

Religious State and Prospects of Europe.

We are indebted to the Rev. Dr. Baird, editor of the Christian Union, for the following views upon the religious state and prospects of Europe.

To understand the state of things in the Protestant countries of Europe—and it is of them in particular that we would now speak—it is necessary to go back to the times of the Reformation and look at the sad blunders which were then committed, both by the Protestant Churches and the Governments. Without one solitary exception, the Protestant Church, in every country in which the Reformation triumphed, became united to the State. From this one fountain have flowed unnumbered evils. The churches became filled with unconverted members; the pulpits, to a great extent, became occupied by unconverted pastors; for it was soon found to be impossible to maintain discipline in churches connected with the State. The thing never was done, nor can it be done. The ministers being appointed not by the "churches," or "bodies of believers," neither directly nor indirectly, for the most part—it is clear that there was no security against the intrusion of men actuated by mercenary motives. Of course, under these circumstances, there was no security for the maintenance of sound doctrine. And in the present day we see the legitimate and deadly fruits of such a state of things in every Protestant Church in Europe. In Germany, Holland, France, Switzerland, Denmark, Norway, Sweden, Friesland, and the Baltic Provinces of Russia, the overwhelming majority of the Protestant pastors are men of a worldly spirit, and very many are unsound in the Faith! What a sad state of things! And as to the churches, how little of vital piety exists among them, generally speaking!

Such, in few words, is the picture which the Protestant churches on the Continent present to our view. Blessed be God, within the last twenty-five or thirty years a glorious work has been going on among them. The number of sound and faithful ministers of the gospel has been increased greatly in the Protestant churches in all the countries above mentioned. The number, too, of pious people in the churches has greatly increased. Still, the evangelical and devoted pastors and members form but a small minority in the churches of the Protestants in all parts of the Continent. As there was no religious liberty until lately worthy of mention, in the Protestant countries on the Continent—no more than in the Papal—there was no opportunity for Dissent to counteract the evils of the Established Churches.

In Great Britain and Ireland, the case has been different. In them there has been *toleration*, if not *religious liberty*, in the highest sense, for a long time; and the consequence has been, that there is a great deal of evangelical religion in the Protestant churches of the British realm. Even the Established Churches in that realm have felt the happy influence of Dissent flourishing by their side. And yet the Established churches of Great Britain and Ireland are in a deplorable condition, as it relates to true evangelical religion. We cannot conceive what more any one could need, in order to open his eyes to the direful evils of a union of the Church with the State, than simply to look at the Protestant churches on the Continent and those connected with the State in the British realm. On the Continent there are almost no dissenting churches. The only ones are those of the Cantons of Vaud and Geneva, and a few in France, Holland and Germany.

Well, what do we see going on at this moment in Europe—especially on the Continent? As evangelical religion is increasing, there is growing up a party, small, but enlightened and zealous, who, rightly estimating the hindrances to the spread of the Truth, to say nothing of the other malign influences of a union of the Church with the State—through the *intolerance* to which it leads, and which it sanctions—have begun to question the usefulness and scriptural warrant of all such unions. And a tremendous struggle has begun—in France, in Switzerland, in Germany, in Holland, in Sweden and in Norway. Every year it will become more decided. It is, in fact, a struggle for everything that is dear to the Church as a condition of life and of progress. Great will be the resistance. The very foundations of the present state of things

in the Protestant countries, so far as religion is concerned, will have to be overturned. Another Reformation must be achieved in them. It is notorious that there is a vast, an overwhelming population in all these countries, which is infidel, and not deserving the name of Protestant. It is certain that very much of that population is very bitter in its hostility to evangelical religion. And we are sorry to say that that hostility is, in many places, encouraged, instead of being mitigated, by the unconverted and unevangelical members—pastors and others—of the National or Established Churches!

For ourselves, we tremble—we confess it—when we look at what is before the evangelical Christians whom God is raising up in those countries. What a mighty work lies before them! What scenes of *trial*—severest trial—lie in the pathway of the little evangelical and faithful bands of true Protestants, who are now entering on the struggle in those countries.—May God stand by them! Oh, what need they will have of heavenly wisdom and grace, to carry them through the contest which is now commencing, and which will not terminate before this century closes upon the world. Ah, while we, in this happy land, where religious liberty exists every where in an unmeasured degree, are dwelling in peace and quietness, and incapable of appreciating our great blessings, far other are the condition and prospects of many of our dear brethren in Europe—especially on the Continent. Let them have abundance of our sympathy and our prayers.

