

JACK FISH, EDWARDS, TOWN, FERS, POPE, W. IN, IXON.

AND CHRISTIAN WITNESS

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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FRANKFORT, July 4, 1854. The countries of the North still continue to attract the public attention. The proposed concessions made by Denmark to Russia and Austria are reduced, it would seem, to a mere diplomatic ruse; the conflict continues, and it relates to a new question, that of referring the whole affair to the German Diet, which might give an ultimatum, and in case of obstinacy on the part of Denmark, might invade or occupy the duchies of Holstein and Lauenburg with the federal troops.

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needed to support pastors, schoolmasters, places of worship, and schools; in a word, all that is needed for their own edification, and the instruction of their youth. This aid is also, to these dispersed, oppressed, and numerically small churches, a precious bond of faith and love, which unites them to their benefactors.

Our friends at Berlin are so fully continuing the preparations for the Assembly of the Evangelical Alliance. I only fear that they may not be sufficiently assured of the co-operation of the men whom they have announced as about to take an active part in the proceedings of this Dr. Merle d'Aubigne, to whom a report had been allotted, writes to us from Geneva: "Unhappily, the state of my health positively precludes my undertaking this work, and, besides other difficulties, may even prevent my journey to Berlin. I love the Evangelical Alliance, I love Christians of all countries, and in particular those of Germany; but at my age, and with my state of health, one cannot get about in the way of forty years ago. I was present also at a German assembly at the Wartburg, in 1817, when already a minister, and without any democratic erudition, but with curiosity. Oh, that that of Berlin may effect more! It is sweet to be with brethren."

This is indeed the spirit of the Alliance. It would be matter of regret to many not to meet Mr. Merle d'Aubigne at Berlin. Let us hope that he will be present, even if he cannot take an active part in the deliberations. May the Lord strengthen and maintain for a long time yet to come the health of his faithful servant!

"WANDERER'S" SKETCHES.

St. James' Church, London, June 1. Here, upon this beautiful blue sea, one has much opportunity for memory and reflection. The air is lovely. The sea magnificent. Its color the deepest azure. And its motion in the breeze exciting and gay beyond description. I sit, and look, and think of the past and the future. When on land, in London and Paris, I had hardly time to think or write. I send you some hasty sketches of some things which passed before me, and of thoughts as they arose. You know I was in London too late for the great Anniversary. There were meetings of some kind every day, and there still are for some more days in June. These meetings have been very remarkable this year. I have been reading reports, and all in the Record, which I brought with me, as my own employment. And I am very much struck with the ability and deep-joined piety by which the addresses were generally characterized. The new Bishops and the Bishops of Victoria and Rupert's Land, all carry very high and very pure metal. It is refreshing to study the addresses of such men. The speech of the Bishop of Victoria, at the Christian Missionary Meeting, is a masterpiece. It would adorn any man or any meeting. The speech of Mr. Stearns, at the June meeting, is a wonderful exhibition of facts, which you would do well to give entire to your readers. Indeed, I cannot but consider the reports of all these meetings as displaying an amount of mental power, and an array of moral facts and influences on the Lord's side, and in the Lord's work, which it would be impossible to match in any cause or communion. It is refreshing to study the addresses of such men. The speech of the Bishop of Victoria, at the Christian Missionary Meeting, is a masterpiece. It would adorn any man or any meeting. The speech of Mr. Stearns, at the June meeting, is a wonderful exhibition of facts, which you would do well to give entire to your readers. Indeed, I cannot but consider the reports of all these meetings as displaying an amount of mental power, and an array of moral facts and influences on the Lord's side, and in the Lord's work, which it would be impossible to match in any cause or communion.

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THE TWO EAGLES.

General Cavaignac and Louis Napoleon Bonaparte are once more front to front before the people of France and of Europe. After a sharply-contested battle, the stern Republican General has been sent by the electors of the third district of Paris to speak the mind of ten thousand determined opponents of the Imperial rule. The result of the late elections in Paris, the brain of France, has been regarded as a grave fact by all independent journalists, and a significant omen, to the Emperor, which has placed all that is most honest and noble in France under the absolute sway of a Ministry which commands no respect, and which represents only itself. But there is a sufficient starting fact, but the election of the great antagonist of Louis Napoleon for an important district of the city, gives a unity and direction to the opposition which is more full of peril to the Empire, at least under its present conditions, than a thousand secret societies or bands of assassins. For a brief space, after the revolution of '48, Cavaignac was the first man in France. He was the man who gave to the Republic its name, and who gave to Louis Napoleon the Presidency and the Empire. It did not stand for so much in France as it did then. Eight years of domestic quiet, material prosperity, and military glory, had not obliterated the name which gave to Louis Napoleon the Presidency and the Empire. It did not stand for so much in France as it did then. Eight years of domestic quiet, material prosperity, and military glory, had not obliterated the name which gave to Louis Napoleon the Presidency and the Empire.

