

Banner and Advocate.

PITTSBURGH, JANUARY 31, 1887.

TERMS.—\$1.50 in advance, or in October, \$1.25 on delivery at residence of subscribers. For a large amount, send a Draft, or large notes. For one or two papers, send Gold or small notes.

REMOVAL.—The Depository of the American and Pennsylvania Bible Society, has been removed to the store of Wm. S. Renton, Bookseller, No. 20 St. Clair Street, Pittsburgh, where a general assortment of the Society's Bibles and Testaments, in various languages, will be kept for the supply of auxiliaries and others.

THEOLOGICAL SEMINARY AT COLUMBIA, S. C.—The friends and patrons of this institution will be pleased to learn, that the Rev. J. B. Ager will shortly enter upon the duties of the Professorship to which he has been appointed by the Synods of South Carolina and Georgia. The Faculty will then be full again, and this corps of professors will be very able; consisting of the Rev. Drs. Leland, Howe, Thornwell, and Ager.

Juvenile Psalmist.—We are pleased to learn that our Board of Publication has just issued the Presbyterian Juvenile Psalmist, for the use of the young in Sabbath Schools and families, and adapted to the Sabbath School Hymn Book, published by the Board of Publication. It is a sufficient recommendation to this work to inform the public, that it is edited by Thomas Hastings, Esq. It is also stated, that the Abridged Psalmist, intended for social and family use, is now in the hands of the Stereotyper. These works have been long delayed, but we hope they will now be welcomed by the Church.

Rev. Dr. Scott.—Some time ago we published an account of a meeting held by the members of the congregation to which Dr. Scott ministers in San Francisco, consequent upon his resignation of his charge. It will be remembered that the meeting expressed the greatest confidence in Dr. Scott, and earnestly entreated him to reconsider his determination, though not a few of the speakers differed greatly with him as to the proceedings of the "Vigilance Committee." The desired effect has been produced, and Dr. Scott will remain. He has never been installed; but this event either has taken place, or will soon be accomplished, by which time the whole debt of the church will have been paid off. As a fair result held by the ladies of this congregation for the purchase of an Organ, the gross receipts exceeded six thousand dollars.

Presbyterians will rejoice to learn that Dr. Scott is to remain at his post, and that such a promise of usefulness now opens before him.

Young Men's Christian Association of Pittsburgh.—The third Anniversary of this useful institution was held on Thursday evening, 23d inst., in the New Methodist Episcopal church, on Penn Street. The services were introduced by the Choir singing the anthem, "Now elevate the sign of Judah," and the reading of the 10th Psalm, and prayer by the Rev. John G. Brown, of the Associate Reformed Church. The Annual Report was read by Mr. Wm. Frew, the retiring President. Able and interesting addresses were then delivered to the large audience convened by Rev. Wm. M. Paxton, of the First Presbyterian church, and Rev. Alfred Cookman, of the Methodist Episcopal Church.

These addresses were heard with great attention, and were such as to exhibit the peculiar gifts of both speakers in a very favorable light. The exercises were closed with the benediction, by the Rev. Wm. Preston of the Episcopal Church.

Hugh Miller.—Last week we announced the sudden and melancholy death of this distinguished man. It was then supposed that his death was solely the result of accident. But the post mortem examination, the following letter to his wife, and the interviews had with his physician a short time previous, give undoubted evidence that he committed suicide, and that this was the result of great mental derangement, and that this latter was produced by over-taking his energies.

A post-mortem examination of the body of Mr. Hugh Miller was made at his home in Fortbelle on Friday, by Prof. Miller and other medical gentlemen. The following is the conclusion to which they have come: "The cause, we found to be a pistol-shot through the left side of the chest, and this was satisfied with his own hand. From the diseased appearance found in the brain, taken in connection with the history of the case, we have no doubt that the set was suicidal, under the impulse of insanity." The following few lines to his wife, found written on a false sheet lying on the table beside his corpse, give painful evidence of the awful intensity of the disease:

"Dearest Lydia.—My brain burns. I must have cooled; and a great stream arises upon me. I cannot bear the horrible thought. The God and Father of the Lord Jesus Christ have mercy upon me. Dearest Lydia, dear children, farewell. My brain burns as the collection grows. My dear wife, farewell. HUGH MILLER."

