

THE CHRISTIAN VISITOR,

AND NEW BRUNSWICK BAPTIST.

SAINT JOHN, NEW BRUNSWICK, NOVEMBER 19, 1862.

PROTESTANT AND CATHOLIC LITERATURE OF GERMANY.

It is a remarkable fact that while the German Confederation counts about twenty-three millions of Catholics, and only about eighteen millions of Protestants, the literature of the country is overwhelmingly under the control of Protestants. An immense majority of new books published from year to year are by Protestant authors. The number of periodicals edited by Protestants is at least ten times as large as that published by Catholics. The Protestants have more universities than the Catholics, and even at the Catholic universities the most distinguished professors are Protestants. Nearly each of the learned societies, known under the name of academies of science, is under the predominant influence of Protestantism.

The fact of this remarkable inferiority is generally admitted by Catholics. They are, however, not quite agreed as to its causes. Sometimes they are candid enough to count the general lethargy and indifference of priests and people as one of the causes; and we have found, even in Catholic papers of Germany, statements on this subject which we consider obvious exaggerations; as, for instance, that of the several thousand publishing houses, only a few dozens were controlled by Catholics; that the aggregate list of subscribers to all the Catholic papers of Germany did not reach the number of priests, and so forth. At other times the Catholic papers endeavor to explain their inferiority in literature by attributing to German Governments gross partiality in their patronage of literature; and, as principal argument for this charge, they refer to the great discrepancy in the number between the Protestant and Catholic professors at the universities. They demand that the government should appoint at the State universities no more Protestant professors than the Protestants, by the numerical proportion of the Protestant population in the several States, are entitled to; and they indulge the hope that such a policy would have a telling effect on the aspects of German literature.

This demand for a division of the professorial chairs among the Protestants and Catholics, according to their respective population, has been made with special tenacity by the Catholic party in the Prussian Parliament. Ever since Prussia has received a constitutional government, they have urged the matter upon the attention of the two chambers. The statistics collected by them are of the highest importance and interest, and deserve to be well pondered, for it can easily be shown that they prove something quite different from what the Catholic party finds in them. The following are the most important points:

Prussia has six complete universities, Berlin, Bonn, Breslau, Halle, Koenigsberg, Griefswalde, and one half-university, Munster (with only two faculties, theology and philosophy, while the complete universities have two more, law and medicine). Of these institutions three are strictly denominational; Halle and Koenigsberg admitting only Protestants, and Munster admitting only Catholic professors. The other four are open to professors of both denominations. The statutes of Griefswalde exclude likewise Catholics; but the spirit of the age has broken down the restriction, and occasionally a Roman Catholic professor has been admitted. Berlin (without reckoning the Protestant faculty of theology) has 92 professors, of whom 3 are Catholics, 1 is Jewish, and the rest are Protestants. The University of Breslau is founded and conducted on the principle of absolute parity between the Catholics and Protestants. Each party has its own theological faculty, and all the other chairs are open to the most accomplished candidates, whatever may be their religion. In the period from 1811 to 1861, the relation between the professors of the two denominations in the three non-theological faculties has been as follows: 102 Protestants and 23 Catholics. The University of Bonn is, like Breslau, based on the parity principle. The relation between the two Churches was, in 1861, in the faculty of law, 6 Protestants and 4 Catholics; in the faculty of medicine, 10 Protestants, 2 Catholics; in the faculty of philosophy, 27 Protestants, 10 Catholics.

These figures are, of course, most mortifying to the Catholic party, and, to console themselves, they raise the cry of *partiality*. But the Government finds it easy to refute the charge. It need only refer to the fact that the Catholic students of the kingdom are at liberty to complete their course of studies without attending any lectures of Protestant professors. They might furnish, therefore, as many candidates for the professorial chairs as the Protestants. But it is well known that such is not the case. There are half a dozen Protestant candidates for every chair to one Catholic. These candidates for the professorial chairs at the Universities generally receive without difficulty the right of giving lectures, without receiving any salary from the State, and they are thus called *Privatdozent*. Now, the relation between Catholics and Protestants in this class of lecturers, on whose appointment the Government has little or no influence, is nearly the same as in the class of professors above referred to. In selecting the professors, the Government of Prussia is guided by the literary reputation of the candidates. Now, in every science, the number of Protestant authors is large, that of Catholics small; and unless the Government of Prussia should be compelled to adopt the principle of inquiring first into each candidate's denominational connection, and make his promotion dependent more on his religious opinions than on his scientific attainments, the number of Catholic professors must necessarily remain inferior to that of Protestants, until

