow's waves grow fierce and dark On life's deep, troubled sea, Oh! safely guide our slender bark, And teach us trust in thee.

And oh! when earthly scenes are past, And death's dark hour draws near; Wilt thou not shield from every blast, And soothe each rising fear? O lead us through death's gloomy vale, Bid clouds and darkness flee; And in that hour give us to feel 'T is sweet to trust in thee, Montours, Pa.

#### for the Presbyterian Banner and Advocate. Evidences of Regeneration.

Letter XI.—Regeneration is of God. Therefore, if any man be in Christ, he is a new oreature: old things are passed away; behold, all things are become new.—2. Cor. v. 17. My DEAR FRIEND :- It has been well observed by Dr. Spring that "it is no part of true religion to find fault with the religion of others;" nor, on the other hand, is it any breach of Christian charity frankly to state what is our own. This is my aim. Something has been said about the affections. Right affections result from right apprehensions of truth; and hence there is a connexion between our views and our feelings. Right apprehensions of truth are the fruit of God's Spirit, for regeneration is of God; and hence there is a Divine connexion—a connexion of heavenly origin-between the views and the feelings of those who are born again. Thus Dr. Hodge in his commentary on Ephesians iv: 17 says: "The Scriptures speak of an 'understanding heart,' and of 'the desires of the understanding,' as well as of 'the thoughts of the heart.' They recognize that there is an element of an element of intelligence in our feelings. The idea that the heart may be depraved, and the intellect unaffected, is, according to the anthropology of the Bible, as incongruous as that one part of the soul should be happy, and another miserable; one faculty saved, and another lost." The whole man is de-

prayed, and in regeneration the whole man

is renewed; his views and his feelings are

rectified: he is made a new creature-all

things become new .- See Hodge's Com-

mentary on Ephesians Religion, then, pertains to the whole man. It is not mere feeling, nor is it mere knowledge; it is both; it is belief, obedience, and enjoyment; theory, experience, and practice; A SYSTEM OF FAITH, AND A LIFE, INTERNAL, AND EXTERNAL, CON-FORMED TO IT. For "truth is not merely speculation, the object of cognition. It has moral beauty. In Scripture language, therefore, knowledge includes love; wisdom includes goodness; folly includes sin; the wise are holy; fools are wicked. Truth and holiness are united as light and heat in the same ray. There cannot be the one without the other. To know God is eternal life; to be without the knowledge of God is to be utterly depraved. Saints are the children of light; the wicked are the childreu of darkness. To be enlightened is to be renewed; to be blinded is to be reprobated. Such is the constant representation of Scripture." "To know God is to love him; and to love him is to know him. Love is intelligent, and knowledge is emotional. Love is the highest form of knowledge. Knowledge without feeling is nothing." The recollection of this will aid us in considering the evidences of regeneration, for as truth has moral beauty, and as knowledge includes love, so there can be no love to God and no faith in Jesus Christ where there are not some right views of truth. Of course there can in such a case be no saving union with Christ, and hence no new birth; for if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2. Cor.

v: 17.—See Hodge on 1st Corinthians. This passage teaches union with Christ, both legal and vital; for to be in Christ, as has been shown before, is to be united to him as a branch is in a tree; that is, united to it. Thus in grafting, a scion is inserted in the or refining of mere taste, nor a quickening stock; it derives nourishment from the stock, and becomes united to it. So we are raised up from death in sin: like a dry and dead scion we derive life and nourishment from Christ, are united to him as a branch to the vine, and are then in him new creatures, and one with him. He is the vine, we are the branches; and he says, As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.-John xv: 1-8 Thus, as Dr. Hodge says, "The only essential and indispensable condition of participation in and truth."-See Hodge on Eph. v: 6-10. the benefits of redemption is union with covenant and vital," legal and spiritual, "between Christ and his people, his death dead and sat down at the right hand of of God, due to the exceeding greatness of

in the Head, and therefore when the Head rose, the body rose Each in his own order, however; first, Christ, and then they that are Christ's." Thus it is written, Our old man is crucified with Christ; if we be dead with Christ, we shall also live with him.—Rom. vi: 5-11. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.—Gal. ii: 19—21. And, If one died for all, then were all dead. —2. Cor. v: 14—21. Again, As in Adam all die, so in Christ shall all be made alive. -1. Cor. xv: 20-23. If ye then be risen with Christ-quickened together with him-seek those things which are above, where Christ sitteth on the right hand of God; set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Col. iii: 1—4. See Hodge on Eph. iv: 17—19.

