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Poetry.

SABBATH IN THE COUNTRY.

The croaking wagon in the shed;
The busy flail is heard no more;
The horse is littered down and fed,
The harness hangs above his head,
The whip behind the door.

His leathern gloves and hooked bill
To-day the woodman throws aside;
The blacksmith's fiery forge is still,
The wooden wheel of the old mill
Sleeps in the mill-dam wide.

The miller's boat is anchored where,
Far out, the water lilies sleep;
You see their shadows mirrored there,
The broad white flowers reflected clear,
Within the mill-pond deep.

The harrow's in the garden shed,
Hoe, rake, and spade are put away;
Unweeded stands the onion bed,
The gardener from his work hath fled;
'Tis holy Sabbath day.

Upon the wall the white cat sleeps,
By which the churn and milk-pans lie;
A drowsy watch the house dog keeps,
And scarcely from his dog eyes peeps
Upon the passer-by.

And sweetly over hill and dale
The silvery sounding bells ring;
Across the moor and down the dale
They come and go, and on the gale
Their Sabbath tidings fling.

From where the white-washed Sabbath school
Peeps out through the poplars dim,
Which ever through their shadows cool
Peep out upon the busy pool,
You hear the Sabbath hymn.

From farm and field, and grange grown gray,
From woodland walks and winding ways,
The old and young, the grave and gay,
Unto the old church come to pray,
And sing God's holy praise.—*Ann.*

JOHN Q. ADAMS AS A STATESMAN.

BY WM. M. CORNWELL, M. D.—READ BEFORE THE NEW ENGLAND SOCIETY, PHILADELPHIA.

[CONTINUED.]

In 1836, Mr. Adams was nominated in the newspapers as a candidate for Representative to Congress. When asked if he would consent to be a candidate, he replied, "It must first be seen whether the people of the district will invite me to represent them. I shall not ask their votes. I wish them to act at their pleasure." In the month of November, he was elected their Representative. He took his seat in the House in December, 1831. Upon this occasion, Mr. Clay asked him "How he felt at turning his back again, and going into the House of Representatives, and observing that he would find his situation very laborious." Mr. A. replied, "I will know this, but labor I shall not refuse, so long as my hand, my eyes, and my brain do not desert me."

No sooner did Mr. A. take his seat in the House than he announced to his constituents that "He should hold himself bound in allegiance to no party, whether sectional or political." Ten years afterwards, he had occasion to explain to his fellow-citizens his policy and feelings at this period. "I thought this independence of party was a duty imposed upon me by my peculiar position. I had spent the greater part of my life in the service of the whole nation, and had been honored by their highest trust. My duty of fidelity, of affection, and of gratitude to the whole was not merely inseparable from, but identical with, that which was due from me to my own Commonwealth. The internal conflict between slavery and freedom had been, and still was, scarcely perceptible in the national councils. The Missouri Compromise had laid it asleep, it was hoped, forever. I entered Congress without one sentiment of discrimination between the interests of the North and the South; and my first act, as a member of the House, was on presenting fifteen petitions from Pennsylvania for the abolition of slavery in the District of Columbia; to declare, while moving their reference to the Committee of the District, that I was not prepared to support the measure myself, and that I should not. I was not then a sectional partisan, and I never have been."

This is a part of his address to his constituents at a meeting in Braintree, September 17, 1842, which the writer heard.

On the 7th of January, 1837, Mr. A. offered to present the petition of one hundred and fifty women for the abolition of slavery in the District of Columbia. Mr. Glascock of Georgia, objected to its reception. This was the first objection ever made to a petition being received by Congress. Mr. A. said, "That the proposition not to receive a petition was directly in the face of the constitution. He hoped the people of this country would be spared the mortification, the injustice, and the wrong that such petitions should not be received. It was, indeed, true that all discussion, all freedom of speech, all freedom of the press, had been within the last twelve months, violently assailed in any form in which the liberties of the people could be attacked. He considered these attacks as outrages on the constitution of the country and the freedom of the people, as far as they went. But the proposition that the petitions should not be received, went one step further."

His remarks were strong, and there was great confusion; but the petition was finally received. This was, properly, the opening of the flood-gates of wrath which, from that time to this, have operated as a tempest between the North and South. Mr. Adams had exposed this cause. He was in the right, and he was not the man to relinquish that right in consequence of being browbeaten.