For some months past his overtaxed intellect had given evidence of disorder. He became the prey of an exaggerated delusion. He fancied, if indeed, it was a fancy, that occasionally, and for brief intervals, his faculties quite failed him, that his mind broke down. He was engaged at this time with a treatise on the "Fetters of the Rocks," upon which he was putting out all his strength, working at his topmost pitch of intensity. That volume will in a few weeks be in the hands of many of our readers.

Religious Knowledge.

Too much cannot be said in praise of all true knowledge, literary, historical, scientific, philosophical, or religious. And it is one of the distinguishing and favorable characteristics of the age in which we live, that useful knowledge is so widely and so cheaply disseminated. But no knowledge is so important as Bible knowledge—as that knowledge which teaches us of God, of his attributes, of his Word and works, of the doctrines and precepts of the Gospel, of the way of salvation. This will be freely acknowledged by all pious and seriously inclined minds; yet there is great reason to fear that amid the multiplicity of subjects presented for thought, "the cares of this world, the deceitfulness of riches, and the lust of other things," the various sources of information opened, political excitement, and a diluted Christianity, widely prevalent in many of the publications of the day, there is much less study of the Bible and the great doctrines of grace, together with a careful observation of the workings of religion in the soul, than there should be, or than there was among our fathers. Our acquaintance with Bible truth, with the distinguishing doctrines of the Gospel, and with deep and thorough experimental religion in the heart and life, is not equal to theirs. If this be true, and if this state of things should continue, piety must deteriorate, and clear and enlarged views of the Gospel will cease to be entertained. Allow us to plead for a little in behalf of a thorough, decided, and symmetrical Christian knowledge, which brings God and the whole plan of salvation before our minds, which enthrones Christ in our hearts, and fills the soul with "joy unspeakable and full of glory," through the indwelling power of the Holy Ghost.

1. This knowledge is necessary. The Christian religion is not a system of merely conventional arrangement. It rests on a sure foundation than the consent of the people; the wisest of men destitute of revelation, could place the rites and duties of religion on no firmer basis than this. Even Socrates, in Xenophon, praises the answer of Apollo, which directed that every man should worship the gods according to the rites of his country, and the custom of his city. The Christian religion makes known only one God, and directs to the worship of Him who hath his habitation in Mount Zion. It only recognizes his law, and is conveyed only through one medium, the Gospel. There is only one true revelation containing the communication of God's will to man. The Gospel comes to all, makes the same demands of all, and holds out the same motives to all. There is but one religion for all lands and for every man. There is but one Saviour, and the effectual work of grace must be accomplished in every one that is to be saved from the wrath to come.

2. The difficulties in the way, make this knowledge necessary. This is a dark world, both intellectually and morally. We come into it ignorant of our origin and destiny, and not knowing the purposes of our creation. The world is ignorant of God. "The world by wisdom knew not God." Neither do we know rightly our duty to man. All men are naturally enemies of God, despisers of his law, and "dead in trespasses and sins." Without the knowledge of true religion in its doctrines and precepts, we are without hope and without God in the world. In this condition man is a helpless pilgrim in an alien land. His pathway is rough, dark, and dangerous. Huge rocks, high mountains, and startling precipices are ever in his way. He is without compass or chart, and has no friendly star by which he may direct his course, and which can cheer him with its smiles. He is pursued by Satan, watched closely by malicious foes; and in his own bosom is his worst enemy, a "heart deceitful above all things, and desperately wicked." He has no true peace with God; he knows nothing, by experience, of a kind, sympathizing, and Almighty Saviour; before him there is no bright, happy, and holy future.

3. We are required, by Divine authority, to obtain religious knowledge such as has been described. To neglect any kind of useful knowledge within reach, is highly criminal; but in this particular matter, of which we are now writing, we are not left to our own judgment or inclination, but it is positively obligatory. The neglect of this knowledge was one of the sins for which Israel was punished. God said, "Because thou hast rejected knowledge, I will reject thee." For want of this discerning and saving knowledge, captivity with all its horrors ensued. "My people are gone into captivity because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst." The communication of this knowledge was a direct purpose in the coming of Christ. "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord."

