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Poetry.

Columbia's Safety.

Where lies thy strength, my Country—where
alone?—
Let ages past declare—
May, let the own brief history make known,
Thy sure dependence, where.

'Tis not boasting—that's the patriot's wit,
The coward's shield of glass,
A coin whose surface, silver's counterfeit,
With fools alone shall pass.

'Tis not in threats—these are the weapons light
Of brutes, and not of men;
A barking dog's despond; but if he bite,
Who to his clamors then!

'Tis not in bargains made to cover wrong!
There upon weakness lies;
A righteous cause is in itself strong,
And needs no compromise.

Ten thousand bulwarks which should mock the night,
Of armies compassing,
Secure not those, who hold one human right
A secondary thing.

There are some souls so fearful to offend,
They lay their courage low;
And sooner tremble o'er a prostrate friend,
Than fall 'embrace a foe.

Safety proceeds from Him alone who lays
Foundations firm to last;
This simple truth commends all the rays
Of all the ages past.

'Th' omnipotence of right, its own shall save,
Though hell itself oppose;
One faithful Abdiel may fearless brave
Unnumbered rebel foes.

Faith, Freedom, Conscience—these are words
which give
The true metric ring!
For these to die were evermore to live—
Man's noblest offering.

Rise, then! Columbia's sacred rights restore!
Bid all her foes to flee,
Or perish! Then shall Washington once more
His country's Father be.
—Continental Monthly.

to have entered their new church free of debt; but being overtaken by the "hard times," some were unable to pay their subscriptions; and churches who were pledged to assist them, thought it wiser to wait awhile; consequently they were obliged to give a mortgage of \$800. This they hope will soon be paid through the liberality of large-hearted friends, whom the Lord may yet raise up for the benefit of the church upon themselves, collecting \$800 for that purpose; and on the second Sabbath in September, 1861, the hearts of all interested in the enterprise were made glad by the dedication of this new church to the worship of Almighty God. There are now about sixty members, with a growing and attentive congregation. The Sabbath school has 140 names upon the roll, while the average attendance is much better than the year last heretofore. Four of the older scholars and five teachers have united with this church upon profession; seven others have joined other denominations; and one teacher united with a neighboring Presbyterian church. There is still a great deal of interest manifest in the school. Probably two or three more will come out at the next communion, and there are many others who have the subject under serious consideration. There is certainly much in this simple statement of facts to encourage any who wish to work in the vineyard of the Lord; for, as "the race is not to the swift nor the battle to the strong," so the few in number and weak in faith are often made instruments in His hands, of accomplishing much good.

LESSONS OF WAR.

NO. V.

THESE are few things connected with war from which so many disasters have arisen, as from contempt of an enemy produced by recent victory. A brigade of Lacedaemonians heavy-armed were once marching near the hostile city of Corinth, which had been lately humbled by their power, and as they, in consequence, held her people in contempt, and supposed they would not, under any circumstances, presume to offer them battle, they sent away their horse upon another errand, and thus left themselves defenseless in face of an adversary who, though beaten in the field, was yet in possession of means to do them deadly harm, if an opportunity should present itself. Accordingly the Corinthians rushed out upon them with their targeteers, who galling them from a distance with their arrows, succeeded in cutting them off almost to a man, unnumbered as they were by the weight of their armor, and destitute of the means to advance to the encounter or to cover their retreat. These men, rendered vain and scornful by success, had through their unwearied disregard of the enemy, to abandon the fruit of that success, and rashly throw away their lives.

The same kind of presumption has already produced its evil effects in the present war; and the undue confidence created by previous success had almost resulted in the loss of one of the finest armies of the Union, before the walls of another Corinth.

The successes, likewise, of individuals, frequently serve only to disarm and divide their energies, and hasten their destruction. Elated by a fortunate turn in our affairs, we have often led to neglect the means by which it was brought about, and to put ourselves in a position in which the advantages gained at the expense of great labor and anxiety may be easily snatched away from us. We relax our efforts to glory over a half surmounted difficulty, and so leave ourselves exposed to whatever resources it may yet possess for our annoyance.