On the 18th of January, 1837, the House of Representatives passed a resolution—one hundred and thirty-nine yeas to sixty-nine nays—"That all petitions relating to slavery, without being printed or referred, shall lie on the table, and no action shall be had thereon."

On the 6th of February, Mr. Adams stated that he held in his hand a paper, which, before presenting it, he wished to have the decision of the Speaker. It pertained to come from slaves, and he wished

to know if it was consistent with the rules of the House that such a paper should be presented? Mr. Adams then took his seat. The House was greatly excited. The slaveholders expressed their astonishment at such a proposition. One member said, "It was an infraction of the laws of the House, and ought to be severely punished." Another said, "It was a violation of the dignity of the House, and ought to be taken and burnt." Waddy Thompson, of South Carolina, offered a resolution, that the Hon. John Quincy Adams had been guilty of gross disrespect to the House, and that he be instantly brought to the bar to receive the severe censure of the Speaker. Charles E. Haynes, of Georgia, and Dixon H. Lewis, of Alabama, followed, apparently in great heat, and each offering resolutions, or modifying the one already offered, the purport of which was that Mr. Adams be severely censured or expelled.

Four long days did the House do battle valiantly over this petition from slaves; and during all that time the old Nestor sat quietly in his seat, not opening his mouth. Well did he know how firmly he had them in his grasp, and that when the time came he would scatter their resolutions of four days to the four winds of heaven in four minutes. At length he rose. "That shrill voice, which could penetrate to the greatest distance, rang out. 'Mr. Speaker, for what am I to be censured or expelled?' 'For offering that infamous resolution,' rang out a dozen voices. 'Mr. Speaker, I haven't offered any petition. I only asked the Speaker if it came within the rules of this House to present a petition from slaves. The petition is in my desk. If I had offered it, it would have been in the hands of the Speaker.'"

Then in a strain of irony and burning sarcasm, he proceeded to tell them how they must modify their resolution of censure. "Nor have I said what the prayer of the petition was. One of your proposed resolutions says it is for the abolition of slavery. The gentleman must amend his resolution; for if the House should hear this petition, they would find it very much the reverse of what this resolution calls it; and if the other gentleman from Alabama wishes to bring me to the bar of the House for censure, he must alter his resolution, for he says it is for attempting to offer a petition for the abolition of slavery; whereas the petitioners pray that slavery should not be abolished. Thus, Mr. Speaker, the petition prays for just what the authors of these resolutions wish to accomplish." Thus, never were men more completely fooled, and never was the declaration of Solomon more clearly proved, "He that answereth a matter before he heareth it is a fool."

During this discussion, Mr. Thompson, of South Carolina, said, "The conduct of Mr. A. was a proper subject of inquiry by the grand jury of the District of Columbia, and that, in a like case, he would be proceeded against in South Carolina."

To this language, Mr. A. replied, "If this is true—if a member is there made amenable to the grand jury for words spoken in debate—I thank God I am not a citizen of South Carolina! Such a threat, when brought before the world, would excite nothing but contempt and amusement." After a debate of four days—one of the sharpest and most exciting ever held in the House of Representatives—only twenty votes could be found, indirectly and remotely, to censure, or to state of contempt, was Mr. Adams' vindication of his cause.

The paper was doubtless sent to him by some slaveholder to see if he would present it, and he turned the whole force of it against them. Never was more shrewdness manifested by any living man. He knew all those four days what he would do.

A NESTORIAN DEACON.

