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PHILADELPHIA THURSDAY MAY 29, 1862.

GENESEE EVANGELIST—Whole No. 836

Poetry.

The Hymn of King Robert, the Pious, of France.

Come, Thou Holy Spirit! come;
And from Thine eternal home,
Shed the light of Thy divine;
Come, Thou Father of the poor!
Come, Thou source of all our store!
Come, within our bosom shine.

Thou of Comforters the best!
Thou the soul's most welcome Guest!
Sweet Refreshment here bestow!
In our labor rest most sweet,
Grateful shadow from the heat,
Solace in the midst of woe!

O most blessed Light Divine!
Shine within these hearts of Thine,
And our inmost being fill.
If Thou take Thy grace away,
Nothing pure in man will stay,
All our good is turned to ill.

Heal our wounds; our strength renew;
On our dross pour Thy dew;
Wash the stains of guilt away;
Bend the stubborn heart and will,
Melt the frozen, warm the chill,
Guide the steps that go astray.

On the faithful, who adore
And confess Thee, evermore
In Thy sevenfold gifts descend;
Give them virtue's sure reward,
Give them Thy salvation, Lord,
Give them grace that never fades.

Hymns Ancient and Modern.

FROM OUR LONDON CORRESPONDENT.

St. Bartholomew's Day—The Non-Conformists.

LONDON, May 29, 1862.

Two centuries ago, on the 24th of August—just the anniversary of a massacre awful and sad in the memory of every Protestant—occurred that event which at once severed from the English church two thousand of her purest and greatest divines, and placed between her and all other Christian churches a gap which can never be filled up until the assumptions put forth at that time be either modified or entirely withdrawn. It was a day mournfully to be remembered when the Established Church cast forth those holy men, and assisted by the strong arm of Government endeavored to imprison the consciences of free Christians within the bounds of a rigid liturgy—thus denying to them that free thought and free worship which were unrestricted by the open word of the Almighty himself. There is no doubt that the events of that day, if they have not been forgotten, in recent times, are a good providence of God, to a result unanticipated by either the perpetrators or the sufferers, and that English Christianity owes much of its power and vitality to those occurrences. They awakened a Christian energy before undeveloped—and, we doubt not, prevented the Episcopal hierarchy, with its monstrous assumptions, from eventually locking in its ecclesiastical fetters the minds of the whole English people. From that day all who do not accept the doctrine and liturgy of the Church of England have been termed "Non-Conformists"; and they have gone on increasing in spirit and strength, until in numbers and influence they have become formidable to that church whose severity created them. We observe their influence not only without the church in their rapid extension, but within the sacred enclosure itself; there is strange commotion and men are calling for less rigid and exclusive formalism and more catholic spirituality. It is most likely that presently Lord Ebury and his friends will be able to carry some measure for the modification of the Episcopal services and greater freedom in conducting them.

But to return to Bartholomew's day: The Non-Conformists are preparing for a grand celebration of the event which gave them birth. The Baptists, Independents and Presbyterians are chiefly engaged in the matter. The Methodists rather decline to take any part in it, as their sympathies are more with "the Church" and their doctrines more in harmony with its *dicta*. The Presbyterians have joined in the commemoration, and in London series of lectures—one series in Dr. Hamilton's church—have been given by Dr. Hamilton, Mr. Morris and others. Portions of Dr. Hamilton's lectures will doubtless, appear in your columns, and it will be seen that, although he animadverts very strongly on the errors of "the Church," he yet professes to "entertain for it a somewhat sincere and anxious affection."

The Congregationalists, however, have expressed themselves more strongly, and in Manchester the mutual recriminations have been so severe as to widen most lamentably the breach that is between Non-Conformity and the Church. It was scarcely well-judged to revive, in this age, a controversy so fierce and now better forgotten. God's way of amalgamating sects is not by clashing them together, but by drawing them gradually towards each other till they feel the same influence, and at last unite in one feeling.

One good practical result, if it be carried out of this celebration, will be the building by the Congregationalists of a great Meeting Hall and one hundred chapels. Towards this four gentlemen have given £5,000 each, another £3,000, two others £2,000, others handsome subscriptions.

MAY MEETINGS.

