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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 225

DAVID McKINNEY, Editor and Proprietor.

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TERMS.—IN ADVANCE.

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Original Poetry.

Lines to a Lady in Prospect of Death.

BY W. P. TEITSWORTH.

My soul is grieved to hear you mourn,
Though sickness does oppress you;
Your pains are not what once were borne
By Him who does distress you.
'T is for your good this grief is sent,
'T is for your comfort given;
Oh! why do you so much lament,
Your home is high in heaven.

Have you rich treasures here on earth,
Among the helpless living,
You value more in point of worth
Than all the wealth of heaven?
'T is needful, then, you stand in awe,
For fear you're not forgiven;
For none who cling to mammon's law
Are fit to enter heaven.

There is a dread o'erhangs the grave,
The living don't deny it;
An awful gloom on Jordan's wave,
But Christians firm defy it.
Though in the floods you seem to sink,
By storm and tempest driven;
'T is but a sign you're at the brink,
The very gate of heaven.

Though young, you may be called away,
Awhile in earth to slumber;
'T is but to wake from night to day,
Where cares will not encumber.
Your loss on earth is heavenly gain,
The Bible does assure you;
Of every sin and mortal pain,
Its balm alone can cure you.

Oh! why then dread to cross the stream,
O'er which, you're free from danger;
The fear of which is all a dream,
To bliss you're yet a stranger.
Ten thousand harps will hail you there,
And greet you home in glory;
Your father, too, your joys will share,
And hear your happy story.

Your sisters, too, among that throng,
Arrayed in robes of splendor,
Will meet you there with harps of song
Attuned to accents tender.
Cease, then, to fear the hollow tomb,
'T is but as sleep in even;
Lie down to empty dreams of gloom,
And wake to bliss in heaven!

For the Presbyterian Banner and Advocate.

Religion;

OR, LETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE.

Letter II.—God and his Law.

For the Lord is our judge, the Lord is our lawgiver.—Isa. xxxiii: 22.

My Dear Friend:—It is very gratifying to me to know, as you have informed me, that you have "always been in the habit of secret prayer;" and that now for some time you have been "praying with increased earnestness." This is well; it is both a duty and a privilege; but do not depend on your prayers; depend only upon Christ. That I may lead you to do so, I will devote two or three letters to the consideration of God and his law. I shall speak very plainly, but I hope tenderly; and if I wound, it will only be that you may go to Christ for healing. He is the Great Physician.—Jer. viii: 20—22.

Come now, and let us reason together.—Isa. i: 18. He that cometh to God must believe that he is.—Heb. xi: 6. Of course you believe that God is, or you would not pray to him. You have no doubt of his existence. You never questioned the existence of God. You believe, you feel, you know there is a God. It is one of the deepest, and most settled, and fixed convictions of your soul, that God is. You would, I know, as soon question your own existence, as question the existence of God. You see the evidence of his existence every where around you. It is written on every blade of grass, and on every flower of the field; it shines in the rays of the sun; it sparkles in the stars; it speaks in your own frame, so fearfully and wonderfully made; it is written and inwrought into the very constitution of your nature. Yes, God is: from everlasting to everlasting; and he is our Maker and Preserver: he is the Lord, our judge, and our lawgiver; he is our King.—Isa. xxxiii: 22.

And the God in whom you believe, and to whom you pray, is a personal and independent being; God, the Lord, Jehovah, the great I Am; not nature, nor a principle pervading all things, and inseparable from the visible creation; but Mind, a self-existing Intelligence, having intellect and will, the Creator and Governor of all things; a personal God, who can say, I am, I exist; who is independent of his works, who rules and reigns over his works, and who orders and directs all events; and in whom you live, and move, and have your being.—Acts xvii: 28. Were there no worlds, no external creation, he still would be God. And how absurd to speak of creation as a development of God, or the growth of a hidden principle in nature! No; creation is not God; but it is God's work. In the beginning, when there was nothing, God created the heaven and the earth.—Gen. i: 1. He called the worlds into existence by his word; he willed, and they were; he spake, and it was done! "The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good."—Sh. Cat., Ques. 9. He was before all things, and hence is independent of all things; he made all things, and hence is superior to all things; and he controls all things, the lawgiver, and the judge. The laws of nature are God's laws; he governs the material, as well as the intelligent and moral universe. He is the universal lawgiver, and the universal judge: not a sparrow falls on the ground without him.—Matt. x: 29. And how delightful to think, that the universe is not controlled by blind principles; but by a God of intelligence and love, whose will controls the stars in their courses, and the atoms that float in the air; who rules over all, and does all his pleasure! The Lord is our judge; the Lord is our lawgiver.—Isa. xxxiii: 22. The Lord reigneth; let the earth rejoice—Ps. lxlvii: 1. Here is an argument for submission; here is encouragement for prayer. There would be no virtue in submitting to a principle, unless there is virtue in necessity. And you would not pray to a principle—to a law—to electricity, for instance; but you address your prayers to a personal God, to a God who is, to a Being who exists in and of himself, who has power, intelligence, and will; and who is the Hearer and Answerer of prayer, because he is sovereign and independent, God over all, Supreme and alone, doing his pleasure in heaven and on earth; the judge, the lawgiver, the king; the infinite Mind, a personal being, the eternal and unchangeable God. Such is the God in whom you believe, and to whom you pray; the God of the Bible; your Maker, your ruler, and your judge; Father, Son, and Holy Ghost, three persons, one God, "the same in substance, equal in power and glory."—Sh. Cat., Ques. 4—6.

