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GENESEE EVANGELIST.—Whole No. 885.

## Poetry.

### Christ Washing the Disciples' Feet.

BY REV. G. W. BETHUNE, D. D.  
O blessed Jesus, when I see thee bending,  
Girt as a servant, at thy servants' feet;  
Love, lowliness, and might, in seal all blending,  
To wash their dusty feet, and make them meet  
To share thy feast—I know not to adore,  
Whether thy humbleness or glory more.

Conscious thou art of that dread hour impending,  
When thou shalt hang in anguish on the tree;  
Yet, as in the beginning, to the ending,  
Of thy sad life, this love is dear to thee;  
And thou wilt prove to them ere thou dost part,  
The untold love which fills thy faithful heart.

The day, too, is at hand, when, for ascending,  
Thy human form the crown of God shall wear;  
Ten thousand saints and radiant ones attending,  
To do thy will and bow in homage there;  
But thou dost pledge to guard thy Church from ill,  
Or bless with good, thyself a servant still.

Meek Jesus I to my soul thy Spirit lending,  
Teach me to live, like thee, in lowly love;  
With humble service all thy saints befriending,  
Till I serve before thy throne above;  
Yes, serving even as thou, when I seek  
The feet of Jesus in thy service meek.

Daily, my pilgrimage as homeward winding,  
My weary way, and sadly stained with sin,  
Daily do thou, thy precious grace expending,  
Wash me all clean with love, and cleanse within.  
And make me fit to have a part with thee,  
And thine, at last, in heaven's festivity.

O blessed name of SERVANT comprehending  
Man's highest honor in his humblest name;  
For thou, God's Christ, that office recommending,  
The throne of mighty power didst truly claim;  
He who would rise like thee, like those that rose  
His highest glory to his stooping low.

## Correspondence.

THE AFRICAN RACE IN THE LIGHT OF HISTORY.  
BY REV. E. E. ADAMS.  
The nations of the East which, ages ago, were in the enjoyment of a high civilization are now degenerate.—The Hebrews, Egyptians, Assyrians, Greeks, Romans, and among them also the Ethiopians. All departed from God and lost their best life. We have to do now with Africa, and the cruel prejudice, originating according to the ancient and colored races. This prejudice is not primarily against color but against condition. Were the condition reversed the feeling would be reversed. Such is human nature that the Caucasian would bow to the Ethiopian to-day, were the latter, I will not say more intelligent but the more wealthy and powerful.

It is often stated that the African has not had a history. This is a mistake. Those who would divest him of his humanity, and rank him with things and brutes, are not only unchristian but ignorant. Every scholar knows that Africa has not presented from the beginning only a dead level of barbarism. We give you the testimony of historians and scholars from the time of the Greek, Herodotus, the Romans Tacitus and Pliny, down to the present time, embracing that of Herodotus, Chumponk, Lander, Hornemann, Lyon, Mungo Park, Burkhardt, Moffatt, and Livingston. According to the ancient and colored Physiologists, some of the Negro tribes are white, some yellow, others reddish brown, and others still intensest black. They inhabit what was Ethiopia extending through Central Africa from the coast of Congo to the marts of Ophir, where the ships of Solomon traded for gold.

This region (especially the oases) is inhabited by the Tuaregs of whom Lyon says, they are the finest race I ever saw, tall straight and handsome with a certain air of independence and pride which is very imposing. Father east between the Sahara and the Libyan deserts is a nation called Tibboos. Their color is of the darkest black. They have aquiline noses, fine teeth, and lips formed like those of Europeans. Along the upper valleys of the Nile are the people of Nubia, once hardy and independent, and able to cope with Egypt. Burkhardt says they "were a handsome race" their features noble and their faces Grecian. These negroes all speak the same language, a dialect of original African.

