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

WHOLE NO. 235

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Original Poetry.

A Song of the Graces.

AITH, LOVE, JOY, AND HUMILITY. glory be thine, O adorable One! plays of thyself, in the grace of thy Son; ijah, O Lord! thy perfections Divine, work of Salvation, ineffably shine.

ice in that grace, which consistently can, y threat nings for sin, look in mercy on

the robel escapes, yot is justice sustained; ner still lives, yet thy truth is maintained. alt and we triumph, O Lord, in that love exalts the lost soul to thy presence above; fullness of joy, in the work of thy Son, nor sustained, and increased to thy throne.

could not without thee, in heaven be there could be no heaven, of theo dispos-

would we languish yea, our death be

Cross, dearest Lord, it evolves the blest

Il thy perfections, unsullied now can, ooks to the Cross. Israel's strength cannot

sinner's law-room, the Redeemer has

precepts fulfilled, paid its sanctions with is Justice and Truth, and thy Law satisfied,

the Penitent lives—for his Saviour has died lujah, O, Lord !-Oh, we fall as is meet, worship, adore, and exult at thy feet: name, thy perfections, and glorious high

nagnified all, through the grace in thy Son. Iowa.

For the Presbyterian Banner and Advocate. Baptism .-- No. 10.

SYMBOLICAL IMPORT OF BAPTISM. two sacraments of the New Testahave each a distinct symbolical mean-In the one, the application of water meaning. Baptism, say they, is deto convey an allusion to the death, and resurrection of Christ; and therethe candidate should be buried in But what resemblance can they out between things so entirely differ-Christ's death was by crucifixion. was he buried after the manner of this ry, in a grave dug in the earth, and with mould; but in a sepulchre, cut perpendicular face of the solid rock. this little apartment his lifeless body onveyed through a small door, which then closed up with a great stone. it was left till the morning of the day, when the stone was rolled back, the Saviour re-appeared among the h, burial and resurrection? What rein a little room, excavated in the side hill, closing the entrance with a rock. aving it there three days—I say, what blance is there between this, and sudhim out again? The similitude is oise of a cannon. It is to no purpose

BURIED WITH CHRIST BY BAPTISM" at, say our opponents, we must be what baptism? Let an inspired Apos-

vi: 1-6. "What shall we say then? all we continue in sin, that grace may and? God forbid; how shall we that are d to sin, live any longer therein? Know not that so many of us as were baptized into s Christ, were baptized into his death? efore we are buried with him by baptism death, that like as Christ was raised up m the dead by the glory of the Father, even we also should walk in newness of life. For of his death, we shall be also in the likeof his resurrection. Knowing this, that old man is crucified with him, that the of sin might be destroyed, that hencefortl hould not serve sin.

re the Apostle notices a common obmade against the doctrine of justifiby faith; namely, that it encouraged in, because grace abounded. He st to it, by showing that a complete union exists between Christ and elevers; and that this affords the best sible security for their continuance in eness. Thus the objection is satisfactorily newered. But if we suppose that the postle is here speaking of a burial in ter, we make him argue most inconcluvely; for we make him say, that notwith-anding the freeness of Divine grace, beevers are secured against sinful comliances by the circumstance that they were ace buried in water! This is worse than o answer to the objection; for it leads at nce to the monstrous dogma of baptismal

Besides, if we suppose a literal burial by eath; and so be dipped to death. By the head.—Mark xiv: 3—8. way, it is a curious fact that the Baptist PETER'S INKLING FOR WATER REPROVED ssionaries in Calcutta bave made a version the New Testament, in modern Armeian, in which they have translated baptize by a word which signifies to drown; e.g., Go teach all nations, drowning them in the name of the Father, &c." This is certainly dipping to death with a witness. The fact stated on the authority of a returned issionary. See Baker on Baptism, p. 79. "BAPTIZED INTO JESUS CHRIST."