The celebrated May meetings are to be held next week, at Exeter Hall, the Methodists opening their meeting at nine on Monday, to last the whole day. The societies which hold anniversaries in that week have, together, an income of half a million sterling (\$2,500,000). A printed list before me gives the names of seventy-three societies and associations, and announces that they will hold from April to July. The number and diversity of the societies—moral, religious, charitable—is extraordinary, and is an evidence of the Christian and liberal spirit of the age.

THE WORLD OF LONDON.

Some very singular and interesting statistics regarding London were given the other night at a meeting of the Metropolitan Church Building Fund. The number of streets in London is 2,800, and if they were placed in a straight line they would measure 8,000 miles, or twice the distance from Calais to

Constantinople. Of course, a person walking ten miles a day on all the working days of the year, would be a whole year in walking through all the streets, and meanwhile would find a new London built and occupied by 80,000 to 100,000 people. There are more Germans in London than in Leipzig, and twice as many as in Potsdam; as many in London as in Boulogne or Havre; as many Jews as would fill two-thirds of Jerusalem; more Irish than in the whole city of Dublin; and more Romanists than in the whole city of Rome. Here is missionary work enough! Five cities of five different nations at our very gates! No wonder that churches and chapels are crowded, and that there are calls for more chapels and more laborers.

SPAIN AND ITALY.

Another act of Popish intolerance has occurred in Spain. The Colonial Church and School Society have a chaplain in Seville, who is appointed to hold services at the house of the English Consul, for the benefit of the British residents. The Cardinal Archbishop, however, objected to them, and sent a preceptory order to the civil Governor to have them stopped. He seems to have considered the command unimpeachable, for, without referring to the Government, he transmitted the order to the Consul, and said that if it was disobeyed he should be compelled to resort to forcible means to close the conventicle. At the same time he expressed his regret that his orders obliged him to execute a duty so unpalatable and, as he thought, improper. I learn from a private source, as well as from Mr. Layard's expressions in Parliament, that the English Government has determined to take a decided attitude, and will demand from Spain a similar religious privilege for Englishmen there to that which the English enjoy in the British dominions. Like David with Shimei, Popery will exercise its cruel and tyrannical spirit in the very death throes of its existence.

Italy still remains an unsolved problem. Men anxiously ask themselves what is to be the future of Italy? The present Government is scarcely equal to its tremendous task. To reconcile such diverse nationalities and opposing elements—by no means so compact as those spirits which aspire after liberty; but regard it in such different lights, and propose its attainment by such various methods, is indeed a vast work, requiring immense sagacity and patience. And, in truth, looking at the Government of VICTOR EMANUEL and looking at the Italian people, we should tremble for their success were we not assured that a higher hand holds the reins and guides the chariot, and that, in spite of the errors of men, His whose throne is above all, will eventually indicate the honor of his name and the liberty of man, and cast over Italy a summer of sunshine and peace.

The Government is taking a step in the right direction in the encouragement of education; and not sooner than was necessary, so completely had Popery debased the people in ignorance, the nurse of superstition. From recent returns it appears that in Lombardy only 30 out of 100 know how to read; in Piedmont 20 to 30; in Tuscany 10 to 20; and in the environs of Rome, for ten miles round, where Romanism exerts its complete influence, not even one person in a hundred can read. This tells more powerfully than a thousand theological arguments on what basis Popery is founded and what are its inevitable results.

REVIVAL AND SPREAD OF MAHOMETANISM.

It is an astounding fact, and one that should spur on our missionary zeal, that Mahometanism is making great progress in Africa and India. Indeed, its peaceful onset seems to outstrip the victories of the sword. Its doctrines are spreading towards the South in Africa, while in Bengal alone converts are numbered by the hundreds every year. The only way to stop this tide of evil would seem to be to increase the facilities for the education of children, as an intelligent education and a good grounding in Scripture is a certain antidote to superstition and the Koran.

LETTER FROM MT. LEBANON.

BRANDUN, MOUNT LEBANON, April 7, 1862.