But what will be the issue of this state of things? What can it be but glorious, when He who sits King in Zion, is the blessed Saviour, who is head over all things for the benefit of His Church, which He has purchased with His own blood? He will overturn, and overturn, until he has leveled down every obstacle that opposes the establishment of his kingdom in the world.

Mr. and Mrs. Wade at St. Helena.

Letter of the St. Helena Baptist Church—Addressed to the Board.

It gives us much pleasure to publish the following spontaneous tribute of Christian affection and confidence from the Baptist Church of St. Helena to two of our endeared missionary laborers, whom Providence had cast upon their hospitalities:—

Christian Brethren, beloved in the Lord.—We, the pastor and elders of the Baptist Church, St. Helena, cannot allow this opportunity to pass, without expressing our deep sense of gratitude to the Great Governor of the universe, and Head of the Church, for sending amongst us, in the order of his Providence, your missionary, the Reverend Mr. Wade and his good wife, particularly at the very time he did. Their presence and labours greatly encouraged the timorous, and strengthened the faith of the weak converts; making them bold to come out, in the face of a gainsaying world, to put on the Lord Jesus Christ, in the solemn act of baptism. This Christian ordinance met with the greatest opposition from the members of the Church of England,—this being the first Baptist and only Dissenting church ever established in this island.

It is impossible to speak too highly of the piety and labours of both Mr. and Mrs. Wade, while sojourning amongst us. Though in great bodily weakness, still they ever manifested that it was more than their meat and drink to do the will of their Heavenly Father. Their names will be ever embalmed in our memories, and written in our hearts. We hold such in reputation, who have counted not their lives dear unto them, so that they might win Christ and testify the gospel of the grace of God. As a church, we part with them with deep regret; and we can say, indeed, and of a truth, that they go away from this island leaving a savor of grace behind them, and not without seals to their ministry and souls for their hire. The Baptist Board of Missions have indeed been greatly honored by such a father in Christ, and mother in Israel, and we pray that God may send forth many more such laborers into his vineyard. We are happy to say also, that God has also made their visit a blessing to themselves in greatly restoring their health.

We beg that the Board will give us an interest in their prayers, and not forget the little Baptist Church of Christ, on this rock, in the midst of the ocean. And praying for your pro-

perity in the great work of God, we remain, beloved brethren,

Yours, in the bonds of the gospel,
very affectionately,
JAMES MCGREGOR BERTRAM, *Pastor.*
H. R. JANISCH, *Minister.*

JAMES ELLIOT,
THOMAS CHARLETT, } *Elders.*

Call to Preach the Gospel.

The following remarks on a call from God to preach the gospel, are from the pen of Rev. Dr. Cox, of Brooklyn, N. Y.

1. My first remark is—that the fact is unquestionable and admonitory that some, perhaps many of the nominal ministry, were never properly called of God to the office.

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Some in the ministry show, almost never, one of the holy and distinctive qualities of true ministers. They are ferocious, soon angry, self-willed, ill-mannered, cunning, ambitious, reckless schismatical, and in a word, unbrotherly to such a degree, as to generate in every thinking mind, the question, Are they ministers of Christ? Possibly their spots may be spots of God's children but their family likeness is so impaired and mystified by spots, that one continues to doubt even when he longs to confide, they are so spotted.

In all these, and other kindred classes, one asks—if God has called these men to be his ministers, is it not unaccountable that the signals of their vocation are not more indubitable? If he has, why are they so dexterous at, and so much about other business? Some of them seem to make literature, science, and even mechanical improvements, less a means, than an end of their devotion? So did not Paul when he wrought occasionally at tent making, to did he never.

The Scripture surely warns us on this subject. We there see the objective possibility that a man, "by some means may be himself a cast-away." We are charged to "beware of false prophets"—"of transforming themselves"—"of satan's ministers, transformed as the ministers of righteousness, whose end shall be according to their works." Says Peter, "There shall be false teachers among you." Says God, "I have not sent these prophets, yet they have ran; I have not spoken by them, yet they have prophesied." And some at last, "Have I not prophesied in thy name?"

The qualifications that infer a call of God to the ministry, wherever they are combined in one individual, may be easily resolved. They are—piety, suitable talents, relative facilities, correct estimate of the work, desire of the office, sense of duty, actual preference, determining in self-devotement to the work; these seven, although some of them imply each other, I would state as proper, and perhaps capital, in the argument. Ordinarily it is so.

1. *Piety.*—This is primary, fundamental, just, infinitely important;

"First, last, midst, and without end." and valuable, as an official qualification, unspeakably, as well as a personal one.

2. *Suitable Talents.*—These, many a pious man has not; and some great talents are so unsuitable, that almost every man knows, except their possessor, that God has no need of him in the ministry.