"Is any thing too hard for the Lord?" Contemplate a single case of conversion; and to select a clear one, which our feeble faith might perhaps pronounce a hard one, we will recur to that of Deacon Gergewis, the mountain evangelist, who was as bad a man before his conversion as he was good afterward—a noted thief and robber, who had even earned a fearful eminence in every evil path. It would be difficult to tell who prompted that man—yet doubtless it was the finger of God—to bring his two daughters down from the wild mountains and place them in our female seminary. A few months afterward the father came again to visit his daughters. As the Lord ordered, he came at a very interesting period of his revival in that seminary, himself and his companions all bristling with deadly weapons, according to the usage of their native mountains. Finding his daughters, many, weeping under conviction of their sins, he, too, was moved, but at first in a very different way. Among his sarcastic taunts was this, with many others which are stereotyped in that land of metaphors: "Are your grandfathers all dead, that you are thus weeping and taking on?" Miss Fisk, the principal of the seminary, observing his conduct, addressed to him a few words of reproof and of solemn warning in regard to his own condition. Her words were as a barbed arrow to his heart. Soon, trembling and weeping, he requested of her a place to pray. Miss Fisk, at first suspecting him of playing a double part, put him off, fearing that he might steal exposed articles if allowed to occupy a room. But his importunity prevailed, and in his closet, on his knees before God, he found pardon and salvation before leaving the place. And there has not since been a more sudden and marvelous change of character since Saul became Paul on his way to Damascus. Even his native roughness of manners, under the softening power of divine grace, soon disappeared, and he became a living model of a truly bland and courteous Christian gentleman.

It is further remarkable that this Nestorian deacon, almost from the hour of his conversion, adopted Paul as his Christian model. The idea of doing so was quite original with him. Having found the pearl of great price, he was once resolved, in God's strength, to spend his life in publishing the glad tidings. And conferring not with flesh and blood, he started at once to fulfil that high purpose, and faithfully and zealously pursued it to the end of his pilgrimage, traversing the wild Assyrian mountains in their

length and breadth, proclaiming Christ and him crucified to all whom he met—nothing daunted, though often reviled, abused, threatened, and even beaten. Thus did this good soldier of Jesus Christ perform the work of an evangelist, without stipulation or remuneration, till his family were at length known to be in deep want, when the small Christian village of Seir adopted him as their mountain missionary, paying to him regularly the avails of their monthly concert, which, in their poverty, amounted to about four dollars per month.

Deacon Gergewis overworked, and the result at length was a violent brain fever, of which he died. As is common in that disease, he was delirious; but it was affecting interesting to listen to him, even in his delirious hours. He reiterated, at the top of his voice, almost incessantly, the single phrase, "Free grace! free grace! free grace!"—an utterance which carried with it a moral sublimity seldom equalled, especially in the recollection that free grace had been with him so emphatically the sole foundation of his confidence, that he was pardoned and washed, made a child of God and an heir of heaven; that free grace had, for many years, been the burden of his message to perishing thousands; and that that same free grace was now the ground of his earnest longing to depart and be with Christ, which for him was far better. When the disease had spent its force his reason returned; and, like the calm sunset after a storm-peaceful, joyous, and triumphant—he fell sweetly asleep in Jesus.—*Dr. J. Perkins.*

FROM THE BANNER OF THE COVENANT.

HE MUST REIGN.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and their rulers take counsel against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure: "Yet have I set my king upon my holy hill of Zion"—I will declare the decree; ye Lord hath said to me, "Thou art my son; this day have I begotten thee. Ask of me, and I will give thee heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt dash them in pieces, as a potter's vessel. Be wise now, therefore; O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled against you, and he will smite you, and all they that put their trust in him.—PSALM II.

The Bible proves itself to be the utterance of the Governor of Earth, not less by the record of his extraordinary interpositions in former days, than by its announcement of the moral laws by which He still rules the world, denouncing ruin against rebellious nations and promising prosperity as the reward of obedience. The world's history of the decline and fall of sinful nations, and the brief fact of the existence of the blessings of a Christian civilization, are here attested to the edicts of the Bible. The second Psalm is one of these edicts that correspond by history and observation. Against God's Holy Child, Jesus, whom he hath anointed King of Nations; the people of Judea and the rulers of the mighty Roman Empire rebelled. They refused the Gospel of salvation which he presented to them, slew him and persecuted his church—Acts iv: 25. But God raised him from the dead, extended his church in spite of their opposition, placed him on the throne of heaven, put the iron sceptre of Omnipotence into his hand, broke down the Jewish nation under its terrific laws, drove them out fugitives over the earth, and so shattered the power of imperial Rome that, neither the publicist traversing the map of the Old World, nor the peripatetic wandering amid the ruined palaces of the Caesars, can now discover aught save the shivered and scattered potshards of its irreparable ruin. The thunder of this threatening, and the scathing bolts of its ruin, are alike undeniably utterances from heaven—the word and the work of the ruler of heaven.

