

# PRESBYTERIAN BANNER & ADVOCATE.

WHOLE NO. 228

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

Presbyterian Banner, Vol. V, No. 20,  
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VID McKINNEY, Editor and Proprietor.

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## Original Poetry.

### To a Pastor.

My kind and much loved pastor,  
I often think of thee,  
With kindness and affection,  
For interest took in me.

When I was going to rue,  
A message came from God,  
You were the honored bearer,  
You brought the holy Word.

You told me of my danger,  
Exposed to wrath of God,  
You pointed to that Saviour  
That cleanses in his blood.

For a while I'd take no warning,  
Led by my perverse will,  
I sought with earth's false pleasures  
My unhappy soul to fill.

But God, in tender mercy,  
His Spirit sent to me,  
He heard the Saviour's pleadings,  
He remembered Calvary.

He brought me to that Saviour  
That shed his precious blood,  
To ransom rebel sinners,  
And reconcile to God.

Your hand applied the water,  
As ordered by his Word,  
And I received baptism,  
And the Supper of the Lord.

May God, in tender mercy,  
Reward you for your word,  
May you and I in heaven  
Sing praises to the Lord.

EVILA.

For the Presbyterian Banner and Advocate.

### Hints on Sabbath Schools.

NO. II.

We have already shown that Sabbath schools, properly understood, sustain a most important relation to the Baptistical Covenant, and furnish, in the hands of the living teachers, the most eligible facility for the inculcating of the doctrines assumed by a membership toward the children of the covenant. We have shown that such a view of this institution, points to something more than the chance, haphazard way of Sabbath School instruction, as commonly practiced; and to something higher than the voluntary system of operating in this department; that it demands the special attention and oversight of Pastors and Elders, as an institution of the Church.

While, as a denomination, we have made noble efforts in the direction of Parochial schools, on this principle of Church obligation to the children of the Covenant, we have paid too little regard to the officiating management of this weekly school, which already belongs to the Church. It is a part of the common tendency neglecting the means to hand to look after something out of reach, we have failed to keep before the churches the immense agency to be employed and elevated in the weekly church instruction of our youth.

### A FEW QUESTIONS.

How far is the instruction of the Sabbath school looked after and directed by the spiritual officers of the Church? How far is the study and exposition of the Catechism carried on under well-selected instructors? How far are the Library-books examined and by competent persons, before they are allowed to go into circulation among the children and families of the Church? How do the Parents concern themselves with the school? How far are the teachers of the children in the Sabbath School, as they would require and care who are their teachers in the school? How far is the unappropriated part of the churches brought out in this department? or is it only the less competent are the teachers, while the more intelligent hold back?

Let me give you an extract from one of Dr. Spencer's sermons: "One poor sinner, now I trust redeemed, said to me lately, 'I never knew till you told me, that I might fly to Christ now, and just as I am. That amazed me. I was such a stranger to him. You told me to give God my heart just as it is. That surprised me. I thought you did not know me. Fly to Christ just as I am? To Christ now? Such a stranger to him? Give God my heart just as it is? I had never thought anything about Christ! He had always been last in my thoughts, and one to resort to after I was religious; and fly to him first? Fly to him now? Stop trying, and he do all! Impossible! You did not understand me. My powers seemed stunned! It was entirely new truth to me! So she thought then. But she has learned better now. Before she believed, she says, 'I cannot describe my intellectual efforts to him. I could not find Christ, through thick darkness. I could not find him. I could only cry, Jesus, Master, have mercy on me, and ask him to take my heart, for I could not give it to him, and make it for me what I could not make it myself. I never knew the promises were for me, until you told me.' I thought they were not for me. 'Not for you!' said I; 'it is the lie of the devil! They are for you, if you want them. It is the very act of faith to take them, and trust Christ to do all he has said.'"

