

American Presbyterian

Vol. VII, No. 35.—Whole No. 347.

PHILADELPHIA, THURSDAY, APRIL 30, 1863.

GENESEE EVANGELIST.—Whole No. 884.

Correspondence.

OUR LONDON LETTER.

LONDON, March 28th, 1863.

THE ROYAL MARRIAGE.

SINCE my last letter England has been in a convulsion of pleasure and has recovered. For a couple of weeks there was very little thought of, apparently, but the Princess Alexandra; immense were the preparations for her reception, and enthusiastic the welcome paid to the fair young Dane. But the pageant was soon over, the cities flashed out in illuminations one night, some souls were hurried into the presence of their Maker from the midst of the festivities—and now it is thing of the past, buried among the glories that were, and scarce remembered in our daily conversation. Still the influence is not lost. The collection of a million and more of persons to see a pretty lady because she was the representative of future royalty, might seem to the philosopher who applies his microscope to mind and takes no wider view of heart and feeling, absurd to a degree; yet one felt as if the nation, among the surging masses and heard the jubilant chorus of thousands of voices, that this was no mere outburst of vulgar admiration or adulation, but the satisfaction of some ideal want of the popular heart. The people must have some general object of affection—some personification of power. They cheer the worst king, not as a man, but as the representative of national greatness and honor—as the king. If the sovereign, combine private virtue with public capacity—as the king should be—the world loves as the true and noble woman—the real, earnest affection of the people's hearts mingle with their reverence for Majesty. Even in democracies they crave some idol of national adoration—some Washington or Clay, around whose names and persons they may weave ideal glories. It did one good, the other day, to see that beautiful girl pass through, and become at once the home friend of the nation. It shows the power of an IDEA; it was no more than that, which made her differ from a hundred others. This popular need cannot be forgotten in the construction of a government. When the pillar of cloud had vanished and those who had seen it were no more, when the glory of the Lord appeared not visibly to the multitudes of Israel, they cried out for a KING. This desire of a regal impersonation is akin to that other desire of divine and spiritual impersonation, which is manifested by the sear and some sects of Christians. We may question its rationality—but we dare not ignore its power. A person styling himself "Manhattan" who has written many lively and foolish letters to one of our daily papers, represents the awakening of some such desire in America, the looking forward to a limited monarchy! Perhaps his representations are scarcely worth noticing.

THE CAUSE OF THE NORTH IN ENGLAND.

There is a change coming over the public feeling in regard to the civil war. The same speeches, which have opened the eyes of Southern sympathisers in the North, to the real feeling of the leaders of the rebellion, contain such solemn and nauseous affirmations of slavery doctrine, such a naked and inhuman assertion of the moral and Christian beauty of the "institution"—that they are turning sympathy into repugnance. I think the climax has been passed and that the tide of English feeling is now beginning to turn against the South. A long article in the "Weekly Review" devoted to Mr. Darnes' Thanksgiving sermon, notices this alteration. "Meantime the Confederates, by persisting in asserting their iniquitous principles are alienating any sympathy which their victory and success may have awakened in English minds." Many good men here are Sir Ovington Barclay, entertained the hope that the South would, if independent, take measures to abolish slavery, but that hope is now broken; the monomania of the seceders is the establishment and extension of African bondage, and no prodigies of valour, no disengagement beneath abstract principles of right, can assure to them the countenance of any Christian or civilized nation. Even if at this time the help of the North should cut them loose and them adrift, as a separate nation, the Confederates States will carry away with them at once the great blot on the Federal escutcheon, and the elements of a vengeance that shall some day burst out in flames of terrible and all-consuming fury.

MARCH 30.

Since writing these words the effects of Mr. Bright's advocacy of the Northern cause at the meeting in St. James' Hall, and of the debate on the Alabama are evident, is a slight revulsion towards the South. Except with a limited class Mr. Bright's advocacy of any cause is damning to it—he wants balance and sincerity. Some of his most intimate friends and even connections, I was told the other night accuse him of dishonesty of motive, if not more. I thoroughly believe that he, by his injudicious advocacy of the Northern cause, has done more to inflame and foster the ill feeling between the two nations, than any other man in England. The peculiar feature of our political growth has been the gradual expansion of the democratic power—giving stability and vigour to the trunk without bursting the ornamental bark which clothed it. Bright would have a revolution—a sudden and convulsive swelling that would involve general dissipation and decay.

