# PRESBYTERIAN BANNER & ADVOCATE.

yterian Banner, Vol. V, No. 30.
yterian Advocate, Vol. XIX, No. 25.

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

WHOLE NO. 238

ID McKINNEY, Editor and Proprietor.

PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA.

Philadelphia, 27 South Tenth Street, below Chestnut

S.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, APRIL 18, 1857.

By Mail, or at the Office, $1.50 per Year. (SEE PROSPECTUS.
Delivered in the City, 1.75 " " "


## Original Poetry.

### The Feast:—All in Christ.

ppointed hour has come, and with it
vitation—"Come, all things are ready."
prophecies pointing to Jesus Christ,
on, our Saviour, are now all fulfill'd.
rmer and the latter things combine.
adow and the substance meet together.
d of the woman, the Shiloh, King,
and Prophet by our God appointed;
his fellows with oil anointed,
t upon the chosen holy hill.
thlehem the Child is born. The Son
vid's city has been found. His name,
erful, Counsellor, Mighty God, Prince
ace. The soul's desire of Solomon.
se's son the portion. Isaiah's
ntone and Sword. Jeremiah's Branch.
ead of Paul and John. Of Judah's tribe
on. The Star of Moses and the
re. The Foundation tried and most sure.
amb once slain. The light of Malachi.
's Shepherd. Daniel's Messiah.
rk, Refuge, the Rock, the Living Stream.
anna true, from heaven descended,
ich we too may eat and never die.
ell of Jacob's God, whence we may draw
rink, and never thirst again. This day
n we appear. To Sinai's base,
Moses trembling stood, we wond not come.
Jerusalem from above, we come;
City of the ever-living God;
iad angels, and to Jesus,
diator of our new and better
nt—yea, to that blood of sprinkling,
speaketh better things than Abel's blood.
th not for vengeance; the burden
voice is peace, pardon, free and full.

STREET'S RUN.

For the Presbyterian Banner and Advocate.

### Religion;

TERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE.

*XIV.—Necessity of Regeneration.*

be born again.—JOHN III: 7.

DEAR FRIEND:—One reason why re-
tion is necessary, is because of our
depravity. And there is another
for this necessity, growing out of the
corruption of nature; it is this: Be-
until renewed by the Holy Ghost,
an take no delight in the service of

is a spirit; and they that worship
ust worship him in spirit and in truth.
n iv: 24. But how can you render
al worship to him, when your very
is opposed to him? How can you
ip in spirit and in truth, when your
is flesh and not spirit; when you are
and not spiritual?
is holy; holiness becomes his house;
ss is essential to his service; but how
inful being delight in the service of
God? The holiness of God makes
object of dread to the sinner; it
m with fear—that fear which hath
; and how, then, can he worship
hat love which casteth out fear, and
delights in God as the chief good?
is just; the sinner is exposed to the
l inflictions of his justice; and how,
an he draw near with complacency
elight to that being who will never
one of his attributes upon the altar
her? who will never sacrifice his
to his mercy, nor his holiness to his
lence and love? "You may return
father's house," said a kind friend
obedient son who had wandered away;
may return to your father's house;
ther will do nothing but justice."
said the wanderer; "ah, justice is
fear! I know I have done wrong,
I receive justice, I shall fare poorly
." And justice, justice is just what the
ears; and well may he fear it, when
ts or neglects Christ, and remembers
mberless transgressions of the law,
deep depravity of his nature. He
ly delight in God's service—in the
that God who is holy, just, and
til his nature is renewed. Before
delight in God and his service, he
born again. This is true of each
ry one; it is true of you. In order
ht in God's service, and thus be
serve him here and hereafter, and
im for ever, you must be born again.
ay read the Bible, and attend
worship on the Sabbath, and engage
r religious duties, and yet take no
sure in these things, or find in them
tual delight. You may do all this
re, as Herod did many things; you
all this and more, as a task, hoping
merit the approbation of God; or
y do all these things and more, with
in kind and degree of satisfaction,
thus to purchase the Divine favor;
may do them from habit, or because
ned so to do from your infancy; but
l comfort and satisfaction in God's
for its own sake, and with a view to
, you cannot take until you have a
ture. You must be born again.
vor is not to be bought with heart-
ices, "with solemn sounds upon a
es tongue." What you need is a
conformed to his blessed image; and
his service will be your delight, and
ill find your highest pleasure in doing
uffering his holy will. Then you can
as I hope you now can, because renewed,
will, O God, be done!
losely connected with this last, is another
n why regeneration is necessary. Till
wed, you can have no delight in the law
od. This law is a transcript of his
acter; and you cannot delight in the
of God until you can delight in God
elf. The law is like God—holy, just,
good; it is holiness, justice, and truth,
odied in words as the standard of moral
llence. It is the rule of life; and Paul
say, because he was born again, I de-
in the law of God after the inward
.—Rom. vii: 22. It coincided with
new nature; and his new nature was in
rmony with it. Thus God promises to
his law in our inward parts, and write it
our hearts; which is the same as giving
new hearts—hearts of flesh instead of
arts of stone—hearts to love his law, and
lined to render obedience to it.—Jer.
xi: 31—34; Ez. xxxvi 25—28; Heb.
i: 8—12.
This law requires what? Love, supreme
e to God—love with all the heart, soul,
ength, and mind; but the carnal mind is
not love, but enmity against God; how, then, can it delight in his law, or accept of it as a rule of life? This enmity must be removed; love must fill its place; the law must be put into the mind, and written in the heart, as it is in Heb. viii: 10; that is, our souls must be put into harmony with the law; we must be conformed to it, and inclined to obey it; we must be made to delight in it, and to follow it as the rule of our obedience; and in order to this, we must be born again. This necessity rests upon all; for God is our lawgiver. His law is binding on us; it is binding on you; and as you have broken it, and have a nature opposed to it, so you must be renewed and made willingly and joyfully to delight in it, or you must perish! You must be born again.—John iii: 7. Look, then, to God for his Spirit, to renew and sanctify you, and fit you for life, and death, and heaven. Commit yourself to Jesus Christ, and he will save you. Read Luke xi., xv., and xviii. chapters; Hymn 47 of Presbyterian Psalms and Hymns. Write to me, and pray for me. The Lord bless you! Amen!