A very able and instructive article in the Princeton Review, of last year, says: "All Christian affections and purposes are inspired by a view of Christian truth. They are otherwise impossible. And there is no Christian truth which, presented in its due proportions and surroundings, does not tend to nourish some holy affection. \* \* \* The attempt to edify the Church without doctrinal instruction, is like the attempt to build a house without foundation or framework. Let any in derision call the doctrines 'bones,' if they will. What sort of body would that be which was flesh and blood, without bones? If any present them in skeleton nakedness, divested of their vital relations to life and experience, that is the fault of those who do it, not of true and proper doctrinal preaching, which on one of its sides is practical and experimental. In fact, the two should never be torn asunder, any more than flesh and bones. They should ever blend with, and vitally interpenetrate each other, and be pervaded by the unction of the Holy One. It is related of the late Professor Stuart, that during his short but efficient pastorate, he dwelt much on certain doctrines of grace, which had been neglected or disparaged by

his predecessor. The people were roused. Some said one thing, and some another.

The result, however, was, that his preaching was in demonstration of the Spirit and

of power; his church was filled with eager

listeners; and experimental piety was

greatly and permanently promoted. Some

of his hearers, restive under a tone of

preaching to which they were unused, begged him to give them less doctrine, and houghts,) and more practical sermons. He complied with their request, and commenced delivering clear and thorough expositions of the Divine law. In a short time, however, the same auditors waited upon him, with a request that he would return to the doctrines. They had enough of practice. The truth is, aversion to legitimate preaching, whether of doctrine or practice, originates in one source. It is simple aversion to truth in its antagonism to corrupt nature, which, if doctrinal, requires a correspondent practice; if practical, has its roots in a correspondent doctrine. For truth is in order to goodness. Hence men prefer some transient and blind excitement of feeling, to that discovery of truth which alone can awaken sound evangelical feeling; which purifies while it quickens the heart, because it gives light to the understanding, and thus makes permanently wiser and better. \* \* Preachers are in danger of being influenced by this vulgar prejudice, and to flatter themselves that they can benefit a large class most by imparting to them heat without light. We apprehend that such heat can be but a monentary glow of sympathetic or animal excitement, as flashy as its cause. The rational soul can feel only in view of what it first perceives. Emotions must be founded on and determined by cognitions," thoughts and truths perceived. "Christianity is not a religion of blind feeling or capricious impulse. It is a RELIGION OF TRUTH. It sanctifies by the TRUTH." We are begotten again with the WORD OF TRUTH. "And the great duty of the preacher is, 'by manifestation of THE TRUTH to commend himself to every man's conscience in the sight of God.' Our religion is not, as some one has said, like the moon, giving light without heat; nor like the stove, giving heat without light; but like the sun, giving perennial

> truth and delight in it, is one evidence of a change of heart.—See Princeton Review Hubbard Winslow, in a late work on Moral Philosophy, says: "Regeneration is not merely a change of appetite, or of affection, or of desire, or of volition; so that one of these, being itself renovated, may rectify the others. Neither is it a change or exaltation of emotion. It extends to, and embraces all these, but is restricted to neither. Deeper, more thorough and generic, it is a change of the man himself. He is 'born again.'" He is born of God. He is a new creature in Christ Jesus. As it is written, Ye were sometime darkness, but now are ye light in the Lord; "that is, in virtue of union with the Lord Christ, ye are enlightened, renewed, sanctified, and blessed; walk as children of light, that is, as the children of holiness

light, and warmth, and life."

carnal heart does not like the truth of God;

and hence, as we shall see, love of the

This change is the work of the Holy Christ. \* \* This is by a spiritual resurrec. Spirit; it is wrought by the power of God, tion. God, and not ourselves, is the author the same power by which Christ was raised of the change. It is not to be referred to from the dead, as Paul writes in Eph. i: any goodness in us, but to the abounding | 15-23, that ye may know the exceeding love of God." The change is of God.—
Eph. ii: 4-6, and iii: 5-8. \* \* \* lieve, according to, or in virtue of, the "We are said to be quickened together working of his mighty power, which he with Christ. This does not mean merely wrought in Christ, when he raised him from hat we are quickened as he was—that the dead. Regeneration is of God. They there is an analogy between his resurrection believed in virtue of the working of the from the grave, and our spiritual resurrec- mighty power of God; "their faith was tion; but the truth here taught is that due to the same energy that raised Christ which is presented in Rom. vi: 6-8; from the dead." And in Eph. iii: 7, Paul Gal. ii: 19, 20; 2. Cor. v: 14-17; 1. says, "I was made a minister, according to Cor. xv: 22, 23; and in many other pas- the gift of the grace of God given unto me sages, viz: that in virtue of the union, by the effectual working of his power." It was not the blinding light, nor the fearful voice, which he refers to the power of God, was their death, his life is their life, and his but the inward change, by which he, a maexeltation is theirs. \* \* The resurrec. lignant opposer of Christ, was instantly contion, the quickening and raising up of verted into an obedient servant," when on Christ's people, were, in an important his way to Damascus. The regeneration of sense, accomplished, when he rose from the the soul is classed among the mighty works