they, by their own exertions, conquer a far more prominent and honourable place in the province of literature.—*Independent*.

THE EVANGELICAL ALLIANCE AND THE SLAVERY QUESTION.

At the annual conference of the Evangelical Alliance on the 15th, an address was read from the Paris Committee, suggesting the presentation of an address to the churches in America, expressive of sympathy with the North, but urging that the extinction of slavery should be made a more prominent object of the war. In the course of the discussion upon this communication, Sir Culling Eardley recommended the Confederates to anticipate the Federal Government in the emancipation of the slaves. We have many brethren in the South, as well as in the North—brethren, if you please, deluded as to the evils and sin of slavery, but brethren still. Now, I have a word to say to these Southern brethren. Southern brethren, you are free traders, and therefore you know what the word competition means. Now, I should like to whisper in your ears or rather (if you would not think it unkind or unchristian), to thunder in your ears the word competition. Compete with President Lincoln! He is emancipating (some say) your slaves badly. Do you do it well. He is doing it as an act of war. Do you do it as a measure of peace. He is doing it instantly. Do you do it safely and gradually. He declares every negro shall be free at the New Year. Do you declare that every child born after the New Year shall be free. Do you give every negro the right of buying his freedom, at a price fixed by law. You want troops; do you declare that every negro who will serve in your army shall instantly be a free man. Take measures of this sort, and not only will you turn away from yourselves the possibility of a terrible catastrophe—not only will you, such of you as are real Christians, satisfy the exigencies of your own consciences—but you will probably lay a foundation in the respect and sympathy of Europe, on which it is not impossible that the superstructure of peace may hereafter be constructed.—The Rev. W. Arthur (Wesleyan) thought the Conference should express its anti-slavery feelings. It would be a delusion to suppose that the slaveholders could be induced to undo all that they had done.—The Rev. Mr. Harris regretted the expression of the sentiments that had been uttered by the Chairman, and could not admit that the South and the North were open to comparison. Could such a meeting as that accept the highest bidder for their favour? To do so would be to take part with the dishonest people against those who, whatever their mistakes, were with us on this subject.—The Rev. T. R. Birks, M. A., admitted that there was a strong anti-slavery feeling in the country; but asserted that, on constitutional grounds, there were many who sympathized with the South. The first mention of slavery in Scripture was in connection with a divine promise, and in the last mention of it, bond and free were spoken of as in the same confederacy with Christ. Looking at the matter in the concrete, they would, of course, condemn slavery in every form—including the slave-trade, but at the moment they got beyond that, they entered upon the delicate ground, involving difficult questions. If the Alliance entered into this political question, the door would be opened to collision on other questions. After a prolonged discussion, the question of preparing an address on the subject was referred to a committee.

On the 16th, the committee appointed on the previous evening submitted the following resolutions with reference to the war in America, which they had agreed to unanimously.—“That the fraternal communication received from the Paris branch be affectionately acknowledged; that the best thanks of the conference be conveyed to our French brethren, for their expressions of warm interest in the operations and success of our branch of the Alliance, with the assurance that we participate in their deep sympathy with our common brethren in America in the fearful calamities which have sprung from the civil war now raging. That this conference desire to express their deep sorrow for the continuance of the civil war in America, and the fearful amount of bloodshed and suffering to which it has led. Believing that sin is the cause of God's sore judgments, and that the evils connected with the maintenance of slavery in the South, and complicity with those evils in the North, are one great cause of this solemn visitation, they renew their expressions of the earnest prayer that peace may be restored, that these evils, and all others which have led to these calamities, may be removed, and the immense resources and energies of the American churches be set free to promote the cause of the Gospel of peace and love. They desire further to record their convictions, as British Christians, that the duty of our country is to read in this war not a warrant for self-righteous pride, but a loud call to humiliation, and prayer, and repentance, lest our own many national sins should draw down upon us, in turn, the judgments of God. That considering further the distress thus occasioned to large classes in our country, they recommend that Sunday, November 9, be made an occasion for public and private confession of sin, and special prayer on these grave subjects, so far as practicable, in all the churches of Christ and Christian families throughout the land.”