Dr. A. Alexander says, "God is a person, distinct from the universe. Every being who professes intellect and will, is a person. The execution of any work of design, in which there is an adaptation of means to ends, and a harmonious operation of parts to produce a desirable effect, necessarily involves the existence, both of intellect and will. The idea that the universe is God, or that God is the soul of the world, but not a person distinct from it, is nothing more than a disguised system of atheism. God is distinct from, and independent of all creatures."—Bible Truth, published by Presbyterian Board, p. 11.

And his perfections are infinite. Thus your Catechism teaches, "God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."—Sh. Cat., Ques. 4. Infinity cannot be comprehended by our finite minds. We may know something of God; but O how little! Who, by searching, can find out God? Who can find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.—Job xi: 7—9. Hell is naked before him, and destruction hath no covering. He stretcheth out the North over the empty place, and hangeth the earth upon nothing.—Job xxvi: 6, 7. He is, as he proclaimeth himself to Moses, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; for he is just, as well as merciful and kind; a God of truth, and without iniquity, just and right is he.—Ex. xxxiv: 6, 7; Deut. xxxii: 4.

And while all his perfections are infinite, and all his attributes are equally dear to him, his holiness is his glory. His character is spotless purity. His holiness is absolute. It is his crowning perfection. God is light! His very nature is holiness itself. Whatever is impure is infinitely odious to him; sin is an abomination to him; he hates it with perfect hatred. Even the heavens are not clean in his sight, and his angels he charged with folly.—Job iv: 18, and xv: 15. How vile and hateful, then, must we appear! Well may we cry, unclean; God be merciful to us sinners, when we know that the angels veil their faces before him, and cry, Holy, holy, holy, is the Lord God Almighty!—Luke xviii: 13; Isa. vi: 3; Rev. iv: 8. Holy, thrice holy; infinitely pure, yea, purity itself; infinitely holy, yea, holiness itself! Alas, how inadequate are our conceptions of the infinite God, who is holiness itself! Infinite holiness! Who can gaze upon the sun as he shines in his splendor? Who can look upon God—who can even think of him, unawed. No mortal can look upon him and live. Should he reveal himself to us in all his glory, we should fall at his feet as dead; yea, overcome by the exceeding brightness, we should at once expire!

"The Lord Jehovah reigns,
His throne is built on high;
The garments he assumes,
Are light and majesty.
His glories shine with beams so bright,
No mortal eye can bear the sight."

It is only in the face of Jesus Christ that we can look upon this exceeding brightness undazzled; it is only through Jesus Christ that we can approach God and live. Look to Jesus, and God will be your friend. Read Ps. xxxix, and John, xiv chapter.

Yours, truly.

For the Presbyterian Banner and Advocate.

Bethel Rooms,
Cleveland, December, 1856.

Mr. Editor:—I have read, with much interest, the following letter, from our excellent chaplain among the river men of Pittsburgh; and I am confident it will be received with pleasure by your numerous readers.

The rich blessing of heaven is every where attending our efforts among *Sailors* and *Boatmen*. This letter of brother Dallas is only a specimen from my portfolio, received from every lake and river in the West.

Very truly yours,
R. H. Leonard,
Cor. Sec. W. S. F. Society.

Brother Leonard:—Another year has closed of Bethel labor among our eight thousand boatmen, properly belonging to the active commerce of Pittsburgh.

