# PRESBYTERIAN BANNER & ADVOCATE.

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

WHOLE NO. 231

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ERMS.—IN ADVANCE.

### FOR THE WEEK ENDING SATURDAY, FEBRUARY 28, 1857.

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## Original Poetry.

Be Thankful.

thankful for sickness, be thankful for health, thankful for poverty, thankful for wealth; thankful for friends, and be thankful for foes, thankful for joys, and be thankful for woes; thaukful for coldness, or sympathy's flame, thankful in turn for both censure and fame; thankful for ease, and be thankful for care, thankful for patience your trials to bear.

thankful in joy, for a heart that can love Bestower of gifts, and his gifts can improve; thankful, indeed, in prosperity's hour, ye be not ensuared by the world's wily pow'r. thankful in sorrow, for heavenly light, darkness and coldness the stars are mos

hankful for all things, as God is your guide, so kindly directs whatever betide; r his grace and his love no measure can know ther sorrow or joy your cup overflow; thankful for promises, many and great, hich meet every trial, which suit every state; thankful that God in all things you may find, d all things in God, when to sorrow resigned.

#### For the Presbyterian Banner and Advocate Hints on Sabbath Schools. NO. III.

We have presented, in two preceding bers, the relation of Sabbath Schools, properly understood and conducted. to Church—called for by the Baptismal enant, as a convenient and important ency in the hands of the Church, for disarging its obligation in the instruction of

The great objection felt in many minds to whole system of Sabbath Schools, exfor the ignorant and destitute, is, that y tend to supersede the higher work of ental religious instruction. This, we ant, is an abuse which often occurs: but is in no way chargeable upon the system elf. The Church, plainly, has a duty in is respect to perform to her children, and

ren, and households, cannot easily be de-

techizing is a time-honored and noble stitution, which is justly held dear, and alously guarded. We think the recent scussion of the subject of sufficient intert to our churches, to extract the following: FREE PRESBYTERY OF EDINBURGH.

FAMILY CATECHETICAL INSTRUCTION. Dr. Begg moved the transmission of the fol-

linburgh, that the General Assembly shall labor restore and make universal the wholesome tice of family catechising and Sabbath eveng instruction by parents, and shall consider how the plan of having evening instead of morn-Sabbath Schools, and evening sermons, as a ular part of public worship, has a tendency interfere with these Sabbath evening duties parents, from the discharge of which, so ch of the glory of Scotland arose in other

Begg said his attention had been called, o to the necessity of some movement of this by personal experience. When he was a nger man, he found that the young communi-ts were well acquainted with the Shorter Catsm, and could readily repeat it; whereas of years there was a great difference in this ret, as he found many young persons who could repeat it. He inferred, also, from other ciristances which had come under his knowledge, it the good old practice of family catechising begun to fall off very materially. For examb, he held in his hand a report of the Sabbath hool teachers of Edinburgh, drawn up by a b-Committee which had lately made a canvass the city, in connexion with Sabbath Schools; this report it was stated, that 11,994 uses had been visited, the number of children which, amounted to 22,964. Of these, 13,781 re reported as attending various Sabbath shools, and only 630 were tought at home on the bbath evenings. Now, of course, there might we been considerable mistake in the number re-The duty of parents catechising their chiln, and giving them religious instruction, had n established by Divine ordinance, and this and to look to it. The object of the overture to call the attention of the Assembly to these ters, and to endeavor to restore the good old tice of former days, in having regular catechet-instruction in each family on Sabbath even-

his is a movement in the right direction. he of us knew in old times what it was voted to "the Church in the house," and hen the family, as the nursery of the Thurch, was occupied with these ordinances of Christ, he would have for the nurse and n the kingdom.

the source and test of national stability. No cause of our innate corruption.—Ps. li: 5; Sabbath class is so much in its place as that and lviii: 3. In consequence of the fall, which is formed by a family around a fa- original righteousness is lost, restraining ther's knee. This should be one of the grace is withdrawn and withheld, and thu exercises belonging properly to the head of a family, to which the minister was enjoined, necessary and unavoidable consequence. by our Directory, to stir up such as are We are, as you know and feel, a race of

up in the land, is a fresh defence against Popish aggression. The rights and the duties of servants, as truly members of the family, is another branch of the subject, well deserving to be considered by itself. The state of the working classes, both male and female, as to dwellings, and hours of labor, must be seen to if this subject is to be fairly grappled with. He trusted that the Presbytery would not rest satisfied with sending an overture to the General Assembly, but would make the godly upbringing of families the subject of familiar conference, and of persevering endeavor. He bade God speed to the Sabbath School in its own place." In this connexion, Dr. Russell cited from the Sabbath School Teachers' Report, the remark of Hugh Miller, which refered to the Sabbath School as rather a reflection upon Christian parents and relatives, and implying a neglect of their proper work.