As ever, yours, &c.

For the Presbyterian Banner and Advocate.

### Revival at Lower Ten Mile, Pa.

REV. DR. MCKINNEY—*Dear Brother:*—When the clouds of mercy gather, and the refreshing showers of Divine Influence descend upon any of the heights of the thirsty hill of Zion, it should certainly be recorded as a manifestation of devout thankfulness on the part of the recipients, and as an additional reason to encourage and stimulate others to more fervent and importunate prayer, and to more arduous and continued efforts for the enlargement and prosperity of the kingdom of Jesus. In conformity with a time-hallowed usage, in harmony with the example of others of Zion's watchmen, of more mature wisdom and experience, and as your request preferred to others leads me to infer, in compliance with your own desire, to be advised of, and to publish abroad the glorious doings of the Lord in every part of his spiritual heritage, an inducement is afforded me to send you the "glad tidings," that "The Lord has done great things for us also, whereof we are glad."

Acting in accordance with the recommendation of our Synod, at its last meeting, I preached a sermon at the time designated, by the Synod, on "The necessity and importance of a revival of religion, and the Scriptural means of promoting it." The Session were then called together, and agreed to invite all those who were sincerely desirous of a revival and prosperous state of religion in the congregation, to meet with them, and unite with them in conference and prayer, for the outpouring of God's Spirit, and the revival of his work in the midst of us.

At our first meeting, an engagement was entered into by all present, that they would also offer unitedly earnest prayer in secret, that the Lord would visit us with his salvation; and that they would select particular individuals, and make their conversion a subject of special prayer to God. This state of things continued for about two months, until our next communion season, which occurred on the fourth Sabbath of December. I was assisted by the Rev. Dr. Smith, of Canonsburg, whose preaching was in demonstration of the Spirit, and with power. It was a time of deep and solemn interest, though there was then no visible sign of special awakening. The Session, however, determined to continue the services for a few days immediately succeeding the communion, believing that there was a secret influence at work, which would soon manifest itself. Accordingly, the services were continued, and it was soon evident that the Spirit of God was present in the midst of us. First one, and then another, and still others, were awakened. The number continued steadily to increase. Almost every day there were new instances of inquirers seeking the way of salvation. Soon those first awakened began to indulge a hope of an interest in Christ. Our meetings were continued for about four weeks. For about ten days after our communion, I was alone. After that time, vluable and efficient aid was rendered by Rev. Dr. Alrich, Rev. Mr. Brownson, and Rev. Dr. Wines. To all of whom my warmest gratitude is due.