Homer speaks of these Ethiopians. In the first book of the Iliad is this allusion: "Achilles implores his mother, a goddess, to intercede for him. She consents, but adds that the intercession must be delayed twelve days, for 'Yesterday Jupiter went to the feast among the blameless Ethiopians, away upon the limits of the ocean, and all the gods and goddesses came to attend.'"  
The Jewish literature and Scriptures allude often to this people as among "the best of men," as "men of strength," as "bearing the shield," as "having vast armies and many chariots." Isa. xlv. Jer. xlv. i Chron. xiv. xvi. Josephus also says they overran Egypt, and conquered all her cities. Herodotus testifies that the inhabitants of Ethiopia "are remarkable for their size, their beauty and long life." He relates that when Cambyses, the Persian King, had made war upon Egypt and subdued it, his ambition urged him to invade Ethiopia. But before entering it, he sent spies under the friendly guise of ambassadors, who carried costly presents to the black prince. They arrive at the court; the prince sees their designs, and takes down a bow of such enormous size that no Persian could bend it. "Give your king this bow in my name," said he, "and speak to him thus from me: The King of Ethiopia sends his counsel to the King of Persia. When his subjects shall be at hand to bend this bow with the same ease that I do, then let him venture to attack the long-lived Ethiopians. Meanwhile, let him thank the gods that we are not inspired with the same love of conquest as himself." The Macrobians were once a powerful tribe. Travelers ascending the Nile, have discovered obelisks, columns, statues, and paintings, which represent the color and the curled hair of that people who in the time of the Ptolemies, had the "Cherub-guard of Pyramida." Thebes was an Ethiopian city, and Merne, which the Egyptians regarded as the cradle of their arts and refinement. Thus we find that Egypt derived some of its elements of civilization from Ethiopia; Greece some of its refinement and art from Egypt; and Rome the same from Greece; and modern Europe the same from Rome. Some not all. Pliny tells us that Merne was the capital of a kingdom who in the time of the Trojan war, had 250,000 soldiers, and 400,000 artificers!

One delightful feature of the purely African races is their song. At evening time, all the land from Ongo to Ophir, is vocal with music. It is rude but often rapturous, perfect out-break of passion; sometimes tender and plaintive expressing filial affection, and, in the language of Mungo Park, "bursting sensibilities." One of their songs is about the white man.—

"The poor white man,  
Point and weary,  
Come and set under our tree."

This song melts the travellers heart.

The Caucasian race is distinguished above the negro for clear cold intellect, but the latter excels in sentiment; in emotion; and often rises to the type of the European in eloquence and in power of thought. Even to this day in portions of Africa, the ancient glory of the race reappears.

We ask if the Anglo-Saxon, the Christian white man may scorn the African? We ask if there is room for any boasting of our ancestors, who in the days of Tacitus and Caesar dwelt in the German forests, drank the blood of their captives from human skulls and poured offerings to their "grim and gory idols." Let the negro rise if he will. Let him trust God and believe in his destiny. Let us measure men by their hearts, as well

as heads and pockets! We are safe when we judge by the standard of Heaven. Give every man the place for which he is fitted, in trade, in position, in the cars, and in the Church of God. The distance between me and the lowest on the footstool is nothing to the distance between my LORD and me!

## Selections.

### VALUE OF REVIVAL INTELLIGENCE.

We may theorize and philosophize upon revivals for years; but a minister will learn more on the subject in one week, when the Gospel is taking effect upon sinners, producing its distinct and positive results in their conversion, than he could by many years of mere theorizing.

We may say of a certain kind of revival speculations, what a writer remarked respecting a review when compared with the actual scenes peculiar to the real thing itself: "It has been truly said that nothing is so unlike a battle as a review." "The art of war," says another, "is not primarily a science which no theory or application of fixed and established rules can possibly teach; it is one thing to write from experience of the past, and another to acquire a facility for directing operations by a servile adherence to the maxims of others."