JUSTICE TO THE FIJIAN.

I now wish to proceed to a matter of some importance, as it affects the national honor and generosity of the American people. And I shall be happy, if by any representations I may make, I shall be in the slightest way instrumental in removing from the Federal name any stain of injustice. I am sure also that you will bring all the influence of your paper to bear upon the great Christian community, and urge the extension to a weak but rising people of that forbearance and justice which the power and spirit of the United States fit her so nobly to exhibit. I am sorry to say that recent private intelligence from Fiji of which I have the benefit, informs me that the United States Consul at Fiji, Dr. Brewer, has repeated his demand for the satisfaction of the iniquitous—I say this advisedly—claim of the Government on the Bau Chiefs. These unfortunate men have shown their willingness to meet his request by agreeing to go make one hundred hogheads of oil, to go towards satisfying the claim. I hope that

will be the last and only payment exacted from them, on this paltry demand.

The circumstances have before appeared in print in America, but have never engaged proper attention and sympathy. No American who believed the evidence would endorse the claim. Captain Dunn of the bark Dragon, Salem, gave a very straightforward account of the whole affair in the New York Herald of November 9th 1856, and it is difficult after reading it to imagine that the Government would persist in asserting the whole claim. Mr. John B. Williams, the American Consul residing at Nukualofa, was on the 4th of July 1849, celebrating the day with noise and smoke, when his house took fire and burned down. The natives acted badly enough, for whatever they could save they carried off and it never came back again. Mr. Williams seems to have had sharp eyes since he was so able to distinguish between what had been destroyed in the names, and what had been abstracted, that he could get a bill of \$5001.38 a rather dubious particularity.

Subsequently the town of Levuka, where the whites principally resided, was, in consequence of some reprisals made by the whites upon a native town, in danger of attack from a Vika chief who had applied to Thakombau, the Presiding Chief at Viti to be permitted to destroy Levuka. Thakombau denies any collusion in what occurred; at all events, the whites being on their guard no attack was made but the town was fired by some one and most of it reduced to ashes. A native teacher of Vika being the only one of that Island in the town was suspected, but no evidence has ever been adduced to fix it on him. He was killed a few days after by the mountain tribes of Ovalau, and his innocence or guilt must forever remain a mystery. The whites on this slight suspicion—accused Thakombau of an implication in the act. He sent peaceful messages, declared his innocence and his willingness to assist in discovering and punishing the perpetrator of the outrage.

These are the two matters in dispute, Captain Magruder in the U. S. Ship "St. Mary's" reached the Islands in 1851, and Mr. Williams presenting a schedule with the above mentioned demand, asked him to require compensation of the Chiefs. Capt. Magruder being obliged to leave, put the matter in the hands of the Rev. James Calvert, the able and honored Wesleyan Missionary, and Mr. Whippy, U. S. Vice-Consul, but as they declared the demand to be somewhat unjust, Mr. Williams suggested to Mr. Calvert that he should mind his own business. Unfortunately in 1853 a man every way suited to Mr. Williams' purposes arrived, in Commander Boutwell of the "John Adams," the key to whose subsequent conduct may perhaps be found in the fact that he was a papist and naturally opposed to the Wesleyan protestant influence. A few days after his arrival this worthy Commander sent a letter to the Chiefs making a general demand of restitution, and without waiting for a reply followed it by another on the next day, Sep. 27 1855, in which a startling and monstrous swelling in the amount of the claim appeared. It was for \$80,000! of this fifteen thousand dollars was apportioned to John B. Williams, whose claim had thus been suddenly multiplied by three! This demand was made preemptorily and without alternative of appeal, the letter closing with a swigger more characteristic of Bonaparte than creditable to the Navy: "I must urge the authorities of Bau to act speedily and not compel me to go after the so-called Tui Viti (chief) or approach nearer Bau as my powder is quick and my balls are round." The chiefs replied that the claim was unjust; that they were not in any way accessories to the injuries complained of; that the Islands in which the outrages occurred were not in their dominions; and referred to Commander Williams to prove it. The reply of Commander Boutwell was: "When I made the demand on the chiefs of Bau for indemnity I expected an acknowledgment of your indebtedness and willingness to pay and not a letter of explanation. I am satisfied of the guilt of Tui Viti as the chief of Bau." This is the style in which the investigation (?) was carried on. John B. Williams made his own statement trebled his claims, trumped up a number of extra charges and found in an officer of the Navy a tool for his purposes. Commander Bailey arriving in October in the United States ship "St. Mary's" appears to have been disgusted with his junior's conduct, but on the Consul's request, did not interfere. He only warned Commander Boutwell to afford the accused every opportunity to be heard. The order was thus carried out; I copy from Captain Dunn's letter. "He sent a notice to Thakombau to appear on board his ship, upon a certain day to answer the charges preferred against him. He also notified the Rev. Jos. Waterhouse that he would be permitted to act as counsel, and appointed a board of arbitration consisting of two of his own officers. On the day Mr. Waterhouse with Thakombau, repaired on board and was permitted to speak in his behalf; but was treated with insult and contempt and not permitted to call in any witnesses as evidence against the allegations of John B. Williams. The board of arbitration therefore decided that all the claims were just, and Commander Boutwell added on fifteen thousand dollars more, on account, as he informed Mr. Waterhouse, of the interference of Commander Bailey and the representations of the Rev. Mr. Calvert!" This made the total \$45,000, of which \$18,331 was put down to Mr. Williams. Captain Magruder sent to the Navy Department from Valparaiso a letter, dated Sept. 25, 1851, in which he stated that "he thought Mr. Williams was in the wrong."

