

## The Messenger.

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WEDNESDAY, AUGUST 9, 1876.

## ACCUSATIONS AND ACCUSERS.

There is no surer indication of the tendency of an age, than the nature and spirit of its accusations. We see this illustrated in the case of individual persons. It is generally conceded that fault-finders are themselves proportionably faulty, and that what they are wont to charge upon others, will give the best intimation of their own besetting sins. Want of charity is apt to breed suspicion, and a man can hardly know how largely his judgment of others may be influenced by what he himself would be prone to under similar circumstances. There is often a deep inward connection between these things, which his unwillingness or inability to detect his secret faults, may prevent him from recognizing. It is this that gives us the philosophy of Phariseism, and leads us to see the force of the injunction, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

On the other hand we have the Immaculate One asserting His sinlessness, as constituting His right to pronounce judgment, and those who are falsely accused by men, find comfort not only in His omniscience, but in the fact that He, the final Arbiter, is the Perfect One.

In view of all this, it must not be thought surprising that malicious fault-finders should, in nearly every case, develop the very evils they profess to see and complain of in others. The man, who full of evil thinking, spends all his time in looking for the flaws in the character of those around him, and shows a relish for the sores of humanity, is never to be trusted very far.

We can expand this thought and apply it to communities and nations. Evil moves in waves and cycles, so that certain sins may be said to characterize a particular age. Such evil tendencies should and will be met with proper protest and condemnation. But along with this, and under cover of righteous indignation, men often rejoice in iniquity, if it affects a rival, and gives them the appearance of a more exalted virtue. And this disposition to accuse and exaggerate—this crimination in which the wish is often father to the thought, is always an evidence of a general demoralization, which certain positions but give some men the occasion to illustrate by their defection. Thus it frequently occurs, too, that men, or parties of men, who are pushed forward confidently as better than those who have been unable to preserve their integrity, prove no stronger than those whom they have succeeded to place and power. How often those who, like Caesar's wife, are presumed to be above suspicion, are borne away in given circumstances, by a tide of corruption, need not be told.

We repeat, then, that the spirit of accusation, generally gives intimation of evil broader than that of individual defection. It may show the tendencies of an age, just as it may, for instance, confirm the truth, that our times are marked by a disposition to extravagance and corruption. The wise, far-seeing man, will not look upon this as merely the evidence of weakness of this or that individual, but of a surging wave of evil—a vortex which he will approach with diffidence rather than impunity. "Let him that thinketh he standeth take heed lest he fall," and above all, let his trust be in Him, who, with "any temptation will make a way to escape." It is only in His strength, that we can stem the flood, and come off conquerors.

## THE OUTRAGES IN THE EAST.

If the Paris *Courier's* despatches from the East dated July 31, are to be relied upon, the outrages committed by the Turks in Bosnia, cannot but call for a speedy intervention of foreign powers. Three hundred Christians have been tortured and drowned in the two villages of Trimar and Pervan. Twelve women have been cut to pieces at Pavić, and sixty children stoned to death at Rathlova. Worse than all, one hundred and eighty girls have been violated and then murdered at Sokolovo. And there is reason to believe that atrocities of this kind are being perpetrated in many other places, as advices to the London *Standard*, say that the black flag has been unfurled by order of Dervish Pasha, and no quarter is to be given to Christians.

The civilized world cannot afford to witness this in silence much longer. A few years ago, England and France joined forces and besieged the Malakoff and the Redan, to keep Russia from dismembering the Ottoman empire; and even now the great nations of Europe are jealously eyeing each other lest any change should give to either the keys of the East and thus throw the balance of power in its hands. This alliance of Christian against Christian to protect a harem of lust, already supported by a throne of skulls, always did seem anomalous, but worldly policy seemed to sanction it. Now it is beginning to be felt that whatever may be the effect of armed interference—though all Europe be engaged in it and the status of the nations entirely metamorphosed by it, these horrid deeds must be ended, and put beyond the possibility of a recurrence. If this calls for a blotting of the Turkish empire from the map, it will certainly be the least of evils. Christianity, unlike Mahomedanism, has never sought to extend itself by the edge of the sword. It has not sought to repress even licentiousness by this outward force, but it cannot be expected to stand off and see the jeweled scimitars of Mussulmen red with the blood of God's people.