In reply to this, a Ruling Elder. Mr. Balfour, in supporting the transmission of the overture, said, its object was not designed to epreciate or undervalue the invaluable services of their Sabbath School teachers, whose zeal and devotedness in their work could not be too highly commended; nor was it at all designed to under-value the good which Sabbath Schools had done, or rudely or violently to interfere with or super-sede the present Sabbath School instruction; but when they consider that the present system of Sabbath School instruction was very much going in the direction of superseding parental instrucin the direction of superseding parental instruc-tion, which they could never supply the place of, it was, he thought, time that the Church should awaken and take some measures to bring back the country to the good old way of Scriptural in-struction to which Dr. Begg had referred Sab-bath Schools had in some sense, they might say, created the evil which they were meant to meet for, instead of children being now more generally taught by their parent's religious instruction, the very reverse was the case. The great mass of people now satisfied their conscience with the ex-istence of Sabbath Schools, and with sending their children to be taught in them, instead of discharging their duty themselves. This deliverance we hold to be most judi-

cious and excellent, as it is also timely for

Scotland and for us. The labor-saving apparatus of modern times, carries even into the Church a disposition to shift personal duties upon Societies, and the numerous the world without. The parent has also is and her duty to discharge. Both are religious to an agencies of the day, so as to threaten, at length, to do all the duties of religion by machinery—like the heathen method, turn-harge the other's. The Church cannot, by er best appointed agencies, do what the also, worth our while to inquire, and even arent can. Nor can the parent dispense to overture to the General Assembly, how ith the Church's agency. And God has far the neglect of family religion, and famidained both, as not too much; but each ly Catechetical instruction, prevails among its sphere, charged with its own appro- us; and what are the causes and occasions and what are the proper remedies? Would In this Christian land of ours, the Sab- not the proper application of this inquiry ath School system has achieved its grand- extend to the case of SERVANTS, and lay st results. How far it has contributed to down a rule on this subject that would bear pake parents careless about their duty in upon all households, North and South, as to mparting religious instruction to their chil- the duties of Christian households, in giving them religious instruction? Might it not even reach the case of Christian employers. as respects their duty to the employees more immediately cast upon their responsibility? And if the good old method of Family Catechising and Religious Instruction and Devotion could be extensively revived among us, should we not see the Sabbath School more amply supported in its place, and bringing forth more abundant fruits for Christ, for the Church, and for the country? The Sabbath School at Home would lead to an appreciation of the Sabbath School at CHURCH. The parental instructions on the Sabbath would bring about daily exercises, more or less, in keeping with them, and in preparation for them; and thus these plants of the Lord would spring, as the grass—as willows by the water-courses.

#### For the Presbyterian Banner and Advocate Religion:

R, LETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE. Letter VII.-Sin.

By the law is the knowledge of sin.—Rom. VII: 7. MY DEAR FRIEND :- In my last, I spoke of sin, and promised in this to say something about what sin is. Sin, what is it? What is sin? John declares, Sin is the transgression of the law; and Paul says, by the law, is the knowledge of sin.-1. John iii: 4; Rom. vii: 7. And here, let me say, that a definition of