Not that there is any call in France for a Republic. The majority of Frenchmen would most likely shrink from the terrible strife and slaughter which an essential alteration in the form of Government must involve. A pure Republic may be good or bad as any form of government, but France is weary of struggles, and cries out for rest. The rest he has afforded has been the real blessing of Louis Napoleon's reign. Of all forms of government, a Republic is that which demands the highest public spirit in the rulers, and private virtue in the citizens. Neither are at present very abundant in France. Moreover, whatever may be our sympathies and hopes with respect to the Republic, it is not to be desired that we should shut our eyes to the fact that the majority of Frenchmen would be very well contented with the Empire, if it could rally round itself the really honest and able statesmen of the country, and if it could secure the liberties of the people.

Will General Cavaignac take the oath? The question is full of interest, and on the answer much of the future of France may hang. If he refuses—and those best acquainted with him seem to think it more probable—he will begin his new political career by a suicidal protest against the empire, and destroy at one blow the position which he has so long and so bravely maintained for his country. Not that the moral effect of such an open and resolute protest would be fruitless. It would be a kind of proclamation of the Republic, not by one man's voice, but by the voice of the people, and would do much to rally round the Republic the really honest and able statesmen of the country, and if it could secure the liberties of the people.

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THE PRIEST AND THE BIBLE.

From the first voyage of Du Mont to the Treaty of St. Germain in 1632, there were struggling attempts at settlement and occupation by the French and English, along the shores of what we now call the Lower Provinces. The early discoverers, hunters, trappers, and fishermen, might, although coming from different countries, have carried on their business unobtrusively, for there were furs and fish sufficient for them all, and the priests let them alone. But this they never could do. To secure all North America for the Pope was their settled policy, and in order to carry it out, it was necessary to exterminate the natives, and to take possession of the land, and to expatriate heretics wherever they were to be found. As early as 1613 a mission was established at Mount Desert. There were shortly at Annapolis one at Minas, and subsequently priests were planted in Cumberland, at Casco, and at Louisa. Even when at peace with the French Government the priests gave the English no peace. In no part of the Lower Provinces, or even along the coasts of Maine, could the British industry or enterprise be said to be secure, for a hundred and fifty years.

By and by the New England Province became consolidated, and capable not only of self-defence but of naval and military enterprise, countries "down east," and then the priests were occasionally herded and smoked out of their dens. Cromwell's Major Sedgewick gave it to them in 1654, and Sir William Phillips in 1690. Then in 1700 General Nicholson, and in 1704 General Gaspard de Versailles secured to the British Crown what had been taken by force of arms. But, treaty or no treaty, the priests would not be quiet. In 1713, when Halifax was founded, the history of Nova Scotia is but a record of savage Indian massacres, stimulated and encouraged by the priesthood. Louisbourg was latterly their headquarters, and occasionally the seat of their operations. In 1758, when the British evacuated the island, the priests were expelled, and the British Crown what had been taken by force of arms.

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CLARIFICATIONS FROM ENGLISH PAPERS.

THE AFRICAN SLAVE TRADE. We noticed recently an arrangement to which the French Government had come with a commercial house at Marseilles for the supply of 10,000 Africans to the French West Indian colonies. This subject has recently engaged the attention of the British Parliament; and in reply to a question put the Premier by the new member for Manchester, Mr. Aspinall Turner, Lord Palmerston stated that the attempt hitherto made to obtain free emigrants from the West Coast of Africa for our own colonies had failed, and that the attempt of the French Government would fail also. But Lord Palmerston's view of the case may be premature. We must wait the issue with patience. In England the feeling against the slave trade has been strong, but the very mention of its revival by any European power has hitherto raised a storm of execration. It is now said that the French plan is only the revival of the trade under a new name; but the following explanation of the system on which the French Government intend to proceed, gives a complexion to the case which certainly does not warrant so opinionous a designation. We must premise that the following statement is given by the Manchester representative of the Marseilles firm with which the French Government has made the contract:—