MY DEAR EDITOR:—Our friends and the friends of our mission to Syria will be interested to know that we have seen more demonstrations of government in Mount Lebanon, during the past few months, than during the fifteen years of our previous residence in this Empire. In the administration and success of our Christian Governor we do and will rejoice. Of the twenty-two Pashas in Asia, under the Ottoman Government, ours is the first Christian Pasha sent forth from Constantinople to govern the goodly mountain. His appointment is due to the friendly intervention of the European Powers for an amicable suppression of the barbarous insurrections of the pacification of Syria. He appears to be the right man in the right place, and has taken off the heads of two criminals, deposed one Emir governing Zahleh and appointed another, arrested the disturbers of the peace, and in spirit men with fear for their evil deeds. His province extends the whole length and breadth of the mountain, containing, perhaps, 800,000 souls.

We continue at this high post of duty. In our separation from the A. B. C. F. M., I am sorry to say that we have no funds for our comfortable support, our schools and our missionary objects. But the Lord has opened the hearts of his people in Scotland to continue the support of the Lebanon Schools, under the auspices of the Free Church of Scotland. During the absence of the young men, Messrs. S. and B. G. Sibley, natives of Syria, who have been chiefly instrumental in the origin and supervision of these schools, and who have gone to Great Britain, the superintendence is committed to my hands. Their present number is 18, containing from 700 to 800 pupils. If we could also have funds sufficient for a dozen more, we should feel that a great and glorious work of the Lord on these sacred moun-

tains was near, even at our doors. The field is ample enough for a hundred schools, and the schoolmaster is second to no other exercitor for teaching and preaching of Christ in Syria, the Missionary alone excepted, and in many places, for the Missionary, the work of the schoolmaster much resembles that of John the Baptist for Christ.

I am contemplating to leave Bhandun, on the morrow, to visit the schools in Malika Zahleh, Biskinta, Schweit, Aroun and other places. At the shortest it will require four days time, and twenty hours or about sixty miles travel upon the sides or across the deep valleys of the goodly Lebanon. A mule, with its owner for driver, may be engaged at fifteen piasters per day, and the trip, of course, will cost sixty piasters—that is, about four cents per mile. Any little boy or girl in Philadelphia, or elsewhere in the United States, who contributes four cents, can therefore help our Missionary on this mountain one mile in his humble efforts to "go about doing good." The entire circuit for one visitation of the schools now in operation is not far from one hundred miles and requires at least seven days, and we intend to visit them all monthly during the coming season.

The condition and affairs of our beloved country are of the deepest interest to us. The latest intelligence was the best, coming down to March 1, and showing the capture of more than 20,000 Confederates in the few days or weeks previous. All our prayers and sympathies are for the utter eradication of this rebellion and its causes, and the restoration of the peace and integrity of the United States of America. Heaven grant such peace and happiness, and sanctify the bloody ordeal of our fellow-countrymen in a more glorious union for the emancipation and moral conquest of the world; and if such things must needs be in a just and equitable Government (as in a green tree), what may be expected in the dry, unjust and oppressive Governments of the Eastern Continent? In the people's war kings do well to fear and learn righteousness.

The Mission to Syria is much reduced in means and men. Only six missionaries are in the field—three at Beirut and one each at Sidon, Abeh and Suk-el-Ghurb. In this district alone we have twenty places where the gospel might be preached every Sabbath. The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest.

With Christian regards I am, as ever,
Very truly yours,
WILLIAM A. BENTON.

REFLEX INFLUENCE OF THE MISSIONARY ENTERPRISE.

Its services to learning and science merit especial commemoration in treating of the missionary enterprise. In philology, in descriptive and physical geography, more has been effected within the last half century by this agency than by all others, and in our own country the contributions of the missionaries of knowledge have borne to other researches and discoveries a proportion which it would be impossible to estimate, and which, could it be stated in figures, would seem almost mythical. The missionary has gratified his taste and won his desired end, not by manipulating pre-existing materials, but by editing a new text of a well-known author, or propounding a new theory for familiar facts, or making a generalization which simplifies a science without adding to its contents; while the missionary must lay the foundation of his work, for the most part, by learning what civilized man had not learned before. The scene of his labors is, in all these respects, some previously unexplored region of Asia or Africa. He must first select a base line for his spiritual triangulation. He must measure the whole field over which his operations are to extend. He must ascertain the position of its mountain chains, the course of its rivers, the trend of its coast, the directions in which it is permeable. He must warily stretch his cordons of communication through the whole length and breadth. In the absence of great thoroughfares and established modes of intercourse, he must obtain all his bearings with scientific accuracy. A thoroughly constructed map is an almost inevitable result of his exploration. Then he must acquire the language of the natives. He has no grammar or vocabulary, probably no conventional written signs for his guidance. Slowly and tentatively he must ascertain the names of familiar objects, then the inflections of words, the particles, the syntax. In his careful and measured synthesis, he must embrace all that constitutes the conventional grammar of the tongue, before he can utter his message or commence the labor of translation. Meanwhile, he has the yearning of a solitary man for communion with his kind, the profounder yearning of a Christian soul to utter the word of light and life to the benighted and the dying. Under this mighty impulse, he sets to work. May God work grows and glows. The barbarous jargon is mastered. Its sounds, which he learned to articulate only by painful torture of the vocal organs, are reduced to alphabetic expression. The Saviour's words are committed in their strange garb to the mission press. A vocabulary follows. A new language is given to the learned world, to be analyzed, classified, traced to its analogues in other tongues, and fused into the still fluent and Protean science of linguistics.