This then is the whole matter as reported by an American Captain, (Dunn) who had himself some claims which were included in Commander Boutwell's demand, but who was disgusted with the illegality and harshness of the whole proceeding. This is in every particular corroborated by the Wesleyan Missionaries, whose general character the world over, setting aside the wonderful work they have accomplished in Fiji, is a sufficient guarantee of their statement. No one can read these facts without feeling indignant that Commander Boutwell should have put the nation in the position of urging so questionable an exaction. Even were there greater provocation, we can afford to be magnanimous to a people just struggling

out of barbarism into the light of Christian civilization; and I am assured that the Government will open their minds to a sincere justice and noble generosity which will be endorsed by every true hearted American, and will remove from the fame of the Union any shadow of suspicion.

Let me add that Col. Smythe, R. A. who went to the Islands, on behalf of Her Majesty's Government, states in a letter that "all the information obtained during my official visit to Fiji, went to confirm Captain Dunn's statement to the fullest extent." And another letter from a resident Missionary which I had the privilege of reading the other day, deplors the effect which a persistence in the exaction may have on the natives. I have endeavored to state the matter as succinctly and accurately as possible, and if called for, place my name at your disposal to assume the personal responsibility of the statement. I am happy to know that Dr. Brewer the present Consul, is showing a desire to act in a manner, altogether worthy of his office and Government.

COLENSO AND THE BISHOP OF OXFORD.

I have taken up so much space with this affair and I trust not unprofitably—that I can add but little more. Bishop Colenso, who had for a little while disappeared beneath the great wave of public interest, has come up again. The Bishop of Oxford has addressed a pastoral letter to his clergy, in which, after saying that expostulation has failed to lead the bishop of Natal to reconsider his views or resign, and it seems to him and the great majority of his brethren their plain duty to guard their own dioceses from the ministry of one in their judgment disqualified for the exercise of any spiritual function in the Church of England.—he continues, "I therefore forbid his being suffered to minister in the Word and Sacrament within my diocese." This is very well in its way but the question is, whether the injunction can be legally enforced. If the Bishop cannot be expelled and is still a minister in the Church, what right has the Bishop of Oxford or the whole bench of Bishops, to prohibit any Colensoite incumbent from admitting his master to the pulpit? The position is anomalous. The absurdities and incongruities of the church are every day becoming greater and more evident. When it comes down from its lofty and worldly stilt to its true place as a fellow, and not a pretended leader of the other churches of Christ, then will it have imbibed most of his spirit and its power will increase as its follies diminish.

The "Essay and Review" cases have been again appealed and will shortly be argued before the Privy Council.

NORTHWEST CORRESPONDENCE.

THE RECENT ELECTIONS—ENCOURAGEMENT.

—THE STORY OF A CAPTURED CHAPLAIN.—SIGNS IN DIXIE.—THE INFLUENCE OF THE NORTHERN TRAITOROUS PRESS ON THE REBELLION.

—April 16, 1863.