ask him, What good can much water do you? Nay; what good can a small portion of bread and a sup of wine, in the sacramental feast, do a person? The quantity of the element used, is just as important in the one ordinance as in the other. Let us guard against the error Peter once committed .-

finitely more than mere water baptism. The whole Church to whom he was writing, had doubtless been baptized in the name of Christ; but it did not follow that they were all baptized into his death, and therefore he discriminates. "So many of us," says he, 'as were baptized into Jesus Christ, were baptized into his death." In similar terms, ddressing the Galatians, he uses the same careful discrimination: "As many of you as have been baptized into Christ have put on Christ.—iii: 27. To be baptized into Christ is to become a living member of his mystical body by the baptism of the Spirit; for, says the Apostle, "By one Spirit are we all baptized into one body."—1. Cor. xii: 13. We are now prepared to understand the meaning of Paul, in the passage under discussion. He argues that the doctrine of

consideration, is not speaking of an external

ordinance, but of the baptism of the Spirit,

by which we are united to Christ, and be-

come one with him in his death, burial and

resurrection. He does not affirm that all

who were baptized in the name of Christ,

were baptized into his death. He asserts

this of those only who were "baptized into Jesus Christ;" a description implying in-

justification by grace cannot lead to licen. tiousness, because the justified believer is united to Christ by the baptism of the Spirit, and is, therefore, one with him in his death, burial and resurrection. "So soul that has sinned, say, "that soul need many" as had received this spiritual baptism were crucified, dead and buried, as to their former life, and had risen again to a new life of holiness; just as Christ died, was buried, and rose again to a new and more exalted state of existence. The same general remarks will apply to

colossians II: 10—12. "And ye are complete in him, who is the head of all principality and power. In whom, also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen again through the faith of the opera-tion of God, who hath raised him from the

Here, again, the Apostle describes the properties of a saving union with Christ, by which believers are made one with him, in his circumcision, death, burial and resurrection. They are thus "complete in him." The circumcision received by the Colossians was spiritual; for it was "made without hands," and consisted in "putting off the body of the sins of the flesh." Of course, then, the baptism mentioned is spiritual. It is attended by a resurrection to a life of es purity of heart. In the other, the faith. Says the Apostle, "Wherein," that of Christ is shown forth. Our Bapism is in this baptism, "ye are risen again brethren strangely confound the two through the faith of the operation of God." hances as though they were alike in Can this possibly apply to an external ordinance? Simon Magus was duly baptized with water. And did he, therefore, rise to a new and holy life, "through the faith of the operation of God?" Here, again, we see that the Baptist interpretation of the phrase, "buried in baptism," leads inevitably to baptismal regeneration, a doctrine already avowed by a large class of immersionists; but daily contradicted by the ungodly lives of thousands who have submitted to the external ordinance.

In 1. John v: 8, we read thus: "There are three that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one." The Holy Ghost Now, let me ask, in what respects the sanctifier, the water of baptism, and the nmersion properly represent such blood of Christ, symbolized by the sacramental cup, are here intended by the sacred lance is there between laying a dead writer. The Spirit is poured out, the blood of Christ was shed; and, to complete the agreement, the water of baptism must be poured, or shed upon the subject.

In Titus iii: 5, 6, St. Paul says: "Acplunging a person under water and cording to his mercy he saved us by the washing of regeneration and renewing of petter than that of the blind man, who the Holy Ghost, which he shed on us abunsed that the light of the sun was like | dantly, through Jesus Christ our Saviour.' The phrase, "washing of regeneration," our brethren urge that Jonah, in the though it signifies the new birth, contains of the great fish, bore a likeness to an allusion to the water of baptism as its exin his burial; for the only point of ternal symbol. And this "washing," let plance to which the Saviour refers in it be observed, is shed; in the Greek, xii: 40, is duration; namely, "three execheen, POURED OUT, on us; thus showing days, and three nights," the very point in that baptism by affusion was practised in the Apostles' days. the Apostles' days.

It was foretold of Christ that he should

sprinkle many nations."—Isa. lii: 15. This, though relating to the purifying effi-cacy of the blood and of the Spirit of Christ, like many other passages, comprehends the sign with the thing signified. It was literally fulfilled when Christ commended his disciples to baptize "all na-