Paul rejoiced that such was the fact with the early Christians of Rome. They were "filled with all knowledge; able, also, to admonish one another." He also prayed that the Colossians might be "increasing in the knowledge of God." Common gratitude makes the same demand of us. If we have been delivered from danger by a friend, we wish to know the motives by which this act was prompted, the manner in which the rescue was effected, the certainty of our safety, and how we may hereafter avoid the same extremity. So should it be in this case, that we may admire and love the God of our salvation more, and honor more highly the city of our solemnities. Only in this way can we remain "steadfast, immovable, always abounding in the work of the Lord." Unless the soul be fed with the pure, vigorous, and strengthening doctrines of the Gospel, it will not grow in

spiritual beauty, symmetry and strength;

the Christian graces must wither, faith will be weakened, and energy will fail. Satan, the world, and the flesh will come upon the unwary Christian, and humble him in the dust. Without constant attention to true and practical Christian knowledge, the young will grow up in ignorance, in a great measure, of the fundamental and glorious doctrines of grace, and be easily led away from the faith of their fathers, and made subjects, it may be, of grievous and soul-destroying error. The spirit of the old command must still be observed, if our own souls would be enriched, and our children saved. The obligation was: "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hands, and they shall be as frontlets between thine eyes." See also Ps. xlviii: 12-14.

A Jaunt, with Comforts and Discomforts.

Editors, like other folks, must sometimes take a journey. True, it is but seldom that they find the leisure; and rarely do they attempt the enjoyment, unless when pressed by some stern necessity, or urged by some strong impulse of benevolence, or an overwhelming sense of duty. It was our lot, cold as was the weather, to feel that we must occupy our seat in the Board of Trustees of Lafayette College, at a meeting in Philadelphia, on Thursday, the 22d; and no remonstrances could prevent our setting out, although the prospect of reaching our destination exhibited no brightens.

We left Pittsburgh on the 20th; and, after some detentions from cold and snow, reached Lancaster on the P. M. of the 21st. Here we were in the region affected by the terrible storm of the 18th and 19th. We, however, pressed on, under the motive force of a strong will and three powerful engines. But what were these, even when aided by a hundred men, armed with shovels, against the snow banks! We, however, made six miles, and back again to Lancaster, by an hour after midnight. On the 22d, we made another start, but no progress. On the 23d, there was no exit, by rail, in any direction. The three roads were all impassable. On the 24th, we happily found the back track passable; and it being too late now to accomplish the good end intended, we turned our face homeward, via Bellefonte.

And now for some reflections; and, first, it is a sweet consolation to know and feel, that there is a wise and kind overruling Providence. There was some reason, some good reason, why we should not attend that meeting. We may yet learn what it was; but whether we discover it or not, we yet know assuredly that it existed. God orders even the smallest events; and always in kindness to his children, and especially to those who, believing and heartily, look to him for guidance.

Second, it is a great consolation to know, that we have honestly endeavored to do what we considered to be right. There need, then, be no regrets—no sorrowings that we have spent our time and strength, and wasted our means, for naught. The duty seemed plain. We tried to serve God in it. He hindered us. Our conscience reproaches us not. We yield and say peacefully and sweetly, "Thy will be done."

Third, it is instructive, and often amusing, to see, in such trials, the manifestations of human temperament. One is calm and silent; another finds occasion for pious or philosophic remarks; another turns everything into innocent pleasantry, and sweetens the cup of disappointment with the charms of mirthfulness; and another grumbles, grumbles, grumbles. Who is the wisest for himself? Who the most useful to his companions? Which shall we make the pattern for the spirit we shall cultivate?

Fourth, while we certainly did not join the grumblers, we yet felt that we were greatly imposed upon by officials who live upon State patronage, and for whose sustenance we are taxed. The storm, we know, had been terrific, but it was over for several days. The weather was still excessively cold, but not so bitter as to prevent the possibility of effective labor. We saw these snow-drifts—or some of them—saw the efforts made to open the road—we saw the practicability of immensely greater efforts, and we came fully to the conclusion that there is a serious want of enterprise in the managing of an important State improvement.

