

to the coachman, and some ten or twenty extra for the decorations, viz, the ribbons and fur interlaced in the harness; the bells around the horse's necks, and a flag or two. To this are added some four or five smart colored pocket-handkerchiefs put on sticks, and carried or fixed in different parts of the vehicle by the pilgrims. Of course a visit has generally to be made to the pawnshop to assist in supplying the needful, and the only evident economy that is practiced is that of cramming some eight, ten, or even twelve people into the carriage. The men generally ride alone, and are dressed as nearly as possible alike. One of the smartest turns out of Monday and Tuesday week contained eight "cads" dressed alike, even to their white wide-awake hats, decorated with dyedcock's feathers. The "ladies" and children go alone, and their carriages are not so smart as those of their better-halves. But then they have an advantage in the crudeness of their attire, and the quantity of common jewelry with which they delight to adorn themselves. A pea-green silk with a red or yellow shawl, or a sky-blue one, with a green and white striped mantle, are very favorite toilettes, which with necklaces, gold chains, and earrings, help to make up the show. We have seen an old woman selling fruit at the corner of the street here, with eight broad rings on one finger, tied together with a piece of string in the inside of the hand to keep them in their place. If ordinary mortals, therefore, indulge in such fiery, what must not pilgrims be capable of when they are out on a holiday "spree" like that of Monte Verme? It is but natural to suppose from their appearance on their return that fasting is anything but a part of their religion; indeed, we have no hesitation in saying that Bacchus is not forgotten, and comes in for more than an ordinary share of the devotions. Every wine shop on the road is frequented, and by the time that Nola is reached, fully two-thirds of the pilgrims are nearly beside themselves with wine and excitement. Family feuds are awakened, quarrels take place in which the knife and stiletto are freely used, and it often takes a considerable force to quell the disturbances that arise. But the most unpardonably disgraceful scene is the most easily remedied, viz., that which takes place in the streets of the southern capital. Maddened by drink and excitement, the main streets and highways exhibit such lawlessness as is never witnessed elsewhere. Horses are goaded to madness, and from one o'clock to dusk it is not safe to move beyond your portals. As we stated last week, we do not wish to curtail the enjoyment of the lower orders in anything that is rational, but when lives are put in jeopardy, it is time some stringent measures were taken to preserve at least those of the rate-payers.

Our Italian Baptist Association held its first meetings two weeks ago, at Bologna. This Association was recently organized, as you are aware, and is composed of the eight churches connected with our mission. The meetings lasted three days, and were exceedingly harmonious and profitable. Suggestions in reference to the extension of the work were discussed and adopted, and an address of heartfelt thanks and earnest requests for additional aid, were sent to the Southern Baptist Board at Richmond. Excellent, and I trust affiding, results will flow from these meetings, the first ever held in Italy in connection with our rising Baptist churches. "Union is strength." Pray for us all. We need your prayers and aid.

Rev. Dr. Taylor was present at our meetings at Bologna, and received the hand of fellowship. May the Lord guide and sustain him in his new field of labor.

Rome, August 21st, 1873.
—National Baptist.

HOLY LIVING.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, not battles, nor one great heroic act or mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "the waters of the river, great and many, rushing down in torrent, noise and force," are the true symbols of a holy life.

In closing the eyes for the nightly rest it is good to say, "He giveth his beloved sleep;" and in opening them, when night is past, to say, "When I awake, I am still with Thee."

What is so elevating to our whole moral being as faith?

Correspondence.

For the Christian Messenger.

THE EVANGELICAL ALLIANCE.

My Dear Sir,—

Tuesday the 7th inst., was a very busy day. There were two meetings in the morning, one in Association Hall, and the other in St. Paul's M. E. Church.

DR. ARNOT ON CHRISTIAN DOCTRINE AND CHRISTIAN LIFE.

Dr. Arnot of Edinburgh was the first speaker in the Hall. His subject was "The relation, vital and causal, between Christian Doctrine and Christian Life." It was a very instructive and powerful paper. An extract or two will serve to justify this remark:

"The link which unite doctrine and duty in the Christian system is, like the Word of God, 'both quick (living) and powerful.' It is like the great artery that joins the heart to the members in a living body—both the channel of life and bond of union. If that link is severed in the animal, the life departs; there remains neither heart nor members. So in the Christian system, if doctrine and duty are not united both are dead: there remains neither the sound creed nor the holy life. A common street cry of the day is, Give us plenty of charity, but none of your dogmas; in other words, Give us plenty of sweet fruit, but don't bother us with your hidden mysteries about roots and engrafting. For our part, we join heartily in the cry for more fruit; but we are not content to tie oranges with tape on the dead branches lighted with small tapers, and dance round them on a Winter evening. This may serve to amuse children, but we are grown men, and life is earnest. We, too, desire plenty of good fruit, and therefore we busy ourselves in making the tree good, and then cherish its roots with all our means and all our might."