Yes, my friend, Christ is for you, if you want him; his promises are for you, if you want them. Christ offers himself to you now; he promises to receive you now, if you come to him; take Christ at his word, yes, take Christ at his word. Believe his promises; and trust in him to do for you all that he has said—to take away your sins, cleanse your heart, and save your soul! Yes, take Christ at his word, and trust in him for salvation; trust in him for time and for eternity. Read Isa. lxxv. A. xvi. and 2. Cor. v. Hoping to hear from you again soon, I remain, as ever,

YOUR FRIEND.

OBEDIENCE.—God allows many things to remain mysterious, partly, I believe, that he may in this way test the obedience of our minds; for he requires obedience of mind from us, as much as he does obedience in action.

In contests among men, the party doing the most wrong is commonly harder to be reconciled than he who has suffered the most wrong. The reason is, he has a quarrel with himself, which makes him doubly irritable.

### Western Correspondence.

Dr. McKINNEY.—In two or three of my last letters I have called the attention of your readers to the important subject of education in the West, in connection with our Church. I wish still further to notice it, although it may subject me to the charge of having chosen that as my speciality. Believing, however, as I do, that, if not now, within a few years every lover of our Zion will be prepared, with me, to say this is one of the most important, yet most neglected, of our duties as a Church, I venture still to present the matter for their consideration. I have endeavored to submit to your readers two propositions. 1st. The Institutions we now have, or which are now projected, should be fully and immediately endowed, and that, too, by the encouragement and co-operation of Eastern friends of our Church; and 2d. New Institutions should be projected in the rapidly growing States and Territories, so that we would not see others do the work which is confessedly a part of our duty as a Church, and for the discharge of which God has manifested given us some peculiar qualifications. The first of these propositions I discussed in my last, and presented some thoughts which I trust may not be regarded as merely compensatory institutions, highly creditable to the teachers; but very discreditably, indeed, to the parents and relations of the taught; and so they, of course, never thought of sending us there.

We shall refer, in our next, to this debate, and to the Overture to the General Assembly adopted by that Presbytery.

### Religion.

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

Letter V.—Answer to a Letter.

"Look unto me."—Isa. xlv. 22.

MY DEAR FRIEND:—Yours is just received. I thank you for the freedom with which you have written. Write to me often, even if it be but little at a time. It will be gratifying to me, and it may also be some relief to your loneliness. But some relief, do not try to write much at once. It may weary you. Better to write little, and often.

No doubt it is "the will of God" that you should "be confined at home, and separated from your companions," at present; and you "must try to be resigned." Remember that God does all things well; what he does is right and best. I have no doubt it is "a very great trial for you to be deprived of going to the house of God;" but even in this, be submissive to his blessed will. You can read the Bible at home, and make good books your companions; and a throne of grace accessible to you. Hence, solitude may be cheerful and pleasant. Though alone, you are not alone!

My child, you are not "without God in the world;" you believe that he is; you know that he has his existence personally, and perfectly; and you acknowledge him, as your lawgiver.—Isa. xxxiii. 22. You may be as you say, "without;" a sensible interest in "Christ, and without hope in the world;" and you ask whether it is "because you have not come, as his Word directs, in faith, believing that he is able to do all things;" and you say, "May God take from me this heart of unbelief, and give me one of faith." Now, remember, Christ is both able and willing to save; he is ready to receive you; and he invites you to come to him just as you are, and to come now, saying, "Look unto me and be saved."—Isa. xlv. 22. I fear you are waiting to make yourself better—waiting till you have faith; but faith never comes till you have faith. It is entirely wrong. In this way you may wait for ever and perish. Coming to Christ believing; I say coming in believing; and you may come now, may come just as you are; and thus coming, you may have "hope."