A rival is never so likely to outrun us in the path of true greatness and success as when he has quit the field, ceased to be a source of jealousy and terror to our thoughts, and betaken himself to the pursuit of mere and solid objects, to which we, in the insolence of success, cannot permit ourselves to descend. He is never so formidable as when, at the climax of his disappointments, he is obliged to clothe himself with humility and dependence upon God—weapons against the force of which our pride has left us unprotected, as it had led us, perhaps, to underestimate and reject their use. For in this way he finds the means of renewing the conflict and redeeming the day, in the depth and completeness of his very fall.

A competitor is seldom so utterly worsted that he can be safely despised. To despise him so far as to be off our guard against his remaining resources, is to put the sword he had lost or surrendered, again into his hand, and to lay our bosom open to the blow. The ruin of men and nations comes most frequently from a quarter whence it was not expected, and from causes the least threatening and most formidable. The arrows of the Almighty's quiver are countless; and in their form and nature they are varied to infinity. He is never at a loss for a weapon to reach the arrogant in any position or at any height. With instruments the most weak and despised, nay, by the very nothingness of things, he can break in pieces the proud and mighty things that are. It is, therefore, the utmost pitch of madness, when, by the kindness of God, we have succeeded in surmounting difficulties, or overcoming opposition, to forget Him to whom we owe it all, and grow unscrupulous and secure, as if we had now dried up with the sole of our foot, every channel through which adversity could possibly overtake us. Prosperity is never a blessing, only when it awakens a corresponding feeling of gratitude to God, and begets a spirit of lowly dependence upon his goodness; when it humbles and subdues the heart; when it makes us self-confident; when it makes us solicitous to retain the divine favor; and watchful and fearful of the sins by which it might be lost.

S. P. H.

Banner of the Covenant.

The Society of *Gustavus Adolphus*, of which the numerous ramifications have already gained such a wide extension, has been for some time actively engaged in founding a branch association in Russia, to facilitate the preaching of the pure Gospel among many Protestants who are scattered through that vast empire. An appeal was made to the orphans will soon be opened at Kronstadt in Finland, through the exertions of the same society.

"God only is Great."

CHAPLAIN BENTON AND THE BATTLE OF NEWBERN.

FROM the pen of Mrs. Benton, the bereaved widow, and from other sources, we have gathered a full and we think interesting and valuable account of the services rendered by Mr. B. as the spiritual guide of his regiment, and of his heroic, soldierly conduct on the field of battle, which resulted in his death.

The Church and the Army, as well as his wife, children and friends, have suffered a serious loss in his death, though the inspiring us as a precious and imperishable legacy. Mrs. B. says:—"While near the front of the regiment (New York Fifty-first) encouraging the unarmed, and exhorting them to do their duty, and administering to the dying and wounded, the Colonel came forward and called for fifty men to go forward to the left to an eminence commanding the enemy's batteries, to charge them. Mr. Benton told a member of his church who ministered to his wants while he remained, that he saw that the men hesitated about going, that he sprang forward and called upon them with 'on.' Another, from this place, has written the same, being one who followed him and an eye witness, and adds that 'When Mr. Benton fell, he was standing sideways to the enemy, calling on the men to come on.' The ball entered over the hip and penetrated his spine. When he went forward he was feeling that there was little hope of victory. When asked, as he went forward, by one who has written me, 'what he thought of his prospects,' he replied, 'We must win.' When found by the same one lying in a ravine, and told 'the victory is ours,' he said, 'Thank God for it.'

"He entered the army, feeling that not only the welfare of our own nation, but of all the human family to all time was involved in his struggle; that Christ's kingdom was to be greatly advanced by the success of our cause. He labored not only to win souls to Christ there, but also to inspire them with a pure and holy patriotism. He diligently sought their temporal comfort, and won their love and confidence thereby. He was just beginning to see the harvest-time appear. In letters I received the day of the battle, he wrote joyfully of the increasing number of inquirers, and was expecting a great work for the excitement of battle came not too soon. There were occasional inquirers and conversions from the first."

Mrs. B. sends us another account, prepared by Rev. S. H. Hall, from facts supplied by herself, and published in an Orweg paper. From this we gather that Mr. Benton was first found by one of the members of his church with his head lying down the hill. He placed him in an easier position and gave him water. Soon after he was borne a short distance to a grove, where the wounded were temporarily collected. There the surgeon visited him; and there in the open air he was prayed for; and there, as he had opportunity, he besought officers and men to become Christians and prepare to meet him in heaven.

As one of the men saw his beloved chaplain so terribly wounded, he cursed the rebels to hell; "No," said the chaplain, send them to heaven.