"Ah, it is easy for those who have never been deeply exercised about sin to denounce dogma and cry up charity in its stead; but whence shall I obtain charity if I abjure truth? 'Beloved, if God so loved us, we ought also to love one another.' The Apostle John got his charity from the bosom of the Master whereon he lay.—Where do the modern apostles obtain theirs? How can you move the world if you have nothing but the world to lean your lever on? The Scriptures present the case of a man who was as free of dogma as the most advanced Secularist could desire, and who was, notwithstanding, woefully lacking in charity. 'What is truth?' said Pilate; and he did not wait for an answer, for he had made up his mind that no answer could be given. Pilate was not burdened with a ton, with even an ounce of dogma, yet he crucified Christ—crucified Christ, believing and confessing him innocent—that he might save his own skin, endangered by the accusations of the Jewish priests at the Court of Rome. Those who, in his age, lead the crusade against the dogma are forward to profess utmost reverence for the life and teaching of Jesus Christ. But he did not despise dogma. 'Thou art the Christ, the Son of the living God.' Nothing more completely and abstractly dogmatical can be found in all the creeds of the Church than the short and fervid exclamation of Peter in answer to the Master's articulate demand for a confession of his faith upon the point. And how did the Master receive it? He not only acquiesced in the doctrine and the expression of it by his servant, but departing in some measure from his usual habit of calm, unimpassioned speech, he broke into an elevated and exultant commendation, 'Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Let men keep congenial company, and let things be called by their right names. Either doctrine—truth revealed by God and accepted by man—either doctrine is decisive and fundamental for the salvation of sinners and the regeneration of the world, or Jesus Christ was a weakling. You must make your choice. The divinity of Christ, as confessed by Peter, is a dogma; for that dogma Jesus witnessed; for that dogma Jesus died. For it was because he made himself the Son of God that the Jewish priesthood hunted him down. Did he give his life for a dogma that is divine and necessary to the salvation of sinners, or did he fling his life away by a mistake? Men must make their choice. Those who are not for Christ are against him."

Dr. Fuller of Baltimore and Dr. Nast of Cincinnati discoursed on "Personal Religion, its aids and hindrances." They were

excellent spiritual sermons, but not well adapted to the occasion.

In St. Paul's M. E. Church, at the same hour, Dr. Rigg of London lectured on

"RELIGIOUS AND SECULAR EDUCATION,"

after which there was a discussion, in which Dr. McCosh and others took part, some upholding the principle of State Education, limited, however, to secular instruction, while others preferred the voluntary system, in connection with the inculcation of religious truth.

President Porter, of Yale College, then read a very elaborate and exhaustive paper on

"MODERN LITERATURE AND ITS RELATION TO CHRISTIANITY."

in which he showed that "Modern literature was largely pantheistic, atheistic, and epicurean, either practically or avowedly. Pantheism, glorified by the imagination of Schelling and Goethe, had become a practical theory of modern culture. The most kindly critic of Carlyle and Emerson could not deny its presence in their writings.—Certainly Matthew Arnold had spoken this doctrine, and it appeared also in scores of popular novels. Pantheism in literature was chiefly a sentiment, but not the less formidable for the theory of development, finding its inspiration in Comte, Lewes, Mill, Darwin, and Spencer. Herbert Spencer was never weary in his essays, designed for the popular ear, of enjoining at what he called the Carpenter theory of the Universe—the theory that finds a living God—but he was as forward as any theologian to set forth his doctrine of the infinity. John Stuart Mill was aroused to a pitch of moral indignation at Maunsell's ethical conception of God, while at the same time he unwittingly fell back on the theory of conscience which he had spent all his life in refuting. The Atheism of literature was as truly a sentiment as Pantheism. Pantheism sought to stimulate the imagination by reference to cloudland; Atheism appealed to more earthly things."

THE PULPIT OF THE AGE.