I have known places, however, where they had no revival; but on account of a revival at a distance, given by an intelligent observer, who was engaged in it himself, has there produced the most salutary effects. Indeed, this may in part account for the prevalence of revivals. Popular periodicals have what they term the "Revival Department." These papers circulate through all the cities, towns, and villages of the nation. It is seldom any of them appear without an account of six, seven, or a dozen revivals, the instrumentally which God has been pleased to acknowledge and honor, with most of the remarkable peculiarities of each, are there stated, and read by many hundreds of thousands. The population of the country is thus made familiar with revivals. Such descriptions far the revival flame in the hearts of ministers and people. A revival which has occurred, or is going forward, in such a place, becomes the theme of general conversation. Often the effects are thrilling and powerful beyond description. An entire church will be thrown into a state of sanctified excitement after reading or hearing the account of a revival in some city or town with which they are acquainted. "The revival in —" is talked of in the counting-house, work-shop, parlor and kitchen; in such a place, becomes the theme of general conversation. Often the effects are thrilling and powerful beyond description. An entire church will be thrown into a state of sanctified excitement after reading or hearing the account of a revival in some city or town with which they are acquainted. "The revival in —" is talked of in the counting-house, work-shop, parlor and kitchen; in such a place, becomes the theme of general conversation. Often the effects are thrilling and powerful beyond description. An entire church will be thrown into a state of sanctified excitement after reading or hearing the account of a revival in some city or town with which they are acquainted.

### THE PROTESTANTS OF FRANCE TO THEIR BRETHREN IN ENGLAND.

We have been amazed says the Evangelist at the course of the British Protestants towards this country since the beginning of our civil war. They, who were the most vehement in their denunciations of American Slavery, who could hardly suffer a clergyman from the United States to pass through England without reproaching him for the existence of such a blot upon the fair name of his country, have now turned against us; and since the commencement of this great struggle, have been cold and indifferent to those who have been fighting the battle of human liberty, and have given their sympathies to those who were impiously seeking to found an empire having slavery as its chief corner stone. On such a spectacle we forbear to comment. Any free-souled Englishman must think of it only with sorrow and shame.

In noble contrast with this base desertion of principle has been the course of the Protestants of France. Our best defenders have been Frenchmen. Caspari, Cochin—a Roman Catholic, but a true liberal—and Pastor Frederic Monod and Fisch, who have been in this country, have steadily upheld our cause. Their last proof of friendship was to address a Letter to the Protestants of Great Britain, gently expostulating with them as to their unfraternal attitude towards America. This letter is so kind in spirit, and yet so decided in tone, that we cannot forbear to quote it entire. The Protestants of France are divided into theological sects, but all join in this letter. The venerable Frederic Monod signs the same document with the eloquent but Rationalistic Coquerel; members of the National Church, both Orthodox and Liberal; Lutherans, Methodists, and Baptists, all join in this appeal for Freedom and for America. May their voices not be unheeded!

PARIS March 12th, 1863.

Honored and Beloved Brethren in the Lord—It is the glory of England to have given to the world the example of abolishing first the slave trade and then slavery. It is her glory to have continued for the last sixty years to work every means in her power to suppress the slave trade and slavery; at the cost, it is asserted, of fifty millions of pounds sterling, and it is under God chiefly to her religious men, to her Clarksons, her Wilberforces, her Buxtons, to her missionary societies, that England owes this glory.

Will not the sons and successors of these great Christians complete their work by urging their country to declare itself openly for the holy cause of the liberation of the slaves in the terrible struggle which is at present convulsing the United States of America?

No more revolting spectacle has ever been before the civilized world than a Confederacy consisting mainly of Protestants, forming itself, and demanding independence in the nineteenth century of the Christian era, with a professed design of maintaining and propagating slavery; a Confederacy which lays down as the corner-stone of its Constitution, the system of slavery existing at present in the Southern States; a system which may be defined briefly as the right, to treat men like cattle, and to commit adultery and murder with impunity. Setting aside all political considerations, can any Christian heart fail to be stirred to indignation at hearing the chief of that Confederacy answering a decree of emancipation by an implied threat of extermination?