All was silence and solemnity. The means used were simply the plain, practical preaching of the doctrines of the Gospel, and the duties it inculcates, accompanied with earnest prayer for the effusion of the Spirit, and private conversation with inquiring persons. These means have been greatly blessed of God. His people have been refreshed and strengthened, and dying sinners have been made to rejoice in God's salvation. The sacrament of the Lord's Supper was administered in our church on the fourth Sabbath of March. Thirty-three persons were, on examination, received into the communion of the church, twenty-four of whom received the ordinance of baptism; and all united with the people of God, in showing forth the Saviour's death until he comie. Of these, eight were heads of families, sixteen were young women, nine were young men, among whom will be found, as we humbly hope, some who will go forth as heralds of the Cross. Of these, some were not above the age of twelve years. Some were, by afflictive providence, prevented, who would otherwise have united with the church at that time. The good work still moves onward. Some are trembling between hope and fear, and some are still inquiring the way to Zion, with their faces thitherward.

These are the things that God has wrought for us. And our heart's desire and prayer is, that he would still do greater things than these. That he would appear in his glory, and build up Zion every where. That Zion, in all her borders, may arise and shine, her light having come, and the glory of the Lord being risen upon her. That floods of salvation may be poured out, and roll over this land, and round the world. And that God would fill the whole earth with all the beauties and glories of universal holiness.

WILLIAM P. HARVISON.

AS THE rose-tree is composed of the sweetest flowers, and sharpest thorns; as the heavens are sometimes fair, and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—*Burton.*

For the Presbyterian Banner and Advocate.

### Letter from California.

STOCKTON, CAL., Feb. 18, 1857.

REV. DR. M'KINNEY:—Thinking that a few lines from this part of the country might not be unacceptable, I have taken in hand to write you a letter. I last wrote to you from Los Angelos. That region, which might be a paradise, is accursed by man's evil doings. It may properly be called "the dark and bloody ground" of California. I left Los Angelos, with my family, in August, and came to this city about the first of September. The change from a Mexican town, continually agitated by the evil deeds of robbers and murderers, to a thriving young American city, blessed with many churches, and with good society, is very agreeable, I assure you. We are truly thankful to have been brought away from Los Angelos at the time we were; but we deeply sympathize with the few respectable American families, and peaceable Christian friends, we left there. There has been an awful time lately. The Sheriff of the County, and three men who accompanied him, were killed in an attempt to break up a gang of robbers. The people turned out in great strength, broke up the band, and when we last heard, they had hung twelve men, and had some fifty others in prison.

The year 1857 has opened upon California with fine prospects. The Vigilance Committee doings of last Summer, whether justifiable or not in the abstract, seem to have been practically good. At least, to speak Presbyterianwise, they have been *overruled* for good. Things are now quiet in every part of the State, and the spirit of reform—the desire and determination to have more integrity and morality in our public men, is manifestly abroad.

More snow has fallen in the mountains, and more rain in the valleys, than during any season since 1852–3. The prospects of the farmers are better than they have ever been before. The miners are rejoicing in the plentiful showers, and in the prospect of golden harvests. The people of all classes are in good spirits, and confidently expecting better times this year than have been enjoyed for two years past. Great quantities of rain have fallen during the past week. We have several extemporaneous rivers flowing through Stockton. The Sacramento has risen twenty feet. To-day the sun shines brightly. The birds sing among the branches. The grass is springing, and blossoms expanding on every side. The air is mild and delicious.

I am sorry that you failed to receive and publish the proceedings of the Synod of the Pacific, at our meeting in October. The Minutes were ordered to be sent for publication to the *Presbyterian*, and to the *Banner and Advocate*. It is greatly to be desired that Christians on the Atlantic side should be kept informed of the state and progress of the churches here, that their interest in the promotion of truth and piety on this coast may be deepened. We cannot do without the sympathy and prayers of our brethren on the other side of the Continent. The Synod has sent up an urgent appeal, for men and money, to the Domestic Board, and to the General Assembly. Both are needed here. We could find employment at once for many men; but how they shall be supported, is the question. If the General Assembly could see, as we here see, the rising greatness of the field—if they could see, as we here see, the influence which the Christianity of California is to have upon the moral condition of the Western world, and of what you call the Eastern world, they would feel it a privilege and a duty to send hither men, and means of supporting them in part.

So far as I know, the brethren of our branch of the Church are laboring diligently and successfully, with the exception of our excellent brother Speer. To the great regret of his friends, and the friends of the Chinese, he has been laid aside from active labors for some time past. I trust that God may restore him to his most interesting field of usefulness. Dr. Scott has not suffered any from his independent and fearless course during the late trying season of public reformation. People only admire and love him the more because they know him now to be independent and fearless, as before they knew him to be a learned and good man. Dr. Anderson is preaching with great acceptance, and is universally respected and beloved. His people have made arrangements for putting up a more commodious and suitable house of worship, in a more central part of the city.