sin has sometimes been given, which in-

cludes but half the truth; and, hence, indirectly teaches a dangerous error. It has been said, that all sin consists in voluntary action; and, hence, sin has been defined as the voluntary transgression of known law. tied as being taught at home, but still, even Of course, then, if this be correct, there is king a very large allowance, if it be a fact at no such thing as original sin; for, according Of course, then, if this be correct, there is or anything like a fact, it was extremely start- to this, all sin consists in acts-in the voluntary transgression of known law. Infants, then, are holy; or, at least, have no a matter which had not received the atten-which it deserved; and the Church itself was know the law, and knowingly and willfully transgress it! How contrary this is to Scripture, you can readily judge, when you remember that we are here taught that we are, by nature, the children of wrath, and wrath implies guilt.—Eph. ii: 1—3. And Jesus Christ says, That which is born of the flesh is flesh—is flesh, is corrupt, de-Hearn the Catechism at a Christian praved, sinful; for the works of the flesh. ent's knee, on Sabbath evenings, when says Paul, the works of our corrupt nature, portion of the Lord's day was regularly are adultery, fornication, uncleanness, lasciviousness, idolatry, witcheraft, hatred, variance, emulations, wrath, strife, seditions. heresies, envyings, murders, drunkenness, of instruction, prayer and praise. Those revellings, and such like.—John iii: 6; were good old times. We cannot dispense Gal. v: 19-21. This is a dark catalogue with the Sabbath School. Nor can we dis- of crimes to flow from a pure and holy pense with the family instruction, with all nature; and to be, too, the proper works the advantage of the parent's relation and and fruits of that nature, as these are said authority. When God was arranging for to be the works of the flesh, of our unholy the tuition of the young Lawgiver, and nature, the nature with which we are born! leader of Israel, the great Prophet, and type And, then, how contrary this view is to fact, is open to the observation of every one; for irst trainer of the child, not Pharaoh's if there be no such thing as original sin, no laughter, nor any Queen or Princess of the native depravity; if we are not by nature alm, but the child's own mother, though children of wrath; if our nature is not dehe had been the most obscure and unlettered praved, how is it, and why is it, that all children do begin to sin as soon as they be-Dr. Russell responded to Dr. Begg, that | gin to act? The fact is, the privation of the best of all social reforms, God's way holiness—the want of righteousness—is sin; of restoring a people, was 'to turn the hearts and necessarily following this want or privaof the fathers unto the children, and the hearts tion, is the corruption of our whole nature, of the children unto their fathers.' The so that we are conceived and born in sin. domestic constitution, the family circle, was and we go astray as soon as we are born, be-

lazy, and to train up such as are weak. Sinners; our natures are corrupt; our hearts the family is the true Nursery of the Church. Every household altar that is set gressions flow from the corrupt fountain within us; they are but the outward maniwithin us; they are but the outward mani-festations of the inherent depravity of our

> In Cruden's Concordance, uncondensed and unabridged—as it should ever be—you may see an admirable definition of sin, and a full statement of the various senses in which the word is taken in the Scriptures. 'Sin is any thought, word, action, omission, or desire, contrary to the law of God. Sin is not a creature, or a being, but rather the privation of a being; as light is the privation of darkness," (or, rather, as darkness is the privation of light,) "so is sin a privation of holiness." As, where light is wanting, darkness reigns; so, where holiness is wanting, sin exists. Hence, where there is not holiness in a moral being, there is sin; and sin consists in the wrong state of the heart and affections, as well as in open acts of transgression. There is sin in an evil nature or disposition, as well as in evil acts. This is the meaning of John, when he says, Sin is the transgression of the law; and of Paul, By the law is the knowledge of sin; for, though relating chiefly to actual sins, they include whatever is not in agreement with

though relating chiefly to actual sins, they include whatever is not in agreement with the law, or conformed to it. A disposition, or tendency to sin, is sinful; an unholy nature is sinful.—I. John iii: 4; Rom. vii: 7. And, hence, the Shorter Catechism defines sin as "any want of conformity unto, or transgression of, the law of God."—Sh. Cat., ii: 14.

The law of God is the rule which he has revealed in his Word for our obedience; particularly the moral law, summarily comprehended in the Ten Commandments. And here, you must remember the nature and extent of God's law. As to its nature, it is holy, just, and good; pure, righteous, and benevolent, like its Author; requiring only what is reasonable and right, what is for God's glory and our good, and calculated to promote the best intereste, and the highest happiness of the universe, and the greatest glory and honor of the Supreme Ruler, Lawgiver, and Judge. It is the dictate of both rectitude and benevolence; and is, therefore, every way reasonable in its demands. It is no more than reasonable that we should be required to do right; to feel and sor right. And this is the sum and substance of the law; it requires just what is right, whatsoever is pure and lovely, and of good report. This is its nature—a holy, and just, and good law.