Let me here give you an extract from one of Dr. Spencer's sermons: "One poor sinner, now I trust redeemed, said to me lately, 'I never knew till you told me, that I might fly to Christ now, and just as I am. That amazed me. I was such a stranger to him. You told me to give God my heart just as it is. That surprised me. I thought you did not know me. Fly to Christ just as I am? To Christ now? Such a stranger to him? Give God my heart just as it is? I had never thought anything about Christ! He had always been last in my thoughts, and one to resort to after I was religious; and fly to him first? Fly to him now? Stop trying, and he do all! Impossible! You did not understand me. My powers seemed stunned! It was entirely new truth to me! So she thought then. But she has learned better now. Before she believed, she says, 'I cannot describe my intellectual efforts to him. I could not find Christ, through thick darkness. I could not find him. I could only cry, Jesus, Master, have mercy on me, and ask him to take my heart, for I could not give it to him, and make it for me what I could not make it myself. I never knew the promises were for me, until you told me.' I thought they were not for me. 'Not for you!' said I; 'it is the lie of the devil! They are for you, if you want them. It is the very act of faith to take them, and trust Christ to do all he has said.'"

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There can be no question, there is no question among us here in the West, that the very best time to move in educational matters is while the country is yet new, before it has filled up—almost before anything else is done. This, by far, is the best time, for the West, may be regarded as an idea so thoroughly "Young American" as to be utterly unworthy a moment's thought. Let them not, however, turn away too hastily. Let two facts be considered. 1st. The entire experience of educationalists in the West has proved that it is almost impossible to commence these enterprises too early; and 2d. that all those institutions which have been late in starting, require a far larger amount of absolute endowment, and struggle with difficulties which to the others are unknown. Permit me to explain these two facts; for in that explanation will be found the reason for an immediate awakening of our Church to her duties in this matter.

It is almost impossible to begin the work of founding colleges and institutions of learning in the Western country too early, from the fact that the population increases so rapidly that before you are aware almost, a demand exists for them. I have not at present the means of ascertaining the number of inhabitants in the State of Illinois when the College at Jacksonville was founded, but I venture the assertion that it could not have been more than a few thousands, and those principally confined to the Eastern portions of the State. So far as inhabitants were concerned, both it and the Institution at Galesburg were planted in the wilderness; yet how long was it before, by an accession of the teeming thousands to the population of the country, they were absolutely demanded? Whilst Old School Presbyterians were waiting for the country to fill up, their own institutions were doing their work, and now Old School Presbyterians have not a college in the State. Our Institution at M'Comb forms no exception to this remark, for it cannot be said ever to have been established, in the proper meaning of that term. The colleges which were projected here at a very early day, and sustained as they should have been, are now the Institutions which are founded resting upon a firm basis, prosperous, and doing the higher work of education for the State; whilst Old School Presbyterians, and those who acted upon a similar policy, are just now laboring to build their Institutions beneath the shadows of these, met perhaps at every turn with the discouraging remark, "You are not needed."

The fact that colleges founded late in the history of our States require a larger amount of actual endowment than those established early, is easily understood. Ten thousand dollars, or twenty thousand, invested as funds can be, in the early settlement of the country, give to the Institution so favored, a very large endowment of the most valuable character, when it comes to need such an endowment. Galesburg invested in lands, fifteen or twenty years ago, a few thousand dollars, not, perhaps, to exceed fifteen or twenty thousand; and she can now boast of an endowment of from three to four hundred thousand dollars, and this so invested as to be rapidly rising in value, promising to make her in time one of the wealthiest Institutions in the land. Let funds be raised by the enlightened friends of education in our Church, to be invested in Minnesota, in Western Iowa, in Kansas, in Nevada, wherever there is an opening, and a prospect of future growth. Let Institutions be established and sustained for the first few years by foreign aid, and a few years will show the wisdom of our course. This whole matter might be entrusted to our excellent and efficient Board of Education, in Western Iowa, in Kansas, in Nevada, and for each of the Territories of the Union, to be invested to aid ultimately some Institutions which should be at once chartered, if possible, and put into operation, and sustained. In an almost incredible short space of time it would be seen that the Institution was needed. It would attract around it a population of its own, and would begin to send forth its benevolent influence. The country the Church would feel its power, and unborn generations would arise to bless the projectors of so wise a policy. Such an Institution would not long depend upon the bounty of its founders. Five, eight or ten years might see it leaning upon its friendly arms for support; but its funds by the rise of land would prove sufficient for all its wants, and it could in turn impart of its surplus to aid in planting new Institutions in the still rising republics of the West. This is actually being done already, by some colleges founded here upon the plan I designate.