This remark we make, not for those who just now happen to be the appointees on this section of a particular State interest, but for those who are the rightful rulers of the country—the voters—who, if they would be well served, must choose to office, men of real worth.

Fifth, there is, on such an occasion, a call for the exercise of the compassionate and sympathetic emotions. Here were six hundred to a thousand people storm-stayed! Some of them for a whole week! How many anxious hearts at home! And what an amount of suffering among the detained. One-half, possibly more, were destitute of funds; some having not supplied themselves for such an emergency; many because they had no fountain whence to draw a supply. There were here the poor who, though in a city, found their only shelter in the car, and their food such as they could buy at the stalls for a trifle; and the thermometer, a large portion of the time, below zero. The benevolence of the better supplied was tendered to the needy, by loans and contributions.

Sixth, what a kind Providence was it, that mingled great sweets with the bitter. We were in a city where fuel and food were plenty, and where a large portion found the happiest accommodations, and none suffered extremely; and the occasion compelled some

toiling minds to take rest, beyond anything they had enjoyed for many a month.

Goodness be the Lord. His tender mercies are over all his works. Let men praise him.

Bombardment of Canton.

It will be seen from our foreign news, that this city has been attacked by the British forces, owing to an alleged aggression on the part of the Chinese authorities; and that owing to an alleged insult of the American flag, the United States force at that place has destroyed one of the Chinese forts. Our readers will also regret to learn the destruction of the house and hospital of Mr. French, while they will be at the same time gratified to perceive the high esteem in which he is held, and the efforts that were about to be put forth to restore the loss suffered by the fire; for his establishment was consumed, as it appears, by the fires kindled in the bombardment of the city. What may be the result of this outbreak, we know not. At present we know not whether peace may quickly follow, or whether still greater hostilities may take place between Great Britain and China, or whether insurrections that have been steadily advancing toward the subversion of the reigning dynasty, may now seize upon this as a favorable moment for striking the final blow. Indeed, it is stated that their leader was secretly in Canton just after this event occurred. Our present object is to ask the prayers and sympathies of our readers for the safety of our missionaries at that point, and that nothing may occur to hinder them in their glorious work, or to destroy the efficacy of what they may have already done. The Governor General, while expressing the most friendly feelings toward the Americans, states explicitly that in the excitement his people may not distinguish narrowly between British and Americans. But we may rest satisfied that the United States Commissioner, Dr. Parker, and the United States naval force at that point, will do everything possible for the safety of our missionaries and missionary property. "The Lord reigns."

Young Men's Bible Society of Pittsburgh.

The thirty-ninth Anniversary of this Society was held in the First Presbyterian church, on Monday evening last. Addresses were delivered by Rev. William Reeves, of New Brighton, and Rev. D. H. Riddle, D. D., of this city. The Reports of the Corresponding Secretary and Treasurer showed an interesting and flourishing condition of the Society. At the close of the meeting, a new Board of Managers for the ensuing year was elected. It is to be hoped that the noble enterprise in which the young men of Pittsburgh are engaged, will receive a new stimulus from its late Anniversary, and will be encouraged by the liberal contributions, the active co-operation, and the fervent prayers of all true friends of the Bible throughout the country.

Another Minister Fallen.—The Rev. James Holmes, pastor of the Second Associate Reformed Church of Allegheny, after a long period of weakness and suffering, sweetly fell asleep in Jesus, on the 14th inst., at the house of Dr. Porter, in Ohio. Mr. Holmes was an excellent preacher and a faithful pastor, greatly beloved by the people to whom he ministered, and by all who made his acquaintance during his short period of labor in our midst.

REV. WM. WILSON, of the Presbytery of Erie, has received a call from the united congregations of Olive and Bristol. These churches together contain about two hundred and sixty members, and we learn that the call is entirely unanimous, as indicated not only by their vote, but also by their unusually liberal subscriptions.

For the Presbyterian Banner and Advocate.

Mr. Editor.—I frequently mention the kindness and liberality of the churches to which he ministered in holy things as an example to all.