10-15. Circumcised with the circumcision made without hands-risen with Christ through the faith of the operation of God, who hath raised him from the dead-and you, being dead in your sins, bath he quickened together with him. Here, in these and similar passages, "the Apostle compares the spiritual resurrection of believers with the resurrection of Christ, and refers both even to the operation of God, or to the Divine power. Chrysostom says, 'The conversion of souls is more wonderful than the resurrection of the dead.' Occumenius remarks, 'To raise up from spiritual death is an exercise of the same power that raised Christ from natural death.' Calvin says, 'Some regard the language of the Apostle as frigid hyperbole, but those who are properly exercised, find nothing here beyond the truth; and he adds, 'Lest believers should be cast down under a sense of their unworthiness, the Apostle recalls them to a onsideration of the power of God; as though he had said, their regeneration is a work of God, and no common work, but one in which his almighty power is wonderfully displayed.' Luther uses the following language: 'Faith is no such easy matter as our opposers imagine, when they say, 'Believe, believe, how easy it is to believe.' Neither is it a mere human work, which I can perform for myself; but it is a Divine power in the heart, by which we are new born, and whereby we are able to overcome the mighty power of the devil and of death; as Paul says to the Colossians, In whom ye are raised up again through the faith which God works." That is the meaning of the words, faith of the operation of God, in Col. ii: 12, FAITH WHICH GOD WORKS. It is his gift—the fruit of his Spirit—the effect of his power, as Paul

Brigadier Nicholson was expected at Delhi on the 15th August, with reinforcements. That brave fellow destroyed the Sealkote mutineers. (from thence I observe American says to the Ephesians; it was according to, and in virtue of, the working of his mighty power, that they believed and were converted.—Eph. i: 18—20; and ii: 8. "It nothing short of the omnipotence of lod to which the effect is due. No creative power can raise the dead, or quicken those dead in trespasses and sins," and unite them to Christ by faith, and make them new creatures in Christ Jesus. Regeneration is of God.—See Hodge on Eph. i: 15—23; ii: 1—10; and, iii: 1—13. Read Eph. i. and ii.; and Col. i., ii. and iii. Now bearing in mind that it is by the power of God-by the same power which aised up Christ from the dead—that we have been quickened and made spiritually Bombay Presidency, a native regiment had alive, we shall be prepared to take a correct view of the evidences of regeneration, for the very first thing to be observed is that regeneration is from heaven; it is a change wrought by the Spirit of God, and hence its evidences must be such as to prove it to be the work of the Spirit. For as regeneration is of God, its evidences must be such as to prove it to be of him. Therefore, if any

Romish Tolerance in Austria.

next. The Lord be with and bless you !-

Num. vi: 22—27.

man be in Christ, he is a new creature: old

become new.—2. Cor. v:17. Of this in my

Yours, Truly.

The Vienna correspondent of the Times nas the following: -- On August the 26th a ease was tried here, the details of which are general public. A somnambulist, a woman | will be, for six months to come. God has belonging to the lower classes of society, was arrested on a charge of having given offence "to a Church recognized by the When in a state of real or pretended "clairvoyance," the woman ridiculed the dogma of the Immaculate Conception, declared the worship of the Holy Virgin and the saints to be idolatry, and urged the persons round her to remove from their rooms all mages of saints. The Roman Catholic clergy would fain have had an example made of such an offender, but the public prosecutor proposed that the woman should udicial proceedings were quite out of the between England and Russia. question. The following statement of what not long since occurred near Graz, the capital of the province of Styria, will serve to Mr. Wright, the American ambassador, had show how Protestants are now treated in Austria by the Roman Catholic priesthood: Croatia, they resolved to return to their native place, Hirshberg, in Prussian Silesia. On their way back the woman fell ill and died. The corpse was conveyed for interment to Kirchdorf, near Bruck, but the parish priest refused to permit it to be laid on the bier in the charnel house, the dean innkeeper. On the 8th of December the for his deceased wife outside of the walls of the Catholic churchyard. The man commenced operations, but the priest again interfered, and refused to allow him to prepare grave for a heretic. The end of the matter was, that the afflicted husband was obliged to dig the grave himself. On the 9th of December the Prussian and his two children left Kirchdorf. The innkeeper of the place was so indignant at what had occurred testant community for a cemetery, and a wine merchant near Graz had an iron crucihead of the poor woman's grave with the following inscription: "Here lies Juliana Wache, of Hirchberg, in Prussian Silesia. This was erected to her memory by Joseph Pottinger, a Catholic." On the 5th of April the Protestant burial ground was condesecrated it by pulling down the iron cru-

From our London Correspondent.