Mr. Editor, I propose these plans with diffidence, inasmuch as so much is said about the West, and so many plans put forth by her persons, having their various schemes—by appeals to Eastern Christians. I am, however, sustained by a consciousness, that I have but one object in view—the glory of God. I wish with me to duty the beloved Church with which we are both connected. God is here giving us a noble field of labor and usefulness. Let us not be negligent of duty. I perceive by this week's papers, that the citizens of Lawrence, K. T., have resolved upon having a College for that new Territory, and have decided upon Lawrence as the place. Let none of our conservative friends, who they are premature in their opinion. We live in a fast age; and in this country, what we do must be done quickly. The Old School Presbyterian Church should to-day have a College located in that Territory; and not less than \$20,000 should now be invested there, as the foundation of a noble endowment. Who will do the work? What Church will furnish the individuals in New York, Philadelphia, or Pittsburgh will give the funds, and do the work which cannot be done, however much we may wish it, ten years, or even five years hence? Then others will have the ground: We may then feel the need of an Institution; but it will require not less than \$20,000 to do what we can do now, and we will have to wait for that matter, must be dropped for the present.

I see by the organs of the M. E. Church, that at the meeting of the General Conference of the past year, action was taken defining the relation of baptized children to the Church, and prescribing the manner in which they are to be treated. In the main, the action is the same as that which we have taken in the West, and it seems to me that this awakening of Churches to this subject augurs good for the future generations of our people. One of the most prolific sources of vice, irreligion, and crime in this and in other countries, is the neglect of the moral and religious training of the young. They might with justice bring against those who should look after their interests, the charge, "No man careth for our souls." Let the Baptist Churches heartily unite in caring for them, watching over them, and guarding them from temptations, so far as man can do; and this accusation will no longer apply to this branch of the Church of Christ. Whilst we do not, doubt, are guilty here in the West of spicing many of the follies of Eastern cities, and fall into many of the old ways of corruption adopted by them, it seems to me that we are imitating them in much that is good, and most praise-worthy. I may, from time to time, refer to some of the things in Western towns, in which we do, both that which is good and also that which is evil, in imitation of our older exemplars upon the sea-board. In concluding this letter, I will mention but one. The West is beginning to publish her own books. Time was when New York, Boston, or Philadelphia did everything of this kind for us; but now our weeklies and dailies come to us with their regular advertisements of books, good and bad, published by houses in Chicago, St. Louis, Galena, and Milwaukee. So may it be. Only give us good books—books imbued with the spirit of the Bible—and we will rejoice that "no man careth for our souls" there is no end." We are resolved to do her own work in this regard.

We still continue to hear of revivals of religion. The Churches blessed are Methodist, Baptist, Old and New School Presbyterian, and Congregational. Is there not an increase of revivals this year over other years last past? If so, is it not due, in part, at least, to the fall in the political world since the election, giving more time to turn attention to the most important of all subjects? May the Lord further the good work.

Yours, &c., NORTH-WEST.

### From our London Correspondent.

Irish Presbyterian Almanac.—Forerunner—Number of Ministers—Missions—Associates, Seceding, and Communion Synods—Deaths—Reconciliation—Establishment of the Irish Synod—Dr. Cumming's "English Spirit" and Dr. Cumming's "Presbyterian Church in Holland"—Irish Will and Royal Harp—Evangelism and the Bishop of London—Dr. Bonfais's "Stone of Discernment"—The Archbishop of Paris—Prussia and Switzerland—The Conference—Lord Napier, Ambassador to the United States—Testimony to Livingstone's "Africa"—Warning to Literature.

LONDON, January 6, 1857.

