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Correspondence.

OUR LONDON CORRESPONDENT.

LONDON, Sept. 18, 1862.

GARIBOLDI is on every tongue. It is a touching spectacle to a world to see its most magnanimous and unselfish hero baffled and prostrate! No one can look at that wounded Samson of Italy without emotion—and the analogy might suggest the hope that yet with reviving strength he may bow and overturn the tottering pillars of Rome. He ventured in my last letter to give utterance to a wish—perhaps too visionary—a cloudy hope that Rome was about to pluck out that fair country—that festering ulcer—that leprous spot which has defaced and contaminated it for so many centuries. But no! the time is not yet. A little longer, shall that pillar of offence stand up and outrage the pure heavens. Then—they shall speedily open and discharge the thunderbolt of doom. The People of Italy thought of the expense of their idol—have shown that they are fit to govern themselves. A rebellion that would have been formidable in any country has been almost quietly suppressed. And yet the Imperial, self-constituted nurse of this phibing nation, protesting that it still cannot walk alone—holds it back with armed hand and refuses it the perfect liberty its growing strength demands. Every day that has a spark of nobility or freedom, cries out for the cessation of the French occupation of Rome; but Napoleon knows too well that the possession of that is the control of Italy, and we cannot suppose that he will ever let it go. In Cromwell's day, mayhap when the sympathies of nations took profane form, such an occupation would have brought down on France an irresistible coalition. In the age of time-serving, selfish policy—we may imagine that the murder of the Swiss Cantons would not have been from Prussia of England anything but a "triumph." Surely if we are justifiable for any cause under heaven it is the maintenance of religious and political freedom!

The following sentences embodying a noble idea and a fine comparison, are from Peter Bayne's new paper, *The Weekly Review*—and doubtless the sentiment is correct: "Garibaldi, wounded and a prisoner, draws the respectful sympathy of all nations. He is still the greatest power in Italy, for he commands the hearts of the population; but certainly the greatest that remains the destiny of Rome are not at this moment favorable to the enfranchisement of her people. The most brilliant heroism, the most noble self-sacrifice, the purest integrity of purpose, falls like a spent arrow before those ancient bulwarks of superstition and tyranny. Those who believe in the old-fashioned interpretations of prophecy will not wholly refute the idea that an ancient prediction limits the present mediocrity of Italy. The downward march of the Papal vicar, which has been prepared for it by the chivalrous enthusiasm of Garibaldi. Be this as it may, it is impossible to avoid the reflection that a spiritual dominion must be assailed with spiritual weapons. In vain would Rome be free if the Romans remained in slavery to their own vices and delusions. It is these which have formed the basis of the Papal tyranny, and it is these which must be removed ere Italy can enjoy genuine freedom.

We revert, in closing this brief narrative, to another heroic man, a greater than Joseph Garibaldi, who eight hundred and twenty years ago, touched for a single day at Reggio, waiting for a favorable wind to carry the Alexandrian corn-ship, which conveyed him from Syracuse to Puteoli, the mid-way station on his way to Rome; we mean St. Paul. We fetched a compass and came to Rhegium. He, too, was ready to preach glad tidings to them which were at Rome. And he was ready to die in the discharge of his mission. He, too, thirsted for the glory of martyrdom, and was prepared to offer himself a living sacrifice on the altar of Italian enfranchisement. And to Rome he journeyed, striking no blows; at Rome he sojourned, yielding no combat weapons. He was ready to be offered, and to give the last drop of his blood, in confirmation of his words. He preached the kingdom of God, and testified against the manifold evils of the age of the Caesars, even in the very camp of the Praetorians. And his very name is a testimony for it was the Word of God. The utterance of Him "that thunders the stars along." His message overthrew a false religion and a dire superstition that that which now triumphs in the Capitol. And it is that word which Italy now demands in her sore necessity. The Word of God spoken by men who, like Garibaldi, are willing to die for it, is the only power which can shake that throne which rests on the supposition of European history and European superstition."