To the Editor of the American Presbyterian: A load was lifted from the hearts of loyal men when it was announced last week that Connecticut had gone for the Union. The people of that State, or a large class of them, have not stood on the great question of human rights where every Yankee ought to be found. They have been seduced by Southern trade, by base leaders, and by the influence of the Journal of Commerce and the New York Observer to support the most offensive pretensions of the slave owners. Moreover, Connecticut presents a marked contrast with her sister State, Massachusetts, in point of intellectual culture. Though blessed with a large fund for school purposes yet have the people failed to use it well. Connecticut is a quarter of a century in the rear of Massachusetts. But the leaders of this base faction that has controlled the State for many years had forgotten that war is an educator. They have been unable to drag the old commonwealth in the dust at the behest of an office-hunting crew who would welcome the rule of Davis to-day, could they obtain place and power. The people are fast learning how wicked is the deception that has been practised upon them. The recent election affords ground for hope, that Connecticut is forever redeemed from the hurtful control of her Seymour and her Touceys. So in the West have the elections presented encouragement to loyal men. The majority of her people say "the war must go on until the rebellion is put down."

That event is not probably so far distant as many suppose. I am led to this opinion by the testimony of chaplain, a friend of mine, who has just returned from an unwilling stay in Dixie a few weeks. He was captured in a skirmish in Tennessee, and was sent back into our lines by way of Vicksburg. General Forrest was the commander of the rebel forces that captured them. My friend surrendered in person to this noted guerrilla, who was dressed in a plain garb like a citizen. He was very courteous, and seemed disposed to make his position as comfortable as possible. They allowed him to keep his horse until they reached Tullahoma. At one point where they had dismounted to rest, a rebel captain rode up to his horse, and exchanging saddles, was about to ride away. My friend told him that it was not exactly a fair exchange; the rebel captain replied that he would be honorable and gave him thirty dollars in Confederate money. He says there is a large force at Tullahoma, that he passed through a force of soldiers in camp. At Chattanooga there was not apparently a large force.

His narrative throws much light upon the condition of affairs in the South. His testimony is unequivocal in respect to the severity of food. What contributes to this scarcity is the lack of salt to properly cure their meat provisions. To preserve their bacon they are compelled to char it in the fire until a large part of it is rendered unfit for use. Flour is \$150 a barrel in Vicksburg.

He confirms all that has been said in reference to the falsehoods which the rebel leaders employ to deceive the soldiers. One night, as he was lying at a camp fire, a rebel guard approached him and said, in low tones of voice inquired whether the North had exhausted the men that could be called into the army. My friend told him the facts. He then stated that their officers informed them that we had no more men left, that the

war must soon end, from this cause alone, when the present forces that the North had in the field were defeated.

He says, moreover, that the leading men in the South regret that they ever took up arms against the government. On the cars he met a planter from Mississippi, an intelligent man, who frankly told him that he did not expect the South would succeed, and he added, he did not know but that it was best they should not succeed. He was tired of the war, and earnestly hoped for peace. There is unquestionably a strong peace party in the South, and it is growing stronger every day.

The keen-sighted rebels are themselves preparing for the downfall of the rebellion. They are endeavoring to purchase every dollar of United States money that can be found, which is carefully preserved, and they pay as much as five dollars for one! They are losing confidence in themselves and their government. Richmond, who was made to my friend for every dollar of greenbacks that he had in his possession. And it is no longer a crime to say that the rebellion is pretty much "played out." A Confederate officer waited upon him to the hotel at Vicksburg, and told the keeper to entertain my friend, charging the bill to the account of the Confederate Government. The hotel man replied that he had a hundred dollars charged against the Confederate Government, and snapping his fingers, said, "It is not worth that."

He reports Vicksburg to be most strongly fortified. He had ample opportunity to see the fortifications, as he was allowed to go where he wished without restriction.

Very few colored men are to be seen on the plantations, except the old and infirm. The colored women do nearly the entire work. I saw them holding the plough in the fields. Some of the men are in the army or at work on the fortifications.

He says every black man in the South can be relied upon as a friend of the North. They know all about the Proclamation of Emancipation, and they have a firm belief that they will be free. They are secretly hoping and praying for the success of the Union cause. He says that the influence which is tending more powerfully than any other to maintain the rebellion now is the traitorous issues of the Northern press. He states that the Chicago Times, the Cincinnati Enquirer, the New York World are the main props of the Confederacy. The Southern papers are filled with extracts from these publications, from which they show the North is divided, that there will be war among us in a brief space, and that it is only necessary to hold on a few weeks or months longer, when the South will obtain the help of the Northern Democrats. This is the impression which these wicked publications have sown to produce, and it is this impression which is powerfully helping to hold the Southern armies together to-day. In their present exhaustion, there is reason to believe that the rebellion would not last three months if the conviction was universal in the South that the North were united and determined.