And it is also spiritual in its nature and

ust, and good law. And it is also spiritual in its nature and And it is also spiritual in its nature and requirements, taking cognizance of the state of the heart and affections, as well as our former are cheery ind joyous. They tell of outward acts, and designed to regulate and control the feelings and emotions of the soul; not only the desires and volitions, but that state of heart from which they spring, the disposition and bias, as well as the inclination; as it is evident from the tenth Commandment, Thou shalt not covet.—Ex. xx: 1-17. Hence, Paul says, in Rom. vii: 7-14, I had not known sin, but by the law-had not known what it is, or had not known its enormity, and its extent and magnitude, and that the very state and emotions of the soul are sinful; for I had ot known lust or concupiscence—had not known that the mere inward desire was evil -that the habits and dispositions of the soul, and its emotions, were sinful—except the law had said, Thou shalt not covet. This command of the law stands as a guard to all that precede it, and serves to explain their spiritual nature, and teach us their extent, as well as their spirituality.

And here, then, you see the extent of the law, in its requisitions and prohibitions. It extends to the thoughts, and emotions, and desires of the heart, and to the state or to the words and actions of men. This is indicated by this last commandment, which is designed to guard and protect the whole commandments. It forbids not only lust or evil desire—concupiscence—but that state or to any unlawful or improper desire or emotion: and it requires "full contentment with our own condition" not only, "with a right and charitable frame of spirit toward our neighbor, and all that is his," but a right state of heart toward God and man in all things. So the law of God requires perfect purity of soul, a right state of heart. uprightness, holiness, love to God and man, perfect, constant, perpetual, with no deviation and no failure, from the very commencement of existence, onward, "While life, and thought, and being last,

Or immortality endures. Human laws regulate the outward conduct; God's law fixes its claims upon the heart, and condemns as sin whatever accords not with the most perfect rectitude, in disposition as well as in act. It is spiritual; and it claims dominion over the soul of

man, as well as over his manner of life. Such are the nature and extent of the aw of God; and this law is binding on all. It's binding on you. It requires obedience of you. You are bound to do what it comnands, and abstain from what it forbids; you are bound to possess the love and holiness it requires; and any failure of coming up fully to its requirements, is sin. Any failure of coming up to its demands fully. either as to the disposition and habits of the soul, the state of the heart and affections, the feelings and emotions, the thoughts and desires; or as to the volitions and exercises. and the external deportment, the words and the actions; any failure, at any time, and in any degree of perfect love to God and man; any failure, in any respect, is sin; for sin is the transgression of the law, and want of conformity is transgression; for we may break the law by failing to be, and to do what it requires, as well as by being and doing what it forbids. Hence, by the law is the knowledge of sin; for whatever in man, as to his nature and disposition, his heart and life, is not in harmony with the law of God, is sinful. The law is the standard. By it, the state of the soul, and the conduct, must be tried; and whatever in heart or

life comes not up to this standard, is sin. Thus, my friend, you see what sin is but I may say something more on this subject in my next. What I have said may suffice for the present. From what I have written, you may learn something of your own sinfulness. In view of your undone mains still unreformed. Hideous revelacondition as a sinner, look to the Lord Jesus tions have been made, of the consequences Christ for pardon and salvation. He came of permitting the prisoners to herd together, to seek and to save the lost; and he is able as in old times. The burglar, the coiner,

Yours, Truly.

From our Lon on Correspondent. ee Bells-The Model Prison Our Criminals—The I —Its Bondage and C.—Its Bondage and C.—Their Daily Me Banker turned Ta Chaplains, and Us portation—Newgate Popular Ignorance -The Masked Prisoners om—The Masked Prisoners
Their Employment—The
Robson Driven Mad—
Iness—Renewal of Transind its Moral Miasma—
Iducation, and Reformato ducation, and Reformato-is Era—Present Contrasts rics—George IV. an —The London Clu and Accommodation se Era—Fresent Contrasts
Louses—Their Architecture
West End, City, and Litin Club—War in Persia—
Francis Joseph at Milan
Congregational Union—
aris—Death of Dr. MedLase—"Morning Post's"
—Broad Church, and Mr. erary Clubs—The M Victory and Slaugh —General Amnesti New Archbishop of hurst—The Denisor Advice Thrown Awa Maurice—Bishops of Scene at Brighton.

What to do with ? urgent question in Creat Britain. The abolition of transports on, by reason of the refusal of our color es to receive convicts, seems to have made the criminal population of our great cities more daring. The pendicular colors of the pendicular co

begun.

freedom, honesty; and industry. This salutes my ear as I wike up, with a knell-like sound. It tells me of reputation blasted; of crime and retribution; of deprayity and despair!

Within that model prison, I have stood.
Through its long corridors, I have walked.
Here and there you meet a man in convict dress, sweeping the passage, or cleaning out a cell. But by and by a troop of convicts, with heavy wooden clogs, and with ugly yellow masks hanging down over the forehead and noss the set which the eyes peer, and yet the pustoner remains thoroughly.