At the same time, our missionary must enter on a still more intricate department of research—the human, moral, spiritual geography of the province which he is to annex to Christendom. He must ascertain the past and present of the race, if he would shape its future. Custom, tradition, faith, ritual, government, domestic life,—in all these are instrumentalities which he must use, or obstacles which he must surmount, or virtues which he must cure. He can afford to remain ignorant of nothing that can be known. His are not the cursory observations, the sweeping inductions, the gratuitous inferences of the mere traveler, nor yet the partial, one-sided investigations of the scientific explorer. He associates himself with the people, he shares their joys and sorrows. He is with the suffering and the dying. His superior knowledge and skill are resorted to in emergencies of peril. As soon as he can win a convert to his religion, he has gained an avenue through which he can penetrate into mysteries else sealed; and as his hand of believers grows, he is brought into fami-

liar converse with a new phase of humanity. His materials are embodied in his periodical reports, or they accumulate in his hands till he can furnish his volume or volumes of descriptions and experiences; and in either form they become a rich repository of authentic facts in ethnology, available equally for the purposes of science, enterprise and philanthropy.

Still farther, there are various departments of expressly theological science to which the missionaries of our age have brought large accessions. Their labors are wrought, in great part, among those nations of the East whose manners, habits, and customs have been stereotyped from time immemorial, and among those features of Oriental scenery which are the same now as in the days of Abraham, Isaiah, and Christ. Much of the imagery of the Scriptures needs for its illustration precisely such knowledge as lies on their daily walks. Many transactions recorded in Holy Writ are explained and verified only by such observations as are forced upon their regard. Masses of thought and experience, hitherto unobtainable, are made intelligible only by the surviving ideas and idioms of the Eastern nations which fall within the scope of their researches. An intelligent and Christian Asiatic once said to us: "A great deal of the material of your commentaries on the Bible is wholly worthless to me. Things often seem perfectly natural to me which a commentator will waste pages in endeavoring to reconcile with probability. Such being the case, who can estimate the services rendered to the department of Biblical criticism alone by a band of educated men who love the Bible, and whose duties lie among scenes, objects, and people identical with, or closely resembling those commemorated in the sacred record?"

As regards geography, in every region that has been opened to the curiosity of the present generation, if we except the region of the Amoor, missionaries have been the chief explorers. They have penetrated Africa in every direction; and their carefully written and ably illustrated volumes, filled with what they have seen and experienced, and vivified by the humane sentiment which pervades them throughout, stand in strong contrast with the jejune, spiritless sketches of some "secular tourists" and the exciting myths and exaggerations of others.

But we have not yet entered upon the most arduous and meritorious labors performed by these soldiers of the cross. In philology they have accomplished more than all the learned world beside. The publications of the American Board in and concerning foreign languages, number already nearly two thousand titles, in nearly forty different tongues. Many of these are translations of the entire Bible. Many are vocabularies and grammars of languages previously unknown to civilized man, and not few instances of engaging purity and universality. Who can estimate the amount of patient, intricate, baffling toil involved in these issues of the missionary press? How completely does it distance and throw into the shade the labors of retired scholars, in the shelter of well-stocked libraries, surrounded by reference-books, cheered by the sympathy of men of kindred tastes, and urged on by the anticipated plaudits of the public in all directions! The missionary has no thought of fame; his only impulse—the noblest, indeed, the mightiest of all—is the desire to save his fellow-men from spiritual death, and to enlarge the empire of Him whose are all souls, and to whom is destined "the kingdom and the dominion under the whole heaven."—*Dr. Peabody in the N. Am. Review.*

SANCTIFICATION THROUGH SUFFERING.