From our London Currespondent.

Fresh News from India—Havelock's Successes—
Escape of Nena Sahib—Sorties and Fighting at
Delhi—Revolt at Delhi—Arrival of Sir Colin
Campbell—Disturbances in Bombay Presidency—
Uneasiness at Benares, "the holy city" of Hindooism—Public Anxiety in England—Meeting of
Emperors—The Alliance at Berlin—Variety of
Opinion in the English Church—Cases of Mr.
Ross and Mr. Robertson, at Brighton—Special
Analysis of Mr. Robertson's Sermons—American
readers Caustioned—Perils from Talse Theology— Radysis of Mr. Robertson's Estimates—American readers Cautioned—Perils from false Theology— Kiots at Belfast—The "Times" and Mr. Hanna —Infidelity waning in London—Postscript—Rev. Mr. Hay, the American Missionary, and India.

London, September 16, 1857. FRESH NEWS FROM INDIA has just arrived. The best point in it is, that with the exception of the murder of a commanding officer and his wife, in the Puniaub. up to the departure of the mail there had been no further massacres. More than this, the brave Havelock had occupied Bithoor, the stronghold of the infamous Nena Sahib and burnt it. Thirteen guns were captured, but the monster himself escaped, let us hope only for a time. The Cawnpore butchery, by his order, is confirmed. Havelock defeated, on the 29th of July, ten thousand men, on his way to Lucknow, and captured fifteen guns; expecting to reach Lucknow next day. If, as is hoped, he should be victorious there, the brave and beleagured remains of the lamented Lawrence's force would be freed from their perils, and Oude,

in part at least, regained. At Delhi, there had been continued sorties, terrible conflicts, great loss to the mutineers, and five hundred killed and wounded among the British and their auxiliaries. Brigadier Nicholson was expected at Delhi on mutineers, (from thence I observe American missionaries had been compelled to fly,) on their way to Delhi, on the 17th of July. At Dinapore, on the Ganges, not far from Benares, three regiments had mutinied, as was feared; but preparations had been made for the outbreak, and the British troops again asserted their superiority by shooting down eight hundred of the rebels. Sir Colin Campbell had arrived at Calcutta, and assumed his position of Commander-in-Chief. His name is a tower of strength, and we trust that, under God, he will accomplish great things, as soon as the rein-forcements arrive. Not less than eightyseven thousand troops in all, are being sent and this feature of affairs, if it should end in outbreak in a Presidency where all has been peace, assumes a serious aspect. Besides, at Benares, in Bengal, the "holy city" of Hindooism, great uneasiness pre-vailed. What but anxiety can prevail, thing are passed away; behold, all things are under all the circumstances! The reinforcements only beginning to arrive; the rain pouring down in torrents on the little army before Delhi; another General resigned because of ill-health; the dreaded month of August, with its Mohammedan festivals, so perilous, come and gone, and yet we know not results. Ah! the hearts of multitudes are oppressed; the news brought by one mail but intensifies the desire for carefully kept from the knowledge of the further information. And thus I fear it

> The FRENCH EMPEROR, and his Guards, have sent a large sum to the fund for the relief of the Indian sufferers. Immense sums will be raised for this purpose all over the United Kingdom.

> made us indeed to drink of "the wine of

astonishment,

The EMPEROR OF RUSSIA AND LOUIS NAPOLEON are to meet next week in friendly conference, at Stuttgardt, in Germany. The object, it is said, is to wipe away all painful recollections of the late war, and of the e examined by the physicians of the rudeness of the Czar Nicholas, personally lunatic asylum before sentence was passed and officially, to Louis Napoleon, the parby the Court. The report returned by the venu, or "up-start." Some also say that medical men was such that any further this interview may lead to a better feeling