Frequently, with the prophet, have I said, "Who hath believed our report? and to whom is the arm of the Lord revealed?" And then again have I been chastened for my repining, when I remember the infancy of our effort, and the sparseness of laborers, in this populous, and long-neglected field.

I mark with pleasure the improving condition of morals on our waters. An intemperate and profane man is no longer esteemed worthy of trust among our boatmen; and, consequently, must seek employment elsewhere, or consent to be governed by the improved police of the boat. Thousands of boatmen would rejoice, if our marine laws were so amended, as to bring our internal commerce under the control of sabbatical laws, regulating other worldly business. Some of our boats are running on Sabbath-keeping principles. But those excellent men, who make this strike for right and God, suffer many times great perplexity and annoyance, both from the water and the land. From the water, by those less conscientious, preceding them into port, and engrossing the business; and from the land, perchance, by complaining stockholders, business houses, or travelers. This bar to the sanctification of our commerce will exist until a higher moral sentiment, pleading for God and humanity, shall move controlling capitalists to give back to the boatmen God's holy Sabbath.

Twenty-six days, in the calendar of the landsman, constitute the laborer's month; while thirty-one are exacted from the waterman—allowing him no time for intellectual and moral improvement.

But few casualties have occurred during the past year on our rivers. I will give you one painful incident, of peculiar interest. The new steamer *Metropolis*, on her first trip, exploded her boiler. Her commander, Capt. E. C. Hazlett, of this port, was fatally scalded, by inhaling steam. For a time, he seemed indifferent to his own injuries, in his concern for others He stood at his post until the boat was landed and made fast, and then sank from exhaustion. He was then borne to a house near at hand, and by his physician informed that he could survive but a short time. Six weeks prior to this catastrophe, he sought God in the pardon of sin, and united with the Church. With the voyage of life now suddenly closing, he through an attendant, addressed his dying message to his eldest son: "Tell Hiram that I am going to Jesus." Thus died a most worthy officer, long connected with our commerce, in the possession of God's favor, worth more to him now than the wealth of nations.

I hope I may, without appearing egotistical, cite a few instances of the good results of Bethel labor. On my regular rounds of duty I meet with many interesting items.

On one occasion, on offering a young man a tract, he remarked, "It is no use for me to take it, for it will do me no good." Before I had time to reason with him on the matter, a religious boatman, overhearing his remarks, stepped forward and said, "Yes it will; for it was by reading a tract given me at this port that I first resolved to be a good man."

On another occasion, meeting a boatman on the wharf, I inquired where he was going. He said, "I am looking for a berth, by the time the ice breaks up." I exhorted him to seek first the salvation of his soul, and then, as a Christian, take his place on the river, and live for God, while making a living for his family. He seemed deeply impressed with a sense of duty. The same day I called at his house, and urged the importance of both husband and wife consecrating themselves and children to God. With deep emotion they both resolved to do so. One week hence the husband rejoiced in the love of God, and both united with the church.

About the same time, I was greatly cheered by the intelligence of the conversion of some young men with whom I had been laboring, on the Beaver and Erie Canal.

Another case of unusual interest transpired, in the very triumphant death of a young lady, a member of our Bible Class, who was brought to Christ through the instrumentality of our Sabbath School.

I might swell this report to an undue length, by a number of additional circumstances analagous to the above, but forbear.

Our river men exhibit a growing appreciation of our Bethel, by an increasing attendance upon the means of grace. But a suspension of steamboat navigation for the last three months has diminished our congregations; for whatever affects navigation, produces a corresponding result upon our Bethel. But a rise in the river will restore our numbers.

I regularly visit our boats, distributing the Word of God, tracts and periodicals among the crews. I find work enough to engross my time, engage my head, and enlist my heart.

Our Sabbath School, though small, is doing a good work. And now I look to God, and the future, for greater blessings to be developed through the instrumentality of our Bethel. J. Dallas.

Pittsburgh, Pa., Oct. 1, 1856.

For the Presbyterian Banner and Advocate.

Sitting in Church in Time of Prayer.