Heb. x: 22-"Let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Here the Apostle speaks, first, of the purification of the heart and conscience by the Holy Spirit; and, secondly, of the sign corresponding therewith, namely, the external washing of baptismal water, sprinkled on the body. Our Baptist brethren say, indeed, that sprinkling is no washing. answer, neither is dipping a person with his clothes on, a washing of his body, in a literal sense of the word. If a man puts his gloves on, and then dips his hands in water, is that a washing of his hands? Sprinkling, we aver, under both dispensations, has held the chief place as a symbol of purification: and to say that it is not cleansing, is to contradict God himself, who says, "I will sprinkle clean water upon you, and ye shall be clean."—Ezk. xxxvi: 25. It is placed by St. Paul among "divers washings."— Heb. ix: 10 and 13. And it is by the sprinkling of his blood that the Redeemer nas "washed us from our sins." But, say the Baptists, when Paul speaks of the body being washed, he means the whole body; and so the whole person must be washed. But did the Saviour mean his whole body, when he declared of the woman of Bethany, pping to be here intended, we must also that she had anointed his body for its burial prose a literal crucifixion, and a literal She merely poured the cintment on his

> BY CHRIST. "What good," asks the immersionist, 'can a little water do you?" In reply, I

him, "If I wash thee not, thou hast no part with me," Peter, like many in our day, took up the idea, that it was the external washing that was to do him good; and hence he thought the more water, the better. He said, "Lord, not my feet only, but also my hands and my head." But Jesus res washed needeth not save to wash his feet,

but is clean every whit."

ANCIENT VERSIONS. Some Baptist authors present us with a ormidable array of versions of the New Testament, which they claim as favorable to their opinions. But on examination it is found that of all the most ancient and valuable versions, fifteen or twenty in number. anguages, instead of rendering baptize by immergo, TO IMMERSE, simply transfer the prayer, I will proceed to gi word—a plain proof that it was not understood as meaning to dip. Of the others, while some transfer, the word, others trauslate it by a word which signifies to wash or

world as to give his only begotten Son, that received, forty-two were males, and twenty-whosoever believeth in him should not perish, but have everlasting life. O Lord, I believe; help my unbelief; and may I ever yet become heralds of the cross. Out of one praise thee for this plan of redemption! family, were five members, four brothers and "You spoke to me about uniting with a sister. Out of another, three interesting the Church. Yes, I should like to unite young brothers. with the people of God, and show the world my determination to serve the Lord, if it will be convenient for you to have me do by sickness. Others still are serious and inso, and also if my health will permit. "Please excuse these badly written lines.

Write as often as is convenient."

THE ANSWER MY DEAR FRIEND :-Yours was read with much pleasure. No doubt "it is good for you that you have been afflicted," and I am glad you are able to see it, and are even thankful for it. But what gives me peculiar pleasure, is, that you "can say from your heart that the Lord is your Redeemer, your Strength, and your Righteousness; and that you can see "how beautiful is the plan of redemption!" Yes, it is beautiful, excellent, glorious; and we shall never see all its beauty till we reach heaven, and see Jesus as he is. What wonderful love was his! What glories in his character! How excellent his work! O for a thousand tongues to sing his praise! Yes, "when we had ruined ourselves by sin," he took our place, and died for us: he shed his blood that we might be forgiven and saved. And now we have only just to receive him and be saved; just to believe and have eternal life. O what love! Let God be praised that you can now say, "O Lord, I believe; help my unbelief!"

That your faith may be increased, think much of Christ; let your mind dwell on him, his person, his character, his officès, his work, his wonderful love. Peace and joy are not to be drawn up out of our own hearts; they must come down from heaven; they must flow into our hearts from Christ Jesus. And if we know him, if we think of him, and trust in him, that will afford us pleasure, and give us peace; so let your mind dwell on Christ, and by-and-by you shall go to be forever with him. Consider him,

s in Heb. iii: 1. No doubt it is your privilege to "unite with the people of God." Yea, you are one of them now as a child of the covenant, and as I hope, also renewed by the Holv Ghost. Hence I suppose all that is needful, is an examination by the Session as to your "knowledge and piety," and an announcement to the congregation that the examination being satisfactory, you are admitted to the Lord's table.—Directory for Worship, Chapt. ix. But the practice here is different, a public profession and covenant being required—which I think is unnecessary in the case of those baptized in infancy, as they are already members of the Church.—Form of Gov., Chap. ii., Sec. 4; and Direc. for Worship, Chap. ix., Sec. 1. Still, I hope the way may soon be open for you to "unite with the Church," or rather, "to be admitted to sealing ordinances"—to the Lord's table.

I need rest, and may be absent next Sab-Whether you "unite with the Church" or not, or are admitted to the Lord's table or not, continue through the Spirit to wait for the hope of righteousness by faith.—Gal. v: 1-5. Make no apologies for your writing, but

write often. I have been unable to write to you lately as I wished. I hope it may soon be convenient for me to do so oftener, and more regularly. Read Ps. xlii, xliii, Yours in much affection.