One of these may be Sir John Dean Paul, or Bates and Strahan, his partners in the Bank, in Fleet Street, whose ruin has made so many widows and orphans poor. It is dinner time. Along the corridors, the wardens wheel light carts. In tin

dishes, you see the messes intended for the prisoners. Each is now in his cell. There is a little iron wicket in the centre of each massive door. The cart is wheeled up, and the warden, taking one of the tin dishes in disposition which precedes desire, as well as his hand, containing soup and meat, two potatoes, and a piece of bread, the little wicket is thrown back, and two hands are seen seizing the mess. The wicket closes, law, and shows the spirit required by all the and in silence, like a wolf in his den, the prisoner devours his ration.

Outside, by and by, you will see some of of heart which would lead to such desire, the prisoners breaking stones; others picking oakum; and all, in turn—except when the state of health forbids—working on the tread-mill. Some are carpenters; others turners and tailors; others blacksmiths. It is said that Paul and Bates work as tailors. Sir John is fond of drawing, and is allowed to relax in that way at times.

A convict is permitted to write one letter to his friends, and receive one from them, every half year. "Six years' penal servitude," is now the common punishment for felony. Sentences of transportation for life have been passed on the greater criminals, Robson, Redpath, Kent, and Agar, identified with the robbery of Crystal Palace and Railway Companies. Robson, once so gay, driving splendidly "about town," living in a luxurious house, is sinking fast into insanity, induced by despair.

THE CHAPLAINS OF OUR PRISONS are, in general, first-class men, both as to sound Evangelical teaching, and adaptation for their special duties. Mr. Kingsmile, the Chapain at Pentonville, has written a book, entitled, "Prisons and Prisoners," which is quite a standard work on these questions. and containing, moreover, the record of many cases of real reformation, and restoration to society, of criminals apparently lost forever to virtue and to heaven, through the faithful application of the Word of Christ, through the Holy Spirit's power to the con-

science and the heart. The Government will be obliged to renew Transportation very speedily! Each criminal formerly transported, cost the country £1,000; while for each remaining in prison here—to say nothing of fresh crimes. and consequent loss of property, and expense of a new prosecution afterwards, if he go out unreclaimed—an expense is incurred from £30 to £40 per annum. Some propose to retain our prisoners at home, place them on large tracts of uncultivated ground, erect suitable buildings, and obtain from their labor, sufficient to maintain the cost of maintenance. Others propose the renewal of transportation but the locus pænitentiæ is not yet determined. One of the Western Isles of Scotland was proposed; and now the Falkland Isles are

NEWGATE PRISON, in the city proper, reand willing to save you. Trust in him, and the member of the "swell mob," each is

there, to inculcate the young thief with the virus of crime, and to make it romantic in his eyes. Nay, even prisoners for debt have been exposed to the contagion; and when any one has seemed to shrink from this brutal association, he is the victim of jibes, and abuse, and all manner of persecution! This "den of devilry" is an evil which tion of four officers slain. One of these was will, however, be, ere long, redressed and reformed. The whole subject of crime, how remaining two Lieutenants. The Brigadier suggestive of an ulcer preying on the vitals of the community! What penalties are we reaping for past neglects! What spectres of guilt, and woe everlasting, look out reproachfully upon us, from the spirit land, seeming to cry, "Too late," and urging us, by their agonizing glances, to save the young of society from ruin!

Popular Education, on a Christian basis, is our great want. It is, however, making rapid strides, and must do so more and more. In addition to this, Ragged Schools and Reformatories—the one preventing, and the other curing orime—have begun a splendid

I have spoken, in former letters, of the ELEVATION OF THE STANDARD OF RELI-GION AND MORALITY in our higher ranks, as compared with the past. That is a great and gratifying fact. Mr. Thackeray, in his brilliant lectures, continues to bring it out very vividly. Last week, he dealt with George IV., with great and just severity, and spoke of the change, as to swearing, gambling, and profligacy among gentlemen now, as compared with those of the time of the Regent and the King. He denied that George IV. was the "first gentleman in Europe," as used to be the fashion to style him. Behind his fine clothes, under his fine clothes, "there was not even a man—there was nothing!" Then, as the real gentleman of his day, in contrast with the King, stand out, says Thackeray, men like Sir Walter Scott, Robert Southey, Lord Collingwood, and Bishop Heber.