As soon as it could be done, he was laid upon a stretcher and carried through the woods, over the wounded and dying, to a small blockhouse in the center of the enemy's works.

There he lay, suffering intensely, until nearly ten o'clock on Saturday morning, when he breathed his last.

In this place he was visited by a chaplain connected with one of the Massachusetts regiments. A Christian brother, engaged as a reporter for one of the New York papers, also came in and prayed with him. He hoped to get up from his wounds, but expressed his most perfect resignation to the will of God, and a blessed assurance of eternal glory through the death of Christ.

He sent back messages of the most affecting and impressive character to his church and congregation, telling them to "practice the Gospel he had preached to them," and to live for Jesus. He was very minute in the disposition he made of his effects; and commending the cause in which he was engaged, his dear people, his wife and his little ones to God, he slept in Jesus.

"Death found him at his post: His brow is glory-crowned."

The death of the chaplain called forth a most touching expression of love for him throughout the whole regiment. Colonel Fenero writes to Mrs. Benton, "your husband fell nobly defending the flag of his country. Words cannot express how deeply we all feel his loss."

His fellow officers, upon learning of his death were melted to tears. Captain Sims bent over him, kissed his cold, noble forehead, and "wapt like a child." In various other ways it appeared that he was held in the highest personal esteem, and appreciated for his prayerful devotion to the temporal and spiritual interests committed to his care.

CHAPLAIN JAMES'S ACCOUNT.

A very full account of the battle from the pen of chaplain James, appeared in the *Congregationalist*, April 18th, from which we make some extracts, corroborating the above statements, as to the doubtfulness of the struggle, and the value of every true man in the critical moment. Some time ago we remarked that "it may yet visibly appear that our salvation in battle, and through this great conflict, rests not with bold, bad men, not with the profane, the reckless, the clamorous, whose courage coaxes away, but under God, with those leaders and men who are calmed, and nerved, and steadied by the Pauline balance of thought, by the wonderful wisdom of the consolations of Scripture, by Christ the end of living and the gain of dying." We regard chaplain Benton's heroic part at the crisis of the battle of Newbern as a shining illustration of our remarks. Chaplain James says:

"Before the battle our Generals knew nothing of the defenses beyond the railroad, for they had been constructed within three days. It was therefore found more difficult to turn the enemy's right flank than had been anticipated. All our regiments had now been brought up, and were fully engaged, (the fog gave no sign of being weakened, and yet the least degree of being weakened and this and many other things, I can only forget when I follow him to the grave, and perhaps not even then."

tain of gardens, a well of living waters, and streams from Lebanon.

One important point in lecturing or expounding on a chapter, a psalm, or a section, is selection; that is, with a quick eye to discover what is practical and proper for the people. This is the cumulative point of all legitimate investigation. We must not be pedants; we must not attempt to lead the people through the mazes of learned wisdom or learned writing, which amuses the recesses of academic subtlety. Selection, skilful selection, must be your rule. You are to see, with a divine tact, what belongs to yourself and what to offer to your people. Sift the material, and keep the bran to yourself, and offer the meal to them.

The benefits of this mode of preaching are, that you keep fresh your seminary lessons; you become a biblical critic; your Hebrew grows and never fades; you are renewed, by little and little, every week; you occupy rich ground; you forestall your own narrowness; you are never at a loss for a subject; you throw yourself on the line of Providence; you find wonderful coincidences; your discourses will have a surprising application; you are often faithful to existing sin, without seeming to design it; you are always sheltered behind a sacred shield; you neglect no part of revelation; you almost become a prophet of God; and you go to Egypt to encounter its corruptions and its hosts with the rod of God in your hand.—*Dr. Waddington in Bib. Sacra.*

SABBATH-DAY BATTLES.

God ordained the Sabbath as a day of sacred rest and worship, and he promised to his people Israel that if they would observe it according to his directions, he would "cause them to ride upon the high places of the earth." The spirit of that promise holds good at all times and toward any people. Its verification seems to be signally manifest toward the parties now waging a warfare for supremacy on the soil of the United States. The "Confederacy" a rebellion most wicked; but still, while our arms violated God's Sabbath, he would not be with them. Their hearts grew weak and they fled before their foes. Since they have observed the Lord's day, they are courageous and successful.