THERE IS AN END .- To everything beneath the sun there comes a last day—and of all futurity, this is the only portion of God has recently done for us, and amongst time that can in all cases be infallibly pre? us. What the fruits in the life shall be, dicated. Let the sanguine then take warn- time will show. We hope for the best, and ing, and the disheartened take? courage; know God will take care of his own. That for to every joy and to every sorrow, to every hope and to every fear, there will would neither be strange nor uncommon. come a last day; and the man ought so to But it gives us pleasure to say, that never live by foresight, that while he learns in did we as a Session, receive better evidence every state to be content, he shall in each of a work of grace than in most of those be prepared for another, whatever the other recently enrolled as the disciples of Christ. But the Apostle, in the passage under John xiii: 8-10. When Jesus said to may be.

For the Presbyterian Banner and Advocate. Revival at Bethel Pa.

REV. DR. M'KINNEY—Dear Brother:-I have been greatly interested in reading in the Banner and Advocate, for some weeks past, notices of the out-poliring of God's Spirit on the churches, Eastward, Westward proved his carnal views, saying, "He that and Southward. Such intelligence to the child of God is always cheering and soulcomforting. It is like rainfon the parched ground, after a long and pairful drought. Not long since, you remarked that you understood that God was reviving his work in the churches of Pigeon Creek and Bethel, and expressed a hope that you would soon hear from these respective churches. In view, then, of that expressed desire, and there is not one that decides in favor of immersion. The old Italic and Vulgate, made while the Greek and Latin were yet living languages, instead of rendering baptize by ment of what God has recently done in the midst of us:

It is now nearly twenty-five years since I was called to preach the Gospel in this portion of Zion; and during that time we was called to preach the Gospel in this portion of Zion; and during that time we have had several seasons of great interest and several property in the presence of great interest and several property in the presence of great interest and several property in the presence of great interest and several property in the property of dashed upon the body, as all travelers ancient and modern, assure us. See descriptions of this mode of bathing in Homer's Odyssey, Lieut. Lynch's Expedition, and Prime's Travels.

Religion:

OR, LETTERS TO A FRIEDD ON THE DOCTRINES AND DUTTER OF THE BIBLE.

Letter XI.—Another Letter from the sick one. That I may win Christ and be found in him.—Phillp. His 8, 9.

"MY DEAR PASTOR:—I will endeavor once more to write a few lines. I think I can struly say it is good for me that I have been afflicted. O, how thankful I should be to God for sparing my life, and not cutting me off 'while I was rejecting and rebelling against him! Now, I think I can say from my heart, the Lord is my Redeemer, my strength, and my righteousness. O how beautiful the plan of redemption!

When we had ruined ourselves by sin, and were entirely undone, God so loved the world as to give his only begotten Son, that whosoever believeth in him should not per-

> It may be asked, how aid this work commence, and in what way was it conducted?
>
> We reply, in reference to the first, that we can hardly tell. The following things are

known to be true: 1. A number of God's people, for months previous, were deeply distressed for the low state of religion amongst us, and unknown to others, were wrestling in secret prayer to God, that our long night of religious decline might come to an end, that the Lord would return and have mercy once more upon his desolate heritage. Some, again, had begun to inquire with themselves, how have we been serving Christ? And if called suddenly away, are we ready for our final account? These thoughts came with overwhelming power on their hearts, and drove sleep from their eye-lids, and produced searching inquiry for the evidences of grace. And just after the meeting of Presbytery in January, the pastor was called, in the providence of God, to labor a few days in the church of Pigeon Creek, where the Spirit of God was powerfully present, converting old and young. On his return, he made a statement of what God was doing in the sister church. This seemed to bring tears to many eyes, and call forth the cry, "Awake, awake, O arm of the Lord; put on strength as in ancient days!" The fearful inquiry was excited in many hearts, shall we be passed by under this state of things? The Session agreed unanimously that we would have religious services for a few days, without determining how long. After the services commenced, a day of fasting, humiliation, and prayer was appointed, and we believe, well kept. It was soon apparent that the Spirit of God was powerfully present in his awakening influence. Many more melted to tears, and some under very great distress. At the end of the first week, the snow disappeared, the roads became bad, and the nights very dark from the want of moonlight. But still the people came; the attendance increased, and the work spread. It could not be given up. There was a hungering and thirsting for the bread and water of life. The meetings were continued night and day for nearly two months. During the third week, chiefly at night, and the fourth week, partly in day-time and partly at night. It required no effort to get the people to the house of God. They could not stay away. As regards the means used, they were such as God has always blessed. There was nothing unusual, nor peculiarly stiring. Plain, practical preachng-showing the sinner his guilt, depravity, and danger, the way of life through the Lord Jesus Christ, and regeneration through the mighty power of God's Spirit, as well as the duty of the sinner immediately to seek the Lord while he might be found. These truths often heard, came now with convincing power and might. In connexion with this, meetings for inquiry were held for all who desired instruction and the prayers of God's people. And glorious has been the result. And let God have all the glory. We were greatly indebted to the kind and earnest labors, for near two weeks, of