THE FULNESS OF CHRIST'S OFFER.

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”—Rev. iii. 18.

(1.) “Buy of me gold tried in the fire, that thou mayest be rich.” What gold is this? What riches are those which Christ speaks of? We answer, Not the riches of this world; not the gold which is dug out of the earth; but the riches of grace, the pure gold which comes from heaven. The children of God are often warned against the love and pursuit of this world's wealth. “Take heed,” said our blessed Lord, “and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth.” Again: “Labour not to be rich;” “for riches certainly make themselves wings; they fly away as an eagle toward heaven.” “They that will be rich fall into temptation and a snare.” “The love of money is the root of all evil.” All experience proves the ensnaring influence of worldly wealth. “How hardly shall they that have riches enter into the kingdom of God!” Wealth has a tendency to create and to foster pride; to make its possessor vain and self-confident; to cause a person to attach an

undue importance to worldly things; and very often to engender a selfish love of luxury and ease, to the neglect of the wants of others, and the great ends for which we have been brought into being. Hence it cannot be worldly wealth which is here meant when our Lord says, “Buy of me gold, that thou mayest be rich.”

We may easily ascertain from other passages of Scripture, what is the nature of the wealth to which allusion is here made. In Proverbs iii. for example, we read, “Happy is the man that findeth wisdom. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.” So again in chap. viii. “Receive my instruction, and not silver; and knowledge rather than choice gold.”

“Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea than fine gold; and my revenue than choice silver.” These passages throw light upon the meaning of the gold tried in the fire, which Jesus would have us purchase of him. It is the gold of heavenly wisdom and of Divine grace. “Now, all this wisdom and grace must come from Jesus. He is the Fountain of both wisdom and knowledge. “In him,” we are told, “are hid all the treasures of wisdom and grace.” “Of his fulness have we all received, and grace for grace.” “My God shall supply all your need, according to his riches in glory [or, in other words, according to his glorious riches], by Christ Jesus.” The infinite variety of blessings which have been purchased for the believer by Jesus, are not infrequently compared to riches. Thus, St. Paul glorified God, because unto him had been given grace, that he should proclaim “the unsearchable riches of Christ.” These riches include present pardon; present peace; present grace; and eternal glory. Who can estimate the fulness of these blessings? Who can compute all the value of a free forgiveness; of a peace such as earth can neither give nor take away; of grace according to all our need; and of that which is to follow all these present privileges, even an eternity of unclouded glory? Yet these riches have been procured, and will be bestowed by Jesus upon every believer: “Ye know the grace of our Lord Jesus, that though he was rich yet for your sakes he became poor, that ye through his poverty might become rich.” “I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause them that love me to inherit substance.”

The counsel of Jesus is, “Buy of me gold.” Now, the believer can bring nothing in his hand to purchase any of the gifts which Christ has to bestow. It would be contrary to the very notion of grace to imagine that it can be bought as with money. For what is grace, but free favor shown to the undeserving? What, then, is the meaning of the expression, “buy of me gold?” A similar form of expression occurs in Isaiah iv. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” The meaning is, that it is a real transaction which is here alluded to. The acceptance of the grace which Christ has to bestow is a personal matter, in which there is as real and actual a transfer made as in the case where money is given for a certain possession. The believer, in the exercise of a simple faith, transfers his sins to Jesus; and Jesus transfers the merit of his atoning blood and justifying righteousness to the believer. Thenceforth the believer is both pardoned and justified. His crime is blotted out; it will be no more remembered against him. His person is accepted. He is clothed with the righteousness of Jesus, and is complete in Christ.

