

Original Communications.

THE SPANISH REVOLUTION.

FROM THE CHRISTIAN STAND-POINT.

"Religious liberty is guaranteed!" So says the first proclamation of the junta who hold the helm during the passage from the old to the new order of things. Their haste to announce religious liberty, is of itself proof of the pantings of the people. In this age, the leading political feature of which is that the people are felt as the main power of government, the first care of a provisional government is to carry the people with them. Hence it may be expected that the abuses which they most promptly and distinctly proclaim abolished, will be those which have been most impatiently borne, and that the reforms which they announce will be such as they know are most loudly demanded.

The easy accomplishment of the revolution in Spain, speaks the extent and depth of the popular hatred of the displaced government. The heart of the nation had long been awaiting such an event, and went with it when it came. Hence it was so swift and so nearly bloodless. The Queen knew that she had nothing to hope from the love of her subjects, and that knowledge became her despair. The government knew that a universal popular detestation was the inspiring element of that revolt, and that the popular will carried a power which it would be madness to face. Nothing remained for the last reigning Bourbon but to obey the common doom of the dynasty; flee her kingdom, hurl back the *brutum fulmen* of a protest, and join the French and Italian branches of the family in the common alms-house of the broken-down race, Rome. The thirty thousand soldiers that she had promised to send to the Pope's aid, sent her there, and will themselves stay at home to insure to Spain a Spanish in place of a Romish government.

It is true there were enough other abuses to be complained of, but there can be no question of the prominence of this one which the junta proclaims abolished, religious intolerance. It was not alone that Romanism was the State religion, but the Evangelical forms of religion were laid under the ban. Priestly power was everywhere dominant. Its edicts against Evangelical assemblies or efforts were enforced by a subservient local magistracy, and appeals to the government for justice were become too hopeless to be worth the effort. And, as has always been the case with governments so completely Pope-ridden, the Church not only ruled all, but absorbed all. Religious houses were loaded with wealth, and filled with troops of idle ecclesiastics, living in bloated luxury, and acting the part of vampires to the people. In a word, Spain, with its fleeced populace, its enforced public religion, its insolent priesthood, and its priest-ruled throne, was the darkest remaining domain of Popish influence. Not even in the States of the Church was bigotry more intense, spiritual despotism more intolerable, or the Pontifical monarchy more real.

Now the shout of jubilee goes up, "Religious liberty is guaranteed!" It is a joyous acclamation, and right heartily we contribute our voice to it, for no feature of the revolution is more obvious than that God is here, as usual, using the policies and powers of the world for the opening of a door for the entrance of salvation.

Still, a calm review of the situation from the stand-point of an Evangelical Christianity, forbids an unmixed exultation. It is with Spain an hour of fearful religious crisis—an hour for solemn concern respecting its spiritual future. Religiously as well as politically, the nation is now in a transitional state. The transition is, we know from what, but we tremble over the question, to what? With the great mass of the Spanish people, the longing for religious liberty is simply a weariness of the oppressions of Romanism. They spring to the opportunity to cast off the priestly domination, but they have no conception of the liberty wherewith Christ makes His people free. Here and there is an isolated case of true Evangelical aspirations. There are points where, in spite of Romish vigilance, the good seed of the Word has been quietly dropped, and has taken root. These, under an active Christian effort, may become nuclei for Christian societies, and radiating points for such enterprise as shall meet the crisis.

But to sit idly by, expecting the Spanish people to fly into the arms of a pure Christianity, because they are fleeing from Rome, will be a fatal mistake. With an ignorant Romish population, Romanism stands for religion. They may have heard of other forms of Christianity, but they have been trained to think of them only with contempt, so that they form no part of their notions of religion. With no sanctified element to guide their reason, the loss of their faith in Romanism becomes a loss of faith in religion as such. It was so in France, at the close of the last century, when the revolution there broke the power of Rome. No Evangelical Church sprung into the breach with Bibles, missionaries, colporteurs, prayer and faith. The crisis was left to take care of itself. We know what followed. The nation made the whole leap from Popery to infidelity, and the latter so wrought its own way that the public peace that had been its own, was the world felt a sense of relief when the Romish altars were restored.