This information is so recent—my friend returned home last Saturday, the 11th inst.—that I thought it would prove of more interest to your readers than current topics of news. I have therefore occupied my letter mainly in reporting it.

Yours as ever,
PRESBYTERIAN.

Selections.

RELIGIOUS WORLD ABROAD.

GREAT BRITAIN.—The question whether an infidel bishop may be cast out of an orthodox church, or whether he can defy all the power of the church while he persists in retaining the dignity and emolument of his position, is as far from settlement in England as ever; or, if anything leans in favor of the persecuted bishop, the second part of the question is still more unsettled.

The work at Yetholm had stood the test of time well, and an interesting feature of the meeting was the presence of a band of shepherds from the Cheviots, some of whom used to be the chief competitors and victors at the Border games. Several of the gipsies were also present. From Aberdeen, Wick, and Lerwick we still receive good news of the progress of evangelistic work. The Sheridans are now settled with their gracious lordship of heavenly blessing. The "Banner of the Cross" has been received from the exultors of the late Professor J. F. W. Johnston, of Durham, 501, bequeathed by him in trust for the permanent endowment of the ministers of the Free Church of Scotland. This is the same gentleman who made over to the New College his library and chemical apparatus.—Church Extension in Belfast.—It is gratifying, says the Banner of the Cross, to see the efforts which the different Protestant denominations are making to meet the increasing spiritual wants of the town. The Methodists, Episcopalians, and Presbyterians, have all churches in progress of erection, or in prospect of being erected. The Episcopalians have not only undertaken the erection of a cathedral, but have bound themselves, we believe, to build five churches, each of which shall be placed in a destitute district of the town, the poor women being provided for by the laymen of the church. The Presbyterians, as is known, have added largely to their church accommodation during the last few years; but it has been found that, to overtake the wants of the people, a still greater effort must be made. It would require twelve additional churches to embrace even a proportion of the immense Presbyterian population congregated in Belfast. Whether we shall attain this desirable object we cannot at present say; but it is pleasing to know that an attempt towards it is being made, which we ardently hope may be crowned with success. Besides the Alfred and Academy-street Churches, which will be erected during the present year, we hope

to see one in progress at Ballymacarret, where a suitable site has been obtained, and another in the neighborhood of Cromac-St., where there are Presbyterian families more than sufficient to fill a church. We are aware that it is in contemplation to erect several missionary churches—a desideratum which Belfast has long needed; and, we need hardly say, we wish the project every success.

The Union Movement in Glasgow.—Another meeting of the elders and deacons of the Reformed, United, and Free Churches, favorable to a union of these several communities, was held in Glasgow, on Friday March 20th. There was a full attendance. After devotional exercises, a Report from a Sub-committee was read and adopted, in which it was recommended that a public soiree should be held on Thursday, 16th April next, for the promotion of union. It was further agreed that the ministers of the three churches in Glasgow should be invited to attend the soiree, and the Revs. Drs. Robson, Buchanan, Edie, with the Revs. Messrs. Arnot, McDermid, and Symington, should be requested to take part in the proceedings. A number of gentlemen addressed the meeting, and the utmost harmony and good feeling prevailed. A suggestion was made that the united office-bearers should at once engage in some work of social reform, such as the establishment of an orphanage for the city of Glasgow, or an extensive system of visiting the poor. At the conclusion, it was agreed to hold another meeting for prayer on Friday, April 3d.