The Psalm treats of the behavior of the representatives of nations in their conduct of public affairs in disregard of, and opposition to, the Lord Jesus Christ. They are designated by their official titles of kings, princes, rulers, judges. Their private conduct is not here censured, but their behavior in their public meetings or in their Senate chambers. The misconduct of the people here denominated is chiefly that of lending their support to the ungodliness of their rulers; thereby enabling them to carry out their decrees, and so becoming partakers of their crime and punishment: "And the duty to which they are exhorted is not merely the private and personal religion of the closet and the church, but a public national Christian religion. The kings and judges of the earth, as the representatives of the nation, are commanded to serve the Son of God with fear, and give him the kiss of homage, corresponding to our modern oath of allegiance—on pain of national destruction. Let us then settle in our minds the weighty truth which forms the burden of this Psalm—UNCHRISTIAN NATIONS SHALL PERISH.

The significance of this threatening is by no means exhausted by the destruction of the unchristian nations of Asia or Europe. Moral law is restricted to its locality. The empire of the Lord Christ is not bounded by oceans, or confined to the continents of the Old World. His authority is not restricted to those who choose to submit to his sway. All men, in every relation of life, and in every nation, are his subjects. The heathen, no less than the Christian people, are his inheritance; and the uttermost parts of the earth are his possession. His laws never become obsolete, nor will he cease to enforce them till he hath put all his enemies under his feet. We have a vision of the results of the great revolution on which the world is now entering, and in whose vortex our nation is now involved, in the XIX Chapter of the Apocalypse; and there we behold Messiah appearing to execute the judgments denounced against unchristian nations in this Psalm—

"I saw heaven opened, and behold a white horse, and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew but He himself. And He was clothed in a vesture dipped in blood, and His name is called the Word of God. And out of His mouth goeth a sharp sword, that with it He should smite the nations, and He shall

rule them with a rod of iron, and He treadeth the wine-press of the fierceness and wrath of Almighty God." The same hands which decided the fate of Rome and of Jerusalem, now holds the destiny of Washington. His iron sceptre is now lifted to smite our ungodly nation. R. P.

HINTS TO SABBATH SCHOOL TEACHERS.

THE PRICE OF A LOOK.—A class in a certain Sabbath-school was exceedingly inattentive and disorderly. Its teacher was regular in attendance, earnest in manner, and anxious to do good. But her most earnest appeals, her best illustrations, seemed to fail in making the lesson interesting, and the pupils continued to trifle and waste their time, Sabbath after Sabbath.

One day the regular teacher was detained at home. A friend took her place. To the surprise of every one in the neighborhood of the inattentive class, it was, for that day, transformed. No more attentive circle in the stranger. Every eye fixed upon the face of the teacher. Every lip responsive to hers. What could be the secret?

It was my lot, shortly after, to meet the successful teacher at her post, as vice-principal of one of our ward schools. In the course of conversation an allusion was made to her class upon the Sabbath referred to. She had been greatly pleased with it, and was at a loss to know why the pupils should have maintained better order with her than they were accustomed to. "But," said she, "I govern my pupils, I have usually found that a word is worth a dozen. Is it not often better to let a glance bring a restless child back again to duty, than to assail him with reproof?"

THE TEACHER MUST PRAY.—The teacher who would be successful in his great work must "pray for wisdom, and knowledge, and grace." He must be a child of God; he must be well acquainted with the Scriptures; he may feel a yearning affection towards the children of his class; he may address them in the simplest words, and in the most engaging manner; and yet the more diligent he is, and the more care he takes in preparing his Sabbath lessons, the more profoundly will he feel that something beyond his efforts is necessary to ensure his success. The Spirit of God is needed to make the instructions of the teacher effectual to the conversion of the children; and that Spirit God will give in answer to your believing, fervent, and persevering prayers. In proportion to the spirit of prayer, will be the amount of success. The more His servants own God, the more will He own them.