The Evangelical Alltance is now sitting at Berlin. At one of the early meetings, delivered an eloquent speech. A letter was Last November, a Prussian, with his wife bury. The Court Chaplain addressed a also read from the Archbishop of Canterand two children, emigrated to Croatia. As large assembly, and gave the Alliance a hearty welcome: "Barriers that separated us for centuries have suddenly fallen, and we behold the universal community of Christian believers rising before our eyes. Still. we shall not reach the goal without a struggle." Dr. Simpson spoke in the name of the American Methodists, and Dr. Baird of the Presbyterians. Other countries seased being a Protestant. The body was and communities were represented. The eventually deposited in a barn belonging to King and Queen had given the members of the Alliance, and the ladies who accompa-

widower requested the sexton to dig a grave nied them, a magnificent entertainment. The REMARKABLE VARIETY OF OPINION N THE CHURCH OF ENGLAND, of which I have given so many examples from time to time, receives fresh illustration from the publication of three series of "Sermons preached at Trinity Chapel, Brighton, by the late Rev. F. W. Robertson, M. A., the Incumbent." Perhaps it would be wrong to say that Mr. Robertson was the representhat he gave a piece of land to the Pro tative or type of a large class in the English Establishment. He belonged to the Maurice school of theology, and his views, as fix, with a stone pedestal, put up at the they come out in sermons, especially as to head of the poor woman's grave with the doctrine of Sin and Sacrifice, Guilt and Penalty, are precisely the same as those advocated and held by the Rev. A. Ross, at the Presbyterian church at Brighton, until deposed by our London Presbytery. It is somewhat remarkable, indeed, that at one secrated by an Evangelical pastor, but on and the same time, a clergyman who had the 18th of July the Roman Catholic priest subscribed the English Articles, and used the Communion office, in both of which the cifix. An appeal has been made to the doctrine of substitution is so clearly brought Stadtholder of the province, but no servant out, and that a Presbyterian minister, who of the State can now with safety venture to had signed the Confession of Faith, should censure the conduct of a servant of the in the same town, be found putting forth dangerous heresy.

Our minister tried hard to prove that he A VERY COMMON MISTAKE. - Many held exactly the same opinions as did the Christians imagine that now since they have compilers of the Confession of Faith. But believed, they must draw their comfort from after thirteen examinations before a Comsome different source, or in a different way mittee of Presbytery, in which the late from what they did at first; they turn their | acute and accurate Professor Campbell renwhole attention to themselves, their experi- | dered concealment impossible, and "fencing" ence and their graces. Forgetting that the useless, we were able to reduce to writing true way of nourishing these is by keeping the Articles of a "libel," (in the Ecclesiastheir eye upon the Cross, they turn it inward, | tical sense of the term,) every one of which and try to nourish themselves by some pro- were distinctly brought home by evidence. God. \* \* The life of the whole body is his power.—Eph. i: 19. So in Col. ii: | cess of their own devising.—H. Bonar. | These Articles in substance were, that there there was "a mighty reaction, and, appar | Cross—that glorious Propitiation revealed to | Robert Southey.

was no wrath in God-in other words, that his justice and judicial character were utterly ignored; that sin punished itself in the sense not of penal or eternal retribution, but as separating from a God of love; that Christ did not die in the room and stead of the guilty, but that he died for our sins in the sense that the exhibition of self-sacrifice on his part is the appointed means of causing us to die to sin, and that his death was in no other sense valuable than as the crown-

ing act of a life of self-sacrifice. These are the views of Professor Maurice, of Mr. Lynch, of Dr. John Young, (formerly Scotch Secession minister at London Wall,) and of the National Review. They come out also in Robertson's sermons, and with great beauty of language and il lustration, with rare power of analysis, and accomplished scholarship—all aided in the original delivery by a most attractive presence and elocution. Soon after the public trial of Mr. Ross,

one of the feeblest of the prelates, the Bishop of Chichester, interfered with Mr. Robertson, on the application of the Vicar of Brighton; and his brilliant, though erratic theological career, came to an early close, by a premature death, at the age of thirty-seven. It is said that his decease, if not caused, was hastened by the excitement of mind produced by the interference of his ecclesiastical superiors. But whether this be true or not, one thing is certain, that he furnished one of those strange examples of men who are in earnest, and who are otherwise honest, who yet think it compatible with their position to preach or publish opinions diametrically opposed to the Articles they have subscribed, and to the whole spirit of the theology of their own Church. Thus, Tractarians, Broad Churchmen, and (a smaller class,) New School or Negative Theologians, all subscribe the thirty-nine Articles, which, so far as they are theological, (in contrast with their teachings on Church Government,) are anti-ritual, anti-latitudinarian, anti-Socinian, and, (in accordance with the known views of the compilers of the Articles in King Edward's days,) are Protestant, Evangelical, Calvinistic, and strong for the doctrine of a propitiatory sacrifice and a perfect righteousness, as the only foundation and the Rock on which faith reposes for justification.