An excellent feeling prevails among the different denominations of Christians on this coast, so far as my observation has extended. It is much to be desired that those contentions which in times past, and in different lands, have so sadly wounded the body of Christ, and retarded the progress of religion, may never be resumed on the radiant shores of the Pacific. Every thing in nature is "Pacific" out here. God grant that the different Christian families may be *pacific* too. For let there be union, love, and devotion on the part of the people of God, and what strongholds of sin, or what leagued enemies can stand before them! The ministers of different denominations that I have met with, are all full of hope with regard to California. They take cheerful and animating views of the future, and of the Divine purposes, so far as they are shadowed forth, in reference to this Western world. California is the child of Providence. How favored and honored are they who are called of God to watch over, and pray for, and train this child of promise! The people of God are looking and praying for a revival of religion on this coast. I have conversed with many, some ministers, some laymen, who unite in gathering from God's wonderfully gracious dealings with a sinful people thus far, an indication of a gracious disposition on his part to do greater and better things in time to come. They look upon what God hath wrought in California, as preparatory to an outpouring of his Holy Spirit upon the people.

What we pray for and expect in humble, joyful reliance upon the truths and promises of Scripture, is a great, wide-spread, and permanent increase of interest about the kingdom of Christ, and the salvation of souls.

T. K. D.

LET grace and goodness be the principal loadstones of thy affections; for love, which hath ends, will have an end, whereas that which is founded on true virtue will always continue.—*Dryden.*

### From our London Correspondent.

*Political Excitement—Election Fraudulent and Corrupt Influences—Would Universal Suffrage be a Blessing?—Maynooth and the "Tablet"—Expedition to China—Internal Disorganization in China—Russian Progress and Intrigue—Naples and the "Thieves' Amnesty"—Austria and Sardinia, and Russia and Austria—Austria and Hungary—Is Forgiven—Protestantism in Hungary—Its Scholarly Divines and the Free Church—Prussia, Switzerland, and France—The Head Pacificator, and his Pretensions—The Turkish Missionary Aid Society—List of Grants for 1856—The Bishop of Jerusalem Backed against Ignorance and Superstition—Bulgarian Mission—The Opening Conflict with the Greek Church—Case of Alicia Race—Facts about Popery—The Protestant Orphans—Lord Derby's Religious Preferences—The High and Dry School—The Coming Struggle.*

LONDON, March 20, 1857.

POLITICAL EXCITEMENT is now general over the United Kingdom. [illegible] and boroughs there are, [illegible] cratic, landed, or money interests are to be dominant, or where the people are so well satisfied, that the old Members of Parliament will not be displaced. But in many others there will be serious contests, involving a large expenditure, much bitterness of feeling, and, it is to be feared, also great immorality. The laws against bribery at elections are very stringent; and if any candidate run the risk, he must take the consequences of detection. But detection is no easy matter, when unprincipled partisans and lawyers lay their heads together. Besides, there are indirect ways of influencing voters, which do not properly come under the terms of the act against bribery. In some boroughs there is a certain number of voters who "have their price," and who must be bought. I was told, the other day, of one borough town, of limited population, where forty persons were thus venal and vile.

A general election is, therefore, a season of great evil. Public houses are thrown open; many candidates, successful and unsuccessful, plunge themselves into debt and difficulties; party spirit rises to fever heat; and often alienations and schisms are produced, especially in small communities, which are not healed for years. Our ten-pound household franchise seems low enough at present, for the interests of freedom and morality. The theory of *universal suffrage* is pleasing; but in operation *here* it would, I believe, be mischievous. Infidelity, Sabbath-profanation, and General License, would all receive an accession of strength. If religion and education leavened the masses, then all were safe; but without these, how perilous do the *liberties* of constitutional government become, on either side of the Atlantic!

The question of "MAYNOOTH," is to come up pretty generally on the hustings. The *Tablet* (Roman Catholic paper,) says Maynooth is doomed, although it is not destined to fall by a Spooner. That gentleman's opposition is honest, and very pertinacious, but he lacks the qualities of a popular leader. Who the "coming man" is, that is to lead the storming party against the battlements of Maynooth, the *Tablet* informs us not.

A large expedition is about to be sent to CHINA. The object of the English Government, in concert with that of France, is to put our relations with China on a permanent and satisfactory basis. Lord Elgin, the late Governor General of Canada, is to be our Plenipotentiary. Meantime, while this expedition will take three months and a half to reach Canton waters, other aid will probably reach Sir J. Bowring from other quarters. It is not unlikely that *some* of the regiments now on the coast of Persia (peace being concluded,) will be dispatched to China. Admiral Seymour had abandoned all the forts there, and the object was to keep the river clear, and beat off night attacks of war-junks, until reinforcements should arrive. It seems very much a *local* quarrel, hitherto, at least. By the latest accounts, the Emperor of China had written to the authorities at the other four open ports, to continue to trade with the English as usual. At Hong-Kong a baker, convicted of trying to poison the English, with three accomplices, has been put to death, by the orders of a court-martial. It is probable that the quarrel will be settled before an expedition arrives.

