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## Poetry.

### The Worth of Hours.

Believe not that your inner eye
Can ever in just measure try
The worth of Hours as they go by.

For every man's weak self, alas!
Makes him to see them, while they pass,
As through a dim or tinted glass:

But if in earnest care you would
Mete out to each its part of good,
Trust rather to your after-mood.

Those surely are not fairly spent,
That leave your spirit bowed and bent
In sad unrest and ill-content:

And more,—though free from seeming harm,
You rest from toil of mind or arm,
Or slow retire from Pleasure's charm,—

If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed, or vainly done,—

Of something from your being's chain
Broke off, not to be linked again
By all mere Memory can retain,—

Upon your heart this truth may rise,—
Nothing that altogether dies
Suffices man's just destinies:

So should we live, that every Hour
May die as dies the natural flower,—
A self-reviving thing of power;

That every Thought and every Deed
May hold within itself the seed
Of future good and future meed;

Esteeming Sorrow, whose employ
Is to develop, not destroy,
Far better than a barren Joy.

—*Milnes.*

## Correspondence.

### LESSONS OF WAR.

NUMBER XXIV.

ON NOT CARRYING VICTORY FAR ENOUGH.

As the principles of the foregoing paper on *carrying victory too far*, are liable to be misapplied, in connection with the questions that are at present agitating the country, it may not be out of place to add, that when a people are engaged in a righteous struggle, there is no modification of the law of love, that requires them to mitigate the necessary violence of the sword, or recede from the strife before its declared objects are accomplished, and the grounds out of which it sprung demolished beyond the possibility of its ever being renewed. It is not cruelty to a mortal foe, when he has fallen beneath our power, to strip him of the means of harming us a second time. It is crime against the first law of nature, presently to change sides with him, and yield him all the advantages we have dearly won. It is the greatest weakness to stop short of forever disarming him; how severe soever the measure may be, when himself has brought on the conflict, and thus given us the power, without infringing a single right to which he can lay claim, of securing ourselves ever after against his designs.

When in any instance hostilities are justified by high moral reasons, it is an offence against Heaven, from motives of misdirected tenderness, to enter into any covenant with the vanquished, that stands in the way of the complete and permanent triumph of the cause. Bad men, from a spirit of disobedience and impiety, are often the most ready in acts of formal compassion. God sends Saul against the Amalekites, saying "Spare them not." But he saves their king alive; and God at once testifies his signal displeasure at the action, by deposing him that day from being King of Israel; whilst Samuel adds to the glory of a life of sublime devotion to God and to religion, by hewing the suppliant to pieces, with a hand unaccustomed hitherto to deeds of blood.

We conclude from the principles mentioned in both these papers: that lenity is to be exercised in every form that is opposed to personal bitterness; but in none, that interferes with the fullest triumph of a just cause. The individual is required to forgive a wrong done himself, but it is not his privilege to bury in the same oblivion a wrong committed against the commonwealth. The charity he is to feel towards a personal enemy, he is not warranted in extending to the enemies of his country. It is a right and natural tenderness we feel for an enemy when he lies at our disposal; but that which is felt for him whilst in the fierceness of his rage and the flush of his unbroken strength, and which would hold back the champion arm that wages battle with him, is spurious and false, and too absurd to possess a name. Clemency is to be exercised towards the conquered in everything that will reconcile him to peace, and that will, without danger to ourselves, contribute to his happiness; but in nothing that will perpetuate the feud, embolden the enemy to a renewal of hostilities, or enable him to the latest period to succeed in the attempt. Mercy is to have unlimited scope so far as it is rational and impartial, but must be restrained wherever it would make the victor the sufferer, and render his condition less secure.

It is to be hoped that in the present war nothing may be done from insolence or revenge, yet that no covenant, from the dictate of mistaken moderation, may be struck with the foe, which might, before the present generation has passed away, extort the sad confession that the blood of so many brave men has been shed in vain.