## THE RELATIONS OF THE GERMAN AND ENGLISH PORTIONS OF THE CHURCH.

The *Kirchenzeitung und Evangelist*, of the 27th of July, closes a tolerably full résumé of the proceedings of the last annual meeting of the Synod of Ohio, especially so far as statistics are concerned, with a paragraph, of which the following is a faithful translation:

"Taken upon the whole, it cannot be said, that these results are very favorable. Whilst calling attention to this fact, we will make use of this occasion to justify ourselves for communicating to our readers from time to time, from the papers and reports of our English Church Boards, that which is not encouraging. We have been reflected upon for so doing from different quarters, but are not conscious of having been prompted thereto by any improper motives. Our object in this matter, so far as it is conscious to us, is this, that we may thereby contradict the representations frequently made by our English brethren in regard to the necessity of the Church becoming English. The English brethren say, we Germans must become English, must organize English congregations for our children, and bring them up mainly in English, that they may not be lost to the Church. As long, however, as we observe that our English churches are going not forward but backwards rather, as their own reports show, whilst our German congregations give evidence of constant growth, so long must we retain the conviction, that our Church is not to be sustained and still much less increased, by becoming English. And as long as our English brethren, in face of all the facts, maintain that the Church flourishes better in the English than in the German element, so long will it be incumbent on us to expose, on every occasion, the fallacy of such a representation. We are not moved thereto by the notion, that the Germans are better than the English. By no means. But we believe, that we can accomplish in America more for the Church and the kingdom of God, if we remain German, than if we become English, because we as Germans have a mission and trust committed to us by God."

We have repeatedly expressed our regret, that some of our German brethren, among whom is included the writer of the above paragraph, frequently, when speaking of the relations between the German and English portions of the

Church, allow themselves, as in the present instance, to indulge in remarks, the tendency of which is to produce alienation between the two divisions of the Church, if not to array them against each other. Those who know us will not charge us with being influenced in this matter by prejudice against our German brethren. We have the highest regard for them and cherish the deepest interest in their prosperity. But it is because we love the whole Church as such, including the English as well as the German elements of which it is composed, and ardently desire it to prosper and become the mighty agency for good which we believe it is intended it should be by the great Head of the Church.

The complete success of the German as well as of the English section of the Church, requires that the most cordial relations should exist between them. They can, if rightly disposed towards each other, confer a vast amount of reciprocal aid. They should mutually seek as well as rejoice in each other's welfare, which condition of things can exist only when a proper reciprocal interest is felt in each other's prosperity.

We must also be allowed here to add, that whatever plausible ground there may be for the facts assumed in the above paragraph, the application which is sought to be made of them is unwarranted. The English portion of the Church, whilst it is not progressing in some sections as rapidly as is to be desired, or as the German portion of it, is by no means going backward. It is rather growing quite encouragingly, from year to year, as a whole. There are also manifest reasons for the less and more rapid progress in these two cases. Of late years, the German portion of the Church has indeed progressed rapidly in this country, and we have repeatedly referred to this fact with pleasure. It must not be forgotten, however, that this rapid growth has not proceeded solely from the proper and faithful development of the forces within the bosom of the Church, but has also been greatly furthered by the vast immigration from Germany, which is continually finding its way into this country.