As the time draws near for the opening of Parliament, Our Clubs come up vividly before the minds of many. Members of Parliament, and country gentlemen, are almost invariably members of some one of the many Clubs in the West End of London. The Club Houses, themselves, in point of architectural splendor, must strike the eye of every stranger. Near the Duke of York's Column, and Waterloo Place, a series of these splendid mansions present themselves : and one is now building, in which the copious use of the beautiful and polished Aberdeen colored granite forms a striking feature.

Here are the Atheneum, the Junior United Service, the Carlton, and the Reform Clubs, with others not far away. At the Carlton, the Conservatives and Tories find a congenial home; while at the Reform Club, Liberals of all shades are wont to congregate. The internal fittings of these Clubs are splendid; and the kitchen of each, with its cooking spparatus, and its head cook and attendants. forms, in itself, a marvel and a study. The election to these Clubs is by ballot:

and personal pique may, at times, succeed in black-balling a worthy man. At other times, the ballot is a defence against the intrusion Mess; vulgarity, or want of prin-The old Indians, who come home "with-

out livers," but with plenty of money, assemble at the Oriental Club, in Hanover Square, and form a characteristic "set" of their own. The subscription to the Clubs is high;

say (besides a large sum for entrance,) twenty guineas per annum. But for this what splendid accommodation is provided! The food and wines are of the best quality, and served up to the members, as well as in nobleman's mansion, or in Buckingham palace. Then, there are bath rooms, billiardrooms, refreshment-rooms, a noble library, all the journals, and all crowned with firstclass and refined society. It is understood that the rate at which

Club officials are paid, is on a scale somewhat like the following: The Cook receives from £800 to £1000 a year.

100 to 150 " 250 to 300 " The Secretary " On which our witty serial remarks, that the scale "fully proves the superior value of physical food over intellectual." It appears that the French or Italian

Cook is, besides his large salary, allowed to take pupils and "finishing" other cooks, for which large fees are received. "We wonder," says Punch, "that in their

leisure moments, the Secretary and Librarian do not occasionally descend to the kitchen, and take a few turns at the spit, so that when the cook has made his fortune, and retired to his Chateau, Margaux, or Lafitte, they might be duly qualified to take his place and salary.

There are City Clubs as well as those in

and Bankers. Besides these, are Literary Clubs, the Whittington and others.

The Milton Club is the only one known of recent origin, and was begun by a few enterprising Merchants, among the Nonconformists, who longed for a place where religious men in town, and those coming from the country to Missionary Anniversaries, or at other seasons, might find a centre of Union and a temporary home. It is conducted on precisely similar principles as to internal arrangements, cookery, comfort, li brary, &c., as those in the West End. The House is in Ludgate Hill, near St. Paul's. The entrance fees and subscriptions are moderate. The membership amounts to nearly 1000 at present. Here, on Tuesdays, after my attendance on the early Committee of the Tract Society, 1 am wont to linger for some hours; and here one meets Binny, Sherman, Newman Hall, and erstwhile the now lamented Harris, with many other ministers and laymen. The fear of God dwells in this house. The Secretary is one of Dr. the cuiscue department, a Scotchman too. | mish, monstrous and abominable? Family worship is kept up morning and evening. The terms for ministers are on a peculiarly liberal and considerate scale, and the privileges of occasional relaxation among books and men," both of a superior order, is omething delightful, I assure you, amidst the high pressure of a London ministry. In connexion with the Milton Club, it is

begun. The English expedition having reached the Persian Gulf, have taken possession of the Island of Karrack, and stormed the Fort of Bushire. This last operation cost our army a loss of between 20 and 30 lives, including the unusual dispropor-(Stopford,) was a veteran Indian officer. The telegraph gives us no particulars. Our hearts are thus again saddened by fresh news of slaughter. The continuance of this war-arising from diplomatic mismanage ment on the one hand, and Russian in trigue on the other-is most earnestly to be deprecated. It would arrest internal improvements in India, accumulate more debt. and involve new taxation. Some politicians view it as necessary to annex Affganistan, as a barrier to Russian designs on India. Persia is weak in herself, and seems to have relied on Russian support. Her Ambassador Extraordinary is at Paris, and there are hopes of an accommodation, through the mediation

of the Emperor of the French.

