

GAVAZZI IN THE COLISEUM.

TRANSLATED FROM THE ITALIAN.

The following is an extract from the discourse on the death of the Rev. Alessandro Gavazzi, by the Rev. Francesco Sciarrelli, in the Methodist Church, Sant' Anna di Palazzo, Naples. The speaker was one of Garibaldi's soldiers. He fought by the side of Gavazzi in several battles; he was, also, one of the three Protestants, of whom Gavazzi was another, who several years ago, discussed in Rome, with an equal number of priests, the question, "Was St. Peter ever in Rome?" The discussion was, strange to say, permitted by the late Pope, and was carried on and closed with the utmost courtesy on both sides. The "Holy Father" did not, however, permit any more such discussions, for the same reason that a burnt child refuses to touch fire.

On the receipt of the news of the success of the Lombard revolution, Gavazzi commemorated in the Campidoglio* the dead of those glorious days, in a discourse which stirred up an indescribable enthusiasm in the people. I will try to paint with pale colours the power of the words of Gavazzi. Pius IX. had, at last, decided to send a contingent of troops to the holy war against the foreigner; and in Rome, the enlisting of volunteers had begun. Public notice was given that Gavazzi would make an appeal to the people in the Coliseum—that immense skeleton of stone, where, till a few years ago, a cross stood in the arena formerly soaked with the blood of the martyrs for faith of Jesus Christ. A glorious March sunset shed its bright beams on the slopes invaded by an immense multitude. Fluttering in the breeze, hundreds of tricolor flags display themselves. Gavazzi, having crossed the arena, goes up into a modest pulpit. On the breast of his Barnabite dress, he wears a red cross. With open face, with manly countenance he surveys the silent multitude. "Brethren!" he cries out "brethren! the day of deliverance is at hand. The hour of the holy crusade has struck. To arms! To arms! God wills it. When the people of the West desired to seize the sepulchre of Him who, of the cross of Golgotha, made a pedestal for liberty, they wore crosses on their breasts as badges and, under the banner of Christ, rushed forward to the East. Their cause was righteous; more righteous, and more holy is ours. To arms, Romans! The Austrian, a hundred times more barbarous than the Moslem, is at our gates. Like the Crusaders, let us raise the Christian banner, and onward, O brethren, for God wills it! He is not worthy to call himself a Roman who prefers his private interests to the interests of all, who sets his own affections before affection for his country. He is not worthy of the name of Roman who, cowardly deaf to the call, stays idly back by his household gods. An unworthy descendant of the fathers of the world, an unworthy heir of the conquerors of the Capitol, would he be who would not wish to conquer or die for the independence of Italy. Unworthy, O woman! thou wouldst be of the Roman name, and to be a citizen mother, who wouldst curb in thy arms, the boldness of a lover or the noble longings of a son. They are the lovers, husbands, and sons of the country. Romans, your fathers conquered the world; do you desire to be worthy of their memories?"—"Yes, yes," answered thousands of voices in a single one—"Romans, do you desire with the chains of your slavery broken, to march to the obtaining of the most precious of all good things, glory, independence, liberty?"—"Yes, yes," replies the multitude, "we desire it."—"Romans, do you desire to become a sovereign people?"—"Yes, yes," a third time repeats the electrified multitude. "Well, your will be done. Romans, in the name of Italy I call you to arms! The way is open, victory awaits you. To arms, O Romans! to arms! God wills it!"

A venerable old man in the picturesque garb of the Roman mountaineers, comes after the zealous Barnabite. He has a felt hat on his hoary head, a goat skin on his shoulders, a coat of red velvet, leggings of leather, and ironed shoes. He is named Resi, but the people know him under the title of the poet-shepherd. "I am neither a wise man, nor an orator," says he. "I am only a poor peasant who has learned the story of his country in the great book of ruins; but each of these ruins has a memory, each memory has a name, and each name is an eternal monument set up to the glory of Italy. Name thrice dear! It brings tears to our eyes, and the hand eagerly feels for a sword wherewith to fight. Italy awaits us on her bed of suffering. She calls to us, and asks of us liberty. Shall we be deaf to her call?"—"No, no," answer the voices of the people, "Italy for ever!" Thus applause and oaths follow the splendid speeches. But he passes in review the grand ancient figures, he calls up their shades, he shakes the dust from their windingsheets to make of them a banner to which he calls the raised from the dead of Rome. Then, enlarging the picture, he thoughtfully renews the traces unalterably impressed on the life of the world by the unconquered legions, gloriously giving life to the past as a spur to the present, and an example to the future.

