

WASHINGTON NOTES.

From the Washington Star, Feb. 4.

Two chiefs of the Sac and Fox band of Indians, representing 250 of their tribe who still remain in Kansas and refuse to go with the rest of their tribe to the Indian Territory, accompanied by Indian commissioner Smith, called on the President this morning to present their grievances. During their interview the Indians told the President that they simply desired to be let alone in Kansas, to get back their lands, and have their annuities paid to them there. The President listened very patiently to their talk, and in reply gave them to understand that they must go.

The order of the Secretary of the Treasury changing the stations of supervisors of internal revenue, (mentioned elsewhere in the Star,) has caused a wonderful stir among the supervisors and their friends in Congress. It is very evident that the order of the Secretary, if enforced, will break not a few political wires. But as supervisors are not employed to run the political machine, nor act as the henchmen of any political aspirant, it is very likely that the order of the Secretary will be enforced. The proposed change has for its object the securing of a greater efficiency in that branch of the public service; and it is to convince the people throughout the country that the revenue laws are the same in all sections. The only objection to the change is made on political grounds. Early this morning Senator Logan and Representative Ward, of Illinois, with Supervisor Munn, were in consultation with the Commissioner of Internal Revenue on the subject. The result of the interview has not yet transpired. Immediately after the departure of his visitors the commissioner visited Secretary Bristow at the Arlington. Subsequently Supervisors Munn and Tutton visited the Executive Mansion to consult the President. It is understood that nearly all the supervisors concerned in the proposed change, instead of preparing to obey the order of the Secretary, are rushing "on to Washington"—not to tender their resignations, but to protest against the change. The President has old-fashioned notions about obedience to orders, and may possibly answer the protest of these gentlemen with the request that if they cannot obey the orders of the Secretary of the Treasury they can resign and give way to men who can. It is said there is a large number of competent gentlemen who are ready and willing to step in and obey orders without questioning them.

More Truth Than Poetry.—Here is an extract, from a South Wales paper, from a report of one of a couple of sermons preached not long since by the Rector of Merthyr. The reverend gentleman hits the nail pretty squarely on the head, and while his discourse may not have been particularly remarkable for poetry, the picture drawn by him is by no means an untruthful one, and its application need not be confined to the locality where the sermon was delivered.

"In the evening he took the gospel of the day, and that for the previous Sunday, as his subject, using for this purpose two texts, St. Matthew xi, 8, and St. John i, 21. The leading idea, he said, the Church had in view for these two Sundays in Advent, and especially the third Sunday, was to hold a mirror as it were to ministers and stewards of God's mysteries, that they might see themselves in it what sort of men they were expected to be—how near did they come to the type of John the Baptist. Then, after dwelling for some time on the characteristics of John the Baptist, and consequently what those of a preacher of the Gospel should be, he pointedly asked, 'Who is sufficient for all these things?' And even if one could be found sufficient, where is the congregation—where are the people—who would tolerate such a sufficiency? Fancy for a moment such a man as John the Baptist to preach to a great London or Brighton congregation, or, for that matter, any genteel, respectable town congregation anywhere, and laying open, as it were with a scalpel, their fashionable peccadilloes, their little sins of gentility and respectability! Oh, how it would scare them! I will

answer for it, it would have the same effect upon them as a midsummer whirlwind would have in a meadow of hay; it would scatter them to the four corners of heaven. There would not be a fan, or a glove, or a smelling bottle left behind to tell of the catastrophe. He would be denounced as a maniac, invading the sacred privileges and hallowed precincts of the nineteenth century. Everybody would ask everybody, 'Who is he? Who made him preacher over us? Is Saul among the prophets? Where was he educated? He is not fit for genteel society. Where are the bishops and archbishops, and they who sit in the seat of the elders? However could they have allowed such a madman as this to enter our pulpit? He is not fit even to walk the streets, except in chains, and a keeper attending on him?' I dare venture to say such would be the consequence if such a preacher as John the Baptist were to appear among us in the nineteenth century—aye, the nineteenth century, poor old thing, growing old, and already in her dotage! And yet, look what hypocrites we are! We pray every third Sunday in Advent, morning and evening, and every day for seven days after, that God would send us such ministers and stewards of his mysteries! Oh, no wonder the prayer is never answered, for hollow—very hollow, must be the sincerity with which it is offered up."

