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

WHOLE NO. 239

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Original Poetry.

Thoughts on a Petrified Fish.*

nce hast thou come, strange relic of an age
g past? What rivers, lakes or seas traversed,
all thy wanderings through the pathless deep?
what convulsion of the elements
t thou been cast ashore, and left submerged
arth, high up the hill-side, now afar
h all thy native waters?
Once, perchance,
region was the bed of some vast lake,
the retiring waves disclosed to view
se hills and valleys, now so beautiful.

erhaps, if through the dim and distant past
history were traced, 't would lead us back
mes diluvial, when a guilty world,
long provoked God's justice, and abused
race, sank in the overwhelming flood.
nwhile one family, within the Ark,
rode the water's rough and dreary tide,
when the dove had brought the olive-branch,
r life-boat safely moored on Ararat.
, too, perchance wast driven by the rush
he wild flood, till, foundered on the hill,
deep imbedded in the soil, the waves,
ding, left thee thus to be transformed,
wondrous process, into solid rock.

dst thou a voice, what stories we might hear
mes primeval; of the solemn march
nturies; the course of human kind
eir successive generations fast
ting, like the swiftly-flying clouds.
mighty changes have occurred—what
scenes
spired—what empires ris'n and fall'n—what
wars
dire commotions racked the weary earth,
e thou didst swim the clear primeval lake!

hus, a memento of a by-gone world
n standest, mute, but eloquent; a link
ing the past, with all its memories,
present, with its lights and shadows, hopes
fears; and destined, mayhap, to remain,
strange associations clustering round,
ll the all-corroding tooth of Time,
he consuming fires of the Great Day,
ll crumble into dust thy rocky frame.

J. M. B.

Independence, Iowa.

*This fine specimen of petrifaction was dug of a hill in Tuscarawas County, Ohio, at an ation of about two hundred feet above the y. It is nearly three feet long, and, on an ge nine inches in circumference.

For the Presbyterian Banner and Advocate.

Religion:

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

Letter XV.—Necessity of Regeneration.

must be born again.—JOHN III: 7.

MY DEAR FRIEND:—After so long a time, ain write. I have spoken of the neces- of regeneration, and given you some ons for it. I will now give you another on for this necessity: Until renewed by e, you have nothing spiritually good. is the doctrine of total depravity; not t you are as bad as you can be, but that are destitute of holiness, and until re- wed by the Spirit of God, you have hing that is spiritually good, no holiness eart or life. That you may have many able qualities is readily granted; so have e of the animal creation. Who has not f of the generosity of the lion? Who not know the attachment of the dog to aster? And who has not witnessed in hen, so beautifully referred to by our our in his lamentation over Jerusalem, ing instances of care for her young? att. xxiii: 37—39; Luke xix: 41—44. what courage will she protect her ! with what tenderness and affection she gather her chickens under her s:

miable qualities you may have, as have imals, the beasts of the field, and the of the air; but amiable qualities are oral excellences, and they are still r removed from spiritual goodness. you may have moral excellences even, as external acts are concerned, is not d; but moral acts are not spiritual ness; they are not holiness, and that is you need—holiness—holiness of heart life. Birds and animals have not reason, stinct; yet they perform many acts look like the dictates of reason; still, are not rational acts; they are only the tions of that instinct which God has them. So unrenewed men may per- many acts which appear good in them- s, and which, considered in themselves apart from the principle from which spring, may be regarded as moral acts; there is no spiritual goodness about —no holiness—because they spring not holy principle within them. Just as ion of an animal is or can be the ac- of a man, or a rational act, though it ppear like the dictate of reason; so no of an unrenewed man can be a holy because he has no principle of holi- within him. This you may see beauti- and forcibly illustrated in Charnock's ept work on regeneration, published e Presbyterian Board of Publication. remember that your nature is depraved, your heart is corrupt, and that all your ghts, and words, and acts, and all your otions and feelings, spring from, and are ted by this depraved nature and this cor- t heart; and you can but see, and I trust , that notwithstanding all the amiable alities you may have, and all your moral ellences, you still are destitute of spirit- goodness—you are wholly destitute of iness—you are flesh and not spirit, carnal not spiritual. And as, to purify a an, you must go to the fountain, and ect the evil there, so, that your life may beautified with holiness, your heart must be changed by grace. Until renewed God's grace, there is and can be no spir- al goodness about you. For out of the undance of the heart, the mouth speaketh; d from the same abundance, the same untain of evil, flows the whole current of ur life; and like the fountain, all is cor- pt. For from within, out of the heart of en, proceed evil thoughts, adulteries, for- cations, murders, thefts, covetousness, ickedness, deceit, lasciviousness, an evil e, blasphemy, pride, foolishness: all these il things come from within—the corrupt ature—and defile the man. Ye must be orn again—John iii: 1—8; Matt. xii: 34—37; and xv: 18—20; Mark vii: 21—23.