Pray, then, without ceasing. Go to the Lord before you begin your work, that He may enable you to do it well; return with it to the Lord, when it is done, that He may bless and succeed. While you stand with the children on God's behalf, forget not to plead with God on their behalf. Ask wisdom to win souls; ask souls for your hire. Let not your prayers be formal, but earnest. Let them not be confined to the school, but carry them to your retirement, and offer them, with believing importunity, in your moments of intimate communion with God. Give your class a daily place in your supplications, and plead for them one by one. Bring each particular case before your heavenly Father. There is nothing like praying individually for your scholars. It is far more endearing, and we are sure it is far more effectual.

STUDY YOUR SCHOLARS.—Study your scholars. Study them as members of a class, study them as individuals, study their habits and circumstances, their tempers and weaknesses, their wants and sins. This is perhaps one of the first pieces of advice which I should like to give to the young and inexperienced Sabbath school teacher; and that, not only because I think the duty necessary in itself, but also, because I think it is one too much neglected among us. In preparing our lessons, and in doing our duties, we should study our scholars, and study them carefully; we study our catechism; we study books of reference and books of illustration; but those to whom the lesson is taught, we study very little, if at all. Of their peculiarities of thought and feeling, of their temptations and trials, we know little if anything. In such a case, how can we expect to succeed—how can we give strength, where we know nothing of the weakness, or help where we know nothing of the want—how can we expect to influence where we know so little of the motives of action, to exercise a conscience whose wounds we do not understand, or touch a heart to whose feelings we have no key; and how often, in point of fact, do we see the most skillful, most earnest, and devoted Sabbath school teachers fail altogether in these respects—how often do we see a lesson, which seems to us most interesting, touching, and beautiful, fall quite tame and ineffective on the little scholars for whom it was prepared.—*Scott, S. S. Magazine.*

FROM THE AMERICAN PRESBYTERIAN.

SCRIPTURAL ILLUSTRATIONS.

NUMBER SEVEN.

EXODUS.

THE LOCUSTS.—Continued.

I have presented, in the foregoing articles, testimony in relation to the Locust, sufficiently varied and minute to illustrate a large number of passages in both the Old and the New Testaments.

Some of the most eloquent portions of the prophecies allude to this insect, and could be properly understood only by reference to its natural history; it is especially interesting to the reader, indeed, I should say to the searcher of the Scriptures, to know that in the Hebrew Scriptures there occur nine radically different appellations for the Locust. Each of these names, among the Jews, indicated a special characteristic of this insect, and in several passages a regard to this indication greatly enhances the force of the passage. Thus (1.) ARBEH, signifying "NUMBER," is a term used in the original Scriptures as the appellation of the Locust. Now turn to Job, vi: 25; vii: 12; Ps. cv: 24; Jer. xli: 22; xli: 14; Joel i: 6; Nahum iii: 15, in each of these verses the locust, or grasshopper of the East, is referred to as the ARBEH, because of their multitude.

Again, GOS is another appellation in Amos vi: 1. Nahum iii: 17, signifying "to emerge from the earth," and this is the special trait of the locust's nature, to which it writer would in those passages direct attention. It was alluded to by writers many centuries ago, see Aristotle i. 5, Hist. 28, and Pliny the Naturalist i. 29.

Again, (3.) GAZAM, "to cut clean." This is the appellation in Joel i: 4; ii: 25. Amos iv: 9.

4. HAGAB, "to veil," because of the darkness of the sun in their flights. Joel ii: 20.

5. HANAMAL, "frost," because of the appearance of every herb after they had left it. Ps. lxxviii: 47.

6. HASE, "to consume." They were called the consumers in Deut. xxviii: 38; Nahum iii: 16. Ps. lxxviii: 46. Isaiah xxxiii: 4.

7. HARGAL, "to be long," from their long lines when on flight. Lev. xi: 22.

8. YELKE, "to tick up," evidently from the manner of gnawing the leaf upon which they rested. Num. xxii: 4. Kings xviii: 20.

9. TSEBATAZ, "cymbals or little bells," referring to the sound in flying, of which the very word itself is an imitation. Deut. xxxii: 42.

Now, let the Bible student in reading these passages—remember what we have said of the special appellations for the locust and their significance, and more of force and beauty will be found associated with each passage, than could possibly result from understanding simply "Locust or Grasshopper," as the only signification of the term wherever it occurs.

Believers, N. J. H. S.

BECAUSE OF SWEARING THE LAND MOURNETH.