The triumph of such a cause would put back the progress of Christian civilization and of humanity a whole century. It would make angels weep in heaven and demons rejoice in hell. It would enable the friends of the slave trade and of slavery in all lands to hold up their heads, ever ready as they are to reappear at the first signal, in Asia, in

Africa, and even in the great cities of Europe. It would give a fatal blow to the work of evangelical missions, and what frightful revivals would rest on the Church which should remain the silent spectator of such a triumph?

If there is a peaceable means of hastening the end of the war and of rendering its issue such as is desired by all the friends of humanity, ought not the sincere Christians of Europe to give to the cause of emancipation a powerful testimony which would lead to those who fight for the right of opposing the slaves no hope of ever seeing those Christians give them the hand of fellowship?

Ministers and pastors of all the evangelical denominations of England, Ireland, and Scotland, it is here we need your assistance. Take the lead and let us call forth a great and powerful manifestation of sympathy for the colored race so long oppressed and debased by Christian nations. Let us strengthen and encourage those who wish to abolish slavery, at the same time disposing them to listen to our suggestions. It is in free England that such manifestations can be powerful. What may we not hope for if through-out Great Britain the voice of all the ministers of the crucified Saviour, and in France our voice echoing theirs, pray and plead that their country may no longer be in the United States' colonies, but that is not free and equal with the whites.

May God grant it, and may his blessing rest alike on Great Britain and the United States in Christ, the true liberator.

Signed up to this day by six hundred and eighty-nine pastors in France, as attested by Grandpreire, by William and Frederic Monod, and others in Paris.

### PRactical INFIDELITY.

I can understand that very ignorant Atheists should be hopeless regarding this world's history on the one side, or of God on the other, are without excuse. True, leaders may be incompetent, generals may be blunder, avarice, jealousy, greed, and all manner of selfishness, may seem to push our cause on to certain shipwreck; but do you suppose that the Lord God Almighty is going to be stopped in his course by the non-arrival of a pontoon bridge? I am astonished at the amount of practical infidelity developed among Christians. From the manner in which many talk and look, it would seem as if God was not in all their thoughts. No body expects time-servers to look higher than Tammany for machinery and results; but the people who profess to worship God, the Father, Almighty, Maker of heaven and earth, might be expected to possess their souls in patience. It seems to us that the God whom many of us worship is after our own image and likeness—a God sufficient in peace, while everything goes smoothly, but rather taken aback by a sudden outburst of war—a God adequate to the government of the world in ordinary times, but quite out of his reckoning in these turbulent days. We can trust him to give us day by day our daily bread, but we have not the least confidence in his ability to cope with Stonewall Jackson and Gen. Lee. I know that God works by means, and if Gen. Burnside should say, "God will take care of his cause," and should therefore not pick pockets, or watch the enemy, he would deny the faith, and be worse than an infidel; or if we should say, in and therefore cease to pray and to work, in every possible way for our cause, we should be the same; but I, and most of those who read this paper, have no more influence over the management of troops at Vicksburg, the disposition of forces in Virginia, the furnishing of plans or material anywhere, than Daniel had over the lions. We have the same call for trust in God that he had. Things undoubtedly looked very dark when the Israelites stood forth with the sea, with the Egyptian army behind them; but the sea returned and covered both chariots and horsemen. Things must have looked dark to the Jews when the Assyrian host sat down before their city, but in the morning they were all dead corpses. Those were Bible times, miracle times; but is the Lord's arm shortened that He cannot save, or his ear heavy that he cannot hear? True, we cannot be sure that He is on our side, but we can at least be sure that we are on His.