gratitude. Such, Dear Brother, is a sketch of what

Rev. Messrs. Braddock and Laverty, and

afterwards to Rev. Mr. M'Pherson. These

brethren have our sincere thanks and warm

ner, the reviving power of God's Spirit.

Yours, Truly,

From our London Correspondent. Alleged Rejection of the Clarendon-Dallas Treaty-Sermon by Mr. Spurgeon—His Illness—His Yeary—
Sermon by Mr. Spurgeon—His Illness—His Yarable—Female Education in India—Who is to be
Successor to Doctor Harris—Dr. Davidson, and
the charges against him—Ultramontanism in Ire-

land-The Pope Snubs the Priests-Romanism and Protestantism in France—Colliery Explosion

The Morals of the Mining Population—Failure
of D' Israeli and Gladstone in the House of Commons—Professor Lorimer's New Work—The Waste of Life in the late War—The Victoria Cross, and Daring Valor—The Persian Dispute —The Peers, and the China Troubles—Annual Meeting of Young Men's Association—Report from the Deputy to America.

London, February 27, 1857. Without pronouncing any opinion of the gestions involved the rejection involved to the Proposed Intelligence of The Proposed

TREATY, agreed upon between Mr. Dallas and the British Government-is much to be regretted, if it shall lead to further difficulties and complications. International peace between England and America, on a solid and permanent basis, is essential to the prosperity of trade and commerce, as well as to the higher objects of the advance of civilization, and the spread of the Gospel throughout the world. Let us hope that, ere long, all causes of difference will be permanently removed. The Persia took out Lord Napier, our new Ambassador; and diplomatic inter course, after a painful interval, being now resumed, and a new President coming into office, we trust that by mutual moderation and good feeling, the Central American question may be speedily and definitely ar

I have lately had a fresh opportunity of hearing Mr. Spurgeon preach, in my own church. The pen-and-ink sketch which I gave your readers, some time since, of his manner and matter, I still adhere to, as a faithful and impartial portrait. I find it has been copied into our Messenger, and has been read, with interest and approval, by many, including some of Mr. Spurgeon's stated hearers and members. With our Presbyterian people, he is likely to be a great favorite, as he stands up so unflinchingly for the old doctrines of grace, and at the same time, with a freeness and fervor worthy of an Ebenezer Erskine, proclaims a free salvation

I think I have never heard the doctrine of election stated so decidedly, and yet preached in such a way as not to fetter in the least the pressing home on the sinner his personal responsibility, and the guilt of admirable Free Church minister, and the friend of McCheyne, was present at the ser-mon, and expressed to me his warm ap-His text, on the occasion referred to, was

Psalm evi: 8. "Nevertheless, he saved them for his name's sake." The divisions were simple, the illustration was clear, and the application powerful. There were some odd things said, and smiles were elicited; but they speedily gave way, either to tears, or to grave, deep, and solemn feeling. Indeed, all is natural about him; and those bold personifications also, for which a virulent critic in the Daily News censured him, as being marked by profanity and irreverence, are by no means thus chargeable. His flexibility of style and manner; also, his fine, ringing voice; his unstudied, yet just modulation; his expressive action; and the weighty words which flow from the lips of one so youngall give vivid interest to his sermons to most persons. I am sorry to say, that many of our London Dissenting ministers don't like him; that they keep aloof from him; misquote him, or extract, (in conversation,) any thing outre from his sermons; and few, or none, will go to hear him for themselves. His faults are being toned down. I some times fear he will also bring down his health and strength prematurely, by over-exertion. Think of him preaching to six thousand persons twice on the Lord's day; presiding, on Monday evening, over a prayer-meeting, and giving an address to one thousand five hundred persons assembled; dealing with candidates for church members; kept in perpetual excitement by letters, interviews, and even by shaking of hands. For this last, I assure you, is a serious business to get through. He is seized upon at the foot of the pulpit stairs, in the vestry, and by the crowd that lines his path to the carriage, at the church door, that takes him home! Then add to all this, sermons (two per day) for four or five days every week, often at a great distance from London, and you can well conceive what "wear and tear" he must suffer. An attack of bronchitis, recently, has weakened him in the way.