Let me, through your columns, acknowledge the very great kindness of the beloved people of Erie, to me and mine. They have ceased not during our stay to remember us in their gifts, and, as I believe, in their prayers. On Christmas day we welcomed to the parsonage some of "the comforts" of life. On New Year's morning a purse of \$55.00 was presented to me by the ladies. They have also recently constituted me an Honorary Member of the Board of Domestic Missions.

It is with emotions of an ordinary character that I attempt to make this acknowledgment of my appreciation of their affectionate regard; and I know if I am in God's hand, of the salvation of their children and families, they will feel they have been fully repaid for all their kindness. That God may thus use me as an instrument of good to them, is the fervent prayer of their grateful pastor.

HENRY W. BROS. Morgantown, Va., Jan. 5, 1867.

For the Presbyterian Banner and Advocate.

Revival.—The church of Groveland, in the Presbytery of Genesee River, and Synod of Buffalo, has enjoyed a season of spiritual refreshment. God put it into the heart of the pastor and people to hold a series of religious meetings, commencing with Wednesday and continuing over the Sabbath. For many years services of this description had been wholly unknown in this church.

The extravagance and fanaticism which, in the recollection of the older members, had been connected with them, filled many minds with misgivings and apprehensions. But it has been otherwise in the development of a gracious Providence with us at this time. There had been much coldness and worldly-mindedness among our people generally. A few, from the heart, bewailed our low estate, and longed to see the church arise.

A large and interesting Bible Class had been in attendance upon the instructions of the pastor. There seemed to have been, for a considerable time, earnest searchings after the truths of Scripture, and much precious seed had fallen upon the young hearts.

Our meetings commenced under favorable auspices. The elements, at times, seemed against us, but there was a manifest disposition to overcome ordinary difficulties. The people of the Lord laid aside their worldly business, and came before the Lord and prayer. The first day was one of great solemnity, and of deep searchings of heart

on the part of the church members. Many hearts were melted and broken for the sins of the past; and they having turned unto the Lord, he has graciously returned unto them. The sermons were all preached by the pastor, and he was also enabled to preside and give addresses at the prayer-meetings, of which there were two each day, one before sermon in the morning, the other before sermon in the afternoon. The pleadings of our Lord's people at the throne of grace, the agonies of soul manifested for the dear ones without the covenant, the outgoings of love toward the Saviour, and the sensible presence and power of the Spirit diffusing a holy awe over all hearts, were such as the oldest communicants present had not witnessed, and the pastor never had attended. The sermons at night were largely attended by all classes of the community. On last Sabbath our hearts were cheered by the addition of ten to our communion, four of whom had not received the seal of baptism. There are many whose hearts have been made tender and anxious, and for whom our agonizing prayer to the Lord is, that he will lead to the Lamb, whose blood taketh away the sins of the world.

During all the meetings for prayer, and the delivery of the sermons, a death-like silence pervaded our assemblies. And the season of privilege would have been lengthened, but for want of physical ability in the pastor to continue it.

God has truly dealt mercifully with his servants, for which we offer our hearty thanks. That the churches may all share in the same blessings, only much more abundantly, is the fervent prayer of your fellow-laborer in the Gospel. J. J. C.

Eccelesiastical.

Rev. R. H. BYERS has removed from Henderson to New Danville, Texas.

Rev. ELLIS HOWELL has become the Stated Supply of the churches of Marshall and Darwin, Illinois. His Post Office is Marshall.

Rev. M. G. KNIGHT has commenced laboring as missionary among the colored people of Louisville, Ky.

Rev. WILLIAM PINKERTON has been installed pastor of the Presbyterian church of Collierstown, Rockbridge County, Va.

Rev. J. L. HOWELL, of Dobb's Ferry, N. Y., has received a call from the church of Port Byron, N. Y.

Rev. WM. J. ALEXANDER has resigned the pastoral charge of the churches of Concord and Deerfield, in the Presbytery of Erie.

Rev. S. J. M. EATON has resigned the pastoral charge of Franklin, Pa.