Such, then, are the riches which Christ has to bestow. What other riches are to be compared with these? What other wealth is so precious, so enduring, so satisfying? Earthly treasure brings care; often disappointment, and often sorrow. Earthly treasure is unobtainable. It may be compared to the snow-flake, which looks bright and glistening for a moment in the sunbeam; it falls into the river and is lost, as it mingles with the flowing stream. Bright and vanishing like the rainbow, it cannot satisfy; it never lasts. Of earthly treasure, however beautiful, we must be stripped in the hour of death. The hand may have grasped it tightly, and refused to part with it; but death will cause that it shall drop from its owner, and he can carry nothing off with him, as he has to cross the margin of eternity. But the gold which Christ gives is durable riches. This gold can never fade or change. It is an everlasting possession. Heaven once entered can never be lost. Would to God that we might rise to a full appreciation of the worth of these durable riches, and obey the gracious invitation: “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.”

(2.) The second blessing which Jesus offers is clothing: “Buy of me white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear.” Salvation is sometimes in God's Word compared to a robe; and we read also of the garments of salvation. It is in allusion to these the Lord speaks by the prophet Ezekiel: “Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee and covered thy nakedness. I clothed thee also, and shod thee, and I girded thee, and I covered thee; and thou wast exceeding beautiful.” Alas! how many ask the question for the body, “What shall we put on? or wherewithal shall we be clothed?” but who are all the while careless about the soul, although that soul is naked, unclothed and exposed to

the pitiless storm of the Lord's anger. How many there are who vainly think to cover the soul with the filthy rags of their own righteousness, as if these would be a sufficient covering to hide them from the displeasure of God. But there is no covering in which a poor sinner can stand in God's presence, save the all-perfect righteousness of Jesus. His merit is perfect and all-sufficient. Arrayed in that spotless attire, the believer can stand before the throne of God with acceptance, because in his obedience there is no fault. Reader, have you a share in that righteousness? Hearken, oh hearken to the counsel, “Buy of me,” saith Christ, “white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.”

(3.) The third blessing which we are urged to purchase of Jesus is spiritual eyesight. The soul of man is naturally blind. It has no capacity for the perception of spiritual truth. The very knowledge which it most wants, is that which it is least able to attain. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” A man may be learned, and scientific, and accomplished in all other kinds of knowledge, and yet be ignorant and blind upon all those points which it most concerns an immortal creature to know. But Jesus, by his own Spirit, can give the power to see. His promise is, “Call unto me and I will answer thee, and shew thee great and hidden things which thou knewest not.” Happy, happy they who can say, “we have seen the Lord.” May you, dear reader, go and beg of Jesus, ceasing not to pray that the eyes of your understanding may be enlightened, and that you may know what is the hope of his calling, and what the riches of the glory of his inheritance!

Buy gold from Jesus, that you may have spiritual wealth wherewith to traffic for the good of others; buy raiment, that you may appear exceeding beautiful in the eyes of Jesus; and buy “eyesalve,” that you may see the King in his beauty.

DREADFUL RAILWAY ACCIDENT NEAR EDINBURGH.

A disastrous railway accident occurred near Winchburgh, on the Edinburgh and Glasgow Railway, on Monday night, the 18th. The following particulars of this fearful occurrence are taken from the *Scotsman*:

The passenger train leaving Edinburgh for the north at six o'clock came into collision with the ordinary passenger train which left Glasgow at five o'clock, at a short distance west of Winchburgh. It appears that for some time past repairs have been making on a portion of the line between Winchburgh and Linnithgow, and during the repairs the trains have been running there on a single line for a short distance. The train which left Edinburgh at six o'clock consisted of two third-class and two first-class carriages, with one van and a horse-box. Shortly after passing Winchburgh, about half-past six o'clock, and while it was on the single line of rails, the train came into collision with the passenger train from Glasgow, which was an unusually heavy one. The scene which followed the collision is described by the passengers who have escaped as one of the most distressing and heartrending that could possibly be conceived. The engines and tenders of both trains were smashed to pieces, and tilted up on their ends, the first carriage of the Scottish Central train from Edinburgh, a third class was completely destroyed, as was also a third class carriage in front of the Glasgow train. Piled above the broken debris of these carriages and the engine and tender, were a large number of the carriages of the Glasgow train, chiefly third-class, with their numerous passengers. The cries and groans of the wounded and the dying, and the shrieks of those terrified passengers who had escaped with comparatively slight injuries arising from the concussion, are described as most agonising, and the horrors of the scene were greatly aggravated by the darkness of the night and the nature of the ground, this line running through a deep cutting of rock at the spot where the accident occurred. The engines remained with their funnels close together, their front wheels slightly elevated, the tenders crushed forward upon the boilers, and the carriages piled, some in fragments and some only partially broken, on the top of all. The first shock dashed out the lights in all the carriages, and those partially injured, tumbled out into the gloom of the cloudy night with very vague notions as to the nature of the accident, their ignorance alike as to the character and extent of the occurrence rather adding to than diminishing their fears. The total darkness was soon succeeded by something even more frightful—the light from the flaming carriages nearest the engines which were ignited by the fires. Attention was immediately directed to this new source of alarm, and labourers were employed in relays to extinguish it by water, which luckily they succeeded in doing. One of the most shocking sights was the appearance of the dead body of the stoker of the Scottish Central Railway. He was crushed forward upon the fire box by the tender, and between the two wedged so tightly that it was found impossible to release him, his head being bent back over the edge of the tender, and his hand grasping as with fearful tenacity, the handle which shuts off the steam. Many were severely scalded, and some so disfigured about the face as to be perfectly unrecognisable.

Owing to the speed at which both trains were running at the time of the collision, the number of passengers injured from the concussion was very large, and their injuries, both external and internal, were generally of a very severe character. Up to the time of our going to press no reliable information could be obtained as to the number of persons killed and wounded, as at the time the last train left the scene of the accident, shortly after midnight, the line continued blocked up with the debris of the broken carriages piled up in an immense heap, and all the wounded and killed were not brought to Edinburgh. The fearful extent of the catastrophe may be imagined, however, from the fact that by the several trains which arrived after the accident eleven dead bodies were brought to Edinburgh, and twenty-three persons all so severely injured that they had to be conveyed to the Royal Infirmary, in addition to a considerable number injured who, immediately on their arrival, were at their own request conveyed in cabs to their places of residence. Robert Morton

the engine driver of the Scottish Central train, and Cochran, the stoker, were both killed, and the driver of the Glasgow train was much hurt. The guard of the Scottish Central train, who was at the time of the accident in the van at the back of the train, escaped with a slight contusion on the head. When the medical gentlemen from Edinburgh arrived on the spot, they first visited the three carriages which formed the last of the Scottish Central train. They there found that several of the passengers had been severely scalded; that one young lady had been seriously wounded in the leg, so as to render amputation necessary, and that one gentleman had been so much injured on both legs, that he was not expected to survive. Proceeding next to Craigtown Bridge, they found the scene which we have already described—the engines and tenders all smashed up and standing half on end, with eight or nine carriages above them, looking, as it is said, as high as a three-storey house. Beneath the rubbish and close to the tender, some four or five people were lying together, most of whom had been crushed or smothered to death. Among them, were the wife and child of the guard of the Glasgow train, both of whom were alive when discovered. It is reported as having been a touching sight to see the guard, who had been himself injured about the head, and whose face was literally covered over with blood, exerting himself to the danger of his life in endeavouring to extricate his wife and child; and all the passengers within sight and hearing were much affected by hearing the child cry out, “Oh, father, take me out!” The mother died before she could be taken out, but the child has been saved. As the dead bodies were extricated they were placed in a horse-box and a guard's van, and the injured were removed in special trains to Edinburgh. The scene at the Edinburgh Station as the trains arrived with the dead and wounded was most exciting, the station being crowded with friends of passengers full of anxiety as to their fate. Many a touching scene occurred as friends were recognised among the wounded, and taken away to their homes or to the Infirmary, according as their wounds were severe or otherwise. As usual on such occasions, there were many narrow escapes. Among these we may mention the case of Mr. Cranston, of the Waverley Hotel, who was in the front third-class carriage of the Glasgow train, sitting next the side of the second-last seat. When the collision occurred the side of the carriage fell away, and he fell or rather slid to the ground on the line, just as the van and other carriages came down on the top of the carriage amongst all the passengers. He escaped altogether unhurt, without even a scratch. A young lady was struck on the breast, and a brooch which she wore broke in two. She escaped unhurt. Mr. Lamb, a traveller for Simpson & Co., of Oxford street, escaped with a gash in his brow. Jas. Baird, the guard in charge of the train from Glasgow, escaped without a scratch. He states that as soon as the collision occurred, he jumped off and ran along the line with his lamp in his hand, to prevent any other train coming up. The cause of the accident was undoubtedly the mistake made by the signal at the single line; but nothing is positively known at the time we write as to who is in fault. Some who arrived in Edinburgh on Monday night estimated the number of dead bodies at twenty, others at fifteen, but the exact number is not known. It is estimated that, besides the seventeen persons killed, there must at least have been 150 injured. The disaster is attributed to the carelessness of a pointsman, who has been taken into custody.