MR. SPURGEON'S HEALTH .- The Rev. Mr. Spurgeon, before commencing his sermon in the Surrey Music Hall yesterday, stated that his medical attendant had urged him not to leave home, in con-sequence of his indisposition; but finding him de-termined to preach, even only for a short time, advised him, if he valued his own life, to close his sermon, if even abruptly, as soon as he found his physical powers fail him; for if he did not, the probability was, that he would never be able to preach again. It was painfully observable during his remarks, that his voice frequently became harsh and rugged, and that he was suffering much from physical exhaustion. He succeeded, however, in getting through the task he had assigned himself, and then was led down the nulnit steps in a state of utter prostration.

"Spare thyself," is a caution often needed by young ministers, although it is better 'to wear out than rust out." I enclose a specimen of a "Parable," as he called it delivered by him in the course of the sermon I have referred to. He ushered it in by referring to his critics and "enemies," who objected to this style, and said, "Now I am going to be 'dramatic.'" The force of it cannot be fully realized in reading. It was very impressive in the delivery, and in the "acting," so to speak, of the characters Justice, Mercy, Conscience, and Satan Best of all, it brought out beautifully the true and only way of a sinner's salvation.

The Rev. Mr. Fordyce, agent for the Female Society of the Free Church of Scotland, for promoting the Christian EDUCA-TION OF FEMALES IN INDIA, is at present in London, addressing assemblies of ladies in our various congregations, with the view of obtaining their active co-operation. The need is urgent, and the fact of female ignorance in India most painful. A lady of my acquaintance, who has recently returned native nurse, for her infant. She is a Mo-And our prayer is, that every church may hammedan, and totally unable to read the land. We need many successors to death of horror.

sisters in the East, and in a country under the sway of Christian England, are as destitute of light as she is, and as incapable of reading God's blessed Word, the heart bleeds over the degradation of woman by reason of

heathenism. There are now female schools in each of the three Presidencies under the Free Church Society. Its expenditure last year amounted to about £1,800. At the disruption, the "Orphanage" at Calcutta passed over into the hands of the Establishment party, as well as a church, Institution rooms, and Library. All these, except the Orphanage, have been replaced. Dr. Duff, during his last visit to this country, obtained £12,-000 for the Male Institution, a residence for

before a very large Missionary Conference at Calcutta, and stamped by their unani-

mous approval: Let our great missionary societies and boards in Britain and America be earnestly urged to take this department up, and not leave it, as some of them do, to merely occasional supplies. If they have no associated Ladies' Society, bearing this as their peculiar burden, clearly the general Society ought to give aid to a branch of missions so essential one of the missionaries at each station taking the superintendence of it. If there be such Societies as in the Established and Free Churches of Scotland, it should be made part of one missionary's duty, at each presidency, to aid the ladies sent out, and report; or, if such a Society has a missionary as its own agent, he should be associated as closely as possible with the general mission of his own Church. Thus this cause might assert its rightful place, not only in India, but also in Exeter and Assembly Halls, where it has hitherto been kept nearly as much in she shade, as woman herself, in her own zenana!

I am thus particular in referring to the subject of female education in India, in the earnest hope that it may quicken the zeal, and cause practical expression to be given to the sympathies of Christian ladies in the United States.

The Congregationalists have found difficulty in obtaining a Successor to Dr. HARRIS, as President of New College, London. The Rev. J. Stoughton, the minister of a large West End congregation, an accomplished writer, and a sound Divine, has declined to be nominated. I believe the truth is, that he could not afford to accept the situation—the salary being £400, with a house; whereas, with a very large family, that sum would be quite insufficient, and is far exceeded by his present income. It is said that the appointment will be offered to Dr. Lyndsay Alexander, of Edinburgh. than Stoughton; was a distinguished student at the London University; is well read in German literature; and at the same time, I believe, sound in his doctrine. He is at present abroad, on account of his health. His contributions to the British Quarterly are frequent and valuable.