The growth of the English portion of the Church, though quite encouraging, might also have been much greater than it has been, had it not been for retarding causes, not the least of which proceeded from the attitude assumed by some of the German brethren towards it. Such seem to feel and act as if it were wrong to allow any of the members of the Church to become English, though it is clearly impossible to prevent this, in view of the fact that the English is and must necessarily remain the prevailing language of the country. We remember well how in our early days our fathers strove against the introduction of the English language into the services of the Church. Had they not done this, but, on the other hand, encouraged the young as they became English in spite of their efforts to the contrary, to form themselves into English churches of their own denomination, we might this day be numerically amongst the strongest religious denominations, especially in such cities as Philadelphia and Baltimore.

The same kind of opposition to the introduction of the English language into our churches, still exists and is manifested in some places, to some extent, even at the present day. In such cases, instead of encouraging their young members as they become English, to go into English churches of their own denomination, they force, by their general attitude, and, in some cases, even encourage them to go into other English churches. There are ministers of other denominations in this city, who are not slow to speak of the fact, that they draw largely for the increase of their membership upon the German churches, in the midst of which they are located. This condition of things evidently ought not to exist, as it must necessarily largely interfere with the growth of our English churches. Certainly to us, it would indeed be most gratifying to observe a change for the better, which can be brought about only by cultivating and fostering proper relations between the German and English portions of the Church.

It is in the sense as we have here presented it, and in it only, that our En-

glish brethren insist upon the necessity of providing English churches for the young members of our German churches, as they become English. They are also manifestly correct in their position, when they further insist, that this is indispensable in order to save them to the Church.

F.

## CHRISTIANITY THE BASIS OF OUR REPUBLIC.

H. P. Laird, Esq., of Greensburg, Pa., was the chosen Centennial orator for that place. His address, which has been given to the public, evinces more than usual historic knowledge. There are two features about it, which we specially admire.

The one is the manifest disposition to give all nationalities, which were united in the great struggle for liberty in the war of independence, their respective dues. Our German forefathers, accordingly, as is only too seldom the case, are not allowed to appear in the background, but have the prominence assigned them, to which they are justly entitled.

The other feature is the prominence unhesitatingly given to the recognition of Divine Providence in the affairs of the nation, on the part of the fathers of our country, and the specific acknowledgment of the Christian religion given by the State Provincial Conference held in 1776, looking to the election of members of a convention, who should be representatives of the people chosen by themselves, to lay the foundation of a government based on the authority of the people only. Language like the following, though it may sound strange in some ears, has the true ring in it:

One of the resolutions adopted by the conference declares, that "no person elected to serve as a member of the convention shall take his seat, or give his vote, until he shall have made and signed the following declaration: I, —, do profess faith in God the Father, and in Jesus Christ His eternal Son, the true God, and in the Holy Spirit, one God blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine inspiration." The members of the convention were elected on the 8th of July and met in this city on the 15th of July. Each and every one of them, before taking his seat, did publicly take and subscribe the profession of faith. In this number were such illustrious names as Benjamin Franklin, George Clymer, David Rittenhouse, Gabriel Heister, and others; the names of the last two plainly indicating their German origin. Verily, in view of facts like these, it cannot be denied, that our Commonwealth at least, if not the whole nation, was indeed founded on the principles of the Christian religion. It is to be hoped, also, that it may ever prove itself true to such a noble foundation.

F.

THE FATHER'S STORY OF CHARLEY ROSS, the Kidnapped Child. John E. Potter & Co., Phila. Price \$2.00.

We have read this wonderful story, every word, from introduction to appendix, and are duly impressed with the time-honored saying that "Truth is stranger than fiction."

It seems incomprehensible how a little child could be abducted in a city of eight hundred thousand people, and not a trace of the thieves or stolen boy be ever found.

The anxious and exciting search is full of interest, increasing page by page, as one and another clue leads us to renewed disappointment. The infamous letters of the kidnappers make the reader's blood to boil with indignation, while the shooting of the scoundrels at Bay Ridge on the Long Island shore sends a thrill of satisfaction to one's inmost heart.