Rev. WM. G. TAYLOR was installed, on the 20th inst., pastor of the Presbyterian church of Tarentum, Presbytery of Allegheny. The sermon was preached by the Rev. David Hall. The charges to pastor and people were delivered by the Rev. E. Ogden.

From our London Correspondent.

Review of the Year.—The War and its Stern Lessons—The Christian Hero—The Discontent—Doctor Campbell, and the New Paper—Mr. Lynch, and his Semi-Purgatory—Christmas and Literature—Some of the Year's Events—The "Waits" and their Strange, Sweet Music—Waits—Britannia and Jonathan—Canton Bombarded—Doctor Harris—His Character and Career—His School of Preachers—Death of Hugh Miller—Dinner at Perth—Education and Agriculture—Postscript.

The year which is now closing over us, has not been marked with the awful calamities and disasters incident to a great war, such as previously agitated Europe. Peace came with the opening buds, and nascent flowers of Spring. That peace may prove more durable than we fear at all events, it is better than war, "horrid war!" as it is called on a dying bed by the late Lord Hill, one of Wellington's Peninsular Captains, and Commander-in-Chief at the Horse Guards in his old age.

Russia has betrayed her wonted cleverness and cunning in diplomacy. But, to use a common phrase, her trick of allowing false maps to be palmed off on the unsuspecting plenipotentiaries at the Paris Congress, was "too clever by half." She has lost thereby credit for her professions of sincerity and good faith; and capitalists in this country—usually so credulous and eager—will have nothing to do with her railway scheme.

The new Conference at Paris will very soon meet, and what a magnificent mission is backed, as he will be, both by France and Sardinia. Had he been in power, instead of that well-meaning but incapable Lord Aberdeen, it is morally certain that our fleet would have been in the Bosphorus almost as soon as Menshikoff's insult to Turkey provoked that Nicholas desired.

But the war was permitted to come as a desolating scourge upon the nations. It was doubtless attended with benefits to England; but at what a cost did she learn the stern lessons which it taught! If military reformation is almost an accomplished fact; if no future assault can well take us by surprise; if, also, merit, and not patronage, is now, in almost all our departments, destined to win and wear the honors, and "the right man" is to be put "in the right place"—all this has been achieved at a tremendous and awful sacrifice of blood and treasure, and not without national humiliation.

The terrible pressure of taxation, still affects us. Even in London, in its best thoroughfares, many shopkeepers and tradesmen find themselves scarcely able to clear their expenses. A general agitation prevails at this moment, against the "war sine pence," that is to say, against the 5d. in the pound sterling beyond the tax of 7d., previously charged.

the while retaining the cup in his own hand, (all Popish novelties,) they (the priests,) administer the sacrament separately to one another!

As to Evangelical Dissent in England, its history during the year has been marked by the appearance of the New College Magazine, Theology, to which I have often referred. Doctor Campbell of the British Banner, the Standard, to establish a new paper, The Standard, in which, unfettered by the Congregational Union, (whose organ the Banner, to a certain degree was,) he will uphold the cause of orthodoxy. It is much to be regretted that, as a controversialist, he is more like a warrior of the olden time, who, in his battle axe, dashed out the brains of his adversary, than one of our modern swordsmen, who, "cutting of fence" displays less of ferocity than science, in the management of his rapier. Still, he has the right cause; and while in the metropolis he will not find much support among right dissenting laymen for The Standard, it will be welcomed by a goodly number of sober and godly people in the provinces.

Dr. Campbell has lately brought out some fresh evidence as to Mr. Lyell's heterodoxy. Certainly the latter is a free thinking "Evangelical!" In a sermon not long since preached by him, he threw out a "suggestion," whether, as some men were of that kind, that "they were not good enough for heaven, or bad enough for hell, there might not be a middle state, (not a purgatory,) in which, as a state of probation, they might be gradually purified, and fitted for an entrance into the presence of God!"

Among the pleasing INDICATIONS OF CHRISTMAS TIMES given in my list, I passed over several not unworthy notices. Among these is the flourishing condition of the booksellers and publishers after a long season of depression on the trade. Literature is undoubtedly looking up. The Messrs. Longman, the great publishers of Paternoster Row, are putting forth their strength again, like giants refreshed; and from all the wholesale booksellers go out works illustrated, or in plain, unadorned print, which are in the form of Christmas presents, now in the hands of multitudes of the young all over the land.