AUSTRALIA.—A New Magazine. This year has witnessed the publication in Sidney, of a Presbyterian Magazine, edited by the Rev. Dr. Steel, and published by Messrs. Sheriff and Downing. The Editor, in his introductory address, says:—"Australasian Presbyterians have a claim to be represented by the Press, and to possess a religious periodical as a vehicle for the interchange of thought and the communication of ecclesiastical intelligence. It is believed that throughout the various colonies of these Southern climes there are nearly two hundred organized congregations, and a population of upwards of one hundred and fifty thousand belonging to our Zion. It will be the aim of the Presbyterian Magazine to harmonize and unite all who hold the same faith, and who worship according to the same form; to make the individual feel stronger in the corporate church to which he belongs, and to give greater success and security to corporate action by the intelligent and hearty co-operation of individual members. The past has been weak in some of the colonies, through disunion and discord; but the future will be strong. The past has had its conflicts and troubles, separations and divisions. The future will have its triumphs, from the corporate action of brethren pledged to a common cause. Events have been rapidly transpiring indicative of this happy change. Already, in Victoria and New Zealand, has union been consummated. There, and in other colonies, the desire is felt and expressed for closer fellowship and more brotherly action among Presbyterians."

Emigration from Ireland.—The Irish Presbyterians are preparing to send out a colony of their brethren to Auckland, New Zealand. The Colonial Committee held a meeting March 17, at which statements were made showing that a reduction would be made in the passage money of the emigrants and each individual of full age will receive a grant of 40 acres of land in free and perpetual possession, with an additional allowance in case of children and situated in a favorable locality. Upwards of 150 persons have expressed a desire to unite in the movement, and a minister and teacher, it is expected will unite with them.

FRANCE.—Through the firmness of M. Guizot who was in the chair of a Committee of the Protestant Bible Society of Paris, a motion to authorize the distribution of the rationalist (Geneva) version of the French Scriptures was set aside on account of its irregularity. This was March 10th. Two years ago an attempt was made to alter the headings of the chapters to suit the rationalist wing of the society, but they were defeated and now the question of adding the Geneva version is only deferred. The income of the Society has diminished from 60,000 francs in 1860, to 39,000 last year; on account of these differences in its management. In Brittany the work prospers. The Breton Testament is in the press for the third time; two editions, one large size, the other for the pocket, are shortly to appear. The colporteur sells more Breton Scriptures among the Gaelic-speaking people than French among those who speak French, about the northern towns of the ancient province. The opposition formed by the Francois de Sales Association is strong thereabouts. Two priests wanted to purchase all the colporteur's stock of Testaments, in order to burn them; and a young girl bought one and tore out the leaves to burn. The female teachers steadily go on in their humble work of giving reading lessons to about 1400 learners, almost all Roman Catholic women, at their various houses. We have seen, lately, a proposition in print, which we hope will be taken up vigorously. It is, that simple readers should be set to work among rural populations, the great mass of which either do not know their alphabet, or, from want of practice, find the effort of reading too mechanically difficult to tempt them to open a book. If one good reader could be supplied with suitable books in each village and encouraged to use them for his neighbors' good, much benefit would accrue. It is a fact, that in the rural districts of some of the departments, not more than 1 or 2 per cent. can read.

ITALY. Antonelli, whose resignation was brought about by the intrigues of powerful and jealous rivals, has withdrawn his resignation, and returns to power, though his principal rival, De Morode, the minister of war, retains his place as before. Frequent applications for the visit of a minister to preach the Gospel are made by small towns and villages in Tuscany and Lombardy to the Evangelical leaders. The priests try in vain to hinder these important beginnings; one or two Evangelists might do great service in this kind of labor.—Nearly a Mortara Case. In Ferrara the other day a poor Jewish woman with two of her children sought, for some reason or another, a temporary refuge in a convent of nuns. This coming to the archbishop's ears, he ordered her to be

detained, and all the efforts of her relations to get her set at liberty proved fruitless. Application was made to the Procurator Regio, but he (as too many of the magistrates under the new regime are) was a creature of the priests, a codino, and made various excuses for not interfering. Thereupon a deputation of two or three of the influential citizens started by rail for Turin, laid the case before the Ministers of the Interior and Worship, and a telegram was instantly despatched to the Procurator to have the woman and her children set free, which was done. A few hours later, and the children would have been on their way to Rome—to be treated like the young Mortara. All honour to the ministers for their conduct in this matter!

SWITZERLAND. In the canton of Zug the Protestant inhabitants, numbering about 550, have petitioned the government of the canton to allow them to constitute themselves into a parish, and to celebrate their religious worship. The Executive Council, taking into consideration the justice of their request, has received it graciously, and granted their demands. This act of tolerance and, at the same time, of justice, is so much the more interesting, and deserving of attention, as the Canton of Zug was, in the 16th century, one of those which showed the most bitter hostility to the introduction and spread of the Reformation.