Besides, you have by nature no disposition to seek after God. It is no more contrary to the nature of water to run up hill, than for the wicked heart of man to flow out after the holy Lord God of Hosts. How often have you been urged to seek the Lord, and yet as often you have refused; and in this refusal you have but acted out the native bent and inclination of your soul. You have found in you no disposition to seek God and serve him; your natural inclination is opposed to him, and his law, and service; and this shows the necessity of a new heart, of a disposition to seek after God, an inclination to serve him; and, hence, you must be born again.—John iii: 7.

Not to enter upon metaphysical questions, it may suffice to say, that the will is always as the greatest apparent good; or, we choose what we like best, or what agrees with the state of our hearts; the strongest motive in the view of the mind controls the will. And the state of the heart or affections is a part of a motive, or gives strength, efficiency, and success to motives. The strongest motive, in itself considered, may be the very weakest in the view of the mind, owing to the state of the affections and the habits of life. Hence, whatever the motives in themselves, the will "is always determined by the preceding state of mind." To the intemperate man, what are the blessings of sobriety in comparison with the gratification afforded by a single glass of spirits. To the wicked, what is the future possession of heaven to the present indulgence of sin? Nothing. Holy motives can have little or no influence upon a corrupt heart. The heart must be changed before the motives of the Gospel can have a controlling influence. Men will not; morally speaking, they cannot, choose that which is good and holy, because their corrupt hearts control and enslave their wills, perverting or rendering powerless all the motives which may be presented to them. The state of the mind—of the heart and affections—determines the will. Hence, our Confession of Faith teaches correctly, "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto."—Con. Faith, Chap. viii: Sec. 3. This witness is true. As a sinner, you have no ability of will, and no inclination to seek God, because your will is controlled by your corrupt heart; and because of this corruption of your nature, you see in Jesus Christ no beauty that you should desire him, no loveliness that you should choose him as your Saviour and portion.—Isa. liii: 1—3. No; no ability of will; you cannot choose that which you hate; you cannot choose and delight in that which is your aversion; and hence Jesus Christ said, No man can come to me, except the Father which hath sent me draw him.—John vi: 44, 45. So you must be drawn. A moral agent, you are free to choose and act, and hence responsible; but you are a depraved moral agent, and hence you choose and do what is evil. Your nature must be changed, your heart renewed, your will set free from bondage to corruption, before you can see the beauty of holiness, and delight in God and his service, and choose him as your chief good. Earthly considerations now control you, because your mind is earthly and carnal; sin and its pleasures are your delight; these are what influence your choice, and control your will, because they agree with your natural corruptions, and accord with the state of your heart; hence the necessity of a change in your heart, in the state of your soul, in your disposition and affections—in your very nature—that you may make the things of God your choice, and delight in them, and come to Christ for life. Ye must be born again.—John iii: 1—10.

There is here no excuse for your impenitency and unbelief. Your nature is your own; your wicked heart is your own; your sin is your own. That state of mind which controls your will is your own; your will is your own; and all the acts of your will are your own; and you are responsible for them. "The will is not determined by any law of necessity; it is not independent, indifferent, or self-determined; but is always determined by the preceding state of mind; so that a man is free, so long as his volitions are the conscious expression of his own mind; or so long as his activity is determined and controlled by his reason and feelings," or the state of his own mind. "We are conscious of liberty. We know ourselves to be free in all our volitions. They reveal themselves to our inmost consciousness as acts of self-determination. We cannot disown them, or *escape responsibility on account of them*, even if we try; and yet no man is conscious of ability to change his own heart. * * * There are three things of which every man is convinced, from the very constitution of his nature: 1. That he is a free agent. 2. That none but free agents can be accountable for their character or conduct. 3. That he does not possess ability to change his moral state by an act of the will. * * * Free agency is the power to decide according to our character; ability is the power to change our character by a volition. The former, the Bible and consciousness affirm, belongs to man in every condition of his being; the latter, the Bible and consciousness teach with equal explicitness, does not belong to fallen man." He cannot change his own heart. This is the work of God's Spirit. And yet "man is a free and responsible agent, because he is author of his own acts, and because he is determined to act by nothing out of himself, but by his own views, convictions, inclinations, feelings, and dispositions, so that his acts are the true products of the man, and really represent or reveal what he is." They show, not that he is excusable for his conduct, but that his very nature is corrupt, and must be changed by Divine grace, before he can choose and act right, or will and do what is well-pleasing to God. He is free and responsible; but he is a sinner, and wills and acts accordingly.

Hence, regeneration, which is thus seen to be so necessary, or effectual calling, which is the same thing, is declared to be "the work of God's spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel."—Sh. Cat., Ques. 31. And our Confession of Faith says, "When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will and to do that which is spiritually good."—Con. Faith, Chap. ix: Sec. 4.