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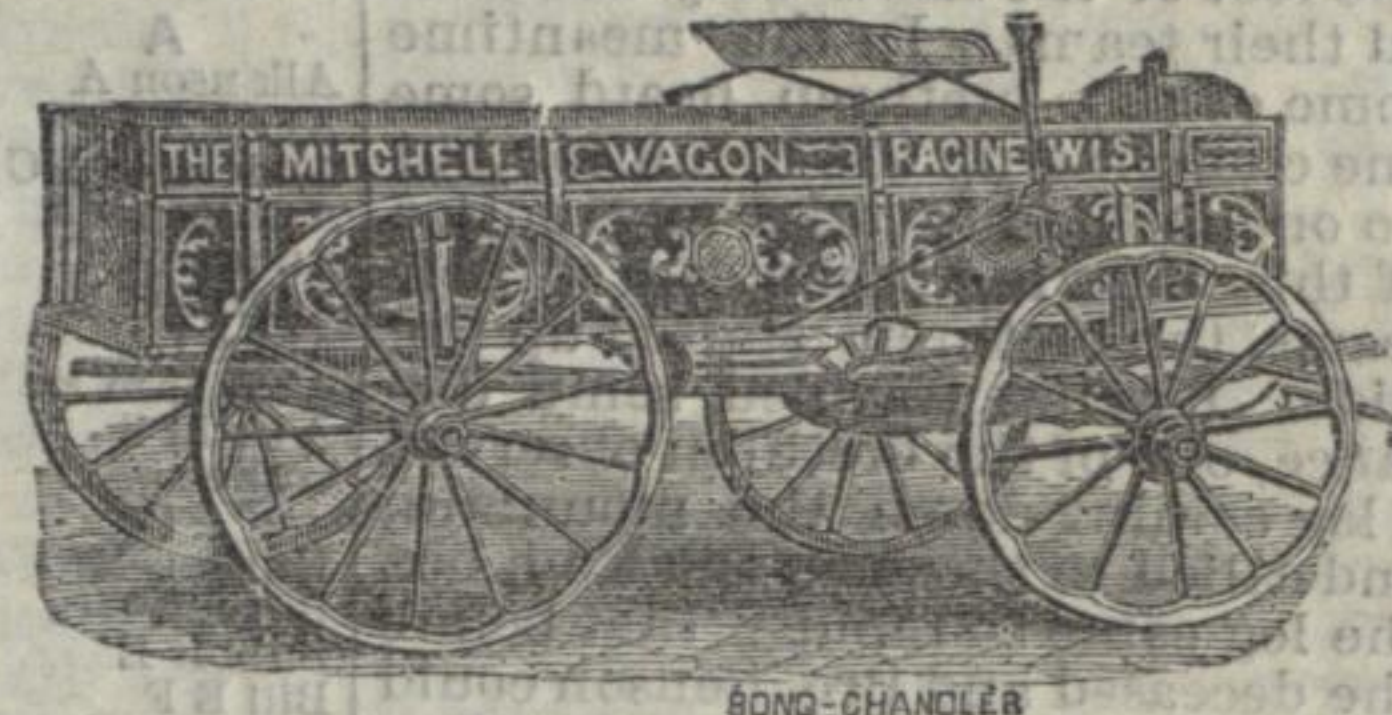
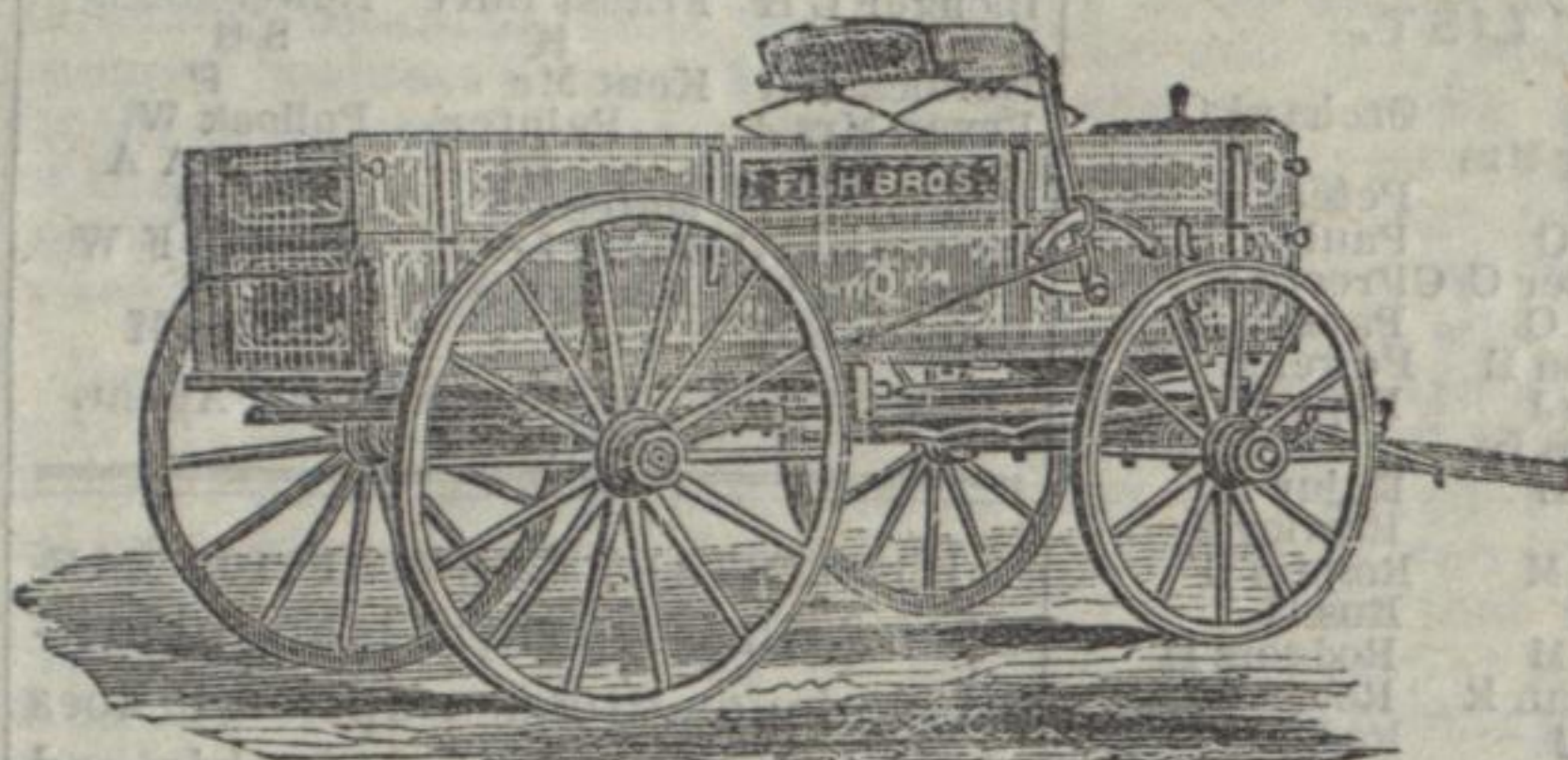
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