An interesting publication, "M'Comb's Presbyterian Almanac" for 1857, has just been issued, which throws much light on the present condition of the Presbyterian Church in Ireland. This Almanac is a wide-spread, and has been marked from its outset by the industry and the good taste of the author of "Lays of the Sabbath." Each issue has prefixed to its title page a likeness of some distinguished son of the Irish Synod. The lineaments of Cooke, Morgan, Edgar, and many others, including Dr. James Glasgow, missionary in India, and Rev. R. Allen, Superintendent of the same, have appeared in succession. This year we have a portrait of Dr. Wilson, the present Moderator of Assembly, and Professor of Biblical Criticism in the Presbyterian College, Belfast.

"Whose portrait, at a single glance,  
Shows mind within a fair advance,  
Of men who have loved a martyr's fate,  
Of fields where once our sire's dead plant,  
The banner of the Covenant."

So sings Mr. M'Comb, with truth for his warrant. The allusion to Dr. Wilson as a defender of his Church, has reference to an attack made upon the Irish Presbyterians, a year or two since, by Mr. Bright, M. P. He is strictly opposed to their reception of *Regium Donum* from the State, but, in his zeal, he made use of statistics which had been furnished to him by a hostile party, and Dr. Wilson handled him very severely in consequence.

It is not improbable that in some years the Royal Bounty may be withdrawn from the Irish Presbyterians. The agitation on the subject has meanwhile been overruled for good, and, as detailed in the first letter of my weekly series, (written in July last), vigorous measures were resolved on by the last Assembly, for the increase of stipend paid to ministers.

But, returning to the "Presbyterian Almanac," its editor gives us "A Series of the most Chronological and Biographical Notices in the History of the Irish Presbyterian Church," and unites both rhyme and reason in declaring:

"I tell of years of olden date,  
Of men who loved a martyr's fate,  
Of fields where once our sire's dead plant,  
The banner of the Covenant."

Besides these, we have an alphabetical list of the ministers and of their post-mortems, information as to the Assembly's Home, Foreign and Jewish Missions; of Weather, Time, Tides, Eclipses, Fairs, as well as "Enigmas new, obscure, sublime,  
For words to solve in flowing rhyme;  
With many strange and wondrous cracks  
Not found in other Almanacs."

We find that the General Assembly on the 1st of July, 1856, comprised thirty-seven Presbyteries, five hundred and forty-two ministers, and five hundred and twenty-six congregations. It has two Clerks, six professors of the Theological Faculty, six missionaries to India, and four to the Jews. The Home and Foreign Missions have Honorary Secretaries, and a paid Secretary for both. There is also a Colonial and Continental Mission, an Incidental Fund, Church and Manse Fund. The Assembly has also a Law Adviser, a Solicitor, and an Agent for *Regium Donum*. The number of ordained ministers, without charges, is seven; seven, a proportion comparatively small. Probably many of these have been absorbed, so to speak, since the Assembly in July. The Colonial Mission sends some of the most efficient licentiates to Canada and Australia.

M'Comb's Almanac furnishes accurate information with regard to other Presbyterian bodies in Ireland, besides the General Assembly. There is the "Associate Presbytery of Ireland," which consists of six ministers and five small congregations. This originated in a dispute with the old Secession Synod, early in the present century, by a Mr. Bryce, on the subject of the acceptance of State support. There is also the so-called "Seceding Synod of Ireland," another small body, (having nine ministers and congregations,) which used to secede, like their other brethren, with the Synod of Ulster in the memorable and happy union of 1840, which, like "the meeting of the waters" in the "sweet vale of Avoon," of which the Irish bard sings so sweetly, united two separate streams into one noble, deep, and majestic river, whose fertilizing volume has blessed not Ireland only, but the world.