The interest of the day culminated in the afternoon meeting, in the Madison Avenue Church, which spacious as it is, was densely packed long before the appointed time. The theme was "The Pulpit of the Age." Dr. Parker of London was the first speaker. It was truly refreshing to hear him plead earnestly and eloquently for "apostolic preaching," in opposition to the sensationalism which is so much in vogue in some quarters.

"This call to reproduce the substance, the manner, and the spirit of apostolic preaching, is not a call to a narrow or superficial ministry. An inexperienced man might, on hearing the range of Paul's preaching, suggest the easy possibility of speedily exhausting it. 'Preach Christ crucified,' he might exclaim, 'why that may be done in a sermon or two!' Such are the mistakes of ignorance and vanity. The maturest and ablest men in the Christian ministry will testify, with tears of delight and thankfulness, that the gracious mystery of redemption by the Cross has ever more grown before the vision of their reverence and love until it has filled all things with its mournful, its holy and infinite glory. They will testify further that the Cross of Christ—the Christ of Nazareth—is the only key which can open the secrets of human history. Apart from that Cross is confusion without hope—a wild, fierce fight, ending in the hopelessness of a beast's grave. He who has no crucified and redeeming Christ to preach wastes his little strength within the narrowest limits, though he may appear to have wide liberty of action. He can but talk to men; he can never speak to them—to their agonies, their heart hunger, their helplessness, their dumb and vehement aspirations. His mouth is filled with mockery, and his words are instruments of cruelty. As for his prayers, they are as birds with broken wings, tormented by their own impotence, testifying to the presence of an instinct, but never reaching the gates of the sun. Seest thou not, oh student of God, that the great, dear and sad cross is everywhere, and if thy course as a teacher be determined by any other meridian, thou shalt be as a thief among men, and at last be damned as a slayer of souls? History will show that the preachers who have taken the deepest hold of human life have been most faithful to the cross of Christ; others have had their reward for divers gifts and excellencies; yet beyond a momentary applause they have had but little lien upon the love and thankfulness of human hearts. The preaching of Jesus Christ crucified has always elicited the greatest answers from those who have heard it.—These answers have confirmed the divinity

of the doctrines and set the seal of heaven upon the preacher's purpose and method. What have those answers been? Answers of penitence, of loyalty, of service, grief on account of sin, devotion to the Redeemer's Cross; service without weariness, a pursuit of the lost, a healing of the diseased; a teaching of the ignorant, and undesparring prayer for those who are out of the way. What results have attended preaching of an opposite kind? Pedantry, sciolism, self-worship, a theology without religion, a temple without a God—these we have found, together with a gentility, cold as death, and a self-absorption cruel as the grave; but nowhere have we discovered the 'living sacrifice' and the godly self-denial which are born of the atonement of God the Son."

He concluded as follows:—

"The men who have become the chief figures in the Christian pulpits of all lands—the men whose names are known in out-of-the-way places and by the most unlikely people—the men who belong to the world have all, in some degree, been a by word and an offense for a time; in some sense it has been said of each of them, 'he hath a devil and is mad, why hear ye him?' but if the word of the Lord has been in him and his soul has been the dwelling-place of the Holy Ghost, he has thrown off all the crudeness and vulgarity of early practice and become a master and a ruler in the kingdom of the Church. The fear is however, that in making an admission like this some young man may begin as an ape and end as fool. That is to say, he will repeat extravagancies and eccentricities without knowing anything of the spiritual power and genius of his model. There is no help for it. I cannot waste my time in any attempt to reclaim such a man. It would appear as if there must be 'a son of perdition' in every company. In such a man there is a great law at work, and he, by his madness, is giving all diligence to make his calling and election sure. May his day be short and his death easy! To those who do not preach let me say—you determine to a large extent the kind of preaching which is popular. I look to hearers as well as to preachers for a genuine reform of the pulpit wherever reform is needed. You must insist upon hearing the Gospel! When you distinguish between gold and tinsel, when you show your disgust for the mere frothiness of pulpit dolls, when you protest against all trifling with the realities of life and destiny, when you set your face like a flint against all that is unsubstantial in doctrine and all that is vicious in ritual, you will soon drive the hireling from the pulpit and banish the tallow-chandler from the altar of God."

Professor Kidder, of the Drew Theological Seminary, read a paper on "The best methods of preaching," showing that preaching, to be successful, must arrest and command attention—impart instruction—convince the judgment—arouse the conscience—melt the sensibilities—lead sinners to the Saviour—and educate and train immortal souls for heaven.