China, itself, is being more and more disorganized by the success of the rebels. Taxes cannot be collected, and at Pekin all is chaos and confusion.

Russia has not been idle all the while. She is establishing herself more and more firmly along the frontiers, and has obtained concessions by which at any time she could send an army by water to the capital. She is also sending a new staff of Greek bishops and priests into China, which it appears, by ancient treaty, she has a right to do. The issue of all these wondrous movements *within* and *around* China, must be patiently waited for. The Divine purposes are slowly but surely evolved. "God," says Augustine, "is patient, because he is eternal." We may well leave the affairs of the world in the hands of Him who made it.

Turning our eyes to the CONTINENT OF EUROPE, general tranquility, *for the present*, prevails. But at Naples the spirit of insurrection is rife, and the fear and cruelty (mother and daughter,) of the reigning tyrant are the same as before. It was thought that, on the recent birth of a prince, an amnesty would have been published; but this expectation has not been realized. The *worst* characters (the criminals, strictly so called,) were let loose not long ago; and this has received from the Neapolitans the name of "The Thieves' Amnesty." The people there are closely watched. The very soldiers are distrusted, and Swiss hirelings are around the throne.

The relations of AUSTRIA AND SARDINIA are most unsatisfactory. The former power is about to withdraw its ambassador from Turin altogether. The offence arises from the license of the Sardinian press, which has dealt severely with the Emperor, and his measures, in connexion with his recent visit to his Lombardian provinces in Italy. His restoration of forfeited estates, and the permission to fugitive liberals to return home, were able, although selfish measures of state policy, and went far to quiet the popular hatred among a people so fickle as the Italians, the degenerate sons of the stern and invincible Romans of the olden time. Sardinia thus has its visions of enlarged power, and the consolidation of United Italy under one head and King, postponed. Sardinia defends the liberty of the press. The Emperor of Austria cannot tolerate it, and between the two countries a bitter feeling, which one day may break out into war, prevails.

A curious illustration of the SELFISHNESS OF POLITICIANS is furnished in the fact that whereas recently the Sardinians were openly at war, side by side with the Western powers, with Russia, (and her joining them was a *scandalum magnum* to the Czar Nicholas,) *now* Russia and Sardinia are on the most intimate relations. What is the secret of this? Why is it that the Empress Dowager of Russia is so cordially received and honored at Nice, and that she is "hand and glove" with Victor Emmanuel and his nobles. Why is the Grand Duke Constantine feted and honored at Turin? Does the memory of the Russian defeat at the Turkish Batteries by the Sardinians, [illegible] that Russia patronizes and pets Sardinia, with the view of vexing, irritating, and snubbing Austria. Austria did not, indeed, go to war with her; but the movement of her troops check-mated Russia. And, besides, had not Russia, on Austria's appeal, trodden out the fires of Hungarian freedom in 1848? And how base her ingratitude not to fight *for* Russia in the hour of peril! It is offence only to be washed out in blood. And so *both* parties are angry. The Grand Duke says, the other day, at Turin, and that publicly, that "the Austrians are *swine*, (*cochons*,) and always turn their backs on their foes in battle." Whereupon Francis Joseph and his Court are in a rage!

In spite of the CONCORDAT with Rome, Protestantism makes way in the Austrian Empire. Concessions, too, are about to be made to Hungary; railroads are about to develop its agricultural resources; and, best of all, the Hungarian Protestants—under the heel of combined military and Jesuit impression, robbed of their schools, and of their ecclesiastical freedom for nine years—are about to be permitted *to hold a Synod* of their Church. Protestantism in Hungary, though perhaps not numbering more than two millions of the population (probably less,) is yet influential, and it is found at Vienna that it may not be despised. Let us hope and pray that the oldest Protestant Church of Hungary, purified by long affliction, and leavened recently by the old truths she ever held, (re-introduced by the direct and indirect influence of those Free Church Missionaries who resided at Pesth, and were afterwards expelled by Austria,) may become a bright lamp in the hand of the Lord to the whole of Eastern Europe. What a waste, howling wilderness, spiritually speaking, lies between Protestant England and that old Hungarian, isolated Church! Men there are there, in constant correspondence with Scotland and her sons. Their letters are written in Latin, pure and classical, such as Grotius, Erasmus or Milton would have used, and their eyes are ever turned toward the Free Church of Scotland, as the model to which they long to see their own Church conformed. Prayer and faith are mighty, and for Hungary I trust a glorious future is reserved.