As in the United States, the Reformed Presbyterians are broken up into two parties, the one adhering to the principles of the "strictest sect," and thoroughly Cameronian, called "the Reformed Presbyterian Synod of Ireland," and the other, of more liberal tendencies, entitled the "Eastern Reformed Presbyterian Synod." The latter is much the smaller body. It has six ministers and eight congregations. The former number twelve ministers, and twenty-seven congregations. For both I cherish great respect. They were long witnesses-bearers for the "truth," when, in Ulster, it "had fallen in the streets," and by its social prayer-meetings, its strict discipline, and its able and well educated ministry, has been a blessing to very many. The difference in principle which led to a separation, still remains. The controversy between Dr. Paul, of Carrickfergus, on the liberal side, and Dr. Houston, on the *Old School* Covenant side, was very keen. But while Paul was a most formidable and unsparring opponent as a writer, his heart was full of kindness; and nothing could be more beautifully illustrative of the man's character, or of the character of the living, than to find the good man sending for Houston in his last hours, and after they had conversed and prayed together, bidding him an affectionate farewell, in the blessed hope of meeting, ere long, without a shadow of difference, and seeing eye to eye, in the land where love reigns eternally.

Turning away, from the present, from Ireland, let me say a few words about Presbyterianism in other quarters.

As to the ESTABLISHED CHURCH OF SCOTLAND, it appears that gross partiality has been shown, by the British government, in reference to the appointment of Chalmers to India. In the three Presbyteries, the Church of Scotland has only six Chaplains, while the Church of England has one hundred and twenty! It is no wonder that the last General Assembly complained of this in a memorial to Government. The Scotch intellect is seen everywhere among the influences which give dominion to the Empire in India. In the Army, in the Council Chamber, in the person of the late Governor General, (Lord Dalhousie,) in Judges and Magistrates, old Caledonia asserts her claims bravely and successfully. As to Chaplains, I believe the present race will be superior to those of the old time, when through "Moderates," such as Dr. Bryce, (who came home to support patronage "through thick and thin,") were the nominal representatives of Scottish Evangelism. Some of these men were either opposed, or indifferent to the work of Missions!

As to the party in England connected with the Scottish Establishment, it is extremely small. There are three or four congregations in London. Dr. Cumming's alone have been published. There is one, "the shade," in Manchester; another, a skeleton, at Liverpool. There are several others in the North, the *religieuses* of Free Church sympathizers (English Presbyterians), on points of law, as at Berkeley-on-Tweed, were hustled out of the churches where their fathers had worshipped. Doctor Cumming stated to the last General Assembly that he belonged to a meeting of the Synod to which he belonged and had lately held in Liverpool, and that the attendance was "unusually numerous." As to this "Synod," it might be called a "Presbytery," but that is "disjecta membra" scattered over a wide space. I have heard of such a body being constituted a few years ago, but question if it has ever been published. The truth is, that "an attendance unusually numerous" means very little, and that Doctor Cumming is very much himself the Church of Scotland in England; just as Bonaparte used to say, "I am France!"

The ESTABLISHED PRESBYTERIAN CHURCH IN HOLLAND seems at present very much in the same state in which the Synod of Ulster was at the end of the last century. It has a Calvinistic Confession, as you are aware, and the people, generally, are favorable to it. But a *Old School* Synod has taken possession of many of the pulpits, and much apathy prevails on the subject of religion. The Neologians have much ecclesiastical power, and have resisted attempts to enforce a fidelity to their professed creed by ministers. Still, a revival has begun. Let us pray that it may grow mightily, and prevail.

An Irish Presbyterian writer, (Dr. Killan,

believes), with native humor says, in reference to a rumor that he is to be married to one of our Princesses: "This match is quite to our mind, for we entertain a profound respect for the House of Orange; and we feel happy in the prospect of being able to report from year to year, that the daughters of Her Majesty are going over to Presbyterism." At a time when so many Countesses and Duchesses are turning to Popery, the Royal family will thus be an example to be imitated by all the ladies of the Court."

Charles II. used to say, that "Presbyterianism was no religion for a gentleman;" and certainly that was a high compliment to it, viewed in the light of his polluted habits, and measured by his rash cavaliers and courtesans. But here is a prediction, (an Irish prophecy) that Presbyterianism will soon become fashionable. We shall see. The Princess Royal, the only daughter of Berlin, Dr. Krummacher, as the King's confidential friend, and as a Court preacher, will tell her all that is in his full and honest heart.