S. P. H.

SUNDAY BATTLES.—In the late victory of Gen. Curtis at Fayetteville, in Arkansas, the *attack* was made by the Rebel General *on Sunday* with a force of 20,000, against a Union force scarcely one third as large. The enemy had the advantage of position, as well as of numbers. Yet they were beaten and repelled with the greater loss. Another illustration of the fact, so well attested by numerous examples, that the party bringing on a Sunday battle is almost sure to be defeated. This fact is now well enough understood to be enacted into a military rule. Let Generals who lead the armies of Christian nations make a note of it.—*German Reformed Messenger.*

## Selections.

### THE CANAANITISH CONQUEST.

War will be war, everywhere and always, until it shall have been "made to cease unto the ends of the earth." Horrible always, at the best, will be—slaughter—wholesale; and it ought to be revolting in the recital, let the provocations, or the reason of necessity, be what they may: and especially is it so when, to circumstances of urgent national peril are added inveterate and aggravated antipathies of race. The future readers of the history of the British rule in India—such readers, more thoroughly Christianized than we of this time are—will be fain to put from them the page which tells of what was enacted by humane and Christian-hearted British chiefs in regaining the lost supremacy of a foreign over the native races of Hindoostan. Slaughter—not effected by the predetermined stroke of the magisterial sword—is, and ought always to be, beyond, and contrary to, rule and order. A people is indeed savage among whom slaughter could be a recognized practice: never can it come under the restraints of any sort of political or moral generalization: never can it be reasoned upon, or *instituted*, unless among a nation of fiends. Nevertheless, it is certain that a people whose history is marked by no blood-stains—deep and broad—has never yet held a place for itself upon the map of continents. The world being such as it has ever been, and is—even now in this late age—no place, unless it be that of abject servitude, is left for any race which is so inerme as that it could neither provoke nor inflict sanguinary revenges. If we resent any such allegation as this, we ought, in proof of our consistency, not only to snatch the musket from the soldier, but the bludgeon from the girdle of the policeman. This may not be questioned, that, unless the ancient Israelitish people had possessed as much of stern truculent energy as this, they could not have maintained themselves a ten years upon their soil—wedged in, as they were, among the iron-charioted millions of Amalek, and Midian, and Philistia, and of Assyria, and of Egypt. If not so then must there, from century to century, have been pointed eastward, northward, southward, the always visible and blazing swords of Seraphim.

Already we have said that we *need* the hypothesis of the supernatural for solving the problem of the national *character*, as well as for understanding the history of this people. And so now, again, in this critical instance, it is nothing less than an assumption of the supernatural in the history of the Exodus, and the conquest of Canaan, that can make intelligible the facts with which we have to do—and which are these—first, That the Hebrew tribes did indeed enact the extermination of Canaanitish races (so far as this was done), but that the work of slaughter, dire as it was, did not settle itself down upon the nations' temper or habits, so as to skewer itself upon the people as a permanent disposition. No such effect followed from the tragedy-period of their history;—it would not *necessarily* do so in any case;—it did not in this instance, because the people, and their chiefs, acted at a prompting of a command which, in their view, had received unquestionable authentication from Heaven. Thus warranted, the act of slaughter was, as we might say, screened from its impact upon the moral sentiment of the people. It was as when, shielded by a charm from the violence of fire, a man passes unharmed through a furnace seven times heated.

Besides this hypothesis of supernatural, which we need in understanding the facts in view, there is to be remembered also the often-mentioned facts of the consummated abominations that had become inveterate among the Canaanitish race. This state of social putrescence—these destructive impurities, and these Moloch cruelties, were known to the invading people, and were understood by them as *the reason* of their destruction. Thus commissioned to exterminate those who could not be reformed, the work of slaughter did not unhumanize those who effected it: that it did not the evidence is various and valid.

ITS RELATION TO THE DIVINE GOVERNMENT.

Distinctly looked at, under its actual conditions, the problem, so far as it affects the Israelitish people of the Exodus and the Conquest, stands clear—if not of perplexity, yet of any greater perplexity than such as hovers over every other national history, in this world of evil.

What, then, are the conditions of this same problem, considered in its upward-looking aspect, or as it is related to the rules and methods of the Divine government?

Our first step on this ground is—to reduce the problem, in *this* aspect of it, within the limits due to it. What we are concerned with is—a limited, that is to say, a Bible problem:—with the world-wide problem, affecting philosophic Theism, we are not here implicated. In this latter and more extensive, sense the existence at all, and the long-continued existence, of nations so utterly degraded—so impure and cruel in their manners and in their institutions—is a far deeper mystery—it is a much more perplexing problem, than is their quick extermination, whether effected by the plague, or deluge, or the sword. But then these dark depths in the human system, as they stand related to the Divine wisdom and beneficence, are not *Bible troubles*:—they are not abysses which might be filled in by throwing into them our Bibles—even millions of copies of Bibles:—after this were done they would still yawn upon us, as before. It is the disingenuous practice—or call it *artifice*—of a certain class of writers to throw the burden of world-wide mysteries upon the Bible, upon which, in truth, they take no bearing.