One should considerably rely upon others; on the verdict of the judicious and the wise in the church, pending his initial estimate of this matter. He should beware of that importunate and insidious whisperer, vanity; and solemnly what talents suit the work? And have I such? Is there any adaptation? Am I apt to teach? Have I any of that certain natural readiness and facility in communicating what I think, which seems necessary? Is my mind arid, abstract, wild, ungoverned, incorrigible, weak, erratic, or otherwise incompetent to this great and peculiar work?

3. *Relative Facilities.*—Such as the right age, situation in life to prepare, of equal health, voice, and other personal qualities, and with the means at hand, or procurable, to secure a proper introduction to the office. Some desire it, but are relatively disqualified.

4. *Correct estimate of the work.*—So as not to be encouraged by misapprehension or imagination, nor deterred by facts and truth; but an enlightened and hearty appreciation of what the ministry is, as a good work for life, and glorious with eternity in view.

5. *Desire of the office.*—This should result from the former, and be evinced two ways: first conspicuously, to the subject himself; and this so luminous determinate and strong, as to make thought of failure or disappointment keenly painful; or inextinguishable ardor, terminating intelligently, on the service of the ministry, for the glory of Christ, and the good of souls. Secondly—this desire should work practically; tending always towards the object—making gladly, the necessary decisions and sacrifices, and steadily ascending to the prize. The apostle is thought to have had both these aspects in view, when he speaks of "desiring the office of a bishop;" for from the original, the word, desire, translates not one, but two words; the latter of which is practical, and means more than desire; that is action, effort, habitual aims to obtain it.

6. *Sense of Duty.*—This must be high and commanding, as well as cheerful and constant, saying "Necessity is laid upon me; yea, wo is unto me if I preach not the gospel." "I was not disobedient unto the heavenly vision." "A dispensation of the gospel is committed unto me." "Lord, what wilt thou have me to do?" Merely to say—I think I can do more good in that way; I desire to be useful seems to fall far short of the true idea. See Gal. i. 16, 19; and Acts xxvi, 16, 17, 18; ix. 6, 15, 16, 20, 22. An ordained minister once said to me,— "O, I give it up. In fact, I entered the ministry only in a way of experiment—and I see it won't suit me!" Indeed!

7. Where the other qualifications exist, the determinate preference must follow—actually giving up all for Christ and the gospel, and fixing the subject in a happy and utter self-devotion to his master in the work. Happy man! his whole life increases the evidence of his grand vocation, he is useful to others, and eternal glory is his reward.—*Evangelist.*

Water as a Beverage.

Water is the natural and proper drink of man. Indeed it is the grand beverage of organized nature it enters largely into the composition of the blood and juices of animals and plants; it forms an important ingredient in their organized structures, and bears a fixed and unalterable relation to their whole vital economy. It was the only beverage of the human family in their primeval state,

In that garden where grew 'every tree pleasant to the sight and good for food,' producing all the richness and variety of 'fruit and flower' which an omnipotent and all-bountiful Creator could adapt to the relish of his senses, and the exigencies of his entire organization; it cannot for a moment be doubted that man was in a condition the best suited to secure him the uninterrupted, as well as the highest and best exercise and enjoyment, of his physical, mental, and moral powers. His drink was water. A river flowed from Paradise. From the moment that river began to 'water the garden,' till the present time, no human invention has equalled this simple beverage; and all the attempts to improve it by the admixture of other substances, whether alcoholic, narcotic, or aromatic, have wholly failed, but have served to deteriorate or poison it, and render it less healthful and safe.

Water is well adapted to man's natural appetite as to the physical wants of his organs. A natural thirst, and the pleasures derived from its gratification were given us to secure to the vital machinery the supply of liquid necessary to its healthy movements. When this natural thirst occurs, no drink tastes so good, and in truth none so good as water; none possesses adaptations so exact to the vital necessities of the organs. So long as a fresh supply of liquid is not needed, so long as there is not the least relish for water, it offers no temptation, while its addition to the circulating fluids would be useless, or hurtful.

Manufacture of Watches at Geneva.

The manufacture of watches, musical boxes, and jewelry, is that to which Geneva owes its present prosperity. Upward of fifty workshops devoted to watch making, and seventy to the jeweler's trade, are kept in constant employment; and it has been calculated that in good years seventy-five thousand marks of silver, and precious stones to the value of a million of francs, are used in them. One hundred thousand watches are said to be now annually manufactured in Geneva.

A London inventor has applied vulcanized Indian rubber to the purpose of making artificial legs, which are said to be the most useful substitutes for a limb that have yet been devised.