"All sorrow ought to be *honest suffering*," says a German poet. It ought to fill Christ's pilgrim band with longings after rest in his likeness and bosom. "And does it not? Should we desire to find an eminent example of piety, we need not say, with the 'devout' McCheyne, 'Commend me to a buried brother, a broken reed, a man of sorrow'?" "It is not upon those jewels that Christ especially esteems, and means to make most resplendent, the Spirit of holiness?" "The celebrated master of Rugby, Dr. Arnold, had a sister who was a confirmed invalid for twenty years. Upon her death, he thus portrayed her character, in a letter to Archbishop Whately: 'I never saw a more perfect instance of the spirit of power and of love and of a sound mind; intense love, almost to the annihilation of selfness, a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; enjoying every thing lively, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the very fulness of the promise, though never leaving her crib nor changing her posture; and preserved through the very valley of the shadow of death from all fear or impatience, or from every cloud of impairment of her mind.' Every blast of the tempest whirled about her, but she was like a granite rock that stood, and thus suffered its roots to thrust themselves deeper into the earth; while for every tender that clasped its tiny fibres around the broken soil, it lifted higher into the air its branches." "The human frame also, when free from disease, will grow to a certain fullness and stature. The child of luxury, doomed to fast, but in each muscular fibre there is a mightier energy, which labor alone can develop. When compared with the husbandman long injured to toil, or the wrestler who has tugged his sinews by their most vigorous use, he is weak and helpless."

And thus it is even with national life. To become strong and vigorous, the discipline of occasional adversity seems to be essential. A people who, like Moab of old, are "at ease from their youth, remain settled on their lees, and are not emptied from vessel to vessel,"—that is, enjoy unbroken prosperity and are shrouded by no great overburdens,—will, like Moab, retaining its old idolatry and barbarity, make no advancement in moral purity and excellence. China, for so many centuries a stranger to internal changes and convulsions, going on in the unbroken enjoyment of a certain kind of national prosperity, has now an effete civilization, and is absolutely hopeless as regards the promise of a regenerated future; "while England, four times conquered and three times deluged with civil war, converted, reformed, and re-reformed, has finally, from all these seeming disasters, emerged, in law, liberty, intelligence, religion, one of the first and mightiest nations of the world."—*Rev. Dr. Darling.*

The Wandering Churchman; or, What is the Church?

MESSRS. EDITORS:—I observe in your paper of to-day an article entitled, "The Wandering Churchman." It gives a statement, from a book lately published by the Episcopal Sunday School Union, where the nature of doctrinal controversy is treated in a manner peculiar to Puseyism. You say that the views therein contained have never been so boldly announced. But have you never seen a little book called "The Young Churchman Catechised"? It is from the pen of Bishop Odenheimer, of New Jersey; and the edition from which I quote was printed in 1859, the year in which Dr. Odenheimer was elevated to the Episcopate, chiefly through the instrumentality of the Ministry of his own diocese. Let me quote a few questions and answers from this book for "Young Churchmen."

Q. To what Church do you belong?
A. I am a member of the Holy Catholic Church.

Q. What do you mean by the word Church?
A. I mean a society of faithful men, called out from the wicked world, and holding to the doctrine of the Holy Catholic Church by Christ and His Apostles.

[Compare this, "The Doctrines," &c., with what follows.]

Q. What do you mean by the word Catholic?
A. The word Catholic means universal.

Q. How is this word applied to the Church?
A. It signifies that the divine society of Christ contains all divine truth; that it is to be spread throughout the whole world; that it is to exist at all time; and that it is one everywhere. [Note this.]

Q. What is the Holy Catholic Church in England?
A. The Church of England.

Q. What in Italy, Spain, Portugal and France?
A. The Church of Rome. (1) (page 13).

[Note the inevitable conclusion from the above. The Holy Catholic Church being "one everywhere," is "one" in England and Italy; and holds indifferently in England and Rome "the Doctrines delivered by Christ." This was written by a man who professedly held to the Articles of our Church (See Articles 14, 19, 22, 24, 25, 28, 30, 31).