CHRISTIAN SENSITIVENESS IN REGARD TO IT.

The dark color of the problem—whether considered in its widest import, or in its speciality, as related to the Biblical question now in view—has been derived from modern modes of feeling; and these are the fruit of Christianity itself. No such mystery troubled the meditations of philosophers who looked complacently upon the trains of wretches that graced the triumphs of Roman generals; and who relished the gladiatorial massacres of the Amphitheatre. It is neither the philosophy nor the poetry of classic civilization that has schooled the modern mind in its mood of humanity. It is Bible reading that has done this: it is our Christian sensitiveness—out of which Infidelity has stolen an advantage—that converts a misunderstanding of those remote transactions into a sore trial of our of faith in Scripture. Christian sensitiveness, which we should not wish to see blunted, together with a misapprehension of the facts, has conjoined itself with the besetting error of all religious speculation—namely, the framing of some hypothesis concerning the Divine motives which is *wholly gratuitous* and *unwarrantable*.

It has been on the ground of some hypothesis of this order—gratuitous and unwarrantable, that the thoughtful of every age have made for themselves infinite trouble, and great sorrow of heart. It has been that the large economy of the animal creation, and its stern realities, have driven many on toward the belief of an Evil Principle—the creator of the carnivora! And thus that we gloomily muse upon the course of events when these are signally disastrous; and thus that we find occasions of offence in Biblical history. To a great extent, also, we are governed, or rather we are tyrannized over, by the variable intensity of feelings which so often go beyond all reason in relation to the events of every day; as, for instance—It is with ungovernable anguish that we stand spectators of the foundering of an emigrant ship:—five hundred souls on board—men, women, children,—lost within a cable's length of the shore!—a shifting of the gale—one point—would have sufficed for bringing all safe into port! It is on an occasion of this sort that our religious impulses are liable to a dangerous strain, and we passionately ask—Why was this calamity permitted? Our only conclusion—which indeed brings with it very little abatement of our distress—is the theologic apophthgem—The ways of God are inscrutable. Yes, they are so; nevertheless, knowing that they are so, we have given place to an hypothesis concerning the Divine attributes which rests upon no authentic ground whatever. As if to bring before us the incoherence of our own modes of thinking, it happens that, the very next day after the shipwreck, we read listlessly the report of the Public Health; and find there the statement—that "fevers of the typhoid class, as well as scarlatina, have prevailed during the last few weeks in crowded districts, and have been fatal in as many as fifteen hundred cases." For the difference in the intensity or violence of our emotions in these two instances we can give no very satisfactory account; and yet it is the lesser woe that stirs the depths of religious meditation; while the greater woe barely moves thought at all. The difference has much more to do with scenic effect, than either with reason or piety.

Thought of *strictly*—in their theistic import, it is not the destruction of the cities of the plain of Sodom, nor the overthrow of hundreds of cities since then by earthquake, nor deluges extending over kingdoms, nor the prevalence of plagues, nor famines, nor the exterminations of races by the sword, that in any way touches the theology of the Bible. These catastrophes—these miseries—fatal to millions of men, are all of them dark items in a catalogue for the contents of which no philosophy has hitherto furnished any explication of which Holy Scripture was not given, and will not avail.

It is but few persons, even among the educated, who have so trained themselves in the management of their own minds as to be able—unless it be for a moment—to take up a subject in which elements are commingled, and to sunder these elements, and to hold them apart, and, as in this instance is requisite, to think temperately, and *separately* of what belong to the *human* or *humanity* side of it, and of what is proper to its theistic aspect. This therefore, must be our conclusion, as to sensitive and imperfectly disciplined Christian people—thoughtful and feeling as they are;—the blood-stained page of Hebrew history must continue to give pain in the perusal. Disciplined Christian minds, while perusing such narratives—wherever they may be found—will read them with *pain*, but not with *perplexity*; or with no more perplexity than that which surrounds far larger and deeper questions, and which sheds upon all an impenetrable gloom.—*Isaac Taylor.*

### STIRRING SPEECH OF T. L. CUYLER.

At a meeting of the Corn Produce Exchange in New York on Saturday, for the purpose of sending aid to the starving Englishmen, Rev. Theodore L. Cuyler, of Brooklyn, made the following very beautiful impromptu speech, which we find as reported in *The Tribune*:

*Gentlemen of the Produce Exchange*, I shall be very brief, for the best buyers in this room make the shortest speeches. A proposal has just been made by your President to divide the big loaf, which our Heavenly Father has this year given us, with our starving brothers across the water. This measure commends itself to us as an act of simple justice to our friends. The bleeding heart of Lancashire is with us. Whatever may be the opinions of kings or of emperors, of statesmen or aristocrats, the laboring masses of Europe are with us in our death-grapple for popular liberty.