The *Scotsman* of the 16th gives the following additional particulars of the result of this awful calamity: We are glad to be able to state that no additional deaths have resulted from the late disastrous accident near Winchburgh, although it is readily to be feared that the total number of deaths, which at present amounts to seventeen, will be still further augmented. Of the twenty-four persons who were conveyed to the Infirmary on the night of the accident, only fifteen now remain under treatment, four, as already stated, having died on Tuesday morning; and the remaining five have been removed, their injuries being comparatively slight. The greater number of the fifteen sufferers now in the Infirmary are reported as progressing favorably; but three or four are still in a very dangerous state.

THE INTERNATIONAL EXHIBITION.—The primary uses of the Exhibition building being soon about to terminate, the question is being very generally asked, “What will they do with it?” The contractors have received £200,000, and the commissioners have retained £200,000 more, but they find that sum quite insufficient for expenses, including Messrs. Kelik and Lucas's extras which amount to £80,000. The fifth hundred thousand, which is to be all the contractors' mounts up very slowly, so that the prospect of any surplus for the purchase of the building is becoming more hazy every day. Supposing that after settling accounts for the building the contractors should be willing to sell it as it stands for £100,000, or so, the next persons to be consulted would be the commissioners of 1851, who would demand £700,000 a year, or about £300,000 in a capital sum, for the ground. There would then be £60,000 required to put the building in permanent repair, so that, taken altogether, the public must prepare for an outlay of about half a million if they wish to preserve the building and devote it to a permanent purpose. Should there be no bargain of this kind, the commissioners of 1851 could insist on the contractors removing the building at once; by which of course a very considerable expense would be incurred. We understand that there are projects afoot for the permanent employment of the building, and that sanguine hopes are entertained in some quarters that Captain Fowke's may be preserved for the future exhibitions and the admiration of posterity.—*Daily News*.

RELIGIOUS TOLERATION IN SPAIN AND CHINA.—The *Spectator* draws a comparison between the conduct of the barbarian government of China relative to religious toleration and the late decisions against Protestants in civilised Spain. It recommends Queen Isabella to take a lesson from the Emperor of China on the subject: “At the moment (it observes) when liberty of conscience received such heavy blows in Spain it triumphs in China.” In virtue of an imperial edict of the tenth day of the third moon, of the first year of the reign of the Emperor Tong-Tche, Christians are authorised to perform worship and preach their religion throughout the whole extent of the Celestial Empire.—The decree in question appeared in the *Pekin Gazette* six months before the instigation of the condemnation of the Andalusian Protestants in the *Madrid Gazette*. Tong-Tche, therefore, sets a great example to Isabella II. Let us hope that Spain will not any longer remain in the rear of China.