Q. What is the Holy Catholic Church in Greece, Asia Minor, &c.?
A. The Greek or Oriental Church.

Q. What in Syria and Mesopotamia?
A. The Syrian Church.

Q. What in Egypt?
A. The Coptic Church.

Q. What in the United States?
A. The Protestant Episcopal Church (pp. 13, 14).

[Here is a Happy Family, indeed! The Greek, Romish, Syrian, Coptic, English and Protestant Episcopal Churches, "one," being all of the "society of faithful men," holding to the Doctrines of the Ministry delivered by Christ and His Apostles." Therefore, the Popery was delivered by Christ or His Apostles. See, also, some other conclusions:]

Q. Is it sinful to separate from the Holy Catholic Church?
A. Yes.

Q. What do you call this separation?
A. Schism.

Q. Then schism is a sin, is it not?
A. Yes, you are tempted, by those not of the Church, to forsake the Holy Catholic Church, what answer will you make?

A. I will say, in the words of the Patriarch Joseph, "How can I do this great wickedness and sin against God" (pp. 29, 32).

[The inevitable conclusion from the above is, that no man living in "Italy, Spain, Portugal or France" has any right to separate from "the Church of Rome." Nay, if he does, he is guilty of a grievous sin; and if he is tempted to do so, he must not do so "great wickedness." If a man removes to any of the above countries, he sins if he does not give in his adhesion to "the Church of Rome." If Bishop Odenheimer had been born in France, instead of the United States, it would be "sinful" for him not to be a Romanist. This is Protestantism, so called.]—*Epis. Recorder.*

ELIJAH'S PATRIOTISM FOUNDED ON FAITH.

His patriotism, too, was grounded in his faith. He might have been a patriot, in a sense, without faith. A man may love his country from motives of interest or pride. He may glory in her conquests; in her material prosperity; in the tokens of her advancing civilization; her educational institutions; her hospitals and asylums. Yes, he may love his country for his family's sake; he may love the truths on which the government is based; he may admire the progress of those truths as they have penetrated farther and farther into the nation's life; such may be a patriotism based on these considerations, that the possessor is willing to take up arms in defence of his country's honor.

But there is a love of country higher and purer than this. Like Elijah's, it springs from a faith in truth and right for God's sake. Faith looks back to the foundation of all governments in the creative act of Jehovah. It looks upon society, from the necessities of that springs the necessity of government, as the handiwork of God.

Faith looks into the Scriptures and learns that all law derives its sanctity, its dignity, from the great King on high; that the powers that be are ordained of God, and with reverence it meets them, and with conscience it serves them. Ay, more than this, faith like that of Elijah's with loving step retraces the way of Providence, as he brought out the people from bondage; as he raised up a Moses or a Washington to lead them; as he graciously smiled upon the nation from its youth up to manhood; as he worked his wonders therein; fighting its battles, ennobling its peace. Faith sees this; the soul bows and worships, and there arises a love of country like that which the angels feel for the kingdom above. God is in the history, in the law; God is in the country's past and present and future. Faith sees him everywhere, and on this, as adamant, patriotism may stand and work and fight until the victory cometh. Would that all patriots were Elijahs as to the kind and ground of their devotion.—*Rev. F. W. Flint.*

RELIGIOUS WORLD ABROAD.

ENGLAND.

Propagandism of Infidels.—A city missionary in London reports that the Infidels are very active in laboring among the working-men. They have opened a new hall, which has cost £2500. Its reading-room and library is supplied with all the current infidel literature. Lectures are delivered, and powerful efforts made to advance infidel opinions.

Mission to Public Houses.—The London City Mission Magazine, of April, is filled with an account of the most extraordinary mission position that has yet been introduced, viz., to the public houses. The sole duty of the missionaries engaged in this work is to visit public houses, where, strange to say, they have generally been well received, at least after the first few visits, though often exposed to attacks. One of these missionaries thus describes the nature of the opposition he encounters:—

"I meet with almost all sorts of characters these houses, and some of them are very civil. These men are civil, first, the Roman Catholics. They, as a rule, are very abusive and insulting, and if they cannot have their way with me by any other means, they will make a noise, and so try to make it appear that I am the cause of a disturbance, and I know very well, as they are customers, I am the more likely to be ordered out by the landlord than they are. Under these circumstances, I often find myself in a position that I am compelled to retire and leave the field to my antagonists."