Again: I advocate this as a *war measure*. Yesterday a vast expedition left our beautiful harbor under the command of that little iron-man, Gen. Banks. [Applause.] Whither it is bound, none of us will known till we hear the echo of his guns; but I pray God that he may not return until a Massachusetts arm has replaced the blessed old flag on the ramparts of Fort Sumter. [Applause.] Now let us fit out another expedition for *peaceful conquest*. Let us accept that new ship offered by the splendid liberality of the Griswolds—that vessel which will yet float in history beside the craft that Henry Grinnell sent on the search for Sir John Franklin.

Let us load her up with the produce of our prairies till there is not room enough for another sack of grain or even a red herring. Then run up the stars and stripes and send her right over in the track of the accursed pirate *Alabama!* Send her to Liverpool, the hot-bed of secession sympathies—to the same city in which £40,000 were subscribed in one week, to help Jeff. Davis's atrocious conspiracy. Lay her alongside those magnificent docks, and let her open—not her batteries, but her *butteries*, discharging one hundred bags of bacon every hour. Let her pour a broadside of flour barrels—each barrel aimed at hungry mouths in the abodes of poverty. [Applause.] And when Liverpool has been thoroughly *sacked* with sacks of grain, and bombarded with barrels of flour—when the golden grain has been poured out without money and without price, then, if John Bull is not conquered, I shall have no faith in Gospel-gunnery. [Loud applause.] In the teeth of our enemies and slanderers, let us hurl back a noble act of Christian magnanimity.

Mr. Cuyler then gave a beautiful Jewish tradition of two brothers who met one night with sheaves of wheat in their hands—each going to place his sheaf on his brother's stack. So, said he, let Yo[rk] sheaf, meet British [and] sheaf; and as on the [spot] Hebrew brothers met [and] omon's temple was bu[ilt] of our common meeti[ng] brotherhood where B[ritons] will swear to be true [to] sacred rights of freedo[m] speed the ship! [Applause.]

### RELIGION [IN] GEORGETOWN.

The seed of truth [may] much by being overhu[rried] by other growths, as by [neglect]. There may have been the most fa[ithful] ing, but this may be cr[owded] and the things of the [world]. but its limited volume[—the] volume—like the scan[ty] gardner may artificial[ly] the irrigation of any p[ar]ticular spot, the rest of the soil will be drie[d] of the *physical* frame [now] all whose energies are [exercised] back, finds his limbs sh[rink] he treads the ground [with] terioration of faculties [as an illustration] regard to the *soul*. [Take] of this, the man who g[ives] pursuit of *wealth*. [He] endowed with genero[us] tastes, if not with ear[nest] But gradually his vi[sion] heart becomes ossifie[d] cious of all who appro[ach] gold, with his powers [all] one centre.

Or take the *politici*[an]. When young, he may not have thought[ful] to kneel by his bedsid[e] profess Christ before [men]. But he enters into the giddy whirl, [and] gradually, but afterw[ards], poisoned by its mad i[ntoxi]cation, with more and more thoroughnes[s] thoughts are absorbed [in] its vortex.

Such is the result of [worldliness in two of] its most prominent for[ms]. So it is that the good seed is crushed [out]. And the consequences are two-fold. [In the first place, the] soul from which religio[n is thus driven, is not] fit for heaven. He d[oes] language. He must [think from heaven's] employments. On the [other hand, the ener]gies which this worldli[ness has been cultiva]ting, intense as they w[ere thus become, will] in a future life be but [the causes of misery.] The miser will be cravi[ng for gold; but there] will be no gold there. [The man of ambition] will be craving for pow[er; but there will be] no power to be exercise[d in those dread regi]ons where exists the fe[lt equality of the] lost. What can he who [has given up all his] thoughts to the world ex[cept but to be exclud]ed from heaven?