I was greatly delighted last week, on the day but one before Christmas, to watch the current of trade, at our Tract and Book Society House, in "the Row." The front part of the establishment, facing the North-eastern door of St. Paul's Cathedral, is devoted to the retail business. To sit there half an hour, and watch mothers with their children, daughters come in and select from the ample stock, suitable presents for the younger branches, was very pleasing. Over that counter would pass that day a large sum; while in the back portion of the establishment, where the wholesale business was going on, every hand was taxed, in supplying hawkers, and small booksellers, with tracts, books, and serial publications. And then, what packing up of boxes and parcels, containing the finished volumes for the year, of the "Leisure Hours," and "The Sunday at Home," with very many publications of great value besides, some of them to go to India and the Colonies!

The annual receipts for sales in the establishment amount to about £30,000. The expenditure is less than that; and out of the profits of trade are paid rent taxes, editors, writers, and employees of every description, leaving a surplus to be given away for the benevolent operations of the Society, not only in Great Britain and Ireland, but for the aid of the Evangelical cause on the Continent, and throughout the missionary world.

LONDON, Dec. 30, 1856. The year which is now closing over us, has not been marked with the awful calamities and disasters incident to a great war, such as previously agitated Europe. Peace came with the opening buds, and nascent flowers of Spring. That peace may prove more durable than we fear at all events, it is better than war, "horrid war!" as it is called on a dying bed by the late Lord Hill, one of Wellington's Peninsular Captains, and Commander-in-Chief at the Horse Guards in his old age.

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The farming interests are prosperous; so is it also with the proprietors of iron mines; and the manufacturing population generally eat and drink with an abundance which twenty years has not known. England, in spite of her wasteful expenditure on the war, is strong and rich still; and I do humbly hope and believe, that her destiny is glorious, and that God has said of this people, "Destroy it not, for a blessing is in it!"

During the year, the Church of England has made a great advance in moral power. Evangelical Bishops, one after another, have been appointed; and Tractarianism is both discovered and disgraced. A friend of mine, who attended at St. Barnabas, (the noted Tractarian Church at St. Knight's Bridge,) on Christmas day, described the congregation as by no means so large as in former times. Still, Popery virtually reigns there. The cross is on the altar; the communicants go up to it to receive the consecrated bread and cup from the priest, who mumble out the words prescribed by the Rubric, in a voice so low, that they can scarcely be heard. The communicants aforesaid walk up the nave to the altar, in separate bands—the males first, and the females afterwards, each with arms crossed perpendicularly over the breast! Then when all have partaken, and the priest has put the bread into the mouth of each, and has given to each a sip out of the cup, all

FROM CHINA, that in consequence of our cruises upon British seamen, for which the Governor of Canton had obstinately refused to make reparation, our admiral had been banished Canton. The Chinese authorities had not given in, when the accounts left. Commerce was suspended. There has been a rise in the tea and silk markets here, in consequence of this affair.

In the brief allusion made in my last letter to the "DEATH OF DR. HARRIS, the President of the New College, London, I hinted that I should afterwards give you readers a sketch of his character and his story. I now proceed to fulfill my promise.

Doctor Harris, who, at the time of his decease, as I learn from one of his intimate friends, was in his fifty-fourth year, and a native of Devonshire. He afterwards resided at Bristol, and there received the rudiments of a Christian education at a Sabbath School. He was, in connection with his early promise and piety, brought under the notice of the excellent Thomas Wilson, of London, a man who devoted his wealth to the education of young men for the Independent ministry, and to the building of places of worship, particularly in London. At Hoxton Academy, Dr. Harris gave no evidence of genius or special talent. This may have arisen from his modest nature, and his lack of early instruction.