A Sub-Committee, appointed to examine the Opinions of Dr. Davidson, has declared in favor of their soundness. So says a paragraph in the Patriot; but it affords no information as the grounds of their conclusions. It remains to be seen what Dr. D. will say on the subject of plenary inspiration, in his proposed pamphlet. That his views are those generally held by orthodox and evangelical Divines, I more than doubt; and his notes and additions to Hartwell Horne, disclaimed by the latter, as well as the other editor, Dr. Tregelles, seem to confirm. The Lancashire College Sub-Committee ask him for an explanation, by alluding in their report to his promised pamphlet.

ULTRAMONTANISM IN IRELAND is now dominant, as far as Dr. Cullen can make it so. The priests of a certain diocese, not long since, elected as a candidate "the most worthy" one of their number. The Pope has refused their favorite, and appointed another, doubtless one suggested by Dr. Cullen, the Pope's Legate. There is an outcry about this among their Reverences; still the Legate keeps "never-minding." He is resolved to make them a little less fiery and vulgar, a little more acceptable to the British Government, by non-interference with Tenant Right and other forms of political agitations, and altogether to make Ireland a "fief" of the Pope's dominion

As to POPERY IN FRANCE, it is rather quiescent just now, save in its usual mischievous superstition and false teachings. It was the fashion, a few years ago, to cry up miracles, including bleeding and winking pictures, and the apparition of the Virgin at La Saletta. Now the French Univers, the organ of the Jesuits, hints that no more miracles are desirable for the present. The Inquisition, it says, is most serviceable in finding out impostures, and it warmly commends its vigilance.

It is pleasing to hear that the Paris Bible Society has been able to reduce the price of the Protestant version of the Scriptures to a lower price (two francs,) than that of the Romish version by De Saci, which last continues to be sold at three francs. Hitherto the price of the Protestant version was five francs. Bible Colportage is doing a great work in France.

There is an important Protestant movement in the department of the Aisne, at the town of Monneaux. Crowds of people come-many from a distance-to hear the pure preaching of the Word, and the Roman Catholic clergy have been greatly exasperated. The Bishop of the Diocese dismissed one Cure for supposed neglect, (and the poor priest took it so much to heart that he took ill and died,) but his successor has not been more fortunate, as twenty of his parishioners have abandoned him in a few weeks, and many more are about to follow their example.

We have had some FEARFUL ACCIDENTS. One was the loss of one hundred and eighty lives by a colliery explosion, in Yorkshire. Up to the moment of the explosion no firedamp was apparent, and all seemed safe. The misery of wives, children, and surviving friends, gathering to the scene, is described as heart-rending. The mining population, I fear, is very depraved. I have seen specimens of them and their habits at Dudley, in Gloucestershire, and of the ignorance and sensuality which mark their character. God has a people amongst them, and not the least | The work is of God. Great spiritual reeffective instrumentality has been that of from Bengal, brought with her an Ayah, or | Wesleyan Methodism. But we want many Wesleyan Methodism. But we want many of young men, and the saving of many more men, full of fervor and power, to pervade from a life of sin and shame, and from a

speedily experience, and in a glorious man. When one looks at this woman, as I have George Whitfield, who numbered among his done, and thinks how many millions of her | converts the colliers of Kingswood, down whose black faces "gutters" were made, as his biography tells us, by floods of penitential tears.

The attempt made to upset LORD PAL-MERSTON'S CABINET has failed. Mr. D'Israeli and Mr. Gladstone made a grand attack on the financial budget, for the year, arguing that while the Income Tax was partially taken off now, the scale of general expenditure was so much increased, and so unnecessarily so, that, by 1860, we could not afford to abandon the remainder of the tax, and faith would not be kept, according to promise, with the nation. The Ministry have been sustained by a majority of eighty. The Cabinet seems secure for the Session. It seems very desirable that the expenditure male converts. (Mr. Fordyce earnestly urges; for the year should be well ventilated, and reduced, if possible; but to try to upset a the providing of an Orphanage, also. His Ministry on the probabilities of 1860, and on data which were very doubtful, was nothing better than a mere party manœuvre. got up skillfully, and by a coalition, too, by the "outs," against the "ins." Who shall venture to predict what expenditure may be required by 1860? Statesmen, after war, talk as if it were never to break out again; but in the present state of the world, who shall anticipate permanent peace, or the gliding in upon us, without a tempest, of Millennial rest?