But there is another v[iew] tion, and that is, that t[he] ligion—this devotion to [the world—is a token] of God's wrath. While [the good seed exists] in the heart, there is h[ope]. When it is extinct, we may be sure j[ust] Every day in which rep[entance is procrasti]nated, brings God's ang[er more near. Then] at last the command t[o the angel reapers] will go forth: Gather [together the tares] and bind them in bundl[es to burn them. Yet] remember that, before [us, due warning is] given. When the lux[urious but noxious] vegetation of sin is [overshadowing the] whole heart—when, rich[ and prosperous as] is the growth of evil, th[e growth of religion] is stopped—then, could [we look into the un]seen world, we would see [the dark messengers] of death, the angels of [the harvest, ready to] descend with their drea[d commands. Let us] examine our hearts, lest [such a warning be] now ours!—*Episcopal R*[ecorder.]

### RELIGIOUS WO[RK] ABROAD.

GREAT BR[ITAIN].

*Colenso on the Penta*[teuch.]—Of this bold and plausible assault u[pon] the faith of the Protestant Church, by o[ne] holding the office of a Bishop in it, the last [Number] says:

"Its method of arg[ument] is peculiarly adapted to the English [mind], being founded upon calculations of p[robabi]lities. His chief difficulties co[ncern] the rapid increase of population fro[m] the time of Jacob's arrival in Egypt, the ma[rching] of so great a multitude as recorded th[rough] the wilderness, the method of their being [supplied with water,] and the alleged impossib[ility] of the described arrangements of the ca[mp] in the midst of such a vast encampment. He has made extensive practical investi[gations] for the purpose of verifying his dou[bts]. Several newspapers of large circulati[on] and influence, as the *Daily Telegraph* and [the *Spectator*], have given to the book their [highest approval]; and there can be no do[ubt] that, for a long period to come, it will be [one] of the chief instruments of attack in B[ritain] on the Divine authority of the Old Te[stament]. It will be much more easily under[stood] by the people, and consequently more [widely] read than the *Essays and Reviews*, wh[ich] consisted for the most part of German th[eories] prepared for the English market."

*Progress of Presbyt*[erianism.]—While "The" Church is giving [such] tokens of all-pervading doubt and im[pie]ty, it is gratifying to observe the grea[t] gress of Presbyterian principles and org[ani]zation in England. The United Presbyteri[an] Church especially, is taking the lead in th[ese] movements. We recently noticed the inst[al]lation of Rev. David King, LL.D., late o[f] Glasgow, over a new church of this brand[h] London. Of him and two other ministers s[et] by the Synod's Committee of Church Ex[ten]sion to the Metropolis, it has been said: "[The]re are few Churches in the land who could fr[om] three such men fewer cities that contain [a] and fewer still which could afford to p[ay] with such talent,

experience, and influence, even for so great and noble an enterprise." And of Dr. King himself: "Had you searched throughout our Church, or widened your survey so as to embrace all the Churches in the empire, you could not have selected a minister of greater intellectual power, of a loftier moral bearing, or of deeper spiritual yearnings."

The Dedication of the new U. P. Church in Grosvenor's Road, Highbury, New-Park, London, for Rev. Dr. Edmond, doubtless one of the three referred to above, took place Thursday, Dec. 4th. At the customary *soiree*, without which nothing of the kind is considered complete in England, the same evening, Dr. Edmond said:—"On the general enterprise of our Synod for the extension of the Church in London, I shall offer but a word. I am not disposed to put the Synod on its defence in the matter. For one thing, it is too late now to argue the point. We have entered the field; let our work, then, attest our right to do so, and win, or rather say confirm, our welcome. But, besides, I should rather, if aught must be said, put the Church on her profession. The work was only too long in being done. Putting aside all reference to those in London who have special claims on the Church of their fathers, surely, in a city where thirty new edifices large as this would be needful, every year, merely to keep pace with the increase of the population, there must be room for all who would go up to the help of the Lord."

On the preceding Tuesday, Dec. 2d, the corner-stone of another church of the same denomination, was laid at Egremont, Cheshire; the estimated cost of the building is about $15,000. What evangelical Christian but must rejoice at these steady indications of progress on the part of these staunch believers and workers in the midst of abounding apostacy? Even the "good" bishop of London is reported to have said in his recent charge: "As to the declarations which the law of the land required to be made at ordination, he should be ready himself, even now, in spite of all temporary alarm as to unsound opinions, to relax rather than to tighten the bond."