But let me give some examples of Mr. Robertson's teachings:

when calmly required to express their conceptions, were proved to hold unconsciously the doctrine of Sabellianism." And so he says there are in every congregation, unconscious "Tritheists and Sabellians." Then he adds, "To know God, so that we may be said intellectually to appreciate him, is blessed: to be unable to do so, is a misfortune. Then, 2d. As to modesty, those "who are inclined to sneer at the Trinitarian" are told that "some of the profoundest thinkers and holiest spirits among mankind, have clung to this doctrine as a matter of life and death." All this seems fair enough; but the question arises, what does Mr. Robertson believe about the Trinity. His text is a strange one for such a subject, but it brings out his peculiar views : "The very God of peace," &c. 1st. There

is a triad in discord, viz.: "body, soul, and

spirit," which the God of peace, "the Trinity in unity," is to harmonize by "peace," which, "according to the Trinitarian doctrine, consists in a three one."
Now, as the "distinction in this (human) trinity" is not physical, but metaphysical, so is the Divine Trinity. "It is division in the mind of God." This he illustrates from matter having "color, shape and size," which are "three distinct essences, yet form one unity;" so is it in "the evil affections and thoughts" of the one man. These are "separate living consciousnesses." And as "the act that a man does. is done by one particular part of that manhis genius, his fancy, his courage, his perseverance; so as to the personalities of Deity; the work of redemption is attributed to one, the work of sanctification to another, and yet the whole Deity performs that work which is attributed to one essential." A "distinctness of consciousnesses," then, is Mr. Robertson's theory of the Trinity, which he contrasts with the Unitarianism of "one person," and the "Sabellianism of one essence and different manifestations."

But his theory seems very like the latter. Thus, "the first power or consciousness in which God is made known to us, is as the Father, the author of life; and thus,' (strange jargon, surely,) "in this respect, God is, to us, as law." Then, "the second way, of the personality and consciousness of God, is revealed to us as the Son." And what was the Son? What is "eternal generation?" Why, this: "Before the world was, there was that in the mind of God which we may call the humanity of Deity. It (!) is called, in Scripture, the Word; the Son; the Form of God;" and "through this humanity in the mind of God, a revelation became possible to man. It was the Word made flesh." Is this Christianity? Is it not rather Platonism? And is it any better when he speaks of a third "enduring relation in which God stands to us-the relation of the Spirit?" It is "the Spiritual manifestation of God to us, whereby he blends himself with the soul of man." These are "the three consciousnesses by which he becomes known to us." Robertson hints there may be a fourth! In another state it may be so, but "in the present state, a fourth you cannot add to

these-Creator, Redeemer." Such is a specimen of the daringly speculative character of this remarkable mind. But can it be said to be child-like or Scriptural at all? Or is it the doctrine of the Trinity, as held by the Church of England, and the true Catholic Church in all ages?

Take another sermon, on "Absolution. It is a singular proof of the position, that "extremes meet." The other day, Mr. Maurice (as I noticed in a former letter,) took part in a Tractarian service, bowed to the altar, and at the name of Jesus, every time it was mentioned. Mr. Robertson sets out by showing, that in spite of all refutation and denial, of a "belief in a human absolving power," it has "a pertinacious hold upon mankind." It was so in Paganism, and in Romanism. At the Reformation,

back to God as the sole absolver." "Yet still, the belief, after three centuries, is as strong as ever." \* \* "Private absolution is asked by Englishmen, and given by English priests." Does not this prove there is something in the idea? Yes, says Mr. R., and he bases his solution on the text, "The Son of Man hath power on earth to forgive sins." The Pharisees' denial, "who can forgive sins but God only," was "a negation. What did they effect by their system of negations?" Then, the Scribes denied, also, "the human power of absolution." So there are, at this day, "Romish Scribes who distinguish between venial and mortal sins, and then" (a hit at the Evangelicals,) " Protestant Scribes who have no idea of God but as an incensed Judge; who prescribe certain methods of appeasing him-certain prices;" (the atonement in the orthodox sense alluded to, of which Mr. Robertson once said the idea of it "was drawn from the bloody shambles of heathenism;") \* ? "men who send you into a perilous examination of your spiritual experiences, to see whether you have a right to call God Father." And the result is four-fold: "Despondency, Spiritual pride, Superstition, and Infidelity," which are "rife among us." Well, what is the remedy? Why, says Mr. R., "the power of the positive Church," as contrasted with "negations." But what is it? This is answered by another question, with its reply: "What is forgiveness? It is God reconciled to us. What is absolution? It is the authoritative declaration, that God is reconciled to us. Authoritative! that is, a real power of conveying a sense and feeling of forgiveness." "Christ emancipated from sin by the freeness of absolution," and thus, "the absolving power is the secret of the Gospel." God "loves without money and