The father's "memorable trip to Albany" is one of the most dramatic and affecting recitals we ever read either in romance or history. There is no attempt at fine writing, and only an involuntary appeal to the reader's sympathy.

"For five mortal hours my brain and eyes were in a fixed agony," speaks volumes. "No wonder, that he should have occasion to write of the four months that followed: "For several weeks I had

"felt my strength yielding to the excessive tax upon my system \* \* \* When the break came it was sudden and overwhelming; both body and mind succumbed at the same time, and for nearly four months I was unable to give personal attention to this or any other subject."

F.

Our present limits do not permit us to review the book, simply to notice it. We trust to do the former at some time not far distant, deeming it well worth a careful perusal, as being what a high literary authority has styled "A Defoe book." We expected something that would be readable from the very nature of the subject, instead of which we have before us a story that is a marvel of natural and easy composition, and well named "The Father's story." Truly the reader never loses sight of the fact that it is the Father and none other who tells the sad story, a story that will be eagerly read by young and by old as long as there is sympathy left in the human breast.

The introduction by Dr. C. P. Krauth is in admirable harmony with the narrative; as a literary production giving character to the book, and as an endorsement of sterling value, wherever Mr. Ross may not be known. Here in Philadelphia we need not say that such an endorsement is entirely unnecessary. We wish this book every success and bid it God speed.

## IOWA MISSIONS.

We call attention to the appeal made in another column, for aid in behalf of our struggling interests in Iowa. This is a good time to think of missions. If we go back one hundred years, we will find that many of our well-established congregations in the East were then struggling for existence and survived the pressure only because aid was extended to them. And the spirit of gratitude, as well as the encouragement we have in the good that may be accomplished, though beginnings may be small and unpromising, should certainly prompt us to liberality.

## DEATH OF REV. G. H. MEIBOON.

We learn from the *Kirchenzeitung*, that the Rev. G. H. Meiboom died at Milwaukee, Wisconsin, on the 18th of July. He was pastor of the Jeffersonville, Indiana, charge, and was at the time of his death, on a visit at Milwaukee. No further particulars are given, except that he died peacefully in the Lord.

F.

## TYRCONNEL.

THE circular of St. John's, a select school for young ladies at Tyrconnel, Frederick Co., Md., by Dr. Geo. Lewis Staley, has been received. The Christian nurture, afforded at this institution, should commend it to our people.

The article on Switzerland published on the first page of last issue should have been credited to the *Centennial Eagle*.

## Among the Exchanges.

The *Presbyterian* says:

"The Sunday-school workers, who have had many 'conventions,' last winter held a 'congress,' and are now to have a 'parliament.' The only thing that remains that we can think of is an 'Ecumenical Council' or an 'International Pan-Sunday-school Conference of the Hemispheres.'"

We clip the following from the *Moravian*.

"A good rule for Christian teachers is that famous rule for preaching given by Dr. Lyman Beecher: 'First heavy, then hot!' This is something like the plan of the sermon announced by the colored preacher, 'Brethren, I shall first 'splanify,' and den put in do rouements.' All effectual 'rouements' rest on a basis of 'splanification.'"

The *Churchman* says:

"The *Interior* reads one of its Episcopal exchanges a lesson on the subject of using the word 'Catholic' in speaking of the Church. It says that 'the Roman Catholics adopted that name, and have it by right of a thousand years' possession, and they may justly complain of the morality that would appropriate their trade-mark, and put it upon goods not produced at their factory? It strikes us that the Apostles' and Nicene Creeds are both of them a trifle more than a thousand years old. Also that the word 'Church' is as much a trademark as the word Catholic, and that the Romanist would consider the use of it by Protestants or Congregationalists as an infringement. We do not, moreover, see that if the original title to the term was bad because stolen by the Church of Rome, how a thousand years' possession could legitimate it. There is no statute of limitations for stolen property. The assumption, by the Church of Rome of the title 'Catholic' is an assumption