We fear that this habit, which we cannot but regard as irreverent, is on the increase, and that it prevails to a great extent already. We are not now about to discuss the propriety or impropriety of the custom, but to remark that not long since, the writer was present at a meeting of ministers, at which a sermon was preached specially to them, and at the time of the first prayer, only six besides myself rose. Now this was in New England, where we had expected better things. And on examining an old volume, published at Boston, 1725, containing, among other matters, the action of the Synod of Cambridge, 1679, to which two questions were proposed; 1. What are the evils that have provoked the Lord to bring his judgments on New England? 2. What is to be done so that those evils may be reformed? In answer to the first, under the fourth head, they say, "There is great profaneness in respect of irreverent behavior in the solemn worship of God. It is a frequent thing for men, though not necessitated thereto by any infirmity, *to sit in prayer-time*, and some with their heads almost covered, or to give way to their own sloth and sleepiness when they should be serving God with attention, and intention, under the solemn dispensation of his ordinances. We read of but one man in the Scripture that slept at a sermon, and that sin had like to cost him his life: Acts xx: 9." Have these important principles changed since 1679, or have men improved, or degenerated, since the days of their fathers?

Lay Labors.—The *Puritan Recorder* says: "We have an illustration of the antagonism between Lay Preaching and depressing errors in the customs that prevailed in our Congregational churches in this vicinity, at the time when Unitarianism had come into possession of all the churches in Boston but one. At the date of 1804, a few members of the Old South Church—those that afterwards formed the nucleus of Park Street Church—desired to unite in sustaining a prayer-meeting; but they found a difficulty, in that none of them had ever ventured to lead in social prayer. When, therefore, they could not have a prayer-meeting, they formed a "Society for Religious Improvement," at the meetings of which they read the Scriptures, and engaged in religious conversation. But after about a month they were able to pray. Thus had the sweep of blighting error in Boston so repressed the evangelical efforts of laymen, that there were none in all our churches to be found even to conduct a prayer-meeting."

From our London Correspondent.

[The following letter was due some weeks ago, but the steamer on which it was sent was disabled, and forced to return. Still, though late in appearing, it is well worthy a perusal. It is needful to a full notice of passing events.—Ed.]

A Visit to Brighton—Its Invalids, Climate, Recreations—Its Rise and Progress—The Prince Regent, and the Pavilion—Religion there—Its Foes and Friends—Irish Schools, and the Soldiers' Visit—Irish and English Unitarianism—The Free Church Sustentation Fund—Training of Students—London Charities—The Idiot and Orphan Asylum—An Election Scene—The French and English Press—Louis Napoleon—New Bishop—The Dean of Carlisle—Persia—New Paris Conference—King of Naples.

London, Dec. 2, 1856.

I have recently paid A Visit to Brighton, a town on the coast of Sussex, interesting with peculiar interest in the [illegible]

In one respect, Brighton, although sixty miles distant from the metropolis, may be described as the West End of London; for, instead of semi-rural quietude, the sea-shore solitude, unbroken save by the music of the surging tides, Brighton, throughout the Autumn and Winter, is, on its promenades and highways, filled with a throng of fashionables.

To Brighton come invalids, not merely from every part of the United Kingdom, but also from India, the Colonies, and other parts of the world. Last year, you might have seen, hobbling on crutches, or reclining, pale and shattered, on benches near the sea, many an officer, who, at the Alma, or Inkermann, had suffered from the shot and shell of the Russians. Now these have disappeared; but there are others wheeled about in Bath chairs, living in the pure air, and under the comparatively bright sky of a November day, whose pale faces tell of spinal disease, or other disabling, it may be, *fatal* maladies.

The London season does not begin till Parliament meets, (next February;) and so escaping London fogs, breathing a stimulating, bracing atmosphere, having all the appliances of luxury in book clubs, circulating libraries, news-rooms, concerts, as well as in carriages and beautiful riding horses, (their own property, or hired,) here are found—passing as good and pleasant a Winter as our moist climate will admit—lords and ladies of high degree, together with our patrician-looking, retired officers, and English gentlemen with their families.

This Brighton is almost a French town, in its aspect. It has risen up, (if it be beautiful, as in a measure it is,) like Aphrodite, from the sea. And this is a recent affair. True that Brighton had a name before the days of George, the Prince Regent, (afterwards George IV.,) who, paying his first visit to it in 1782, afterwards chose it as a place to be petted and honored, and built therein a Royal Pavilion, somewhat like the drawings one sees of the Kremlin at Moscow, with domes and spires, with a long "Chinese gallery," and gaudy apartments within. Hither that "finest gentleman in Europe," as some called him, but rather that libertine Prince, loved to come; and here he held his revels. Not far off is the house where Mrs. Fitzherbert, (his *wife*, if the ceremony of marriage *really* performed could make her so,) lived, and to which it was said there was a passage under ground!