FROM MILAN come the tidings that the Emperor of Austria has granted unconditional pardon and amnesty to all Lombar dians convicted of high treason, and has re-stored the whole of the sequestered estates. This will permit many an exile to return home. But while it is an amnesty for imaginary crimes, and "pardon" for the fault of these Italians loving their country, "not wisely, but too well"-and when we add to this, that it is dictated by selfishness, and designed, as a master-piece of policy, to bind more closely to the Austrian Crown, provinces which are unjustly hers-what merit can Francis Joseph claim—and how little has Italy reason to be grateful!

The meeting of the Congregational Union did not pass off without a scene of powerful excitement. In his opening address, Mr. Stingleton, the President for the year, deprecated the idea that there were two parties in the body, one evangelical, the other unsound. This was roundly cheered; but yet, if we are to judge by sympathies and tendencies, it is a very questionable statement. The great majority, however, are firmly attached to the old Gospel. It remains to be seen what the students will become by and by.

THE ARCHBISHOP OF TOURS has been promoted to Paris. He is not an Ultramontanist, but moderate in his Church politics. The Emperor pressed the appointment upon him, after several refusals.

DEATH OF DR. MEDHURST, the eminent missionary of the London Society for many years. He had only been on English soil for three days, when he expired. His removal is greatly deplored. There will be a public funeral this week.

The Morning Post, of this day, considers PEACE WITH PERSIA as " probable.

As to the DENISON CASE, there have been appeals, protests, expressions of sympathy-this sympathy oftimes, and even in the case of the Bishop of Exeter, extremely guarded. The latter once actually excom-municated the Archbishop of Canterbury. and whether he has withdrawn the barr. know not. But in his letter to the Archdeacon, while he takes a fling at the Arch bishop, by saying that the decision against Denison indicates, in its terms, and the grounds taken, the rationalist tendency of the age, he yet takes good care not to endorse the heresy, that the wicked partake the body and blood of Christ in the Lord's

The Morning Post, a High Church news paper, has a long article soothingly addressed to the Tractarians, telling them that even it the cross is taken away from the "altar,' they can still carry out their system-that present evils must be submitted to, and that it would be suicidal policy for those who are contending for spiritual independence, and a Free Convocation, to appeal to a secular tribunal, such as is the Privy Council. Whether they will take this advice, seemed doubtful; but there has been a fresh appeal to a civil tribunal.

Some say that, legally, the Archbishop's decision on the Denison case is final. Oth ers tell us that the Archdeacon retains his parish, and loses his Archdeaconry, or vice

But what of the BROAD CHURCH AND

NEOLOGICAL PARTY? True to their in stinctive hatred of definite, dogmatic utterances, Mr Maurice has addressed a letter to Frazer's Magazine, expressing his disapproval of the prosecution of Denison. As to himself, we all know he does not believe in the Sacrifice of Christ, in the true and proper sence of the term, at all. But then this matters not! The presence of men of the West End, frequented by Merchants extreme views, on opposite sides, he regards as necessary to preserve the equilibrium of the Church, and as preventing either party from holding a fanatical triumph over the to be formed on Christian principles. It is other. So much for "equilibrium." Does it not remind you of the nursery rhyme. "See saw, Margery Daw?" Thus it is, that on the "See saw" principle, the Church of England has been going on since the Reformation. Not that the balance has been long preserved, at any time; now Laudism then Latitudinarianism, and then Evangelism triumphant. But the chief objection of Mr. Maurice is, that the Articles, and not Scrip ture, are appealed to, for settling the door trine of the Church, (still observe the favor ite idea of antagonism to what is definite in statement) and he would like the doctrines of the Church to be left in a looser state than the Articles have embodied them. Denison's propositions are to be resisted says Maurice, as a test, but all should strive that he be allowed to hold them as opinions. As if any one wished to hinder him thinking what he pleases on the Eucharist, and as if the question were not, whether he Hamilton's worthy Deacons; the Manager of to teach a heresy which is emphatically Ro-Not long since, the Rev. Hobart Sev-

mour, an Evangelical clergyman, author of "Mornings with the Jesuits," who had been sojourning in a parish in the diocese of Exeter, and lightening the labor of the overworked incumbent by preaching once a day. was prohibited from preaching, by Bishor Philpots. The complainant was a High in contemplation to open a large room, of the Churchman, who had fifty hearers, of whom same kind, with the same objects as Exeter ten left when he entered the pulpit, while Hall, for public meetings of a benevolent and Mr. Seymour had congregations amounting religious character.