We talk of our country, and we cite the following communication, which we find in the London Guardian, of April 8th, the writer of which we take to be a son of Dr. Arnold:

### FOREIGN SUMMARY.

Another portion of the English community, says the Philadelphia North American, which has seemed to be unfriendly to us gives evidence here and there of a change of feeling—we mean the clergy of the Church of England. Mr. Bernard, Professor of International Law at Oxford, who, though a layman, holds a sort of ecclesiastical position, being assessor of the Vice-Chancellor's Court, has taken strong ground against the government in the matter of the Alabama. More than this, the Oxford Union, the leading club or society in connection with the University, decided recently, after a lengthened debate, that "the moral support given by England to the southern confederacy was a disgrace to the nation." But as evidence of a beginning, at least, of friendly feeling among the clergy proper, we cite the following communication, which we find in the London Guardian, of April 8th, the writer of which we take to be a son of Dr. Arnold:

### ARMING THE NEGROES.

Many things have seemed to us in every way more incongruous at the present time, than the proposal to enter seriously upon the work of colonizing the colored population of our country. It would be a most serious enterprise, even in times of peace, worthy to engage all the attention of our statesmen, philanthropists, and financiers; and when we already have a question of absorbing and supreme interest on our hands, it is a piece of impertinence to attempt to thrust another of similar character upon us. Besides this, while war is wasting away our laboring population, in one section, and of one race, it would be little less than suicidal to accelerate the destructive process by the voluntary deportation of hundreds of thousands of laborers, because they happen to be of another race and chiefly in another section. Nay, more than all, it is these very Africans who might long ago have been turned to the greatest account in carrying on the war, who would have proved an element of peculiar and terrible efficiency in military operations, and who are more directly and deeply interested in the war than any other separate class in the community. To talk of sending them out of the country while the war is raging, instead of taking the most vigorous and decisive measures to utilize them, is worthy to engage all the attention of our statesmen, philanthropists, and financiers; and when we already have a question of absorbing and supreme interest on our hands, it is a piece of impertinence to attempt to thrust another of similar character upon us. Besides this, while war is wasting away our laboring population, in one section, and of one race, it would be little less than suicidal to accelerate the destructive process by the voluntary deportation of hundreds of thousands of laborers, because they happen to be of another race and chiefly in another section. Nay, more than all, it is these very Africans who might long ago have been turned to the greatest account in carrying on the war, who would have proved an element of peculiar and terrible efficiency in military operations, and who are more directly and deeply interested in the war than any other separate class in the community.

### HOW TO CURE DOUBT.

We counsel the doubter not to think so much as to work,—to act on the basis of Scripture and not on the basis of logic. Logical so to do before the premises of his belief are settled. In a condition of intellectual uncertainty that can find no present relief, logical fairness will surely admit, as well as common sense dictate, the adoption of that question which secures the greatest, in this case, only positive practical benefit. One who has been no unmoved or incurious spectator of the mental struggles of others, says of moral, what we may here also apply to intellectual perplexity, is that he who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart, which to me was of invaluable service: Do the duty which lies nearest thee which thou knowest to be a duty. Thy second duty will already have become clearer.

By the unvarying direction of the mind to some special interest, either temporal or spiritual, it becomes incapable of rightly estimating and measuring other equally important, though perhaps, less imperative claims; as the eye, long adjusted to a close focus, holds in the distance only undefined forms. It is a uniform law, that all our physical and moral powers must find their proportionate action, else imperfect development will ensue. If contemplation is made the chief business of life, its power will become impaired, or, we might say, destroyed, so far as any resulting usefulness is concerned. "Every study," says a writer who was as accomplished in his scholarship as he was earnest and successful in his more active life work, "requires to be tempered and balanced with something out of itself, if it is only to prevent the mind from becoming one-sided or pedantic; and ascending higher still, all intellectual study, however comprehensive, requires spiritual study to be joined with it, lest our nature itself become one-sided,—the intellect governing the higher reason, the moral and spiritual wisdom stunted and decaying." If, then, there is a morbid undue action of mind in relation to objects of religious apprehension, the dictate no less of philosophy than a common sense is to restore a healthful condition by rest as to one set of agencies and exercise as to another.