In other places, the Presbyterians of the British Empire are giving evidence of a spirit of noble liberality and zeal for the extension of the denomination. On the 26th of Nov. the foundation-stone of a new Presbyterian church, Rutland Square, Dublin, was laid by Alexander Findlater, Esq., in presence of a large and highly-influential assemblage of the Presbyterians of Dublin. The ground for the site was purchased by Mary's Abbey Congregation, for £2000. The building will cost about £12,000—the noble gift of Mr. Findlater. The style of the church will be decorated Gothic. And when finished it will be one of the most complete and beautiful structures in connection with the Presbyterian Church of Ireland.

The liberality of the English Presbyterians towards the sufferers in Lancashire is very great. Dr. Cumming's people on Nov. 30th, contributed to this purpose £650 and upwards, notwithstanding the prevalence of a dense "London fog." Two other churches outside of London, gave from £80 to £90 each.

FRANCE.

*Activity of Protestants acknowledged by Papists.*—The publishers of the *Rose Tree*, a Parisian journal, devoted to the worship of Mary, make the following admission:—"The Protestants have disseminated more than two millions of bad books in the Chalons' camp, whereto the Catholic chaplain could oppose but twenty thousand good ones, and to get these he had to knock at all the doors, to spend much money, and often received after all books scarcely suitable." The London correspondent of the Paris *Siecle* also admits the great activity of Bible-distributors at the Great Exhibition, in the following ill-humored manner:—"O, this Bible! The Evangelical propaganda takes every disguise in England: it watches you everywhere, passes through your keyhole, conceals itself under your pillow, and will even marry you if only it can get in a Bible! In going and coming, I tell you, I have received enough to fill a book-shelf. There is neither a concert, nor a ball, an exhibition, nor a meeting, nor a Sabbath boxing between Papist and Huguenot in Hyde Park, nor a paper of sugar plums, nor a nosegay of flowers, but a Bible is hidden within it! In Cornhill, there is a dentist who gathers teeth for nothing, so long as he may give you a Bible into the bargain!"

*England Saved France from Intervention.*—The Paris correspondent of the *News of the Churches* Nov. 20th, says: "Thought has been also turned to America, and a step taken, which, however French in its apparently chivalrous impulse, is deeply regretted by all liberal and deeply-thinking minds. It officially manifests an attempt to intrude into the internal affairs of the States, and gives color to an accusation of seeking our own aggrandisement and interest, especially while we have forces in active service in Mexico. All this is unpopular; and we do not wonder to see in one of the most eloquent organs of publicity the remark that, by her refusal to join in an attempt to obtain a suspension of hostilities between the North and South, England has rendered France a signal service, preventing her from setting her foot in another American wasp's nest."

ITALY.

*Disappointed Italy!* Will this nation never rise to a conscious independence and cease to feel, as she appears to be, a mere toy in the hands of the French Emperor? Because France persists in retaining the Pope at Rome from fear of the French ultramontane priesthood, must Italy fold its hands in disheartened apathy? Until the power of the priests is fairly broken, we believe Italy will continue chiefly to wait the wishes of Napoleon; instead of developing its own resources under the influence of the freely distributed Gospel, and the peremptory suppression of the petty persecutions and hindrances thrown in its way by the priests. When a liberal-minded cabinet officer or mayor takes some step in the practical carrying out of the principle of toleration, the priests stir up the people to the verge of insurrectionary violence. Sometimes the official insists and carries his point, as recently Minister Matteuci did in Tucca; where his appointment of a Protestant lady of Scotch extraction, Mrs. Burbridge, as head of the normal school, caused a great ferment. Not only has Mrs. B. been retained, but her husband, late British chaplain at Trieste, has been made professor of modern languages in the University of Pisa. On the other hand, the authorities of Lucca, recently induced the Protestants of the place to refrain from worshipping in a new chapel they had just built, on account of the threats of the mob. And the authorities of Morbengo, in Valtellina, having sent for M. Turm, a Protestant preacher, to come upon an evangelical mission to their town, were so alarmed at the demonstrations made upon his arrival, that they sent him away without having once heard him.