"Gorgius," (as Thackeray, in his fine satire against fashionable vice, calls George IV.,) so patronized Brighton, that the great world flocked after him; and although he and his memory are now alike the prey of corruption, yet the easy distance from London, (the flight by railway of an hour and a half,) the breezy downs, the sheltered vale, the literary leisure, the favorable Winter climate, all continue to keep Brighton, with its bow-windowed streets and squares, its baths, its riding schools, its chain pier jutting far out into the sea, its churches and chapels, fashionable still.

Religion there has its friends and foes. Among the latter, is the covetousness of greedy tradesmen, inn keepers, bath-proprietors, lodging-house keepers, *et hoc genus omne*, who make the most of "the season." Brighton is thus a costly place, either for an invalid, or a pleasure-seeker.

Besides this vulgar foe to godliness, there are refined and subtle errors abroad, such as Socinianism, and semi-Rationalism, not forgetting the teaching of Mr. ——, our former minister, who, after his deposition by his Presbytery, has continued, to a *diminishing* band, to put forth those doctrines which have recently been described as "The Negative Theology." Here others *have* taught and held that doctrine as well as he—one especially, a clergyman of the Church of England, who excited much notice in his short career, for he is in an early grave, and who was reported to have publicly said, that the popular, the "Evangelical" doctrine of the Atonement and Sacrifice of Christ, was derived "from the bloody shambles of heathenism!"

Tractarianism, also, has made its lodgment in Brighton; and some of its clergy hissed and interrupted Lord Shaftsbury, a couple of years ago, when, at a public meeting on behalf of the Protestant Alliance, he denounced their errors. Romanism, also, is trying to make progress; while Unitarianism, numbering its little "eclectic" band, when I was there the other day, was advertising sermons on the Lord's day, by Channing, of Boston, United States.

On the other hand, Evangelical Episcopacy is strong in Brighton, and has a firm hold on a large body of devout worshippers and hearers of the higher and middle ranks. The children who come to boarding schools at this favorite place, have thus the advantage of excellent teaching on the Sabbath. Congregationalists and Baptists have built fine chapels, and are filling them; while our own English Presbyterian Church, though much injured by the defection to the error of a former minister, has a little band of faithful adherents, and, I trust, by the blessing of our King, a noble mission before it. On its behalf I went to Brighton, and hence the reminiscences and impressions of the place, which I now place before you. I ought to add, that in this town, the Bible Society, and most of our best Institutions, have important auxiliaries, and that a Protestant Association, by lectures and public meetings, is vigorously exposing both Tractarianism and Popery. In a word—and I hope it will justify the length of my sketch—Brighton may be regarded as *a microcism* of the fashion, the architecture, the literature, the recreations, and the religion (or otherwise) of England, and especially of mighty London.

Passing now over the Channel, to the state of religion in Ireland, The Presbyterian Mission Schools in the West are still maintaining their position; and in connexion with industrial training, are proving a blessing to many young persons, especially to girls. A pleasing scene presented itself a little time ago, in Ballinaglen, County Galway. Philip O'Flaherty, whose name is familiar to many of your readers as a convert from Popery, and afterwards an interpreter in the British army in the Crimea, is a native of Ballinaglen. Accompanied by another Galway man, who had been a soldier-comrade throughout the war, he recently paid a visit to his birth-place; and as Sergeant O'Flaherty, with his medal and clasps, and in full uniform, he was received in enthusiastic [illegible] and his band of missionaries, to receive him, and hear an address from him. In the Free Church College at Edinburgh, he has commenced a course of Theological study, with the view of going out to Turkey as a missionary.

The Remonstrant Synod of Ulster, (Irish Unitarians,) had a meeting recently, to revise their code of discipline. On this occasion, it came out that there are two parties amongst that small body, although all agree in denying the doctrine of the Trinity. Irish Unitarianism goes farther than English, or possibly New England Socinianism would do, in asking from a candidate for license or ordination, a declaration of belief in the inspiration of the Holy Scriptures. Doctor Montgomery, who used to be called "The Lion of Arianism," and confessedly its *Coryphæus* at this hour, wished to have a clause inserted, which recognized the *personality*, and the *influences* of the Holy Spirit. The Creed of an Arian would thus make "Christ a creature, and the Spirit the creation of a creature," as some one has expressed it. But at all events, it was something to have from Dr. M. the recognition of a distinct Agent, and to hear him speak of His "sanctifying" influences. To his proposal, however, opposition was made. One minister said he believed in the holy spirit of God, to be sure; but it was just as he believed in the holy spirit of an angel, or a good man.