It is the government itself which places out the workpeople, and watches over their welfare in our colonies. It will give the slave in Africa the same necessary to purchase his liberty, and, after he is free, this new freedom means an agreement with the government commissioner to go and work for ten years, receiving a salary of 120 francs per month, also nourishment, clothing, and medical attendance; and at the expiration of his engagement it will restore him back to his own country in Africa, at his will (as a soldier) or it will allow him to make a free engagement on conditions agreed between labor and planter. A commissioner of the French government will be a party to the liberation of the slave, and, after the engagement to work, he will see that the freed man is before he leaves his proper clothing; he will watch over his health and food during the passage from Africa to America; in fact, every care that humanity can suggest will be taken to ensure that the freed man, because free beings—thanks for this to the French government.

It will occur to most persons whose perceptions are not blinded by an amiable prejudice, that if these rules and regulations are fairly and honestly carried out, as we assume they will be, the result will be beneficial to the two parties interested—the French colonists on the one hand, and the free blacks on the other. The condition of the latter will be raised far above the miserable and degraded state in which they are now found in their native country, and the former will once more, by an abundant supply of labor, be enabled to make their property remunerative. Disguise it as we may, all efforts to put down the slave-trade have been failures. We have spent millions of money in the effort, we have sacrificed untold numbers of valuable lives, but the traffic still continues, and, as it appears from the recent showing of Mr. Gladstone in the House of Commons, our precautions have only succeeded in increasing the number of the wretched creatures whose welfare has been our constant care.

The commercial spirit is at present at issue with philanthropy. The high price of all tropical produce, owing to the want of sufficient quantity in our West Indian possessions, induces sensible people to inquire whether continuance of a system which has produced such barren results is wise or even humane? No one will dispute the fact that the production of the French Government have taken for the amelioration and uplifting of the blacks who may be introduced into its colonies will benefit the Africans themselves, as well as those who employ them; and if the British Government has done to work in Africa, the same spirit which has induced Lord Palmerston to allow the Spanish efforts to which Lord Palmerston alludes, the same spirit would not have been forgotten. The demand for one article of commerce alone—cotton, so far exceeds the supply that a restriction has taken place which seriously affecting the mercantile interests of the laboring classes in England, a more enlarged view of the subject than seems to prevail in ministerial circles would show that we might imitate the example of France with advantage to ourselves, and with benefit to our black fellow-creatures. The French Government have been more than to frame regulations for a supply of a sufficient amount of black free labor to the West Indies without in the least approximating to the odiousness of the slave trade. The only thing which stands in the way of a practical arrangement of this kind is that sentiment of philanthropy by which the religious world in this country is moved. But the religious world is not consistent with itself. It consumes slave grown cotton, and grows sugar, and sends it to our West Indian colonies, and it is only when leave is asked by the struggling British colonist, who cannot compete with his more favored neighbor, that it is so ready to denounce the traffic. It is only when leave is asked by the struggling British colonist, who cannot compete with his more favored neighbor, that it is so ready to denounce the traffic. It is only when leave is asked by the struggling British colonist, who cannot compete with his more favored neighbor, that it is so ready to denounce the traffic.

CHINA.

PEARL RIVER—HUMANITY OF THE BRITISH AUTHORITIES. HONG KONG, May 25.—At present we find everything dull and matters would be without the least interest, but for the fearful famine which prevails in most parts of China, and in few places less severe than in Qu-tung province, of which Canton is the capital. Indeed, if the British authorities were to maintain a blockade of the Canton river, the whole of the inhabitants would die of inanition, and no provisions are received except by river. To bring Yeh to terms is highly probable the interdiction of rice imports is that it is necessary, for when the people were aware that the obnoxious Governor—obnoxious to the English people—was the chief cause of all their sufferings, they would resort to pressure, and remove him and every other obstacle, but so fearful an alternative is forced upon them. Both Sir John Bowring and Admiral Seymour seem to resort to such an extreme measure, and instead of preventing rice-vessels proceeding with their cargoes, they afford them every protection against the insupportable piratical vessels that infest the channels, and wreck vessels to the city. So great was the suffering at Canton, that soup-kitchens had been opened by the rich for feeding their less wealthy countrymen, and to procure rice, several companies of men of importance, at Canton, had been sent to Howqua, had proceeded to Macao to purchase grain for gratuitous distribution. Some of these celestial philanthropists have arrived here on the same generous errand, and much as every one feels the loss of trade consequent upon the existing state of our relations with China, it hesitates not to lend a helping hand to relieve the starving and wretched population of the doomed city.