His first charge was a small church at Epsom, in Surrey, where he became a great student, devoting all his leisure to the production of his "GREAT TEACHER." This work was published anonymously; and although it only came into popular notice in the blaze of light which surrounded "Mammion;" yet by many critics it is considered superior in matter to that remarkable book. I speak of "Mammion" as a remarkable book for two reasons. First, from its *simplicity*. It appeared at a time when much of the popular and the standard of Christian liberty was low. Secondly, because of its intrinsic worth and power. It must be well known in the United States, and needs no analysis from me. Never so contentiously dissected so skillfully and unsparringly. Never were the flimsy excesses of the selfish heart more, or so thoroughly exposed. And then the elegance of style, and the newness of the thoughts, gave it a reputation on which nothing was to be gained. Harris was lifted up into fame.

His other publications, such as "Britannia," an appeal for British seamen, and "The Great Commission," bearing on the wants of home as well as on world-wide heathenism, were very powerful. There is no doubt that their effect was practically very decided, and that every section of Christ's Church was stirred by them to fresh enterprises and zeal.

Doctor Harris was first tutor of Chelsea College, whence he sent forth some six preachers of his own school, and then, on the amalgamation of several Colleges into a "New College," he took up his residence at St. John's Wood, London, in the President's official dwelling there.

Doctor Harris' "School," to which he referred, is somewhat peculiar. It dealt, like himself, with matters sometimes so abstract from the pulpit. It studied "intellectual," and consulted the "dignity of the pulpit," and sometimes a "dignity of the pulpit" while working out a thoroughly—be almost destitute of a plain statement of the way of salvation, as would send a poor, ignorant or anxious wayward enlightened and comforted. (The Dr. Harris was not orthodox and evangelist. But his was (and it remains) many preachers who are preachers, what for want of a better term, I may call "New School" doctrine.) It wanted the fullness, rotundity and unction of the Puritan age, upon which I venture to think there may be engrained modern good taste and refinement. To union among English Dissenters is not general as one could desire. Nevertheless there are splendid exceptions, such as James Parsons, Haffner, and many others. These preachers, as compared with Harris, were not, and are not wanting in elegance; but it was not studied. Their earnestness over-masters all. Harris' sermon was elaborate, elegant production; clear, but rather cold. It made you admire his feel too, but not so intensely as these others to whom I have alluded.

Nevertheless we glorify God in him. His piety was unfeigned, and his accomplishments great. He was moreover, a diligent student, and a diligent student, in consequence of a leading article written by him in the Christian Times, in defence of the course adopted by that gentleman toward the erring students, who had, by a plausible pamphlet, sought to exhibit him as having dealt unjustly toward them.

Doctor Harris' last illness was brief. He was attacked by rheumatic fever, which, ending in a general break up of the system, terminated his valuable life within a fortnight. His natural calmness was truly great, and he has entered into his rest; of which the peace of God in his heart had long been the earnest in his soul. You will excuse this lengthened notice of an individual minister, not only because he was a head higher than most of his fellows; but from the fact that his career is followed up with that of Evangelical Dissent for the last twenty years, and his death is a severe blow to the cause of Evangelical truth in England.

Mr. HUGH MILLER, the eminent geologist, and editor of the Edinburgh Review, is dead. The circumstances are truly melancholy. He had been too weary, from excessive study in preparing a new work of Geology, to deliver a lecture which he had prepared for the previous evening, and a friend read it for him. His nerves had been much shaken by an attempt to rob the Museum, and he had provided for his defence a revolver pistol. After consulting his physician, he had taken a warm bath, and retired to rest. In the morning he was found lying on the back, the arm raised, and the pistol in his hand, which he had seized through the heart. It was at first believed that, rising during the night, he had alarmed, he had, in the dark, seized the pistol, and that it had been accidentally discharged, so as to kill him immediately. But it now appears that in the preparation of a new work in Geology, he had taxed his brain till reason reeled, and that insanity drove him to suicide.

A dinner was recently given to the Honorable A. Kinnaird, M. P. for Perth, at which Dr. Guthrie spoke on the subject of the FORGOTTEN AND RAGGED SCHOOLS, and the EDUCATION AND MORALS generally. Referring to contrasts as to sobriety and drunkenness, he gave the palm to Continental nations. He ascribed the state of morals here to—first, the want of education, and, 2d, to the presence of temptation. He held that to be able to write a little, was not to be able to write at all. He drew a