GERMANY. Since the commencement of the year there has been a very encouraging movement in the important city of Frankfurt. An individual, who is spoken of, in the Work of the Christian Church as "M. F. K." was led to make special efforts for the neglected classes of the city, particularly the workmen and soldiers. All the difficulties were removed in a most extraordinary manner, and on the 13th of January he was able to begin his mission. Let it be said here, in honour of the free town of Frankfurt, that not only did the authorities gladly give our brother the necessary permission to hold his meetings, but also that they placed at his disposal their employees to maintain order. Freedom of worship and of conscience really exists in Frankfurt. After having distributed some thousands of notices among the workmen and soldiers, and after having visited the officers and generals of the Federal army garrisoned in this town, our friend F. K. began his lectures. On the 13th of January, long before the hour of five, the hall was completely filled, almost exclusively by soldiers. More than five hundred men, natives of every country in the German Confederation, and more than two-thirds of whom belonged to the Romanist communion, had come there, not from curiosity or want of something to do, but from a desire to hear evangelical truth. They proved this by their conduct. There was no disorder, and many of them went at hearing the touching appeals of our friend. These meetings last from five to six o'clock; and then from half-past eight to half-past nine there are meetings for the workmen. There are no less interesting. Among the men of this class there are some who are almost entirely ignorant of the Gospel, and some who are in the midst of a Christian principles is listened to among them with much seriousness and attention.

The movement now going on in various parts of Germany, looking to the establishment of a Presbyterian polity for the Evangelical (united) church, has given opportunity for the radical and rationalist elements to attempt to get control of the church organizations. In Baden, this party has been very strong, and under the leadership of the well-known theologian, Dr. Schenkel, has confidently expected to obtain a controlling influence in the church affairs. They held a conference last October in Durlach, in which they expressed themselves as opposed to "the exclusive authorization of a particular mode of theological opinion already in vogue in the church, and to the domination of a system of doctrine regarded as completed; they desired, on the contrary, that the opposing parties would meet and harmonize some practical ground in the religious life of the church, and so secure the peace of the entire church." Yet their organ "The South German Evangelical Protestant Weekly," is seeking to illuminate the people in religious matters, by popularizing the very worst results of German criticism of the Scriptures; the destructive opinions of Baur of the Tuebingen School. Schenkel and his associates are very active. They are in close connection with the radicals in other disturbed parts of Germany, and during the Catechism excitement in Hanover exchanged telegrams with the "liberal" party. A director of the Theological Seminary this hold and gifted man makes his influence widely felt.

Yet Baden is far from being demoralized through these efforts. A correspondent of the New Evangelical Kirchen-Zeitung says, that the first Diocesan Synods since the new constitution was held in the summer of 1862, and he describes their action as very encouraging to the friends of church autonomy and Evangelical religion. The most important work of these Provincial Synods was the election of Deacons. Out of 26 elected, 14 were of a character decidedly abhorrent to the liberals, and 17 were deacons who had held the office under the old government. Of the committees, 16 were composed in whole or in part of decidedly Christian men. The greater part of the churches are at peace. Little excitement was created by the new right of electing Church officers, save in the cities. The Congregations have thus far made good use of their privilege to select one out of three candidates as a pastor; the country churches, for the most part, regarding it more as a duty than a privilege. The standards of the church are embraced in a clear evangelical sense, and from many pulpits the pure Gospel is powerfully preached and joyfully received. The various methods of Christian activity in which German Church life is so rich, are pursued with vigour under the new system.

A great loss was experienced by the Evangelical church in the death of Dr. Henricher of Speck, who died at the close of last year. Coming from the Romish to the Evangelical church in 1828, he was regarded as a patriarch by all who cherished positively evangelical sentiments and for 30 years was, in a measure, the father of the awakened church of Baden. Though preaching the doctrines of grace like St. Paul, he exhibited especially of the old age, the kindly harmonizing spirit of the apostle John in reconciling the minor differences of believers. Strict High-Church

Lutherans, Methodists, and Free Catholics have made some stir in Baden, but the Evangelical church must as yet be regarded as the prevailing religious influence of the Grand Duchy.

Weimar is the seat of John Falk's labors for lost children and the institution he founded is still in operation. As it will only accommodate 12 children and as little Weimar contains unfortunately many more children in need of such Christian efforts, the good people are on the move to establish a second and independent house.