This is the peril of the hour with Spain! That there will be a great outward stampede

from Romanism, is hardly to be questioned. We do not say that it will be universal, or at first carry with it even a majority of the people. It will probably be a reproduction of the movement in Italy, where, with many of the people, the Romish revolt is rather a political than a religious one, but where the numbers who turn their backs upon the Popish altars are sufficiently great, and increasing, to employ the Evangelical force which to-day is felt throughout the kingdom as the harbinger of its spiritual regeneration.

So in Spain, Romanism, as the prevalent religion, may wear away slowly; men who bear rule may patronize its priesthood, and be found in the confessional; but the rush from it will be sufficiently rapid to make a great open door, for Evangelism. God has done His work in setting that door wide open. It remains for the Church to face the crisis, and to meet this rush, not after it has passed all the way over to utter godlessness, but at the threshold of the exodus, and Spain is saved.

Our own branch of the Church has not, and does not contemplate, having, any agency, peculiarly its own, to reach a case like this. Our Foreign Missionary work is for heathen countries, and our Home Missions are, of course, for our own. In view of the fact that just now the most interesting, most pressing, and most hopeful of the fields abroad, are those where the power of the Papacy is giving way—such as Italy, Austria, portions of Germany, Mexico, and portions of South America—the last General Assembly did wisely to recommend the American and Foreign Christian Union to the liberality of its churches. A great work opens before this Society! It must take hold of it, let that be the verdict of the Church. It must take hold! So let us gird it with our prayers, and let not six months pass without our doubling its resources, that it may double its working force.

ADMISSION OF COLORED STUDENTS TO MARYVILLE COLLEGE.

BROTHER MEARS:—I write you in reference to the Synod of Tennessee, to which the College belongs, at its last meeting held in Greenville, September 24th, 1868, decided that the doors of the institution shall hereafter be open to all students of a good moral character, without distinction of race or color. Such is the prejudice in the minds of many people in this country, that this step was taken only by a bare majority. Those of us who favor the movement, feel that it is a step for God and humanity. It is too late in the day for a people professing Christianity, to bar the doors of an institution of learning against an oppressed, down-trodden race, simply because they are a people of color.

Let us consider some of the reasons that seem to justify the action taken by Synod. 1st. The College is the property of the Synod, and there is one colored minister and several colored churches in connection with the Synod. They are then owners of the property to the same extent with any white minister and an equal number of white churches. Now, for what white ministry and eldership of the Synod to deprive the colored people of the use of that property, which they hold in common with us, for the education of their pious young men for the ministry, shows not only a want of deep-toned piety, but a want of common honesty.

If we be justifiable in closing the doors of our College against pious young men of color, having the ministry in view, on the same principle we would be justifiable in refusing to license, or ordain, or receive into our fellowship any man of color, and if justifiable in this, then we would be justifiable in closing the doors of the Church to persons of color, simply because of their color.

But nobody dreams of this monstrous idea. It would be in direct opposition to the great cardinal doctrine of the New Testament, that the Gospel is free to all men. There is not the least right guaranteed in the New Testament, to any church session to deprive any of church membership on account of race, nationality, or color. The same may be said in reference to debarring men from the ministry because of nationality or color. Much less have we any right to debar the colored people from Maryville College, since they have a property interest therein in common with ourselves.

2d. It seemed to be right for the Synod to take this step, because the colored people have no institution of learning of their own in all these parts.

If they had an institution of their own, and it was their mind to attend it exclusively, nobody would have any objections. But Colleges are not built, endowed, and put in running order in a short time. And it is altogether preposterous to talk about the colored people of this country building up an institution without aid from some quarter. And from the past record of the churches of the Synod of Tennessee, it is not reasonable to suppose that the colored people could obtain much aid in these parts to build up an institution of learning.

It is safe to say that the Synod of Tennessee, for the last three years has been receiving aid from the North in the way of Home Missions, Education, and Church Erection, to the amount of at least \$150,000. For our College we have received and have pledged the sum of \$20,000. So that we, as a Synod, have been beneficiaries at

the hands of the North during the period of three years to the amount of \$35,000, while our own contributions reach but a few hundreds.

From this the world can be its own judge as to the probability of raising much money in the bounds of our Synod, to build a College for the colored people. And does it not ill become our Synod to exclude from its College colored students, since we have lived in a great measure on the bounty of others?

3d. The Synod has taken this step from the consideration that we are likely to receive more aid from the North than otherwise we should. There is an impression among us, that the people of the North will not be likely to give us much to build up two institutions when one might answer the same end.

In my next, I will answer some objections to admitting colored students to our College.