The discussion was first adjourned; and then, in consequence of tidings from India, of the death of Doctor M.'s son, (in the military service of the Company,) the Synod broke up without a decision on the point mooted. Would that the Divine Spirit—sanctifying this remarkable man's bitter bereavements, and teaching him savingly—might yet cause his declining years to be consecrated to the building up of the Faith which so long he has sought to destroy!

Irish Arianism is *not* English Socinianism; and this arises, I believe, from its local proximity to Presbyterian orthodoxy, leading to a kind of half-way compromise between truth and error.

Socinianism *here*, makes Christ only a man; Arianism *yonder*, ascribes to him a pre-existent glory, only inferior to that of the Father. The one utterly ignores the Atonement; the other ascribes *something*, at least, to the Mediation of the Saviour, and attributes to his death some undefined, mysterious virtue. But practically, in their results, both make havoc of the souls of men. They freeze and congeal, and ever will do so. Religious earnestness, and intelligent Scriptural piety, can only be found with a living Evangelism, pervaded by a teaching which glorifies the special office of each of the persons of the blessed Trinity, in the great work of redemption.

With regard to Scotland, The Sustentation Fund of the Free Church continues to prosper. For the first six months of the financial year, (May to November,) the amount is £49,191, an increase on the corresponding period of last year, of upwards of £800. This increase is owing, however, to donations; and at the recent meeting of the Assembly's Commission, Dr. Buchanan urged the danger of congregations, concluding from last year's increase and success, that the *maximum* was secure. By a vigorous effort, much more will be accomplished before next Assembly.

The Training of Students also occupied attention at the meeting of Commission, specially with regard to the study of the Scriptures, not only in the originals, but in the English version. Theology is still to be henceforth to be taught by "*training students more in the Bible—teaching them theology no longer downward to the Bible, but upward to the Bible.*" Is this not a mighty improvement? Is there not here much that is suggestive to *all* Presbyterian Colleges?

Several of our Public Charities have their half-yearly election of candidates at this season. In two of these I am specially interested. The *first* is the Idiot Asylum, providing a refuge and a home for the unhappy class which gives it its peculiar title. The founder of this admirable Institution, (and its indefatigable supporter up to this hour,) was Dr. Andrew Reed, an Independent minister, whose "Visit to the American Churches," with Dr. Hoby, a Baptist minister, published about twenty-five years ago, was much read in this country, especially in its bearings on the *voluntary* question. The Idiot Asylum has a family in its charge of, I believe, between three and four hundred. In many cases, gleams of intelligence, innocent gladness, and often habits of industry, are looked into life from the apparently hopeless soil on which culture and care are bestowed. It is sad to see oft-times a list of one hundred and sixty candidates, only thirty of whom can be admitted in the course of twelve months. The expenses of such establishments are necessarily large, but relief thus secured to the distressed and poor parents, is beyond calculation.

A new and beautiful Asylum has been recently erected near Reegate in Surrey, and a special appeal has just been issued for £5,000, in order to fit it with the necessary furniture for its large and helpless family.

The *second* of these charities is "The Infant Orphan Asylum at Haverstock Hill," (near Hampstead,) founded one hundred years ago, but within the last ten or twenty years expanded very greatly. The Queen is its patron, and by a large donation is entitled to *present* one orphan every year. The main supporters of this Institution are the Evangelical Dissenters. Congregational collections entitle the ministers to annual votes.

I was present last Friday, for a short time, at the half-yearly election, being interested in the success of the son of a poor widow in my own congregation, whose father had been a zealous visitor of the sick and dying poor, and the Secretary of our "Benevolent Society." The election is held in one of the large public rooms of the London Tavern. As I went up, the staircases were placarded with the names and claims of orphans appealing to the *eye*, while little boys and girls, and grown persons too, appeal to the ear and heart for votes. The very bannisters of the stairs have cards (*tied* upon them,) from *bottom to top*. Going up the stairs, I entered by mistake a room in which I found a meeting assembled of the Directors and Members of [illegible] gentleman haranguing the shareholders. "Thinks I to myself," as I turned away, there is more money in these gentlemen's purses than would secure the election of *all* the orphan candidates up stairs! But they "keep never minding;" they are busy with their land and gold speculations; their hearts are at the antipodes, not at Haverstock hill!