The public sentiment of this nation and the Scriptures of the old Testament unite in support of the declaration that the present war is the fruit of our sins.

Good men everywhere, agree that we have justly merited this chastisement, and all men, good and bad, tacitly admit the same.

The Proclamation of the President, appointing a day of humiliation and prayer, was therefore virtually *pro populo*, the echo of public sentiment, and the echo of Providence, summoning us to inquiry and confession. There are sins against the State which it is the duty of Congress to ferret out, and if necessary, to send for persons and papers.

There are sins against God, the investigation of which must be made, if made at all, by the conscience of the individual.

In military affairs, men are tried by court-martial. For the trial of moral delinquents, there are two courts, the Court of Conscience, and the Court of the King's Bench. From which there is no appeal. Conscience decides—may I stoutly maintain—that our sins have brought on this disastrous war, and the old Testament, which is no less than the decision of the Supreme Court, furnishes ample corroboration of this testimony, for much of that ancient record is occupied with the history of wars which were attributed to the people's sins.

It is proper then to inquire what particular sins have been prominent in enacting this bloody tragedy, which has opened upon us within the last few months.

And in contributing to aid our iniquities, I shall place *profane oaths* in the forefront of the vanguard of our national sins. I do not note in passing, that such oaths are vulgar, senseless, and devoid of self-respect, but insist with pertinacity that they are exceedingly sinful in the sight of God.—*Evangelist.*

THE RELIGIOUS WORLD ABROAD.

THERE is unquestionably a decided abatement of interest in matters of religion throughout the entire Christian world, as compared with the state of things a year or eighteen months ago. The great gatherings in Scotland and the North of Ireland, the sabbath schools under the preaching of such men as Richard Weaver in England, and Mr. Radcliff in Paris, the stir in Germany, so portentous and promising at the time of the revival in the orphan house of Elberfeld, the interest which attended the first introduction of religious liberty into Italy, together with the revivals of Tinnerly and the Sandwich Islands; have nearly all disappeared or are of much diminished power and interest. The agitations which we now so chronicle are, in large part, political in their character; such as the movements in favor of religious liberty in Austria, or the great struggle on the perplexing question of the temporal authority of the Pope. These, however, are of the highest importance and bear directly and manifestly upon the future progress of Christ's Kingdom among men.

GREAT BRITAIN.

Changes, the nature of which we have not been fully made aware of, in the educational system of the United Kingdom, are causing great agitation. The fear is expressed that the religious character of the teachers will be overlooked in the new system. The ministry of the Established Churches seem most decidedly in disapproval of the proposed changes.

Mr. Macnaught, so well known in connection with his rationalistic teaching in Liverpool, has retired from the ministry of the Established Church, on account of the change in his views. In a farewell address to his congregation, he said:—"One thing only is clear, that my duty, as a conscientious Christian Englishman, is to resign my ministry and its emoluments and its dignity. This I must do if I am to retain my self-respect. What is to follow I know not. I shall take my place among the laymen of England's Established Church." Rationalism is bad enough, but the dishonesty of those who cling to it and the emoluments of the church together, as is the case with many in the Church of England, is far worse. Mr. Macnaught is at least an honest man.

The Congregational Union have a fund of twenty-two thousand pounds, called the Pastors' Retiring Fund, which they began to use last year. The dividends are about six hundred pounds a year.

Chanting of the Psalms.—In Dr. Alexander's congregation, Edinburgh, which has long had the advantage of thorough training in the science and practice of sacred music, the prose Psalms are to be chanted by the whole congregation, and the service of praise be thus made a more prominent feature of public worship than has been usual in our Scotch congregations.

FRANCE.

Effects of the Evangelical Alliance.—The Paris correspondent of the *News of the Churches*, writes Oct. 18, 1861—"Switzerland and the Geneva Conference have absorbed almost all the thoughts of our Protestant world during the past month. Refreshed, rejoiced, fired with Christian love, the members of the Evangelical Alliance have returned full of thankfulness for blessings received and blessings in prospect; for such a manifestation of life, at such a period, and in such a place, must necessarily have results where the unity of brethren is manifested, there the Lord commands his blessing, even life for evermore. Surely such a festival has not rejoiced French Protestantism since the Reformation!"

GERMANY.