The News of the Churches, says:—"We know of no mission, either at home or abroad, that needs so much faith and fortitude as this. The idea seems to be far fetched, but, like many other experiments that are doubtful till tried, experience has shown that the work is attended with much blessing. Numbers are reached who could be got at by no other means, and many have been turned from evil ways into these haunts of vice."

FRANCE.

The Annual Meeting of the Universal Israelite Alliance was held in Paris April 10. It numbers 1112 members. The object is not to Christianize, by any means, as the organization is mainly Jewish, but to ameliorate the condition and enlighten the minds of the Jewish people everywhere. What leaning to Christianity it fosters may be described as a kind of Jewish latitudinarianism. "Let us hasten the day," said the President, "when the different creeds will form but one, worshipping the one God proclaimed by Moses from Sinai. Let us be grateful that we live at a time when there can be cordial union between us and our Christian brethren, without losing an atom of our invincible hope, clung to by our fathers at the stake, let us regard the Christian creeds as sisters, for they undoubtedly have a Jewish origin." An effort is being made by the Alliance to promote schools among the Jews in the East; it has interfered in several painful cases of abduction and persecution. It has also extended its influence to Lithuania, where a massacre and wholesale expatriation took place in the state and horrible calamity that Christian blood had been used in the Pascal rites.

ITALY.

The Pope lately paid a visit to the church of Santa Maria della Grovesa, and in the sacristy he made a discourse in which he referred to the subject, and endeavored to set at rest the fears of the remonstrant clergy, by a solemn declaration "that the temporal power is not, and never can be, a dogma of the Church; but that it is a necessity for the Church in the actual arrangements of Providence." It remains to be seen whether this will satisfy the petitioning clergy, or disarm the distrust of the secular powers.

Execution.—A Protestant preacher, M. Ribetti, who had been sentenced, in Leghorn, to imprisonment, for circulating a pamphlet in reply to the scurrilous attacks of the monks, and who appealed, had the sentence reversed. Gregori's trial, at Lucca, was unrighteously postponed, April 21st, when, at great expense and pains, he had gathered his witnesses. On the 22d, the same court condemned Peccolini, Evangelist at Elba, for publishing a pamphlet "against the religion of the State," to a month's imprisonment and a fine of 500 francs, with the costs. He has appealed to Florence. Peccolini is under the direction of Rev. E. E. Hall, of the Am. and F. Christian Union.

TURKEY AND THE EAST.

Persecution of a Mahometan Convert.—During the Ramadan, out-breaks of Mahometan bigotry are expected. The correspondent of the News of the Churches, writing from Constantinople, April 9th, says that all had been quiet there; "but from Angora we hear of an outbreak of fanaticism, which must be chronicled as indicative of the fierce persecuting spirit which still, it is to be feared, actuates a large part of the Turkish population, as well as of the indisposition in their rulers to check that spirit with any thing like promptness or decision. Early in the month a young Turk, named Hassan, who for the last half year has been so far convinced of the truth of Christianity, and of its claims upon him, that he has been in the habit of regularly closing his shop on the Sabbath, and of meeting for worship with

the little company of Protestant Armenians in Angora, was seized by a Turkish mob and thrown into prison. After being kept there and treated as a felon four days, he was brought before the council of the city and questioned in regard to his religion. His answer was, "I hold to the Gospel, and not to Mahomet." Upon this he was remanded to prison. On his way thither the officers having him in charge treated him with the greatest violence, and nearly strangled him. Arriving at the prison his feet were put in stocks and a chain of nearly two hundred pounds weight was fastened to his neck. Thus he was kept for days, with but the most scanty supply of food, till his friends, who in vain endeavored to get access to him, were apprehensive that he would die of hunger. After about a week he was again examined in regard to his faith, and gave the same answer as before. Upon this a heavier chain was put upon him, handcuffs were added, and he was most unmercifully beaten. During Ramadan it is the custom of the Mohammedans to make amends for fasting during the daytime by spending the night in revelry. Many a night this poor prisoner was to be seen in the light of the sport of his cruel guards. Sometimes they would draw their pistols or their long knives and rush upon him as if about to kill him. At other times they would strip him naked, and perpetrate upon him such outrages as it would be a shame even to mention. His Protestant brethren did all they could for him, and two or three times succeeded in getting an opportunity of speaking an encouraging word to him; in the end he desisted from going near him, finding that only provoked his tormentors to add to his sufferings. They appealed to the authorities in his behalf, but the truth of their representations was denied with the most unblinking effrontery. It is reported that, wearied out with this inhuman treatment, the prisoner has recanted his profession of Christianity.