FROM PERSIA, we have news of war regun. The English expedition having reached the Persian Gulf, have taken possession of the Island of Karrack, and storm-Bishop's rage was scatheless, as Mr. Seymour had completed his intended course of service, before the prohibition came.

The Tractarians lately suffered a severe defeat at Brighton, in an attempt to get up a Puseyite College. The Bishop of Chichester backed the proposal, and was supported by Lord Robert Cecil; but, by an overwhelming majority, and amid popular exultations over them, the traitors were driven away, and their crafty plot exploded, to their confusion and shame. J. W.

## Facts and Gleaninas

WE ARE not to choose our own rods; no, God chooses them for us, and chooses that rod which is most suitable.

THE almost Christian is a most unhappy man, having religion enough to make the world hate him, and not enough to make God love him .- Countess of Warwick.

BEAUTIFUL SIMULE. - Men's feelings are always purest and most glowing at the hour of meeting and farewell; like the glaciers. which are transparent and rosy-hued only at sunrise and sunset, but throughout the day gray and cold.

THE JOY OF DOING GOOD.

Yes there's joy in doing good, The selfish never know, A draught so deep, so rich and pure, It sets the heart a glow;

A draught so exquisitely rare It thrills the soul with bliss, And lifts it to a heav nlier world, Or makes a heav'n of this.

CHRISTIANS LIKE ORPAH.—They that are professors only, and make a show of religion for sinister ends, are like Orpah; in times of affliction they will kiss their mother and be gone; they will soon take leave of the Church of God. But they that are true Christians, are like Ruth, they will cleave to her, stay by her, live and die with her, and never depart from her.—Ruth i: 14.

DR. CHALMERS, says the Vermont Chronicle, wrote upon "the expulsive power of a new affection;" another Chalmers is wanted to write on the exclusive power of an old one. For with such love of the world and the things thereof, in some of its ten thousand forms, and such absorbing interest in its goings on, how is religion to find any place in man's heart?

THE SABBATH.—It is very remarkable that the heathen nations, who can be supposed to have no knowledge of the law or history of Moses, account one day of the seven more sacred than the rest. Hesiod styles the seventh day, "the illustrious of the sun;" and Homer says, "Then came the seventh day, which is sacred or holy." Almost all nations, too, who have any notion of religion, have appropriated one day in seven to the purposes of public devotion.

CHARITY - The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it if we apply it to men. Trample not on any; there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of as to give his precious blood for it; therefore, despise it not.—Leighton.

HOME. Home's not merely four square walls, Though with pictures hung and gilded; Home is where affection calls-Filled with shrines the heart hath builded.

Home !--go watch the faithful dove Sailing 'neath the heaven above us; Home is where there's one to love, Home is where there's one to love us.

Home is not merely roof and room It needs something to endear it; Home is where the heart can bloom Where there's some kind lip to cheer it. What is home with none to meet, None to welcome, none to greet us Home is sweet, and only sweet, Where there's one we love to meet us.

A Source of ELOQUENCE.—Daniel Webster, on being commended for his eloquence, on a memorable occasion. is said to have replied:

"Sir, I am far from thinking that my poor effort the other day has the remotest claim to the panegyric you have been pleased to bestow upon it; but if anything have ever said or written deserves the feeblest encomiums of my fellow countrymen, I have no hesitation in declaring that for their partiality I am indebted, solely indebted, to the daily and attentive perusal of the sacred Scriptures, the source of all true poetry and eloquence, as well as of all good and all comfort."

TAKE CARE OF THE CASKET FOR THE SAKE OF THE JEWEL.-In many cases in which true Christians complain of the "hiding of God's countenance," of darkness and depression, the cause is solely physical disease; produced not unfrequently by an obstinate disregard to the will of God as expressed in the human constitution, made up of soul and body; and by which a certain amount of repose, relaxation, and exercise are essential to the right working of both. Let me earnestly press it upon young and ardent students, that it is a very mistaken manliness to despise the demands of the body; that it is no self-denial, but self-indulgence, to sacrifice health and life in the pursuit of knowledge. Let me remind them that God will make them responsible for every talent committed to them, and for shortening those days which might have been many; and for turning those hours into darkness and distress which might have been hours of sunshine and peace. That must be no small sin in the eye of God. which he so often visits with an early death or premature old age; and which has deprived many a family of its most precious treasure, and the Church of its brightest hopes. Macleod's Memorials of Mockin-