### COME, OR YOU MUST PERISH.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

No one can meet your case but Jesus. He who made man save, and as all things were made by him, so all who are saved must be saved by him. The watchmaker must repair the watch. The painter must restore the picture. So Jesus must save the soul. This is "the work" the Father has given him to do,—to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those that are bound." His blood alone can cleanse. His righteousness alone can justify. His Spirit alone can sanctify. His word alone can direct.

Jesus can save any one, but out of Jesus there is salvation for no one. Reject his sacrifice, and there remaineth no more sacrifice for sin. Resist his Spirit, and there is no purification for thy depraved nature. You are shut up to Jesus. He can save, and be alone. Out of Christ, all is danger. He is the one ark amidst the deluge. He is the

only city of refuge, where the manslayer is safe. He is the only house where the weary soul will find rest.

All out of the ark of Noah perished in the waters of the flood; so all out of Christ will be punished with everlasting destruction from the presence of the Lord, and the glory of his power. Come, oh, come, then, to Jesus! He will receive and shelter you. He will protect, and preserve you. He "will save and lift you up forever."

Receive not Christ, and you are ruined to all eternity. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." The wrath of God! The wrath of God abiding on the soul! What, oh, what can this be?

### PLAIN PREACHING.

The late Rev. Dr. C. Evans of Bristol, having once to travel from home, wrote to a congregation to say that he should have occasion to stay a night in their village, and that if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach.

After sermon he found them in a happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them, "knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid we could not understand you; but you have been quite as plain as any minister we ever hear." "Ay, ay," the doctor replied, "you certainly misunderstood the nature of learning; my design is to make things so plain that they cannot be misunderstood." Similar was the view of Archbishop Leighton, who says in one of his Archbishops' sermons: "How much learning, my brethren, is required to make these things plain!"

### ANOTHER VOICE FROM ENGLAND.

Another portion of the English community, says the Philadelphia North American, which has seemed to be unfriendly to us gives evidence here and there of a change of feeling—we mean the clergy of the Church of England. Mr. Bernard, Professor of International Law at Oxford, who, though a layman, holds a sort of ecclesiastical position, being assessor of the Vice-Chancellor's Court, has taken strong ground against the government in the matter of the Alabama. More than this, the Oxford Union, the leading club or society in connection with the University, decided recently, after a lengthened debate, that "the moral support given by England to the southern confederacy was a disgrace to the nation." But as evidence of a beginning, at least, of friendly feeling among the clergy proper, we cite the following communication, which we find in the London Guardian, of April 8th, the writer of which we take to be a son of Dr. Arnold:

### Missionary.—Ceylon.

MISSIONARY.—Ceylon.—In 1518 the Portuguese took possession of the coast; in 1640, the Dutch; and in 1795, the English; and in 1815, the entire island was ceded to the British crown. The religious influence exercised by the first conquerors has been great and abiding. There are districts that are almost entirely Romanist; there are two resident bishops; nearly fifty priests; and which churches constantly appear abundant along nearly the whole of the inhabited seaboard. By marriages especially, and other secular causes, Popery is fast spreading among the people.—Missionary to India.—The United Presbyterian congregation of Broughton Place, Edinburgh, (Rev. Dr. Thompson's) at a meeting, unanimously agreed to send out and support a missionary in India, at a salary of 3000l. per annum. This congregation has long maintained a mission in Jamaica, which has now been abandoned. They also support a missionary in the island of China. The Bishop of Victoria writes from Hong Kong January 30th:—"Within the last nine months twenty-one Chinese have been baptized in our mission at Hong Kong, including nine pupils from our college. On Sunday last out of fifty persons confirmed by me in the Cathedral, eighteen were Chinese.—In the neighborhood of Swatow the Scotch Free Presbyterian missionaries, after seven years of apparently bootless labor, are beginning to receive decided encouragement. Rev. Geo. Smith writes as follows:—"On the first Sabbath of October, Mr. Mackenzie and I celebrated the communion at Yam-chow along with twenty native Christians, who, with the exception of three, belong to the village. It was a sweet sight to see so many men and women, most of whom had not long before been sunk in the darkness of heathenism without God and without hope, now commemorating the love of the Redeemer." The Rev. James Calvert, of the Wesleyan Mission, writes from Ovelan to the secretaries of the Bible Society:—"We have in this district 894 churches, 172 houses for preaching, 12 missionaries, 1 printer, schoolmaster and 1 schoolmistress, 1 English 11 ordained native assistant missionaries, 17 on trial as ditto, 241 catechists, 250 local preachers, 1,476 school teachers, 13,101 church members, 6,216 on trial for church membership, 871 schools, 8,500 scholars, and 66,880 persons who attend public worship. And now all parts of Fiji are opening to us."