BUFFALOES AND INDIANS.

We were scarcely through with the Synod of Missouri, before a large delegation of the body were off for a buffalo hunt on the great prairie. The Union Pacific R. R., Eastern Division, starts from Kansas City, Mo., and now extends 405 miles nearly in straight line west. Certain enterprising persons in Lawrence, Kansas, got up an expedition across the plains after the buffaloes; the benefits of which were to go to the Lawrence church. The train left Lawrence Thursday morning, Oct. 6th, and reached Ellsworth, 222 miles from the State line, a little after dark where they stopped for the night. There were on board twelve ministers and several ministers wives. The whole group were in most excellent spirits, and enjoyed the expedition exceedingly.

Wednesday we pushed on and reached the present terminus of the road, Sheridan, 405 miles; a little after dark. Thursday we returned as far as Hays City, 288 miles, and where we stopped the third night, having spent most of the day hunting buffalo.

The number of buffaloes is fairly beyond all possible computation. Early Wednesday morning the "city" was heard: "There are the buffaloes!" Sure enough, far off toward the north, they could be seen moving slowly along, but at too great a distance to be distinctly observed. We soon lost sight of them and kept on our way till after dark, when we came into the midst of them in a gathered mass, standing as near together as a thick herd of cattle, and extending in every direction, except the south. Not long after I noticed the 328 mile post of the railroad, and we did not lose sight of them again till night, more than thirty miles. How many huge animals it will take to extend continuously for more than thirty miles, spreading as far as the eye can reach, and even when we climbed to the top of the cars and looked at them through a spy-glass we discerned no end. I will not undertake to estimate the number of buffaloes.

As soon as we were fairly near them, every man who could muster a gun, rifle, or revolver, and there were some seventy-five or eighty of them, commenced firing the train all the time going at a moderate speed. For some time now of the animals seemed to be hit; the men were too much excited and fired at random but at length some were seen to be wounded. Towards night, a monster leader of the herd ran across the road directly in front of the locomotive and narrowly escaped being hit, and thus throwing off the train but he escaped this only to be struck and brought down by the rifle of some one sharper than the rest. The train stopped, and the carcass was borne in triumph into the baggage car to be carried home as a trophy. He was a very large animal; indeed I find the buffalo a larger animal than the ox. I never saw an ox that would exceed the one which was thus borne into the cars.

Thursday we spent chiefly in hunting, and some fourteen or fifteen of these huge beasts fell victims to the sportsmen.

Among the buffaloes were often found large numbers of the antelope, an exceedingly swift and graceful little animal, but shy enough to keep out of the range of the longest rifle. The buffalo is an awkward animal, moving with a rolling gait, his long hair shaking in the wind, but making rapid progress. Occasionally the prairie wolf, coyote, was seen feeding on the carcass of a buffalo which had been shot by some one who had preceded us.

Among the most amusing animals is the little prairie dog. He abounds in countless numbers all over the plains. He is not a dog, does not belong to that family at all, and it is strange that he has received that name. He is much nearer a squirrel, is not carnivorous, but subsists on roots, grass, &c., and sits up on his haunches and eats, holding his food with his fore paws like a squirrel, sometimes holding his food in one paw like a hand. He has a short barking voice, and this perhaps caused his name, dog. We have one now brought back as a pet and trophy of our visit to the plains. These little animals live together, burrowing into the ground and raising little mounds by the dirt thus thrown out. It is said that the rattlesnake and a small owl are found sharing his cabin with him.

The country itself attracted my attention; I have been familiar with the prairies for many years, but never saw anything to compare with the plains. They stretch away on every hand as

far as the eye can reach, apparently perfectly level and smooth, but having frequent ravines or water courses, now all dry, and sometimes showing lines of low hills. There is not a bridge, nor anything more than a culver, or a short line of trestle work, on the road for more than 200 miles. These plains are all covered with the short buffalo grass which gives them a pleasant appearance. For much of the way, not a tree, shrub or bush is in sight in any direction. These plains are not barren land, the soil is a rich black loam, and I noticed in many places where the ground had been broken by the road that the common weeds which infect our fields have been growing with luxuriance. It will be many years, however, before any settlements, more than a herdsmen's cabin, can be expected to be made any where beyond Ellsworth. All the towns that have sprung up, from time to time, as the R. R. passed on, have passed away, save Hays, which is kept up by its proximity to Fort Hays, and may become a permanent point. Hays City now contains about one hundred buildings of all kinds, some of stone, logs, wood, turf from the prairie, and tents. For a time, the Santa Fe trade started from this point, but it has now gone on to Sheridan, the present terminus. The only building I saw with a Spanish sign was closed up.