So signally marked, in this respect, is God's providence, that it is noted extensively by the secular press. We are pleased to be able to quote as follows, from the *New York Times*:

"SUNDAY BATTLES.—The late terrible struggle at Pittsburgh adds another to the long list of Sunday battles. The facts are so clear in this and numerous other conflicts, and the results have been so uniform and decisive, that comment is not only warranted but demanded, alike by philosophy, patriotism, and piety. The general statement cannot be gainsayed, that the more important movements of the National forces, in the earlier stages of the present war, were made on Sunday, and that they were undeniably failures. Patterson's column was constantly notorious for its manœuvring on Sundays—and for little else. Big Bethel, Bull Run, and Ball's Bluff, were the great blunders and defeats of attacking armies on Sunday. All these engagements, excepting Ball's Bluff, were the result of the impious day. Gen. Stone, forward the rebels have made the Sunday assaults, with invincible loss of the battles thus waged. Mill Spring opened their career of Sunday fighting, which closes with Pittsburgh. The battle of Winchester was begun on Sunday morning. The first of these battles cost the rebels Kentucky; the second, the valley of Virginia; and the third, the Mississippi Valley. The *Mercator*, after its destructive Saturday's raid, ran a muck against the *Monitor* on Sunday, and has spent a month in repairing damages."

"Add to the facts, that most of the Generals Commanding whose names figure as assailants in these battles, were slain in them, and there is food for reflection in these bits of history. What has become of our Gen. Stone? Where are Zollicoffer and Sidney Johnston? In short, since we have ceased the business of Sunday fighting and the rebels took it up, we have had only victories to record, and they only defeats and surrenders. Fort Donelson and Island No. 10 were our Sunday morning benison on week-day progress."

"Nor are these isolated historical facts. History is full of them. The British forces surprised us on Lake Champlain and at New Orleans on Sunday, and were defeated. We assailed them at Quebec; our army was repulsed and its leader slain. We began the battle of Monmouth, and had the worst of it. Napoleon began the battle of Waterloo, and lost his army and his empire. The battle of Bleibheim, which has been repeatedly cited by the *Herald*, with its usual accuracy, as a successful Sunday battle, was not fought on Sunday; but begun on Wednesday."

"We content ourselves with the simple collation of these suggestive facts. Let them go to swell that mighty volume of testimony to the supremacy and stability of the law as old as creation, which claims quite another use of one-seventh part of time than the work of willing human butchery."

We are not to regard the Sabbath under the imputation of a bargain with God, the compensation for which is to be uniform victory. There are many obstacles to success, besides that of profaning the Lord's day. God may rightfully chastise for other sins; but let us avoid the additional provocation of violating the fourth commandment. And if we would be uniformly blessed, let us keep all God's precepts, serving him in fear and love.—*Pittsburg Banner.*

CAIRO AND MOUND CITY HOSPITALS.

Rev. Jeremiah Porter, of Chicago, a chaplain in the U. S. Army, and now acting the part of an angel of mercy in the hospitals at Cairo and Mound City, has written a letter to Tutthill King, Esq., of that city, from which we are permitted to make some extracts:

After requesting of the Young Men's Christian Association of that city a donation for Hymn Books, he remarks: "I find it a great privilege to be here where I can preach to soldiers and citizens on the Sabbath, both seeing them with tears to be reconciled to

God, and I visit them during the week, in camp, on steamboats, and in hospitals, and scatter leaves from the tree of life that are for the healing of the nations. Could you witness the scenes which have passed before me during the last fortnight your heart would bleed for our poor, suffering soldiers, and yet would rejoice in the privilege of awakening a smile on faded cheeks and offering consolation to wounded spirits. I have visited the hospital at Mound City, the largest in the United States, and well conducted, containing more than 1200 patients, under every form of disease. I found but one man in the great hospital who refused to receive my books and tracts. Most of them seemed very grateful, the wounded prisoners not less than our own. The patients are well and kindly treated, and yet the dead and dying are daily here, and while some express hope in Christ, and some are seeking Him, many give no sign of penitence and faith. On Sabbath morning in one of the hospitals I found three cold and lifeless bodies. Two days before I had conversed with each of them. One, a lad of seventeen, was then deranged; one other was bleeding to death while I pointed him to Christ. The third had just then received a letter from his mother, which I read to him. She urged him to become a Christian, and he seemed determined to give his heart to Christ. As I pointed these dying ones to Christ I am greatly encouraged by the thought that your noon day prayer meeting, and other Christian friends, are offering for them the prayer of faith. To-day, I found, in one of the hospitals, a young man, son of a Baptist minister, in the last stages of disease. He was a member of his father's church. Another soldier from the same church took me to his cot. He was conscious of his condition, and Christ was precious to his soul. At length, he commended his departing spirit to Christ, his companion was bathed in tears, but he was calm, peaceful, and full of joy. Glad tidings for his praying father! Glorious exchange! That sickening hospital for Heaven! From him I went to one who had gained a penitent at my last interview. I gave to him then that blessed resolve:

"Just as I am, without one plea,
But that thy blood was shed for me," etc.

He read it through, aloud, and as he repeated—

"O Lamb of God, I come, I come,"

His tears and mine flowed freely. He soon exclaimed, "Bless the Lord! Bless the Lord!" To-day I found him rapidly sinking, and yet not satisfied that God had pardoned his sins, and yet he said, "O love God; I know I do," and then again he pleaded earnestly that God would pardon his sins. It is this opportunity of pointing the sick and dying to Christ that makes my position an enviable one.

Three regiments have passed here in boats today, and on each one of them I have distributed a basket of books and papers, which were received with great eagerness and gratitude. The books, tracts and testaments are being read by hundreds, as they ascend the Ohio and Tennessee, to-day. Pray that conviction may follow the reading, and that being converted to Christ these readers may be ready to fall on the battle-field, or to die in the hospital, if God so determine.—*Home Visitor.*

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THE NEW CODE OF AUSTRIA.

ACCORDING to the *Wiener Zeitung*, the first fourteen articles of a bill presented to the Chamber of Deputies at Vienna, by a committee instructed by the Chamber to make a draft of a law on the relations of the Church and State, were as follows:—

GENERAL PRINCIPLES.—ARTICLE I.

Chap. I. *Religious Liberty.*

Art. 1. Full liberty of confession and of conscience, as well as the domestic exercise of his religion, is guaranteed to every individual.

Chap. II. *Choice of a Religion.*

Art. 2. Every individual may make choice of a belief according to his own free conviction. No individual may be bound to a belief which he has not chosen to have attained the age required, and must not be found, at the moment of choosing, to be in any mental or moral condition incompatible with a free and intimate conviction.

Art. 3. The age required for the choice of a religious confession is fixed at 18 years for both sexes.

Chap. III. *Religion of Children.*

Art. 4. In the case of children, so long as they shall not have attained the age required for choosing a religious belief, the belief to which they must be attached, and in which they must be instructed and brought up, will be determined by the rules laid down in the article next following.

Art. 5. When the parents belong to one and the same religion, this religion must be also that of their legitimate children, and of all children whom they may place on the same footing. In case the parents are attached to two different religions, the religion of the children must be determined, in the first place, by any legal compact which may have been concluded on this subject between the parents. In the absence of a compact of this kind, the determination of the sons' religion belongs to the father, and that of the daughters' to the mother. Furthermore, this determination constitutes a part of the right of parental authority, and in respect to this right in respect to a child, has also the right of determining the religion of that child.

Art. 6. The religious belief resolved upon for a child, in conformity with the above article, cannot be changed until the child himself makes a free choice of a different religion.

Art. 7. Parents and tutors, as well as the ministers of religion, are responsible for the punctual accomplishment of the preceding enactments. In case these enactments are violated, the nearest relatives, as well as the heads of churches, and of religious societies (whom it may concern) have a right to demand the interference of the authorities, who will have to examine the affair, and see that the law be respected.

Art. 8. As soon as a child shall have attained the age required for the choice of a religion, the authorities must protect him in the exercise of this liberty.

Chap. IV. *Civil and Religious Rights to be Independent of the Religious Confession.*

Art. 9. The enjoyment of civil and political rights does not depend on the religious confession, and can suffer no limitations in consequence of this confession. No religious confession can exempt any one from the accomplishment of public duties.

Art. 10. Diversity of religion constitutes no civil impediment to marriage.

Art. 11. No difference in point of religion between children and their parents, or the persons called upon to educate them, can deprive the latter parties of the educational rights which belong to them.

Art. 12. Any person may, irrespectively of religion, reside anywhere in the various territories of the monarchy, establish a household, exercise a profession, and obtain the rights of citizenship in a commune in the same. Furthermore, all persons are entitled, irrespectively of religion, to acquire, anywhere in these various territories, the possession and proprietorship of any goods, movable or immovable, and of any rights thereto attached.