A young priest is the first to swear to answer the call of his country. "I obey," he cries, "I obey the voice of Italy. When the country is in danger, the priest becomes a citizen. I put off the robe of the Levite of the Lord for the uniform of the soldier. I put aside the cross for the battle sword. Robe and sword I lay at the foot of the holy altar, to take them up again on the day of deliverance, if God do not call me into His presence in the hour of victory. I have but one soul and that belongs to God; I have but one heart, and that

belongs to Italy; I have two hands, and with one I will fight the living barbarians, with the other I will help the Christian martyrs. Italy for ever!"

Others follow. At last, Gavazzi again goes up into the pulpit. "Romans," he cries, "with the strength of men who desire liberty, with the courage which begets great things, with the will which renders one invincible, let us cast the die, asking the help of God, and the blessing of his representative on earth. Romans, from this day you win back the sovereignty of the people!"

At that moment, a man with a boy at his side, both in common dress, rush towards the pulpit. "Who are you?" asks Gavazzi. "The friend of the people." What is your name?" "Angelo Brunetti Ciceroacchio." "What do you desire?" "To be inspired by your words." "Then?" "To do my duty." "What duty?" "The extermination of the barbarians, and the liberation of my country." "And for this end what do you mean to do?" "To fight, conquer or die." "To go abroad?" "Yes, I desire that Italy may be delivered, and I will go abroad." "You will not go abroad: to every man his post, and yours is here in Rome, Rome which the brave who go abroad commit to the keeping of the citizens your peers." "I will stay," answers Ciceroacchio, "but, at least, I will give you more than myself; receive my blood, I offer it on the altar of my country." Having said this, the zealous citizen embraces his boy. Gavazzi draws him to himself in the pulpit, and presents him to the moved multitude, saying, "Behold, the son will be worthy of the father; Italy and Ciceroacchio for ever!" "Yes, for ever!" answers the multitude, and after a moment of solemn silence, while night with its solemn shadows is coming down in the midst of the immense amphitheatre, the orator cries, concluding his address: "Do you see, O Romans, these tables of stone, do you see the broken shafts of marble pillars, do you see scattered around you, the classic ruins? They are so many altars which your country sets up before you, for here you may write the names of the strong and the brave. And now, O citizens, arise! Under the vault of this glorious and calm heaven; in the presence of God who hears, sees and reads the inmost recesses of our hearts; in the presence of the men who here praise us; before this cross, the symbol of liberty, on this soil hallowed by the blood of the saints and the martyrs; let us all swear, let us all swear that we will not see Rome again, till the barbarians shall all have been chased into banishment!" At these words, the standards are bowed down, heads are bared; and the people unanimously raise their right hands towards the cross, and repeat the oath to conquer or die. It was a sublime spectacle!

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TRACTS FOR THE TIMES.

REHOBAM REDIVIVUS.

WHO SHOULD LEAD IN CHURCH MATTERS—PARENTS OR CHILDREN?

The question is suggested by complaints often made by parents that they have difficulty in inducing their children to accompany them to church. They seem to think that the only way in which this difficulty can be overcome is to introduce into religious exercises and meetings more that is pleasing to juvenile taste. It is thought necessary to provide, at various church meetings, amusements, such as songs, readings, recitations and theatrical acting. As there is a good deal of competition in this method of popularizing religion, it is not easy to say to what extremities it may be carried. While it is admitted that the young need amusement, yet it is not clear that the Church should furnish it, and that it should be considered a greater attraction than the words of eternal life and paternal affection and Christian communion. Why should the young not be satisfied with social parties at their homes, with instructive public lectures, and with harmless amusements which are conducive to health and social intercourse? Why should it be thought necessary to seek amusement in connection with religion, thus diminishing the small amount of reverence for things sacred and holy that still remains?

It would be very easy to show parents a more excellent way in which the difficulty complained of may be overcome. Let parents associate with their children, treating them as companions. They can in this way impart much valuable instruction. They can seek to form and to foster a taste for reading, and they can provide books and periodicals fitted to gratify it. They can make what is read the subject of conversation at table and at the fireside in the evenings. Thus the intellectual wants of the young would be supplied, and home would be made so attractive that they would find in it their chief enjoyment. Parents and children would be kept at home, the minds of both would be improved, and domestic life would be enriched. The young would then not require to seek constantly the society of other young persons whose minds are as empty and frivolous as their own. A process of mental assimilation between parents and children would take place, corresponding to what is called a family likeness, and the family would acquire a distinctive character of its own. In this case parents would find that their children would gladly accompany them to church or to any other place.