But it is often said, even by professed liberals in England, whatever they have been the cause of the war, when the north saw that the south was resolved upon separation it should have let them go. Well, sir, it is not so easy yet to form a correct judgment on this matter. It is quite possible that the north may yet be victorious, and that the Union may be cemented again; though under different, and of course for the time disadvantageous, conditions as regards the south. But whether this may happen or not, it appears a priori to be the bounden duty of every government to uphold its authority when it is illegally attacked, whether by a handful of rioters in the street, or by a league of revolted States; and we at least, who have held Gibraltar, and are prepared still to hold it in defiance of the Spanish nation, upon whose soil it stands, who have fought for the possession of India, and are prepared to fight for it against all its native princes and populations, can hardly blame the United States for not quietly allowing their territory to be dismembered by default—a territory, be it remembered, compact and undivided by sea, lakes, or chains of mountains—for not consenting to lose all access to the Gulf of Mexico, and the command of all the great river system of the northern continent.

I do not, therefore, for a moment admit that the north ought to have let the southern States depart peaceably; but granting, for the sake of argument, that the north was wrong in accepting this war, still our sympathy stands with the south, if we ask ourselves why we wish to see it free and separate from the Union; for it was not that they might, as has sometimes been the case with rebellious citizens, free themselves from arbitrary tyranny and oppression, but in order that slavery, which they knew to be doomed by the growing feeling of the mass of their countrymen, might still flourish in their own States unrestrained and uncontrolled.

I will, with your permission, return once more to this subject in a second letter.

E. P. ARNOLD.

### FOREIGN SUMMARY.

GREAT BRITAIN.—Midnight meeting movement.—The third annual meeting of the friends of this important effort in London, was held April 7th. It appeared from the report and statements made that nearly 1,200 fallen women had been rescued since the commencement of the experiment, and after passing a sufficient time in the free schools, had been restored to their friends, re-commenced to situations, or honorably married, while many of them have given evidence of having experienced the power of that Divine which only the grace of God can effect. The general summary showed that 33 meetings had been held, at which 7,500 unfortunate females had heard the Gospel, 50,000 Scripture cards, books, and tracts circulated, and 500 poor girls rescued. During the past year six meetings had been held, attended by nearly 1,500 persons, and 7 had been rescued from a life of sin. There are 13 homes in connection with the mission. The income for the year was £1,124.

We have recently noticed the efforts of the Presbyterians of Belfast to meet the spiritual wants of the growing population. It now appears in the Established Churches there is only room for one-fourth of the Episcopal population, which is now 30,000, while the number of clergymen ministering to them is only 15. A local paper states that efforts are being made to provide better church accommodation. The Ecclesiastical Commissioners, in answer to a memorial from the inhabitants, have undertaken to build one church in Belfast this year, the cost of which will be not less than 1,000l.; and they are not only willing but anxious to erect four similar churches—one in each succeeding year—provided a sufficient number of not less than 750, which is secured for each. In consequence of this response, a society has been established to raise the necessary endowments, and to still further increase the church accommodation of the town.

### MISSIONARY.—Ceylon.

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