The twenty-fifth anniversary of Dr. Fliedner's benevolent institutions at Kaiserswerth was celebrated September 14th. Sisters who were trained at K. are now laboring in fifty-three hospitals. The labor of the deaconesses among the poor has been greatly blessed. Refugees for servant girls out of place in large towns have been opened; in that of Berlin 2000 have found shelter in seven years. 900 female teachers have been trained, and a new field for evangelical efforts has been opened by the branch of the service in the East. Great good has already been accomplished by the deaconesses in Jerusalem, Constantinople, Alexandria, Beyrout and Smyrna. Twenty-six independent institutions have grown out of the success of the work. The Queen of Prussia sent a liberal present to the institution. The Syrian committee in Berlin sent a loaf of bread with the inscription, "Break thy bread with the hungry;" and when broken, it was found to contain four hundred pounds. Many of the other presents were very tasteful and gratifying, and the whole festival passed over in such a spirit that the institution may commence a new course of labor with increasing vigor.

The regular organization of the churches in East Prussia is making rapid progress. The provincial synods are to be introduced by degrees, so soon as the individual congregations have elected a court of elders. These elections are in many parishes finished, and the courts themselves are working very well. The influence of the Prussian Upper Consistory, and of the Minister of the Crown, is most beneficially found to bear on many of the churches which are as yet unorganized, and the representative system. One must admire and bless God for the wisdom, the energy, and the perseverance of the highest ecclesiastical authorities in making use of the fittest elements which the parishes contain for advancing the spiritual life of the congregation, and at the same time giving a steady character to the system. It is to be feared that the Presbyterian system of church government in Baden will be a mere hanging over all church matters to a special of town-council elected by the community, without any reference to their attachment to the church or to the gospel. In Prussia, on the contrary, the aim is kept prominently forward to have men of faith, of living faith and pure morals, and sincere attachment to the church, sitting in the church courts.

The Patent of the Austrian Emperor of April 8th, 1861, purporting to grant religious liberty and equality to about half a million of his German Protestant subjects in Carnia, Tyrol, Salzburg, Bohemia, Silesia, Moravia, and Upper and Lower Austria. It is based upon the 16th Article of the Germanic Confederation which reads thus: "The prevailing diversities of opinion favorable to the rights of different sects shall be no ground of distinction in the enjoyment of municipal and political rights in the countries and districts of the German Alliance."

Serious doubts and objections have been raised against the Patent by the Romanists in some parts of the Empire. As early as April 17th, at the Tyrolean diet, at the instigation of a Romish bishop, it was resolved that only the Catholic Church could celebrate public worship in the Empire, and that the forming of churches of other denominations could not be allowed. Bonfires were kindled on the hills of Tyrol in rejoicing over this action! Ecclesiastical freedom; i. e., the power to organize and freely govern their own churches, is professedly granted to the Protestants in the Patent. There remain, however, some regulations on the subject of mixed marriages (between Romanists and Protestants) which are favorable to the former, and the reservation to the State of the control over education; but the grand defect of the ordinance is, the claim made in the last clause, to the imperial right of nominating the President and Councillors of the Supreme Consistory of the Empire. This is unsparingly condemned by the *N. Ev. Kirchenzeitung* as inconsistent with the presbyterian form of church government, which it is expected, and, indeed, with some particularity, to be maintained in the Empire. Nevertheless the patent is a most remarkable advance, as may be seen by the following from the *Lutheran* of this city:

"The Lutherans and Calvinists now have equal rights with the Catholics in civil and political affairs, and these are solemnly secured by law. Instead of being designated as 'Non-Catholics,' which cut them off from many important rights, they are now designated as 'Evangelical,' and have all the privileges of a recognized ecclesiastical organization by the side of the Established Catholic Church. They may have their own churches, schools and colleges; enjoy their own worship and use their own Bibles and devotional books without let or hindrance. All these are privileges which heretofore were either forbidden or greatly restricted. The Catholic Church is expressly charged not to oppress Protestant congregations, or to induce them to become perverts by compulsion or by trickery,—which happened so frequently before."

The Swiss Evangelical Conference, a body which has had but a brief existence, and which includes widely diverse shades of belief, met in Basle, May 28 and 29. They heard reports of a committee appointed to prepare a German version of the Bible for common use in the Cantons. Specimens of their work which is a revision of Luther's Bible were exhibited; and met nearly a unanimous approval. Measures were taken to provide for the spiritual wants of the Protestants dispersed among the Catholic Cantons.