The KING OF PRUSSIA is still angry with Switzerland, and slow to come to a final settlement. The Emperor of the French, in his zeal to get the King to visit Paris, forgot that he himself had once been a refugee, indebted to Swiss shelter and hospitality, and he talked to that brave people in hectoring terms about Prussia's "Constitutional rights," as if he himself was not a *parvenu*, whom every "legitimate" sovereign secretly fears and hates. And now Louis Napoleon is angry at Prussia's delay, and remonstrates loudly, through his Ambassador at Berlin. The truth is, that the French Emperor is setting himself forward in Europe as a kind of "Head Pacificator," (as Daniel O'Connell used to call his henchman, Tom Steele,) and thereby virtually seeks a dictatorship. It is well, indeed, that he is for peace; but still it is perilous that every one should be called upon to do his bidding. His character is a great mystery still. Few trust him. He feels that his strength is the English Alliance; and *both* political parties here cultivate him. D'Israeli, in the Autumn, took care to play the courtier at the Tuilleries. But, then, Lord Palmerston had indorsed the *coup d' etat* of 1851, while all England was indignant. Who can doubt that Louis Napoleon would prefer Palmerston in Power to any other; and that the downfall of the latter would strengthen the miserable Orleanist and Bourbon factions of France, who hate England intensely, in common with all the despots of Europe! Here, again, we see indications of the controlling providence of Him who is "excellent in working."

The TURKISH AIDS MISSION continues to render its help to the American operations in the East, with great vigor and earnestness. I jotted down some notes of facts, at a recent meeting of the London Committee. In 1856, the following grants were made:

| | |
|---|---|
| Armenian Mission, | £650 |
| Constantinople do. | 100 |
| Syriac do. | 250 |
| Jerusalem do. | 100 |
| Assyreeh do. | 330 |
| | £1,430 |

Besides these, there were grants for special objects:

| | | |
|---|---|---|
| Bebek Seminary, | £ 64 | |
| Constantinople Press, | 100 | |
| Native Teachers, | 40 | 10.6 |
| Broussa Church, | 16 | 5.6 |
| Bible translated, | 25 | 0.0 |
| Suediar Valley Schools, | 12 | 14.6 |
| | £258 | 10.6 |

You will thus perceive how heartily English Christians have entered into the enterprise so nobly begun by Americans, for the evangelization of "Bible lands."

One of the grants, to the "Jerusalem Mission," deserves a moment's notice. It is in aid of the schools established by the excellent Evangelical Bishop of Jerusalem, not only for Jewish children, but for the offspring of parents who belong to the corrupt Syrian Churches. Against these Churches, to the great scandal of our High Churchmen, Tractarians, and all "Apostolical Succession" gentlemen, the Bishop has declared open war; and the Evangelicals at home, both clerical and lay, back him right honestly and heartily.

I mentioned, in a former letter, that the Wesleyan Episcopal Church of the United States were about to send three Missionaries to Bulgaria. The Turkish Missions Aid Society proposed to the American Board of Missions, to assist in planting other Missionaries there. This they did on the advice of Dr. Hamlin. The Board, however, declines, leaving the Episcopal Wesleyans to occupy the field. That field, however, is very wide, embracing a population of eight millions. There is on the Southern slopes of the Balkan, a Bulgarian population *not* in Bulgaria, described as "most intelligent and enterprising," among whom it is not improbable our Society, in co-operation with the American Missionaries, may see its way to operate. The truth is, that the Eastern Missions will bring on inevitably a conflict with the Greek Church, in Servia, Roumelia, and elsewhere. That Church *must*, by and by, be driven to defend her position, and that by an appeal to the Holy Scriptures, which [illegible] the people. Anything is better than the stagnation and miasmatic deadness of those corrupt Eastern Churches, who, if not under the Pope, are almost as heretical as are Pius IX. and his Cardinals.

The attempt made by Popish priests to take away from a Protestant Orphan School the daughter of a deceased soldier, whose widow, a Papist, was stirred up to demand the guardianship of the child, has been defeated. The girl, ALICIA RACE, was so well trained in the Protestant religion, that she could give ample reasons for rejecting Popery. Still, *the consent of parents* being the legal principle to be acted on, the father, a Protestant, being dead, the mother, a Papist, demanding the child, the priests were sure of success; and a virtual decision was made by the Vice Chancellor in their favor. But the matter ended not thus; for on proof that the mother was an unfit guardian, having married again during the lifetime of her first husband, Protestant guardians were appointed.