without price." Suppose we admit all this, as we do, although not in the New School sense; is "law" abolished? No. And what is; and who possesses the power to absolve? Christ had it, and Christ exercised it; and (Christ as calling himself "the Son of Man,") as "the High Priest of Humanity in the name of the human race." (Here comes out Maurice's heresy, that Christ'is the Head of the Human Race.) "The absolver ever lives." How? "In human forgiveness." Paul thus forgave (2. Cor. ii: 10,) "in the person of Christ." The Church forgives in Take his Sermon on The Trinity. He sets out by inculcating two lessons: 1st, Charity; 2d, Modesty. Under the first, he says that "persons have been known and says that "persons have been known and the church." (!) True, there is "no magic in his absolution," but yet, while in the Absolution of the Sick, he uses an absolute "I absolve thee," (as Rome does,) he only declares to the man a "universal Sonship," a "universal fact." So it is just this: "every man is forgiven-lovingly assure him of it, and he is saved. and sanctified too. Is it not true that "extremes meet?" But worst of all, the assurance of forgiveness has a false basis, and we conclude by showing this.

Here let me interpose a word of justification for the length of this notice. It is simply this: that Mr. Robertson's sermons are being extensively circulated, not only in Britain, but in America.

In a note to a recent Consecration sermon at Lambeth, while referring to Guthrie as the Scotch, to Archer Butler as the Irish, the Rev. Mr. Gurney stamps his imprimatur on Robertson as the English pulpit orator. This he does, I am sorry to say, with a very faint protest against his theology. "I may differ from the preacher in some things, and listen doubtfully to others." That is all. but "I know of no modern sermons, at once so suggestive, and so inspiriting, as to the whole range of Christian duty." \* "Oh that a hundred like him were given us by God, and placed in prominent positions throughout the land."

An eclectic class, then, are reading the sermons, and what do they find taught about that verity of verities, "The Sacrifice of Christ?" Here is a rapid summary: The act of Christ is the act of humanity-that which all humanity is bound to do. His righteousness does not supersede our righteousness," (justification and sanctification confounded as by Rome, and the idea of imputation abjured,) "nor does his sacrifice supersede our sacrifice. It is the representation of human life and human sacrifice-vicarious for all, yet binding on all. That he died for all, is true. 1st, Because he was the victim of the sin of all. \* \* He was the victim of sin; he died by sin." Mark the preacher studiously uses the word " of." Christ was the victim of sin, " not for sin." He suffered by every form of evil; he "was the victim of false friendship and ingratitude; the victim of bad government and injustice." And so (!) "in the proper sense of the words, he was a victim.'

The idea of substitution is thus ignored utterly; the "huper" of the Greek text. of Christ, of Paul, of Peter, sacrificed to a new theory! And then comes a misrepresentation of the orthodox doctrine. "It is assumed that Christ was conscious, by his omniscience, of the sins of all mankind: that the duplicity of the child, and the crime of the assassin, and every unholy thought that has ever passed through a human bosom, were present to his mind in that awful hour, as if they were his own."

But, 2d, "Christ died for all, in that his sacrifice represents the sacrifice of all." The idea of the Negative School here comes as a "self-sacrifice," as "one realized idea of perfected humanity;" and so Mr. Robertson gives us his interpretation of "imputed righteousness," to which " meanings foolish enough are sometimes attributed," namely, that "in Christ, therefore, God beholds humanity; in Christ he sees every one in whom Christ's spirit" (of self-sacrifice) "ex-

ists in germ." 3d. "The influence of the Sacrifice on man, is the introduction of the principle of self-sacrifice into his nature. \* \* The element of love makes this doctrine of self-sacrifice an intelligible and blessed truth."

Now this is all, positively all, that is held about the so-called "Victim," who bled on Calvary. It is truly painful, specially as the heresy is very pleasing and palatable, and has a dash of earnestness about it. Worse, still, it is the one side of truth. But the obverse, alas! that which, viewed by faith alone, as the objective, can produce the subjective, whose ideal is so beautifully sketched—that which awakens, as Chalmers calls it, "the expulsive power of a new affection"—that tremendous Mystery of the

ently, the whole idea of priesthood was, the conscience-smitten sinner-alas! this proved to be baseless, and men were referred is concealed, unrecognized, unknown! Is it not a Satanic system? Can true morality flow from it?