Up stairs, the large room (in which the great London Charity Dinners are held,) is filled with a crowd of ladies and gentlemen, around different tables, on which are displayed the names of candidates, with widowed mothers, or—where both parents are dead—near relatives are reckoning up the votes; some hopefully, others trying to *borrow* votes, others despairing of success until next year. It makes one's heart sad to find only fifteen candidates elected to-day, out of nearly two hundred, and to think of the anxiety, exertions, sacrifices, wearisome walks *through* and *around* this vast metropolis, which are involved in the election of *one* child. Once elected, however, say at six years old, the boy or girl remains in a happy Christian home till the age of fourteen, with the best secular, industrial, and religious training, and is then apprenticed and sent away, with a sum of money, and with two suits of clothes. Paganism! Infidelity! where are your Asylums? Ah! strangers, enemies to Christianity; *your* "tender mercies" are "cruel!"

There have been Bitter Recriminations between the London and Paris newspapers, which are calculated to do mischief. The *Times* throughout has acted a noble part as the champion of free thought and speech, and is no doubt the true exponent of national feeling. The *Constitutionel* is supposed to be under the inspiration of some of Louis Napoleon's Cabinet, but *not* of the Emperor himself. He has, however, it seems, no objection to see a little "spar," especially as our papers tell the French editors to their teeth that they are *slaves*, and can only write under censorship. Next comes the *Assemblee National*, the organ of the Legitimist and Orleans factions, both Russian in sympathy, and bitterly anti-English. This paper, the other day, gravely advised the Government to look after the Colony of Algiers, to secure its coast defences, as covetous desires were directed toward it by England, who would be too glad to make it another Gibraltar, or Malta!

As to the Emperor, nobody believes he would preserve the English Alliance a moment longer than it suited him. There is good reason to believe that he fostered the quarrel at Constantinople, (by a dispute about the holy places,) which led to the last war; and that he sought employment for his soldiers, and that glory won in war which dazzles and keeps quiet a nation so vain and volatile as the French. His *personal* character was always bad. He is—if apparently well-founded rumor speaks truly—*not* the nephew of the Great Napoleon, but the offspring of a Dutch General, and of *Hortense*, the faithless wife of one of Napoleon's brothers. Certainly he has not aught of the classic beauty and contour of face which marked the elder Bonaparte, and all his family. He rules, however, with a firmer hand than any other Continental monarch; and Providence has employed, and may use him still, to accomplish mighty changes in the aspect of human affairs, and to hasten on a crisis in Europe which cannot be far away.

Another Evangelical Bishop has been selected by Lord Palmerston. The Rev. Robert Bickersteth, (nephew of the late excellent Rev. Edward Bickersteth, of Wotton,) Rector of St. Giles-in-the-Fields, London, has just been appointed Bishop of Ripon, in room of Doctor Longley, removed to the See of Durham. The Tractarian and High Church party have recently received many "a heavy blow and sore discouragement" from Lord Palmerston. The influence of Lord Shaftsbury over him I believe to be considerable. Mr. Bickersteth is a man of fine talents, glowing eloquence, earnest zeal, much refinement of manner, and will boldly resist error in his diocese, as well as stimulate the clergy to *work*.

The following is a pen-and-portrait of the late perpetual Curate of Cheltenham. Thirteen years ago I came into contact with him, and was witness to his mighty influence for good:

The New Dean of Carlisle's Personnel.—A correspondent of the *Carlisle Journal* says: In person Mr. Close is about six feet in height, of stalwart proportions, and handsome countenance; he has of late years become quite gray, and at present his appearance in the pulpit is venerable beyond his years. But there is no indication of old age in his face, voice, or manner of delivery; and it is to be hoped he will live yet for a number of years to enjoy his well earned preferment in the Church, and to be the means of usefulness to society. Of course it must be interesting to those amongst whom the Dean will have to labor, to understand something as to his style of pulpit oratory, and it may be described in a few words, as highly attractive and pleasing. Nothing will so forcibly influence the hearer of his discourses, as the exceeding plainness of speech with which he illustrates his argument, the entire absence of that which may be termed the thesis-theological, and the sound Scriptural basis laid down for every position advanced. No fine-drawn distinctions, no oratorical flourish, and no abstruse or obscure statements for him. The lack of ornament, which some persons admire, is fully compensated for by his earnestness of manner, his clear musical voice, the variety exhibited in each sermon, and his evident disregard for display of any kind—his only purpose palpable—to bring conviction home to the hearts of his hearers.

The British Expedition against Persia has sailed for the Persian Gulf, and may lead to various complications. Russia will not like the occupation of Herat, which the *Times* of to-day says is the ultimate object.