It is curious to observe the turf houses and forts to guard the water tanks from the Indians. Imagine the gods cut from the thick prairie turf in blocks, about a foot square, and laid up carefully like bricks, with small windows in position and some sort of a roof, and you have a turf house complete.

At Sheridan, there are now eight graves all by violence, not one has died there of disease. Of the eight, four were murdered by the Indians, and brought in there to be buried, three were shot and one was hung. The Indians are exceedingly troublesome, and dangerous. That whole Indian country is a far more serious one than our friends in the East have any idea of. They who go to the plains, soon gain facts that are far from making them good-natured towards that race. They were undoubtedly around us in our journey, but no train like ours and armed, would be in danger. On our way back, we were startled by the report that a wagon-train had been captured, and the men killed, and that two men who were digging coal near one of the R. R. stations had been killed the night before. The first report happily proved false, but the second was true; the victims were before our own eyes. When we reached Wilson's Creek, 239 miles out, the bodies of the murdered men were lying in a wagon, as they had been brought in from the place where they were found. They were put on board our train and brought down to Fort Hooker for burial. There is something awful in the sight of blood. When we came to the place and took their bodies aboard, there was great curiosity among all to see them, and the whole company stood in two rows as the bodies were borne along between them to the baggage car, the band playing the dead march. As each one saw the ghastly remains, scalped and mutilated, a piece of an arrow sticking in the forehead of one of them, the indignation was at the fever heat. Could the vote of that company have been taken, it would have been well-nigh unanimous for the extermination of the Indian race.

It is perfectly plain that, for some reason, the Government does not do its duty on that subject. These Rail Roads will not be interrupted and the Indians must all gathered into Reservations and protected from white men, and prevented from thus murdering others or they will be exterminated. Of this, I think, no one who meets the frontier men can doubt. There is no doubt they have their long account of real grievances and catalogues of wrongs, and these should all be righted, but no possible good can come to them or any one else by the present course.

With cheerful memories of an exceedingly pleasant trip, we reached home in safety, thankful for all we had seen and enjoyed.

I gained much valuable information from an army surgeon and his most agreeable lady who returned with us from Sheridan, but I will say nothing of New Mexico until some future day, when I may possibly go that way and report after my return. Yours, T. HILL, Kansas City, Oct. 12, 1868.

REMINISCENCE OF THE LATE REV. DR. BRAINERD.

Several years since a young man came from a distant city to Philadelphia, an entire stranger, having not one acquaintance in all the multitude of its vast population. He had only a few letters of introduction and a new-born Christian's ardent faith in God, to enable him to find the business success he came to seek. One of these letters introduced him to the pastor of Pine St. church, the late Dr. Brainerd, and was given, as the writers told the bearer, because Dr. B. took an especial interest in young men. Soon after his arrival he called upon Dr. B. and met him at the door of his home, as he was leaving to fulfil a public engagement. He was cordially invited to call in the evening, and did so; was most kindly received, and made a frank avowal of his plans and hopes. Dr. Brainerd listened with

much interest, and advised the young man to leave the Girard House, where he was stopping, for a less expensive boarding place, and that very evening went out among his people, secured a very pleasant home and introduced him to it. As he left him, Dr. B. invited him to take tea with him the next evening, and to attend his church prayer-meeting, both of which invitations were accepted. During the evening meeting, most unexpectedly to his young friend, Dr. B. stated that he had lately received a letter from an old acquaintance, confiding to his care a young man, an entire stranger, who had come to the city to enter upon a business life, and after a few kind remarks, called upon the young man to give some account of the religious interest in the place from which he had just come. At the close of the prayer-meeting, Dr. B. requested the young men present to remain, and all (about fifteen) did so, and the stranger was introduced to them. This kind and eminently Christian reception seemed to open wide the doors of the City of Brotherly Love to the young man, and he felt that God had indeed heard the prayers at the altar of home, that the son might be befriended when away from its shelter, and a course of Christian activity and enjoyment was entered which proved rich with priceless blessings. In many ways these Christian courtesies were repeated, and this pastor proved a far more valuable friend than all the others to whom the young man brought letters of introduction.