Two Roman Catholic mothers have lately requested Protestant Societies to take charge of their children, having perceived, by the decision of the Queen's Bench, that the priests could not legally take away children against the desire of their parents.

Let me now, without comment, give some more FACTS ABOUT POPERY in England and Ireland. A priest recently endeavored to get regular and official admission to a private Protestant Institution for Boys, near London.

A demand has been made by the Romanists in Warwickshire, that a young woman, aged seventeen, should be delivered to them against her will. In Dublin, a similar case has occurred, and the liberty of the poor girl preserved. At Chatham, a daring attempt is being made to capture children for the priests. The temporary escape and recapture of a nun by a Romish Bishop, in Staffordshire, are noticed in the London *Morning Advertiser*.

Mr. Gilbert, a Romanist publisher, craftily altered "Ince's Outlines of English History," so as to falsify facts, and had succeeded in getting this school book adopted in Government schools, without suspicion. Mr. Collette, in able letters, has exposed the fraud; and the Protestant Alliance has sent out ten thousand copies of the *Monthly Letter*, calling attention to this subject. Teachers of youth have thus been put upon their guard.

PROTESTANT PRIZES are to be competed for, by young men of the working classes, in June next, under the Presidency of the Alliance. Six lectures are previously to be delivered to the candidates; and three examiners, of whom I have been asked to be one, are to conduct their inquiry by written questions, the first two days; and on the last by a *viva voce* examination, in presence of parties admitted by tickets.

In the *Tablet* of February 28th, JUDGE KEOGH is heartily abused for stating that, "down to a comparatively recent period, priests and bishops in the Roman Catholic Church were allowed to marry, and did marry."

Some time ago, Cardinal Wiseman published a Tract, called "THE CATHOLIC USE OF THE SCRIPTURE," in which were words to this effect: "Though the Scriptures are permitted," (by the Romish Bishops,) "yet we do not urge them, nor recommend them to the faithful." A gentleman who saw the tract, tried to get fifty copies from its publisher; but after a delay of six weeks, he is informed that "no more of the tracts are to be published, *it being thought too bad for circulation.*" The cunning Cardinal, finding that the tract has caused Protestant notice, suppresses it. *He* does not think it "too bad for circulation," but simply that it is inexpedient to have it exposed. His hatred to the free use of the Bible is instinctive and inextinguishable. He is a true son of Mother Church; and if he had the power, would burn both all the Bibles in England, and its more prominent advocates, in one grand funeral pile.

LORD DERBY, in a recent Philippic in the House of Lords, referred to his religious preferences. He is not for Popery which is "religiously false and politically dangerous," (he advocated, eleven years ago, the endowment of the Irish priests;) he does not like Tractarianism, (eight of the party were made Bishops by his consent and countenance, when last in power;) and while he respects the Evangelicals, his preferences are for another class, who are moderate and quiet, and take the fathers and antiquity along with the Scriptures. His Lordship, in other words, likes the "High and Dry" school, who are the most cold-hearted of men, except in matters of "Church and State," "baptismal regeneration," not forgetting a little fox-hunting now and then. He himself wrote a book on the "Parables," for children; but then he keeps, and bets on race-horses, (if not a patron, also, of the cock-pits,) and bets heavily; and last Spring entertained, to a late hour in the morning, at his seat, the habitues, and other doubtful characters, at a revel. His admirers would be found among the following class of gentlemen:

BACKSLIDING CLERGYMEN.—The *Record* deplores the fact, that it has heard, within a few weeks, of "one clergyman fined for poaching, another who makes a rollicking speech at a great fox-hunting dinner, of a half-dozen frequenting a ball-room at Cambridge, and of twenty-four proselytes, who were present at a great ball of the Duke of Beaufort—exhibiting a singular and painful correspondence in number and title, but contrast of occupation, with the heavenly elders whom the Apostle saw in vision, casting down their crowns in devout adoration, at the foot of the throne in heaven."

So anything is better than Derby, and D'Israeli & Co., "than whom," once said Lord Shaftsbury to me, "a more incompetent set of men does not exist." Not that there is not ability, but there is little principle, and much opposition to all real progress and reform.

Parliament will be dissolved next week, and in the following week THE GENERAL ELECTION will begin. Col. Sir H. Rawlinson, so eminent in science, is a candidate for Greenock, in room of the excellent Mr. Dunlop, who retires. In Ireland, in the South, the Tory landlords support Roman Catholic candidates, when they cannot carry their own. In the North, Belfast has a Presbyterian candidate, whose success is rather doubtful, from local causes, and strong politicals [illegible] with Sectarianism dividing the public feeling.