Art. 13. The believers of various religions are by right equally entitled to all dignities, functions and public employments.

Art. 14. Oaths shall be administered to all persons, irrespectively of their religious persuasion, in the form "So help me God." Those persons whose religion does not allow them to take an oath at all, shall bind themselves to their affirmations by extending their hands, which will have the same effect.

RELIGIOUS WORLD ABROAD.

THE careful letters of our foreign correspondents will make our readers familiar with the state of religion in Europe, especially in Great Britain. From other sources, particularly the *News of the Churches*, we give a summary of such facts of importance as have escaped their notice.

PRESBYTERIAN UNION.

A conference of office-bearers of the Presbyterian churches in New Zealand was held in the month of November, in the First Church, Dunedin.

Dr. Burns having been chosen president, and Rev. Mr. Moir and Mr. Forsaith, clerks, the former opened the proceedings with a suitable sermon and address. The conference having declared that the union of the different branches of the Presbyterian Church in this colony into the Presbyterian Church of New Zealand, was desirable and practical, proceeded to consider the basis of union. After very free and full discussion, a basis on which a union might be effected, was unanimously adopted.

At a public meeting subsequently held, the principal speaker, Mr. Bruce, detailed the steps by which they had been led to holding the conference. He said that it had long been his wish that if some good could be effected in this respect, it would be the means of enabling them to husband their resources both as regards men and money, besides affording a bond of union that would strengthen each other's hands and hearts. As to the basis of union, he might say that they approached that subject with some fears, but was happy to say they had all been chased away like a dream of the morning. When they came to compare notes, they found that they all saw pretty much eye to eye, and that they could all cheerfully and heartily unite agreeably to all, without sacrificing the principle of any. He could not then go into particulars, as the document had to be revised. Separate copies would then be forwarded for approval to the several Presbyteries, and returned for adoption at a future Synod or General Assembly.

FRANCE.

Twenty-one Protestant places of worship had been opened in France during 1861, which is an increase of eight on the two preceding years, during each of which the number had been thirteen respectively.

In the *Rationalist camp*, some are courageously speaking clearly, as they think. World that all were so bold! At Cete, the junior pastor took the opportunity afforded him by Christmas-day, to state distinctly that, in his opinion, the Lord Jesus is not God. The majority of the hearers immediately left the sacred edifice. The Presbyterian Council decided him resign, which he did, but afterwards withdrew his resignation, and descended the pulpit one Sabbath, in the stead of the elder pastor, who, for the sake of peace, allowed it. Spontaneously, the whole congregation arose, and left the young man in the empty church.

The same party are trying to get the *Rationalist Genevan Edition* (1856) of the Bible into the *Protestant Bible Society* of Paris; but this change is forbidden by the rules of the Society, which only admit versions in common use in the church, and give no power of translation or revision to its members.

GERMANY.

The Presbyterian Organization.—In Prussia, the organization of the parishes by the election of representatives is steadily progressing. The object in view is to accustom the people more by a feeling of propriety than by direct enactment, or by subscription of articles, to elect none but proper persons to such an important office. In Baden, the Church and State are so thoroughly combined, that the elections of elders are going on just as any other popular election, with universal male suffrage. All the elections must be finished before Easter. Every vestige of a *Christian Church* is vanished, and a mere *civil institution* has taken its place, where the inhabitants of a district elect representatives who, in their turn, elect an office-bearer, whose business it is to baptize their children, and once a week to deliver an address on morality, philosophy, or religion, as the case may be. The pious ministers will no doubt labor faithfully, as they have ever done; but in Baden they bear a small proportion to the whole body.

Liberality of German Protestants.—There are many evidences of progress in this respect. The missionary societies need only show that they are working and actually require the money, and they can obtain any amount they want. The treasurers of religious institutions are seldom afraid to advance large amounts beyond the means in hand, knowing that what is useful will be provided. The *Neue Evangelische Kirchenzeitung* was able to collect for the Christians in Syria above 60,000 dollars, and the committee at Beirut are able, after liberally supplying the wants of the place, and contributing liberally to Dr. Fisher's schools and hospitals, to lay past some 15,000 dollars or £2250, to be afterwards disposed of as circumstances may require.