While under Dr. B.'s pastoral care, he decided to study for the ministry, and has been for some years a preacher of the gospel. No one who has not been in like circumstances can fully appreciate the worth of such a reception and introduction, and among the memories treasured by that pastor, few are more fragrant than those of this noble-hearted Christian minister; and few incidents of his life bring such tides of grateful feeling as that warm-hearted sympathy and peculiarly kind attention, when he moved a stranger amid an unknown multitude. No doubt this was but one of many such noble deeds in the life of that sainted laborer, now gone to his reward, and this sketch is brought as a single sweet flower to be laid upon his tomb,—the offering of a thankful and loving heart,—which may bring something of pleasure also to the bereaved ones who still look from the earthly shore, through tearful vision, to the heavenly city, where they shall yet see him in glory. GRATIAS.

Religious Intelligence.

Ministerial.—Dr. McCosh has been obliged to postpone his departure for this country until October 6th, in consequence of the sickness of one of his daughters. In the note announcing this fact, he expresses great regret, but says, that his inaugural will be ready, and he hopes the inauguration will take place at once. His theme will be "Classical Education in Europe." He says he is now in the best of health, though he had been somewhat wearied, perhaps with leave-taking, etc.—Rev. J. W. Bain, of Sidney, Ohio, it is understood will accept a call to the pastoral charge of the United Presbyterian Church in Newcastle, Pa., (Rev. R. A. Brown, D.D., late pastor) and will remove thither in October.—Rev. B. D. Yeomans, D.D., son of the late Rev. Dr. Yeomans, of Danville, Pa., and well known as a good preacher and an accomplished scholar, died on Wednesday, the 26th ult., of apoplexy, at his residence in Orange, N. J. He had been successfully pastor at Warren Run, Pa., Trenton, N. J., Rochester, N. Y., and Orange, N. J. He was one of the translators of Lange's great Commentary.—Rev. A. Crawford, of the U. P. Presbytery of Xenia, has been called to become pastor of the Eleventh Street Church, New York, in the First Presbytery of New York.—At the meeting of the U. P. Presbytery of Boston, a call was laid on the table from the 2d Church, Boston, for Rev. John M. Lead, of Nova Scotia, sustained and ordered to be forwarded to the Presby. of Halifax for presentation.—Rev. D. C. Cooper has resigned the pastorate of the church in Elgin, Ill., and has been dismissed to the Presbytery of Beaver, Pa.

Episcopalian.—The Diocesan Convention of Western New York, at its recent session in Buffalo, adopted a resolution avowing satisfaction at the appointment by the last Methodist General Conference of a commission to confer with a similar commission on behalf of the Protestant Episcopal Convention with a view to "union with the Protestant Episcopal Church," and expressing a hope that the General Convention will respond. The General Convention was also requested to renew and enlarge the commission on Christian unity, appointed by it in 1866. The General Convention was also requested to ratify the division of the Diocese. The convention of the diocese of Missouri met in St. Louis, Sept. 3d., and elected the Rev. Charles E. Robertson, of Malone, N. Y., bishop of the Diocese.—The London Church News says: "It will soon become the duty of the Church-men to labor actively for the formal abolition of the Articles, which have long ago done their work, and are really of extremely little use now, discrediting us (as they do) in the eyes of foreign Catholics."

Methodist.—The Philadelphia M. E. Conference has no longer a Peninsula. The late General Conference severed it from her, and the Peninsula itself became a conference bearing the name of Wilmington, its chief city. As it includes the whole of the "Diamond State," it might be properly termed the Diamond Conference. It is rich in historical incidents. Here Coke and Asbury first met on the continent; here Bishop Asbury found a safe retreat during the stormy scenes of the Revolution; here Bishop Whatcoat breathed his last. The Philadelphia Conference, though severed from nearly a hundred ministerial brethren, once here, will stand among the strongest if not the strongest in the connection. Our city, with almost a million of souls, is undivided by conference lines, while some of her churches are imposing and beautiful in architecture; the most of them are remarkable for their plainness and neatness. Nearly all with free seats. It has a Methodist head-quarters unsurpassed in the Union. Here, too, is a head-center of the Church Extension Society.—In the M. E. mission in India, within two weeks in the month of December nearly a hundred persons made a public profession of Christianity. Nearly all of them came in by families. Many were persons of high caste; and what was more significant, several of them were women and mothers of families.