J. W.

P. S.—Mr. Spurgeon is restored to health. Lord J. Russel, Sir J. Graham, and other notables, have been hearing him. A correspondent of the *Times* recommends the Archbishop to let Mr. S. "try his voice" in the nave of St. Paul's or Westminster. The *Times* gives prominence to the letter, which is full of wicked fun directed against "labial" and *unheard* preaching by effete Bishops.

## Facts and Gleanings.

CHRISTIANS ASLEEP.—The danger of going to sleep is well set forth in the following dramatic representation:

"The devil," says Luther, "held a great anniversary, at which his emissaries were convened to report the results to their several missions. 'I let loose the wild beasts of the desert,' said one, 'on a caravan of Christians, and their bones are now bleaching on the sands.' 'What of that?' said the devil; 'their souls were all saved.' 'I drove the East wind,' said another, 'against a ship freighted with Christians, and they were all drowned.' 'What of that?' said the devil; 'their souls were all saved.' 'For some years I tried to get a single Christian asleep,' said a third, 'and I succeeded, and left him so.' Then the devil shouted," continues Luther, "and the night stars of evil sang for joy."

PROSPECTS IN GERMANY.—Undoubtedly the wind is breathing now every day more and more, in Northern Germany, upon "the many slain, that they may live." Halle, for instance, which scarcely thirty years ago was the metropolis and head-quarters of Rationalism and infidelity, is now a highly-favored place with respect to its professors of Divinity; men distinguished equally by learning and by piety. The best evidence of the truth of this statement is furnished by the numbers of students of theology, who come here every year from England, Scotland, and America to hear the lectures of Tholuck, Julius Muller, and Hupfeld. As to what concerns our practical life, we have some young ministers of an almost devouring zeal for the house of God, and for saving souls.—*Cor. Christian Times.*

A GOOD REFERENCE.—A stranger said in a religious meeting, "If you don't believe I am religious, go and ask my wife; she'll tell you." This came out so bluntly that it came near causing an explosion. But is it not a good reference? Many a man's boast about his religion might be proved all vanity, by just asking his wife, and getting an honest answer from her. How does his religion make him act at home? is the pungent inquiry—*that* is the grand test. See to it, reader, that this reference may be to your credit.

COWPER ON DUELING.

'Tis hard, indeed, if nothing will defend
Mankind from quarrels but their fatal end;
That now and then a hero must decease,
That the surviving world may live in peace.
Perhaps at last close scrutiny may show
The practice dastardly, and mean and low;
That men engage in it, compell'd by force,
And fear, not courage, is its proper source;
The fear of tyrant custom, and the fear
Lest fops should censure us, and fools should sneer,
While yet we trample on our Maker's laws,
And hazard life for any or no cause.

MUNIFICENT LIBERALITY.—The *National Intelligencer* states that Mr. David Hunt, of Rodney, Miss., has just donated twenty-five thousand dollars, in one sum, to the Colonization Society. This is not the sole act of liberal support which he has performed for the philanthropic cause of colonization. Of that cause he has ever been a devoted friend, and has given annually, during several years, five hundred dollars; and a little more than a year ago, he gave at one time, five thousand dollars.

THE USE OF DEADLY WEAPONS.—The Legislature of North Carolina has imposed a tax on bowie knives. Every person who keeps a bowie knife must pay a tax for the privilege. The tax is likely to yield a large revenue. This item, which we find in our exchanges, strikes us as one of the most effectual methods which has yet been suggested, of putting a stop to the barbarous custom, now so prevalent, of wearing deadly weapons about the person.

DAVID loved the lamb before he rescued it from danger, but he loved it more afterwards; so Christ loves all his creatures, but he loves them more after he has taken them into his fold, and owned them as the purchase of his precious blood.—*Payson.*

A SABBATH well spent
Brings a week of content,
With health for the toils of to-morrow;
But a Sabbath profaned,
Whatsoe'er may be gained,
Is a certain forerunner of sorrow.

NOTHING can be a greater instance of wisdom and humanity than for a man to bear silently and quietly the follies and revilings of an enemy; taking as much care not to provoke him, as he would to sail safely by a dangerous rock.

HUSBAND.—The etymology of this word may not be generally known. The head of a family is called husband from the fact that he is, or ought to be, the *band* which unites the house together—or the bond of union among the family. It is to be regretted that all husbands are not *house bands* in reality as well as in name.