

war of the righteous, &c., like a preacher in the pulpit of *Notre-Dame*, at Paris."

Under this a political design is hidden. The object is to prevent the further spread of republican principles. How far it will succeed, is very doubtful.

The last words of M. de Chateaubriand are thus recorded:—

"I have now but one system of politics—the politics of the Gospel. Of all the sentiments which have exerted the slightest influence on my life, that only has penetrated my soul. There is no truth, excepting the truths contained in this book, which is divine to me—sublime to everybody." He afterwards added, smiling, "You see plainly that I die a good republican; for I love Jesus Christ alone—I desire none but Jesus Christ: and was it not Jesus Christ who brought into the world equality, charity, fraternity?" His last words were these: "Christ alone can save modern society. Behold my King; behold my God."

M. de Chateaubriand was substantially right. Moral and social reform must be produced by Christianity. All other schemes will fail.

The Romish priests have turned the death of the Archbishop of Paris to good account for their cause. Medals that have touched his body are sold at a high price, and are believed to possess a peculiarly sanctifying virtue. His heart has been exposed to view as a relic, and thousands have flocked to the sight.

In reference to ecclesiastical matters, we quote again from *Evangelical Christendom*:

"The committee which has prepared a draft of the constitution, has proposed the following articles:—'Every one professes his religion with freedom, and receives from the State equal protection in the exercise of his worship. The ministers belonging to religious bodies recognised by the law, and they only, have a right to receive support from the State.' There will be numerous observations to be made upon these articles, to which I shall return when the constitution shall have been discussed and carried.

Another question has been agitated by the committee of worship. *To whom shall henceforth belong the right of appointing bishops?*

Under the monarchical form of government, these appointments were made by the king and confirmed by the pope. Should it be the same with the democratic system? Ought the president of the republic to possess the same prerogative as was possessed by the king? The question was a delicate one, for there is nothing to prevent a Protestant from filling the highest office in the State. A heretic would then possess the power to ap-

point popish bishops, which, in the view of the Romish Church, would be a most scandalous proceeding. Various opinions were expressed. Some members suggested that the bishops should be elected by the suffrages of the faithful, as in primitive times; others wished to entrust the appointment exclusively with the priests: while others again proposed that a list of candidates should be prepared. The question is as yet undecided."

The municipal elections have turned out unfavourably to the Protestants, through the intervention and influence of the Romish priests, who have led the voters to the poll, inducing them to give their suffrages for none but Romanists.

Nevertheless, the good work prospers. In many places, Protestant ministers and missionaries are received in the kindest manner. They are even invited to occupy the pulpits in Roman Catholic churches. Great numbers have turned to the Lord.

### Germany.

It is by no means easy, at the present moment, to give you any account of the religious state and prospects of Germany; but I will, nevertheless, make one or two observations on this point. For some years, there have been two ecclesiastical parties in Germany. The evangelical party, along with the orthodox, have proclaimed the different confessions of faith to be their guide, and complained when ordination in any other way was allowed. The Rationalists, on the contrary, have constantly affirmed that the Bible must be the only guide. This may appear singular to British Christians, and to those unacquainted with the way in which the great majority of Germans know how to pervert the clearest sentences. The opinions of these two parties appear plainly in the following well-known German sentence:—'The Bible is the word of God,' so say the evangelical and orthodox party. 'In the Bible is the word of God,' say the Rationalists. Although myself no friend to confessions of faith, yet I must confess that they are in some measure necessary for Germans, who twist and turn everything, not however excepting their own confessions. The party against the confessions have, in the last few years, been gaining ground. This is owing to various reasons; among others, to their antagonists being divided among themselves, for while one will have simply the Augsburg Confession, others will have along with it other symbolical books; and this point of controversy is especially found in those parts where the States in Germany have compelled the Lutherans and Reformed to form one church. The union in Prussia of the Lu-