Then came the celebrated Henry Ward Beecher, who delivered a discourse in his own peculiar style. Here is a specimen:

Why do not people go to church more? One thinks it is this, and another thinks it is that. You can open a church in a hovel, and let a voice go forth that has a power of touching men, and you will find it crowded and thronged. [Applause.] You do not want the cobs that used to have corn. That which man wants is sappy food, refreshing food. Men are willing to be dealt with, to have their sins flashed in their faces, willing to have their consciences aroused, but do not want to be handled; they want a preacher that takes hold of them in some way and if he can do more than that; if he can give to them that which every man consciously needs—some men have aspiration, and some more indulge in superficial thought and if he can give him strength to bear his burden, men that are sore in life; men who are in sorrow, women who don't know how to bring up their children, and who are continually having more and more added to their flock [laughter]; people who want to know where the next hod of coal is coming from; people who are afraid of the sheriff; men who are pricked with the thousand and nettles of human life—they come to church and hear a long discussion on the fall of Adam. [Laughter.] Well, that is not inopportune, but still they're so flat themselves that they feel as if they would like to know something about their own fall. They want something that deadens the struggle that is

going on within them; they want some one who will take part with them, a minister who brings God down to the side of men, not as an everlasting condemner, but one who brings God down as a present help in time of trouble. [Applause.] A minister who brings the Prodigal Son home to his father who seeing him afar off, runs to him, and, before he can speak, throws his arms around his neck. The helper we need is he who will help a sinner, who will help a hard-hearted, proud man, who knows he is selfish and wants to get over it, but he is too proud to do so. He wants a God to convert him, that is what he wants. [Applause.]

The closing paragraph of his discourse was thus expressed:—

"Go out into the wildest portions of the West where the throngs of our Methodist brothers go from the plow and the store; they are ill adapted in knowledge to all the exigencies of a large ministration, and yet wherever they go the grain falls before their sickles. What does it? The spirit of God in their souls, the working and the power of God's spirit, the most powerful instrumentality in the world. Men say that the pulpit has run its career, and that it is but a little time before it will come to an end. Not so long as men continue to be weak and sinful and fearful and expectant without any help near; not so long as the world lieth in wickedness; not so long as that is an asylum over and above that one which we see by our physical senses, not until men are transformed and the earth empty, not until then will the work of the Christian ministry cease; and there never was an epoch, from the time of the Apostles to our day, when the Christian ministry had such a field, and there was such need of them and such hope and cheer in the work, and when it was so certain that a real man in a spirit of God would reap abundantly as to-day, and if I were to choose again, having before me the possibilities of profits and emoluments of merchant life, and the honors to be gained through law, the science and love that come from the medical profession, and the honored ranks of teachers, I still again would choose the Christian ministry. [Applause.] It is the sweetest in its substance, the most enduring in its choice, the most content in its poverty and limits, if your lot is cast in places of scarcity, more full of crowned hopes, more full of whispering messages from those gone before, nearer to the threshold, nearer to the throne, nearer to the brain, to the heart that was pierced, but that lives for ever, and says 'because I live ye shall live also.' [Applause.]

At the same hour there was a meeting in the Church of the Disciples, when the Rev. Mr. Sheehadri addressed a large assembly of children.

DR. HARRISON ON FAMILY RELIGION.

In the evening there were two meetings. In the Association Hall the subject was "Family Religion." Dr. Harrison, of London, read a paper containing many important arguments and suggestions. A representative passage is selected:

"The personal religion of parents will in most instances give the key-note to the religion of the family. The very conception of religion in the mind of children is derived from what they see in their parents, and therefore they will hardly aim at anything above this. All arrangements for instruction and worship are made by parents, and depend for their character and spirit on the tone of the parents' religious life. Children are intensely imitative and receptive. In their play they act father and mother; in all their intercourse they are taking impressions from father and mother. And what is true in general is emphatically true in that which relates to religion. Surely it is a solemn thought, that we as parents are striking the note which our children will certainly take up, are setting the pattern which our children will copy, are exhibiting the spirit which our children will catch and perpetuate. Surely none of us should allow it to be a matter of accident what our own religious life and what our consequent parental influence shall be. We are placed in our honorable though difficult position for a high end, and we should take care to qualify ourselves for the fulfillment of that end. The lower orders of creation seem to have accomplished the purpose of their existence when they provide offspring and die. With mankind the birth of offspring is only preliminary to their chief work, the training of their offspring to a higher life—a life spiritual and eternal. If this thought were ever in the minds of parents—if they habitually felt that as from them their children take the type of their natu-