So much for Garibaldi! We will have heard of the death of the Archbishop of Canterbury—a man of determination withal. He managed to steer pretty well between the ecclesiastical superstition and Charlydis—the High and Low—though he inclined more to the latter. His death throws a serious responsibility on Lord Palmerston. The very existence of the Church in its present shape for any length of time may depend on his nominee. Grave questions are being agitated within and without that most ancient and respectable ecclesiastical edifice—and the walls are not so strong as they used to be. It is not to be expected that men in this Nineteenth century of Christian light and civilization, will stand by tamely and see the money that should be scattering Gospel blessings lavished on unworthy and lazy priests—and incomes sold by simoniacal contracts—while the people are starving for the bread of life.

Whatever Parliament, commissioners, and dignitaries may think, the whole question of Church Revenues is coming on again, and another Ecclesiastical Reform demands a sound adviser and a cordial consent that the Church affects higher principles than the State; and cannot consistently or even safely, make a use of patronage which would be scandalous in the most worldly statesman. So far as regards its political position, the

Church is on its trial; and its rulers must be men who can look ahead; see real dangers, despise idle alarms, resist opportunity, and serve the Church, not their own family connexions. For such posts the Premier will not oblige a friend, dear as that friend may be. An example of conscientiousness and impartiality will be particularly useful just now to bishops and chapters.

The Bishop of London is next by precedence, and would perhaps be the best selection at this time. He is a Scotchman, by-the-by, a schoolfellow of Dr. Hamilton's. The Sunday-School Convention, at which delegates from all parts of the world were present, closed its sessions on Friday last. The Rev. Mr. Blackburn of Pennsylvania, Chapin of Massachusetts, Dr. McClintock of Paris, and other Americans, took an active part in the proceedings. "American Sunday-Schools give a full account, and others will be supplied to the American papers so much better than any that I could give, that I will only direct the attention of your readers to the fact that an interesting and important Sabbath-School convention has been held here.

As regards that great Presbyterian Union which we so much desiderate, I may give you some particulars of the Quarterly Association of the Welsh Calvinistic Methodists, held at Bangor, Wales, from the 24th to the 11th, who are Presbyterians in everything but the name. The union feeling seems to have been very strongly manifested there. Deputations were present from the Presbyterian Churches of England and Ireland, and were well received. The Rev. J. G. Wright of Southampton, said:—He thanked them for the reception he had received at their hands, which to him was a proof of the essential unity of the various branches of the Presbyterian Church in England, Ireland, Scotland, and Wales. To show them the identity of the Church in England, as well as Ireland, he observed that Dr. Cooke, whom he saw present that day, had opened his church at Southampton. He (the speaker) was particularly struck the previous day with the fact that wherever they found Presbyterianism established, there they found some leading characteristics which made them known as such to all the world, viz., the diffusion of knowledge and popular education throughout the country. No sooner had Knox liberated his native land, from the thralldom of Rome, than he went about establishing school-houses, as well as places of worship. The first thing he (Mr. Wright) saw upon his arrival at Bangor, was a magnificent building raised on the banks of the Mersey, for the education of the rising generation; and upon inquiries he found that it was the result of the determination of an incongruous spirit of almost one individual (the Rev. John Phillips), himself a Presbyterian, and that it was by means of the money contributed chiefly by the Presbyterians of Wales that this fine normal school, which adorned their city, was erected. He then expressed himself in terms of admiration of the system of eldership which they looked in Wales; and said he confidently looked forward to the day when their church would be his church and his theirs; and that both united, viz., forever, knowledge to the Presbyterian Church of England and Wales. He also hoped that the day was not far distant when, as in former times, they would be enabled to sit once more at Westminster Hall in Convocation—not in any hostile spirit towards the present Church of England, nor any other Church, which had for its object the winning of souls to Christ—claiming to be the representatives of the Puritanism of England, united in the great work of bringing back the lost people to their allegiance to Jesus Christ. He concluded by setting the object of his mission to Wales, which was on behalf of the Mission Synod, to promote a closer intercourse with the Welsh Presbyterian Church.