Great and hopeful changes, however, are occurring. In Naples, under the Bourbon rule, no Protestant worship was tolerated, save in the private chapels of the Protestant legations, which the Neapolitans dared not attend. A Protestant Bible was a passport to the galleys for life. Now, the gospel leaven is working most vigorously, and the zeal of the converts in Naples against idolatry and every approach to it is extraordinary. Three hundred children attend Protestant schools. Meetings for adults take place three times a week during the evening. More than two hundred men attend, who are nearly all of the popular class. The discussion is absolutely free, and every one says in his turn what he thinks fit. Every day the attendance is more numerous. The populace show great spirit and mental activity in the discussions. The provinces are calling loudly for Protestant missionaries; the Calabrians, in particular, display a surprising ardor. Two priests that have been converted to the gospel, the Signori Vincenzo Calfa, and Gian Cathista Gioja, have set out for Florence with the design of studying a year there in the theological faculty which has just been founded by the Vaudois. It appears that the excited priests have labored, thus far, in vain, to enlist the authorities against the movement. The Protestants propose to meet the priests in public or private debate, but the priests decline. And the *Revue des Deux Mondes*, from which these facts are taken, says of these Neapolitan priests: "Far from being able to sustain a dogmatic discussion, they at the present day know not even that which is properly indispensable for the performance of their functions."

OTHER PARTS OF EUROPE.

*In Germany*, the Prussian Parliament refuses to support Dr. Wichern's agents of the Rough House in their evangelistic labors among the prisoners of Prussia, after the close of the year. The resolutions gave Dr. Wichern an opportunity, as Government Commissioner, of delivering one of his ablest addresses before the parliament on the existing evils in the prisons, and the only mode of curing them. The great prisen of Moabit, in Berlin, is regarded as the test of the influence of the Brethren of the Rauhe Haus, and most triumphantly was every charge against these brethren refuted, while the efficacy of the training and the power of the gospel, even on the most degraded, was exhibited by a most overwhelming mass of statistical evidence. The work will be continued, on the voluntary principle, a method in which the old world is learning at length to copy from the new.—The proportion of Catholics to Protestants in Germany is 23 to 18; yet almost the entire literature, issues of new books etc., in Germany, are Protestant. The periodicals are ten Protestant to one Catholic. The Protestants have more universities than than the Catholics, and even at the Catholic universities the most distinguished professors are Protestants. Nearly each of the learned societies known under the name of academies of science is under the predominant influence of Protestanism.

The fact of this remarkable inferiority is generally admitted by Catholics. They complain of Government partiality in the appointment of professors. But they cannot furnish the material out of which such appointments are made. There are half-a dozen Protestant candidates for every such position to one Romanist.

*In Sweden* the established (Lutheran) church, is as powerless or as indifferent towards rationalism, as is the church of England. The Consistorium have recently dismissed a case of the kind occurring among their own number, without coming to a conclusion, virtually assent ng to the proposition that a person who openly avows Rationalistic opinions may be a ruler in the Lutheran church. The King recently promised the Parliament that he would submit to them a proposal for a General Assembly for the church.

Three branch Tract Societies have lately been formed in as many important towns. Monthly meetings of these societies are held in the different districts in turn, at which practical questions connected with the evangelistic work, or with personal Christianity, are discussed, and the people's interest in it is increased.

Fierce persecutions have been going on in *Russia* against the Baptists who are making some progress, in which, doubtless the persecutions are an important element. In Russian Poland, the spiritually dead Lutherans are prominent abettors of the persecutions.

MISSIONARY.

The most interesting spot to Christians of all parts of the world at this time is doubtless *Madagascar*. Within the brief compass of a generation, that Island has most conspicuously illustrated the various stages of the conflict between the kingdom of Christ and the kingdom of Satan. The history of Christianity there may be taken as a type of the whole process:—of the church's introduction into the mass of heathenism; of its fierce conflicts with the power of the wicked one; its seeming overthrow; its hidden, deathless vitality communicated from above; its victorious testimony amid persecution; its noble army of martyrs; and its final acknowledgement and restoration before the world. We now witness the King of this lately heathen and bloody island, recognizing and welcoming Christian teachers to his country, and joining them in doing honor to the martyrs of the previous reign, and in wiping out the traces of its bloody deeds. The sun did not set says Mr. Ellis on the day on which Radama II. became King of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger. He sent his officers to open the prison doors, to knock off the fetters from those to whom the joyous shouts of the multitude without had already announced that the day of their deliverance was come.