To PRESBYTERIAN LITERATURE, a valuble addition has been made by Professor Lorimer, of our English College. Last August, when in Edinburgh, I found him iligently examining folios and authorities n the Advocates Library. He had also made explorations in Germany, and elsewhere; and he has now published a most valuable life of a great Scotchman and a noble martyr, Patrick Hamilton. I hope it will be re-published in America.

While gradually getting rid of war expenditure, the losses incurred in the WASTE OF HUMAN LIFE, have just been brought out strongly before the nation. The mismanagement as to food, shelter, and clothing, told fearfully on the army in the Crimea. Out of 10,000 men, only 1,200 were cut off by epidemics—the rest perished by disease which was capable of mitigation, if not of prevention.

The total British troops sent to the East was 82,901. Of these, 18,927 were killed, or died. But those that "died" were far more numerous than either killed or wounded. The killed were 2,598, and 11,361 were wounded. Of the latter, only 1,848 died. Thus, more than 10,000 perished, independent of the losses inflicted by the ber of ineffective, or invalided. These were no less than 11.374. So that, in round numbers, out of 80,000 men, we lost 30. 000 during a war of eighteen months, only twelve of which were passed in the presence of the enemy! This is a sad revelation.

Turning from a subject so painful, it is very interesting to read the accounts just pubshed of rewards to valor. The Order of the Victoria Cross was expressly instituted for this purpose, and has been bestowed for extraordinary courage shown in the presence of their foes, by officers and men, in the army, navy, and marines. It stirs the blood to read of live shells, with the fuses burnng, seized and put out of harm's way by being cast overboard, or over the parapet of the magazine: of brave officers setting an example to the men, of plying the pickaxe and spade amid a storm of shot in the trenches; of privates carrying their wounded officers away on their backs, after saving their lives from the murderous Russians on the field of Inkermann; and many deeds of similar nature. Certainly the British soldier has not degenerated in courage. If well led, Anglo-Saxon warriors are as sure of victory as were your fathers and ours, whose cross-bows made Cressy so famous, and who at Agincourt "sheathed their swords for lack of argument."

The policy of the military authorities is to keep the army not numerous, but compact and well trained, and to have the germ f a Land Transport Corps always ready to be developed.

With regard to the PERSIAN WAR, I trust it may be said to be virtually at an end. The Nord (Russian organ,) declares it to be so. The Times' Paris correspondent thinks a settlement almost certain; the islands of Karrack and Ormuz to be given up to the English, the latter to evacuate Bushire, and the Persians Herat. Meantime, Russia has made a treaty with Persia, acquiring fresh territory toward India.

A fresh attack on the Ministry has been nade in the Lords, headed by Lord Derby, backed by Lord Grey, (a Liberal,) in reference to the WAR AT CANTON. On a division, last night, the Ministers had a majority of thirty-six. I was present during part of the evening, and shall probably give you a sketch of the scene in my next. In the Commons, at the same hour, party strife was raging on the same subject. Lord John Russell went right against the Ministry. The division will be taken to-night. The issue is uncertain even to members them selves.

I was present at the ANNUAL MEETING OF THE YOUNG MEN'S CHRISTIAN ASSO-CIATION, this week, at Exeter Hall, Lord Shaftsbury in the Chair. A noble work is being accomplished by this Institution. It has a Central Building, where all the advantages of a Club (saving the serving of dinners,) can be enjoyed. First class Libraries and News Rooms are provided, with Lecture Room, apartments for Bible Classes, &c. Then there are Branch Associations all over London. The example has been copied all over the provinces, as well as in Ireland. Mr. Gladstone, who had visited the United States on deputation, gave a most interesting account of the Young Men's Associations there; referring to their great extension, and their eminent practical efficiency. He also described the spirituality that distinguished the Societies in France, and the affectionate sociality marking those in Germany, and coupling these with the hallowed secularism of the Americans in providing situations, caring for the sick and dving, and other matters, he recommended these for imitation, amid much enthusiasm. sults have been achieved in the conversion