The following resolution was passed: "That this meeting of ministers and deacons of the Welsh Calvinistic Methodist Connexion, assembled at their Quarterly Association at Bangor, 10th September, 1862, recollecting with brotherly regard the destination of the Presbyterian Church in England, together with the chairman of the committee appointed by the Presbyterian Church in England, to promote closer union between our respective churches, and would express to them the warm sympathy which we feel towards the Presbyterian churches in England, Scotland, and Ireland, and our earnest desire for closer fraternal intercourse with them; more especially as entire accordance exists between us with reference to doctrine and with a material difference as respects church polity, and we would gladly hail the day when our churches should not only be well known to each other, but when in consequence of previous mutual visits and correspondence we may be not merely in spirit, but in form and reality one."

It was also announced that at the next Quarterly Meeting at Abergele, a deputation from the Free Church of Scotland, headed by Mr. Gairns, was expected to attend.

So the Union effort is working. Presbyterianism all over the world is tending to a common centre. The centripetal motion has begun. The fusion will be gradual but on that account all the more complete and indivisible. There can be no good person in the sight of God who has one name, and is nearly identical in principle, should be separated. I look upon Presbyterianism as one of the great elements of future national unity—or international concord. It rises more fully than any other Church, above national considerations. It can hardly be called the child of any particular nation; for it sprung up in many almost simultaneously. In numbers, wealth and intellectual power, it exceeds all the sects of Protestantism. It is wrong that it should be dissevered. Let us do all we can in England and America to help the coalition. Let our wish and prayer be Union!

ADELPHOS.

THE LEBANON SCHOOLS.

H. M. S. MARS, EDITOR.

July 31st, 1862.

SIR—As many of your readers contribute to the support of these schools, may I suggest that you will have the kindness to insert this letter in your paper?

Though the "Mars" has been nine months on this coast, it never came to my knowledge until last week, that there was a great work of evangelization going on in the wildest parts

of the Lebanon, amongst that strange and mystical people, the "Druses." I had always been told that the apparent civility which I met with from the Druses in my rides through the country, was from a wily, political motive, but that no one could hope to succeed in educating them in the Christian faith, as they were quite inaccessible when the subject of religion was broached, and that, in fact, there was no instance of a Druse being converted to Christianity.

They are indeed a race set apart by the next generation will include in its number many true disciples of our Lord Jesus Christ. For the missionary does not now confine his ministry to the Druses of mature age; who are said to have hearts like adamant; disabbling at one time under the cloak of Mahometanism, and again pretending to be Christians for present advantage, though all the time pledged to their mystic heathenism. The Rev. Mr. Benton, the missionary who superintends the wild Druse district of Lebanon, I think most wisely devoted his special care, so far as the race is concerned, to the Christian education of their children. All experience, as well as the teaching of the Scriptures, assures us that the impressions conveyed in childhood, while the heart is yet soft and comparatively pure, must form the character for this, and a better world. If then, Mr. Benton's plan of "catching the Druses with guile," fall, they will retain the character of being a unique race. On the 25th inst. Mr. Benton very kindly (though having just returned from a long ride through the rugged passes of Lebanon), yielded to my request, to conduct me to see the Druse schools in the Metn, a ridge of the Lebanon. We accordingly started for a long day's ride. The Druses seem to be isolated, as much from the "Franks" by the strange positions of their villages, pitched like eagle's nests on the tops of the mountains, as they are by their mystic; but Arab houses and climb, those heights like goats, and so we managed, through the schools by paths that no English horse could travel with safety.

And now allow me to give an account of the schools we visited. The first was at a village called Khoribey; we found in the school 20 boys and 10 girls, of whom only one was a Christian, the son of the Maronite priest of the village. There were 41 names on the school roll, and 6 of the latter were helping at the threshing floors, and some were afflicted with ophthalmia.