EFFECTS OF CHRISTIANITY ON PAGAN MORALISTS.

The first philosopher who gives evidence of having his doctrines tinged by Christian ideas, is Seneca. His system of morality, drawn out at length, as it is by the author of the Essay, furnishes the means of forming a correct judgment on the disputed point whether his opinions were purely pagan or whether they had been affected by Christianity. We have room for specifying only one or two of his philosophical opinions that seem to betray a Christian origin. A human being, he teaches is "a sacred thing," which no one ought to despise, or has the right to abuse. Men, having a common origin, and being naturally equal, have a spiritual relationship, and are fellow citizens of "the great state," not the Roman state, but that universal society, where all men are equal, and are governed by those natural principles which are above written laws. "Nature has made us social beings: we are born for the general good." Men are designed to love and aid each other. Nature disposes us to love by our common relationship. Love is not to be a barren sentiment, but an active principle. By such beneficence, we imitate the Deity who constantly pours his bounties upon us, upon the evil and the good. We ought to imitate him by bestowing benefits without regard to being benefited in turn. The important thing in an act of beneficence is not what is done but the intention with which it is done.

His views of forgiveness are no less remarkable. He said that revenge is inhuman: that it is better to suffer injury than to inflict it; that we should be more ready to forgive others if we consider how often we need to be forgiven by others. Such sentiments, and many others which might be mentioned—sentiments found nowhere in the pagan world before the introduction of Christianity—would be an enigma on any other supposition than that of their emanating in some way from the latter. If as early as the time of Nero, Christianity could begin to influence the thoughts of reflective pagans, we should expect much more to find evidences of such influence under the later emperors.

Pliny's great humanity, his provisions for the poor, his sympathy for the slave, his efforts—the earliest known among pagans—to improve education by rendering it less public and more domestic, seem to indicate that some breath of Christian sentiment had passed over his mind.

Plutarch, who lived in the most elevated sentiments in respect to the unity and perfection of God, his providential care for men, the duty of loving him, and of loving and forgiving our fellow-men. His idea of marriage and of the family are even more nearly Christian than those of Seneca or Pliny. On the relations of husband and wife, their duties to each other, and the duty of educating their children with care, morally as well as physically and intellectually, his language sounds very much like that of some modern Christian writer.

Still more Epictetus, the contemporary of Plutarch, shows that the atmosphere which surrounded him was one upon which Christianity had shed its influences. Some have even gone so far as to maintain that he was a Christian; but it is enough to say, with Pascal, that "he is one of the philosophers of the world who best understood the duties of man," it is true, no doubt it is, that his writings are edifying to Christians, and yet that he was not a Christian. It is not easy to draw any other conclusion, than that Christianity had cast a broad intellectual light over his mind. From the days of Plato we see no progress on moral subjects among the pagan writers, but rather degeneracy, till after the age of Christ and the apostles. We can discover no adequate cause for this rise in the tone of pagan philosophy aside from Christianity; and this explanation is more satisfactory from the fact that the improvement lies exactly in the direction of Christian ideas and sentiments.—Bib. Sacra.

BIBLE ILLUSTRATIONS OF RELIGIOUS TRUTHS.

ONCE we are familiar with the Bible itself, all our need for these doubtful forms of illustration, by mere story-telling, will vanish. The best way to press truth into the mind and heart is to leave all the weight of God's own power of inspiration still on it. Christ had just such men to meet as we have. And he did two things to make them feel what he had to say. He quoted the Bible always, when He was talking with those who knew what He meant by the Bible. And then He used all His divine wisdom in the invention and application of illustrative parables for our present use.

Hence there is little need, in our present full supply, for our searching after tales and stories for use in the teaching of moral lessons. They are to be used only supplementarily, if at all. And this remark applies as well to Sabbath schools as to the Bible-ways. Our illustrations are ready to hand. As to grounding our hope firmly, Matthew vi. 24 is better than anything we can say. To encourage a man who fears himself, Mark x. 45 is inimitable. Exodus ii. 1-10, is a better illustration of God's care of children than that stock story of "the little girl in a corn-field." When our Lord himself has dealt directly with a need that we meet, our wisest course is to take just what He had to say, and say it over again.—C. S. R. in the Evangelist.

As salt does not season salt, but only that which is unsalted, so the living energy of the children of God should not be expended in controversies among themselves, but devoted to the awakening of life in the world.—Othausen.