The last time that a messenger from his Christian friends got access to him, he asked the messenger not to come near him again, and repeated in his hearing a form of the Mahometan creed. But it is obvious that the Turks themselves do not believe in the sincerity of the recantation, whatever he may have said or done, for they do not release him nor abate their injurious treatment of him. At the last dates from Angora he was still in prison.

The name of the Porte had been called to the case, but there was no evidence that he had taken it into consideration. If these deeds done at Angora are not rebuked, we may look for their being repeated upon every Turkish convent and inquirer in the land.

Rev. Mr. Coffing, Missionary of the American Board in Turkey, was attacked, March 25, by a party of robbers, while passing round the head of the Gulf of Scutari, from Adana to Aleppo, and so seriously wounded that he died of loss of blood the next day. He had what was regarded as a sufficient guard on the journey, though he had been warned of danger a few hours previously. On reaching a point about an hour from Alexandretta, the robbers, who were concealed among the high bushes, without ordering them to stop, threw down their arms, fired upon Mr. Coffing. He was struck by two balls, whether from one or two guns it is impossible to say. They both entered the arm above the elbow, shattering the bone and making a comminuted fracture, the upper ball from the arm entering the breast. The horse of the guard (as he says), on hearing the guns, ran away, and Mr. Coffing, to escape, put his horse into a gallop for a short distance, but soon, probably from pain, was obliged to dismount. His mutilated assistant tried to remount, and he rode on for some distance. They were soon met by some soldiers from a neighboring guard-house, who had heard the firing and came out to learn the cause. The soldiers assisted Mr. Coffing, as the hemorrhage from the wounds had quite exhausted him. He came on with great perseverance, occasionally dismounting, until he reached the head of Alexandretta, when he could get no further and dismounted for the last time, and lay down upon the sand of the beach. One of the guards remained with him, while the other, at Mr. Coffing's request, galloped to Alexandretta to give notice to Mr. Raby, the English Vice-Consul, who immediately informed the Governor of the occurrence, and without delay called the medical officer of the quarantine, Dr. Gracchi, an educated European physician, and having procured a litter to convey the wounded man, went to the spot where Mr. Coffing had laid down. He found him lying clasping the wounded arm, as if to stop the flow of blood, his head resting on the knee of the soldier. It was evident that he was most dangerously wounded, and had lost a great quantity of blood. He was carried to the house of the American Vice-Consul, where every thing possible was done for his comfort. It was evident that amputation would have been necessary, but his strength was so much reduced that he was unable to bear the operation. He conversed little, only giving answers in a broken, feeble voice, sometimes replying to a Turkish question in English, or vice versa. About half-past four next morning he seemed easier, so that some who had been constantly by his side left him to get a little rest. Soon after he said that his pain was all gone, and expressed his thanks to God for the rest he had given him. He then lifted up his right hand, his left lying shattered, and prayed aloud in English, and a few minutes after expired, on the morning of March 26th.

A SERMON BY GEN. MITCHELL.

General Mitchell, at the conclusion of a sermon preached to the Ninth Ohio Brigade, near Shelbyville, Tenn., took a huge rock pulpit and occupied half an hour in delivering one of the finest religious discourses ever heard. He commenced by saying, "that he did not come there as the general commanding, but as man to man, and aiming for the same state of eternal happiness." He insisted that the highest duty of a soldier was to be a Christian; religion heightened every enjoyment, and better prepared him to discharge his duty. A chaplain who was present says: "It was a sublime scene; he left an impression on the minds of his auditors never to be forgotten. The effect of the sermon was added to by the fact that the services were held on the mountain top, amid the rugged grandeur of East Tennessee.