We examined the children, Mr. Benton acting as my interpreter. The more advanced pupils, a class of eight, were able to read the New Testament. I proposed a chapter, and was surprised at the facility with which they found their places; the fluency of their reading, and the correctness of their answers to my questions. The Bible, and the Assembly's Shorter Catechism, with that of Dr. Watts, are used in these schools, besides other books in Scotch schools. The children were able to repeat the catechism, and I heard them say the Lord's prayer, and the ten commandments. The schools were clean, and the schoolmaster, (judging from the conduct of the pupils), seemed to be as good a disciplinarian as I ever met with in any school at home. I was equally pleased with the discipline in the other two schools. The new school we visited was at Arstun; here we found 14 boys and 6 girls, and, just as in the school at Khoribey, there was only one Christian present. There were 30 names on the school roll, and the teacher alleges the same excuse for the absentees. He also stated that his school has double the number until within a month ago, when the Greek and Maronite priests of the place had the Christian children withdrawn, because the Bible was read in the school. We put them through the same course of examination, viz., reading, repeating catechism, and mental arithmetic; and I have to say that the intelligence of the boys was never surpassed in any parish school that I have inspected at home. The last school was at Ras-el-Mein; here we found 57 boys and 7 girls; the number in the roll was 66, of whom 32 are Christians and 34 Druses. This school had two teachers, and the cleanliness of the room and the children, and their readiness in answering the questions which I proposed, did them the greatest credit.

Mr. Benton could double the number of schools, if he had the funds, £20 per annum for each school.

I understand that the Druses from other parts of the Lebanon, have made frequent application to him to establish schools in their villages.

Subscriptions for this philanthropic and Christian project, will be thankfully received by Rev. J. Bonar, D.D., 7 York Place, Edinburgh.

This Scotch Mission has no connexion with the American Mission in Syria; and I am happy to say there is no antagonism between them. Mr. Benton being careful to establish schools where they never existed before.

Your obedient servant,
H. M. S. MARS,
Chaplain H. M. S. Mars.

JUSTICE TO NATIVE CHRISTIANS IN CONSTANTINOPLE.

An interesting incident related by Rev. Dr. Goodell, of Constantinople, connected with the treatment of a baptized Turkish family, showing indeed a new order of things in the capital of the Mohammedan world.

About a fortnight ago, Ahmed Agha's wife was kidnapped and forcibly detained in Constantinople. A petition in her name but without her authority was then prepared and presented to the Sheikh El Islam, praying for a divorce, and for 10,000 piastres "ray" money. He was seized and thrown into prison, but witnessed a good confession before the Sheikh El Islam, saying that as to his nationality he was Osmanli, but as to his religion he was a Christian—a profession never before made in that high court. He paid over the 10,000 piastres, but protested against the divorce, unless he should be permitted to see his wife and ascertain whether she had indeed consented voluntarily. In the meantime his wife had spent her days and nights in weeping, found means to escape with her three beautiful daughters, Fatima, Ayesha, and Rebecca, ran across the city, got on board a steamboat, and arrived safely at Bebek. When the Sheikh El Islam and the Ministers for Foreign Affairs heard this, they were terribly angry

with those who had brought the matter before them, and indignantly such disgrace upon them; took Ahmed Agha out of prison; paid back to him the 10,000 piastres; and told him to go where he pleased. Surely the Lord hath not forsaken his people. Forty preachers could not have proclaimed the Gospel, as this affair has done. "Some of the Protestant Armenians have wept aloud for joy."

Sessions.

THE REFORMATION OF MISSIONARIES TO THE CHURCHES.

What relation should be a question of great moment; one which we think has not been properly considered, notwithstanding the abundant discussions which took place a few years ago respecting "Voluntary Societies" and "Ecclesiastical Boards." We will endeavor to state our views on this subject to our readers.

It is clearly the wish of the Church, that the Gospel be preached to every creature. It is clearly then, that some must go forth to preach the Gospel to those who possess it not. Not less certain it is that those who go forth on this "heaven-commanded mission," must be sent. (Rom. x. 15.) "But by whom are they to be sent?" This question brings us to the very vitality of this subject—no aspect of it which we think has been too much and too long overlooked.

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