It is a deeply interesting fact that a missionary who first planted Christianity in the island, and whose heart has long bled at the persecutions to which its converts were subjected, yet lives to behold in his old age, these happy changes, and is the honored associate and counsellor of the Christian King, Radama, in carrying them into effect. Under date of August 23rd, Mr. Ellis writes:

"Their most pressing want at the present moment is places of worship. I did not expect such large congregations—800, 1000, 1500, meet every Lord's-day; but, hoping that the increase of their numbers would render churches necessary, and believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined the noble army of martyrs, I sent to the King in January last, to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for memorial churches, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land should be reserved for that special purpose, and his Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it. I have repeatedly visited the places, in company with those who had witnessed the martyrs' death or the near relatives of those who suffered."

£10,000 is what Mr. Ellis asks from the Christians of Great Britain to carry on this work, and the directors of the London Missionary Society are about making an appeal for this amount. The Church Missionary Society is also about to establish a mission on the island, in such a way as not to interfere with the arrangements of the London Society. The Roman Catholics appear to be making no progress whatever.

From the *Herald* of this month we gather that the work of development towards independence among native converts and churches is still in progress. Even in West Africa a church has been erected at Baraka without expense to the Board, through the donations of foreigners and natives. At two towns in the Madura District, India, church-buildings have been erected, five-sixths of the cost in each case being contributed by the natives; and not a small amount by heathen villagers. In one case, the Christians contributed the largest sum, but there were more individual heathen who contributed a small amount, than there were Christians in the place. In the same district Rev. Mr. Taylor found that one of the church members had put up a neat and commodious prayer-house on his own premises, which he opens daily for those of his neighbors who may be disposed to attend, and endeavors to bring them to Christ.

The native church at Broosa, not far from Constantinople, is not only self-supporting but is aiming to reach and evangelize the surrounding community.

On the 22d of September, the murderer of Mr. Coffing was executed; on the 11th of October, three of the murderers of Meriam were convicted and sentenced to death at Adrianople. These indications of energy in the administration of justice are having a salutary effect. Dr. Goodale and others travelling together, after the sentence of the murderer of Coffing, were assailed by robbers, who promptly left them when they found they were Franks.—As to the Dacotahs, or Sioux Indians in Minnesota, the opinion of Mr. J. P. Williamson, one of the missionaries on that field, is adverse to the summary methods of procedure pursued towards those who have voluntarily surrendered themselves to the authorities. An elder of one of the mission churches, a most active member and greatly beloved, is among those implicated; and it is believed that the testimony on which he was convicted is entirely insufficient. Mr. Williamson is not discouraged in regard to the future of these Indians, but indulges the hope that God will bring good even out of the enormous evil they have been suffered to perpetrate.—In Syria, Mr. Lyons has been visiting the district in and about Acre, which he thinks the Board should occupy. Mr. Jessup of Beirut reports the good work steadily advancing in Hums. The Protestant community are now regularly organized. Several cases of deep conviction for sin have occurred among young persons from Hasbeya, now in Beirut. He asks Christian friends in America to pray for these inquirers. One of the students in Abeih Seminary has recently been converted in a remarkable manner.—Of *China*, Mr. Blodget writes: "Eight years since, the number of converts among Protestant missions, excepting the German, scarcely exceeded the number of missionaries. Now, their number approaches two thousand." Of the Rebels he says: "I say nothing of the insurgents. There is no hope from them. They are the red horse of war, the black horse of famine, the pale horse of death. They kill with the sword, with hunger, and with death. They are swarms of locusts, devouring all before them. They destroy the idols, it is true, and float them away in rivers of blood. The voluptuous city of Suchow was visited by them. One million five hundred thousand inhabitants, a few months before, dwelt securely within and around its walls. The city was desolated. Some say there are ten thousand, others twenty thousand, now remaining. The flight and slaughter were horrible. Such are the rebels." The income of the American Board for November was $27,601.35.

*The German Reformed Messenger* has the following on the statistics of the German Reformed Church: "Synods, 2; classes, 25; ministers, 421; congregations, 1122; members, 100,691; communed during the year, 87,361; baptisms, 11,894; confirmations, 5635; received on certificate, 1549; excommunicated, 151; dismissed, 468; deaths, 4330; Sabbath-schools, 941. This shows the following result as compared with the report of last year: Increase, ministers, 7; congregations, 69; members, 3284; baptisms, 81; received on certificate, 52; deaths, 614; Sabbath-schools, 100. Less than in previous year: Communed during the year, 248; confirmations, 794; excommunicated, 7; dismissed, 186. The reports are still, in many instances, very imperfect, otherwise the result would be much more favorable.