Again, parents should manifest a deep interest in the welfare, both temporal and spiritual, of the congregation with which they are connected, attending regularly all its stated religious services, contributing to its support, and cherishing

towards it such warm affection as the psalmist expressed when he said, "My soul thirsteth for God, for the living God; when shall I come and appear before God?" Were they to do so they would find their children sympathizing and co-operating with them most heartily.

Jeremiah states that in this way idolatry was propagated and established even in Judah and Jerusalem. "The children gather wood and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." But if Christian parents manifest a fault-finding disposition, and depreciate the zeal and efforts of others; if they habitually speak disrespectfully of the services of the Church, of the brethren, and especially of the pastor, can they reasonably expect their children to be attached to the Church at all? The thing is too absurd to be imagined.

But, to take a more strictly scriptural and spiritual view of the matter, I would say, let Christian parents observe family worship in their homes. This is admitted to be their duty. It is not long since a parent, on presenting his child for baptism, was required to answer affirmatively the question: "Do you promise to keep up the worship of God in your family, not neglecting it in any of its parts, when God in His providence gives you the opportunity?" There is surely such a thing as a Christian family, and it is impossible to bring up such a family without domestic religion. It is religion only that can purify and strengthen the ties even of nature. The observance of family religion is the condition on which Christian parents can expect their children to honour them, and to look up to them as guides in religious matters. How can a parent who does not honour religion in his family expect his children to trust him as a religious guide? If his children do not accompany him to church in such circumstances, he may blame his pastor as much as he pleases, but he may be sure that the sin lies at his own door.

Again, Christian parents should impart religious instruction to their children. The Apostle Paul says: "Honour thy father and thy mother. . . . Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

There is great force in the conjunction "and" here. It shows that these commands are closely connected. You can expect your children to honour you as parents only if you bring them up in this way. The duty is often inculcated and exemplified in Scripture. Moses, referring to God's words, says: "They shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house; and when thou walkest by the way, and when thou liest down and when thou risest up." Solomon says: "Train up a child in the way he should go; and when he is old he will not depart from it." This is a duty attached to the relationship between parent and child. The parent must not shirk this duty. He is not allowed to discharge it by proxy. It is a duty enjoined upon himself, and one of the most sacred obligations. He may not be able to instruct his child in the elements of a liberal education, but he can teach him those truths which he believes, and the belief of which has made him a Christian. He should seek to qualify himself for this duty. If he discharge it faithfully and affectionately, he will never have to complain that his child won't go with him to church.

A great many complain that religion is not taught in the public schools. But even if it were taught, this would not release the parent from the obligation to bring up his children in the nurture and admonition of the Lord. Many think that they exhaust their responsibility when they send their children to the Sabbath schools. But they can't produce a single passage of Scripture to prove this, and thus to contradict innumerable passages which declare that the parent must teach them himself.

The Sabbath school teacher is merely an assistant to the parent in teaching. Not a substitute for him. It will not be a good day for the Church when parents generally devolve on teachers, whom they may not even know personally, and who are probably young and inexperienced, the sacred duty and the privilege of imbuing the minds of their children with that knowledge which maketh wise unto salvation. The parent who complains that he has no religious influence over his children, proclaims his own culpable and flagrant dereliction of a most sacred duty which he owes to his family, to the Church and to God.

ALIIQUIS.

JOSEPH'S LAND POLICY.

MR. EDITOR—You refer in your issue of the 15th to the Rev C. McNeil, of Dumfries, as finding in the policy of Joseph when Governor of Egypt a contribution to the vexed question of land tenure. You need not have gone so far a-field. As reported in your city papers, Rev. Mr. Burton, of Toronto, claimed, in a lecture on the "Land Tenures of Scripture," that the great land purchase made by Joseph swept away the mere landed aristocracy, and made the cultivators of the soil direct tenants of the crown. Mr. Burton, as reported, contended, moreover, that under the regime thus inaugurated all the expenses of government were met by a *pro rata* tax upon the annual produce of the soil. The Pharaoh being the government, all the burdens were born and defrayed by him.

Jan. 18, 1890.

X.

PROFESSOR JOHNSTONE, of the U. P. College, Edinburgh, on the classes resuming after the Christmas holidays, referred to the complaint of the students. He believed there were misunderstandings on both sides, and hoped an amicable settlement would be reached.

* The modern Capitol on the Capitoline Hill.