EVANGELICAL EPISCOPACY is making such progress in England, that the Partisan element may, ere long, override the Prelate, that some approaches may be made to that state of good feeling, which Dr. McOrie, in his Inaugural Lecture, so vividly described, as having prevailed between the English and Foreign Reformers. At all events, let us thank God for such good men as the new Bishops. The Bishop of London, in a sermon before the ordination of ministers in St. Paul's, on a recent Sabbath, brought out the Evangelical aspect of the Christian ministry, as holding up the Saviour before sinners, in contrast with "priestly" and "Church" notions, with great fulness and power. We have got a better man than Dr. Blomfield, in every respect. The latter boasts of his churches built; but he cannot appeal to many real ministers of Christ put into them. The *Examiner* caustically calls that Bishop's churches, (for which Archbishop Sinclair, and other synoptists, have lately been bestowing him), "stone broth!" Certainly no nourishment can be got from building a stone or a "stick in the pulpit," either!

Touching the new Bishop of London, I have to report what it is known to a few, and told to me some days ago by a pious Church layman. Unlike his predecessors, he has dealt very closely and affectionately with each of those candidates who were recently ordained. He took them one by one, and talked to them in a most earnest manner, as to personal piety, responsibilities, and duties. He dealt with them as a father, and a friend, to whom they may always repair for counsel.

THE ASSASSINATION OF THE BISHOP OF PARIS, by the dagger of a priest, while engaged in giving the benediction from the altar steps, after a procession in honor of St. Genevieve, has excited feelings of horror all over Europe. The murderer had been suspended from his office; and it is said he declared that his act was a protest against the doctrine of the Immaculate Conception. By this, I presume, was meant, that he had been placed under interdiction, and thus avenged himself.

It is very remarkable, that this is the second Archbishop of Paris who has been murdered. The predecessor of the recent victim was M. D'Affe, who perished in attempting to mediate between an infuriated mob and the exasperated soldiers, at the barricades, in the revolution of 1848.

What minister of the Gospel, spiritually enlightened, but must look with horror on a man thus cut off in the midst of an arduous procession in honor of a dead woman, who is constantly invoked as the patron saint of Paris! I have been in the church where her relics lie; I have seen the degraded devotees kneel before her tomb; and the little candles which, having first been brought in contact with her bones, were then sold to the worshippers, and by these lighted and left burning on her altar.

The crime is truly horrible. Had a Protestant been chargeable with it, what denunciations should we have heard of heretics and their faith! It is said in one account, that the assassin, as he plunged his dagger into the side of his victim, exclaimed, "No goddess!" He is believed to be insane.

As to POLITICS, the quarrel between Prussia and Switzerland is, ere long, to be arranged. The Conference at Paris is probably meeting at the moment I write. England and Austria object to the evacuation of the Principalities, and the leaving, by our fleet, of the Black Sea, till the boundary line is actually in their hands. He holds, and Lord Napier, a practised diplomatist, goes as British Minister to Washington.

A meeting was held yesterday, the Lord Mayor in the Chair, to raise a testimonial to Doctor Livingston. The Bishop of London was one of the speakers.

THE DEATH OF HUGH MILLER, to which I alluded in my last, continues to excite a most painful interest. For some weeks previous, his mind, overtaken by long-continued and intense study, gave evidence of disorder. He became the prey of false or exaggerated dreams. He believed, and had been lately held in Liverpool, and that the attendance was "unusually numerous." As to this "Synod," it might be called a "Presbytery," but that is "disjecta membra" scattered over a wide space. I have heard of such a body being constituted a few years ago, but question if it has ever been published. The truth is, that "an attendance unusually numerous" means very little, and that Doctor Cumming is very much himself the Church of Scotland in England; just as Bonaparte used to say, "I am France!"