A Second Conference at Paris, it is now said, will meet to settle the question of Bolgrad, and the Isle of Serpents. So far, Russia seems to prevail over Lord Palmerston; but neither England nor Turkey, nor yet Austria, will suffer Russia to retain Bolgrad, and thus command the Danube. France has played a fast and loose policy on this question.

There are rumors, to-day of an Insurrection in Sicily, which is soon to be put down in blood. It is now that, through the entreaties of the Russian Czar, the King of Naples will yield, and grant a large amnesty ere long. J. W.

Facts and Gleanings.

"Do nothing (said Lady Elizabeth Brooke) upon which you dare not ask God's blessing."

Philip Henry used to say, "When the mind and the condition meet, there is contentment."

Indirect Suicide.—Wearing thin shoes and cotton stockings on damp nights, and in cool, rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

Sabbath Ordination.—The city authorities of Columbus, Miss., have passed an ordinance prohibiting boats from discharging or receiving freights at that place on the Sabbath day. All the towns on the Tombigbee, between Aberdeen and Mobile, have passed a similar ordinance.

Forebodings.—Evils in the journey of life are like the hills which alarm the travelers upon their road; they both appear great at a distance, but when we approach them, we find that they are far less insurmountable than we had imagined.

A Lawyer's Duties.—Judge Story said, "The first duty of a lawyer is to his God and his religion; secondly, to his country and the law; thirdly, to himself; and lastly to his client. Never mistake the law. Lie for no man, deceive no man. Be true to the court, true to your client."

Delight in Music:

At last a soft and solemn-breathing sound,
Rose like a stream of rich distilled perfumes,
And stole upon the air, that even silence
Was took ere she was 'ware, and wished she might
Deny her nature, and be never more,
Still to be so' displaced. I was all ear,
And took in streams that might create a soul
Under the ribs of death. *Milton.*

Admiration and Aspiration.—It is a good thing to believe; it is a good thing to admire. By continually looking upwards our minds will themselves grow upwards, and as a man, by indulging in habits of scorn and contempt for others, is sure to descend to the level of what he despises; so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire. Here, as in everything else, humility is the surest path to exaltation.—*Arnold.*

Watchers for the Sick.—The custom of having night watchers for the sick, says an observant writer, as usually managed, is very injurious. Sick persons need the most perfect quiet, and hence absence from all disturbing and irritating causes. The presence of strangers in the sick chamber is always unfavorable to the repose of the patient, and the burning of lights renders anything like natural rest or sound sleep impossible. Next to the absurdity of dosing a sick person with some nauseous drug every two or three hours, is that of preventing his rest by watchers; and when two persons watch together in a sick room, their conversation or whispering is often worse for the patient than the disease itself.

Benefit of the Springs.—A lady brought a child to a physician, to consult him about its precious health. Among other things she inquired if he did not think the springs would be useful?

"Certainly, madam," replied the doctor, as he eyed the child, and then took a large pinch of snuff. "I hav'n't the least hesitation in recommending the springs—and the sooner you apply the remedy the better."

"You really think it would be good for the dear little thing, do'nt you?"

"Upon my word, it's the best remedy I know of."

"What springs would you recommend, doctor?"

"Any will do madam; where you can get plenty of *soap and water*."

An Alleged Miracle Turned to Practical Account.—Dr. Duff states that a few years ago, a company of ascetics having lighted their sticks of dried cow-dung where veins of coal were out-cropping, the black stone caught fire, at which they were greatly astonished, and circulated the report of a new miracle, which was the special manifestation of their god of fire, who had caused the very stones to burn. Multitudes flocked to the spot, a new shrine was erected, and worship paid to the god of fire. Some Europeans hearing of it, went to the place, and soon ascertained the real nature of the miracle, which they turned to profitable account, by digging and working a mine that has since supplied the Ganges steamers in upper India with coal.

Church Statistics from the Census.—The *Methodist Advocate* gives the following: The Congregational church was organized in 1620, and is now of 236 years' standing in America. At the taking of the census in 1850, it had 1,674 church edifices, valued at $7,973,662, and accomodating 795,177 hearers. The Baptist Church was organized in 1639, and is now 217 years old in the United States. It had 8,791 church buildings, valued at $10,931,882, and accommodating 3,130,876 hearers. The Presbyterian Church was organized in 1706, and is 150 years old in America. It has 4,585 church edifices, valued at $14,369,889, and accommodating 2,040,034 hearers. The Methodist Church was organized in Baltimore, December 25th, 1784, and is now of 72 years' standing in America. It has 12,467 church edifices, valued at $14,626,074, and accommodating 4,209,338 hearers.