> "Talk they of morals, Oh thou bleeding Lamb! Thou Maker of new morals to mankind; The grand morality is love of thee!"

Let us hold fast, then, "the form of sound words which we have been taught with faith and love, which are in Christ Jesus." Once drifted from her moorings, what remains but breakers, shipwreck, ruin?

The RIOTS AT BELFAST are now almost quelled, but great excitement continues. Mr. Hanna, the minister who preached in the open air on one Sabbath, and intended to do so on another, gave way to the counsels of his senior brethren. The right was asserted; but Christian expediency suggested, that as bloodshed was imminent, it should be practically suspended till the fury of the Popish mob, and the exasperation of the Orange Protestants should subside. The Times is compelled to acknowledge the just criticisms of Mr. Hanna, as to its statements about Romanists being "the majority." They only form one-third of the inhabitants of Belfast. But the Times tries to get out of the misrepresentation by saying that it meant not a "local," but "a national" ma-

INFIDELITY is going down in London. One of its former apostles, Cooper, the author of the *Purgatory of Suicides*, is now a zealous champion of the Christian faith. Holyoake disgusts his friends by decrying the character of Christ, and the morality of the New Testament. Open-air discussions have convinced many. "This open-air preaching," said one, "we cannot abide." The Sunday Bands' committee announce a deficit in their funds, and the Bands are discontinued. All this is cheering.

P. S. The Rev. Mr. Hay, an American missionary escaped from Allahabad, made, last night, at Southampton, a very interesting public statement, describing, clearly, the outbreak at his own station, and the condition of Bengal generally. He does not think that Delhi can fall before November or December, for want of battering guns to destroy the walls. It takes fifty days for troops to reach Delhi, from Calcutta He thinks the communications will be interrupted, and that the latest news is not good, although he has no doubt of the ultimate defeat of the mutineers. He fears that three American missionaries have perished at Futtehgurh. He goes home by the Argo, and probably will publish a full account of his recent experiences and observations in

### The Prohibited Book.

Bedell was in the habit of repeating a passage in a sermon, which he had heard Fulgentio preach at Venice, on this text, "Have ye not read?" The Divine told his audience, that if Christ were now to ask them that question, all the answer they could make, would be, "No, Lord! we are not suffered to do so!" On which he zealously descanted on the restraint put on the use of Scripture by the Romanists. This Fulgentio was a Minorite friar, and the intimate friend of Father Paul. He preached in so enlightened and Scriptural a manner, that Pope Paul the Fifth is reported to have said of his discourses, "He has in-deed some good sermons, but bad ones withal: he stands too much upon Scripture, which is a book that if any man will keep close to, he will quite ruin the Catholic faith." On one occasion, when preaching on Pilate's question, "What is truth?" he told his audience that he had been long searching for it, and had at last found it. "Here it is in my hand!" He held up a New Testament, which as soon as the people had seen, he returned to his pocket, observing dryly, "The book is prohibited." He took part in the Venetian controversy against the Pontiff, but was induced by the Nuncio to visit Rome, on promise of safe conduct. He was at first received with favor, and even with festivity, but his entertainers finished their kindness by burning

## Facts and Gleanings.

CLANDESTINE MARRIAGES.—Clandestine marriages seldom bring happiness; the woman who sacrifices home and a father's and mother's affection for a lover, unless the parents are unusually unreasonable, generally reaps that reward which follows in the footsteps of ingratitude and disobedience.

NONE LIVETH FOR HIMSELF.—God has written on the flowers that sweeten the air -upon the breeze that rocks the flowers upon the stem-upon the rain drops that refresh the sprig of moss that lifts its head on the desert—upon its deep chambers—upon every pencilled sheet that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light -upon all the works he has written. " None liveth for himself."

KNOWLEDGE OF THE SCRIPTURES AMONG THE EARLY CHRISTIANS .- You may generally perceive that our doctrine is known, not only to those who are doctors of the Church, and masters of the people, but also to even tailors, smiths, weavers, and all sorts of artificers; and, moreover, not only to women, but to such as are least informed among them, the laboring sort, as sempsters, servants, and handmaids. Nor is this confined to citizens, but country people well understand it—arguing concerning the holy Trinity, the creation, and all things .- Theo-

LOVE CANNOT DIE:-

They sin who tell us love can die, With life all other passions fly, All others are but vanity, In heaven ambition cannot dwell, Nor avarice in the vaults of hell; Earthly these passions of the earth, They perish where they have their birth; But love is indestructible. Its holy flame forever burneth, From heaven it came, to heaven returneth; It soweth here with toil and care,

But the harvest-time of love is there.