CONTRIBUTIONS TO FOREIGN MISSIONS from Orthodox Churches in Boston: 1856. Essex Street Church, \$5,592.54; Mt. Vernon Church, \$5,299; Park Street Church, \$3,844.58; Old South Church, \$5,502; Central Church, \$3,062.73; Bowdoin Street Church, \$2,184.97; Salem Street Church, \$1,008; Shawmut Church, \$965.19; Phillips Church, \$609; Pine Street Church, \$500.48; Maverick Church, \$465.52; United Methodist Church, \$387.74; Pentecost Female Refuge, \$12; Miscellaneous, \$124.06. Contributions to *Morning Star*, \$1,147.21; Total, \$38,449.02.

thinking the hair of the head, sponging with a warm bath at bed time, &c. An hour or two afterwards, the servant going into the room, "another of the paroxysms was upon him." His face was such a picture of horror, that she shrunk in terror from the sight. He flung himself on the sofa, and buried his head as if in agony, into the cushion. Again, however, the vision flitted by, and left him in perfect health."

During the evening, spent quietly with his family, he read Governor's "Gastaway," and "another of the paroxysms was upon him." His face was such a picture of horror, that she shrunk in terror from the sight. He flung himself on the sofa, and buried his head as if in agony, into the cushion. Again, however, the vision flitted by, and left him in perfect health."

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THE PRESS and the public have united in lamentations over this great man—the greatest Scotchman alive," said Chalmers, "after Sir Walter Scott's death." His writings were alike graceful and powerful. If any of your readers possess the first volume of the *North British Review*, let them turn to the first number, and they will find an article from his pen, on "Our Scottish Fisheries," which is a noble specimen of his powers. As a Christian Geologist, his name will live forever. His "Old Red Sandstone" drew forth the intense admiration of men of science. Buckland, (who died in an asylum for the insane), heaped eulogy upon him. His "Footprints of the Creator," *smashed*, in a strong expression, the "Vestiges of Creation," that insidious and plausible work, written, it is confidently believed, by one of the brothers, whose names will always be associated with the *Edinburgh Journal*.

"His very intellect," says the *Witness*, "God's most precious gift, perished in the great endeavor to harmonize the *works and Word of the Eternal*."

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EVERY body on earth should be a miniature of heaven.

THERE are few but are sometimes in a serious fit; but how few are in serious frame, and have an abiding sense of God upon their hearts?

If you follow Satan, you will find the tempter prove a tormentor; if you follow the Spirit, you will find the counselor prove a comforter.—*Rev. John Mason*.

OUR life is a continual journey toward the grave, shorter or longer as God pleases; and many times when we think ourselves far from it, we may be just upon it.

GOD attaches so much importance to salvation from sin, that in the present moral constitution of the world, every man is responsible to him for the spiritual welfare of his fellow-men.

As he who prayeth that he may not be hurt, and who runneth into the fire, so it is he that saith, "Lead me not into temptation," and then, without necessity, subjects his principles to trial.

LIGHT IN GERMANY.—The *Univers*, a leading Romanist paper in Paris, says:—"In all the Catholic cities of Germany, the statistical returns make it apparent that the number of Protestants is increasing in a fearful manner."

The way of error and sin is always down hill; and on the other side, which can tell where and where it will stop? You trifle with the Sabbath to-day; to-morrow you profane it. To-day you take a glass to gratify a friend; to-morrow you may take one to gratify yourself. You now endure bad company; you will soon choose it; so true is it, "They proceed from evil to evil."

INNOCENCE.—The conduct of innocence is characterized by a remarkable abstinence from extravagant exultation, or from obdurate indifference. Its element is simple truth, and, as if aware, that no other support is needed in the hour of trial than the firm column of the upright conscience, it exhibits calmness throughout all, undisturbed by the vacillations of guilt or passion.

BEAUTIFUL SENTIMENT.—This little poem, is worth reading and worth keeping:—  
There is a voice within me,  
And it is so sweet a voice,  
That its soft sispings win me,  
Till tears start to mine eyes.  
Deep from my soul it springeth,  
Like hidden melody;  
And evermore it singeth  
This song of songs to me:  
This world is full of beauty,  
As other worlds above;  
And if we did our duty,  
It might be full of love!

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