The Evangelical Church of Baden appears about to fall into the hands of the rationalists, under the lead of the distinguished theologian of that school, Dr. Schenkel. Authority having been given to revise the old Constitution which has existed ever since the Union (forty years), the Rationalists succeeded in utterly giving away with it, and in substituting another, based upon that of Oldenburg (eight years old and notoriously defective), with subordinate reference to the ancient and tried Westphalian—Rhenish. The radical defect of this new and heterogeneous arrangement is the latitudinarian principle by which a respectable moral character merely, and not Evangelical faith, is made a sufficient qualification for membership or for holding office in the Church. There is nothing by which a drunkard or an adulterer even, could be excluded from the communion-table. The General Synod met June 5th, and continued its sessions until the 12th of July, being principally occupied with discussions on the new Constitution. The Grand Duke Frederick delivered an address at the opening, in favour of this instrument, for which it was soon evident there was a decisive majority in the body. In this majority were such names as Hitzel, Roth, and Schenkel. The names of the minority are not familiar to us; they should be known, however, as they made a noble stand for the truth: Fink, Hamm, Haussler, Heintz, Græberer, Muehlhauser, Riehm. Hundeshagen was defeated by a stratagem of the other party. As soon as the new constitution was enacted, an order, which had been prepared in full anticipation of this result, was issued, sweeping away everything established under the old Constitution, including even appointments for *life* under Frederick's own hand. The existing pastoral relations are, however, graciously exempted from this sweeping change indicative of the rapacity of this successful party for power and place.

Pastor Harms, the Lutheran, in an article on this remarkable man and his multiplied labors, says:—"He is known over Europe, not only for his life of trust in God, and the remarkable success which has attended his missionary labors, but likewise for his powerful ministry which attracts multitudes even from remote countries, to hear his awakening sermons. Some years ago, Harms built a mission ship on faith, and when it was finished, every dollar had been paid. This ship makes its regular trips to Africa, where he has established missions among the negroes, and is a most important helper in his work. The Annual report of his operations for 1860, is a deeply interesting production, and gives an insight into the inner life of this remarkable man. With paid agencies and the modern begging system, he will have nothing whatever to do. His whole work is carried forward by simple faith in God. Strange as it may seem to some, he is never without the necessary means of support. Last year the sum of 40,000 thalers was voluntarily sent him from different parts of the world! The proceeds of his *Monthly Missionary* and his published sermons alone amounted to more than 9000 thalers. In addition to the donations in money, a prodigious quantity of provisions, groceries, and clothing was given, among which we notice, 928 pair stockings, 652 shirts, 55 pieces of linen, and thousands of other articles. The expenses of the Mission and Seminary which are attended by thirty students, the repairs of the mission ship, and the passage and support of his numerous missionaries, with their stations, churches and schools, cost but 36,500 thalers—leaving a balance in the treasury this year also, as in all other previous years!"

A friend, who spent some weeks at Horns-mansburg, describes Harms as a weakly man and a constant sufferer. When he comes out to preach, he often supports himself by the altar or the pulpit, and he performs an amount of mental and physical labor sufficient to break down the most powerful constitution. How he lives and labors on from year to year is a mystery. The complicated affairs of his paper, seminary, missions and correspondence, rest most exclusively on him, and yet in addition to these, he has the care of a parish of several thousand souls, and preaches and catechises almost daily with the greatest fidelity and with unexampled success. The seeds of his ministry are manifest to all. The voice of prayer and praise is heard in every dwelling after nightfall—and our informant often passed at the door of the villages to hearken to the devotions within. Religion is the life, the joy, the very business of the inhabitants. In their feelings there is nothing extreme or fanatical, and nothing mechanical, sensuous or sentimental, but all partake of the healthy and vigorous type of religion in the best days of the Lutheran Church. Harms is not less decided in his faith than he is in every thing else, and in preaching it, cares as little for the opinions of prince or kaiser, as of his humblest peasants.

MY CHURCH.

"MAMMA, can't I go to my church this afternoon?"

"What is your church?" inquired her mother,