What more I have to say of the necessity of regeneration, must be reserved till my next. Ponder what I have said. Study *to know* the truth, and the truth shall make you free; this is the means of our spiritual liberation and renovation, as we shall see. And as you study, pray, remembering that if the Son shall make you free, you shall be free indeed.—John viii: 31—36. Read Ps. li; Isa. liii; Gal. v; Heb. vi; and also Hymns 76 and 371, of our Psalms and Hymns. YOURS, TRULY.

For the Presbyterian Banner and Advocate.

The Baptism by Philip.

MR. EDITOR:—I have been delighted with the articles of your correspondent, "L. N. D.," on the subject of baptism. By reason of an unusual pressure of engagements, I have not been able to read them all. There is one point which, if treated of in the series, has escaped my notice. It might make a section under the caption,

SCRIPTURAL BAPTISM NOT IMMERSION.

Immersionists dwell upon the baptism of the Ethiopian eunuch. Notwithstanding the conclusive argument of "L. N. D." on the Scripture record, let us suppose, for a moment, that "into the water," means "under the water." Then the immersion is not of the subject of baptism only, but also of the person who administers the ordinance. The evangelist is very explicit in his statement, and repeats it that there might be no mistake, "and they went down both into the water, both Philip and the eunuch;" just as certainly as one went under the water, so certainly did the other; for "they went *down both into*"—"BOTH *Philip and the eunuch.*" If this was *immersion*, it was not *baptism*—for of this, they "both" partook, while only the eunuch was "baptized." The evangelist immediately adds to this specific account the declaration, "and he baptized him." What was that baptism? Certainly it was not the going into the water, for then was Philip also baptized, and our immersionists may talk no more of "one baptism." If it was "something else," it was not *the immersion*, and the two should no longer be confounded. Let no stickler for the Scriptural authority of immersion, fail to adhere strictly to the record. Let the minister immerse himself, with the candidate, and after the *immersion is over*, let him administer the Scriptural ordinance of baptism, which is manifestly *something else than immersion*. W.

From the American Messenger.

A Pastor's Experience.

Three years had now passed away, and no conversion had occurred. With my preaching all my people appeared to be well satisfied. Some said if the church would awake, we might see a different time. Some said we need not look for a constant revival. Others still thought that in his own good time God would come by his Spirit, and his work would go on.

But, as a pastor, I was going to the judgment-seat, to meet my hearers. Had I done all I could? Was there nothing in my manner; was there nothing in my heart, that grieved the Spirit? I trembled to answer such questions.

I took the "Saint's Rest" into my study, determined to see if Baxter had any thing appropriate to my case. I had not read far before a spirit of fear and trembling came over me. What if I should lose heaven at last? Then all my life come up in solemn review. The ruin of the damned, who lose heaven and endure the torments of final despair, seemed a great and terrible reality. But the light of God's countenance seemed taken away from *me*. I felt undone.

Sabbath came. I must preach. But I could think of nothing but those terrible comparisons of Baxter about what the lost sinner will lose, and what he will endure if he sinks to hell. I preached to Christians as one that felt most deeply for *false* professors, but most of all for myself. My sins against the law, against the mercy of God, against the pity of Jesus, seemed sinking me.

In my congregation, I observed a lady appeared to swallow every word. I went soon and visited her. She was impenitent. She felt like a ruined sinner. She was afraid there was no mercy for her. I told her, her sins were much greater probably than she had any conception of. I visited her the second and the third time. She had not a tear to shed. She had taken sides with the law, justice, and judgment, against herself. She was in bitter anguish. She said she was lost, that she could not pray, that nothing in the Bible gave her the least hope. I saw her again. I found her sinking into terrible gloom. She wanted to know if I thought there could be any hope. At this, I betook myself to Calvary. I showed her the Rock that was cleft. I showed her the boundless compassion of Jesus. It was while talking with her of the abounding mercy of God, that light broke in to *my own mind*. My own despair gave way to a flood of joy. I left her, and sought a place to weep for joy. I beheld the ever blessed Saviour. I felt the streams of mercy flowing warm from his pierced side.

But as soon as I left her, she thought her last hope was taken away. She thought that I despaired of her conversion, and for this reason had suddenly left her. Then she went away alone. Her sins were like mountains. No friend could help her. She stood on the crumbling brink of woe. It seemed to her that she deserved eternal despair. It was then that she dropped on her knees, and cried in bitter groans. It pleased the Saviour now to show her his compassion. She wept. Tears fell in gushing streams. She thought, O how could I have sinned against such love, such pity, such glory?

When I next saw her, she appeared like one who could not forgive herself that she had lived all her days in sin. But O, the love of Jesus to her she could never tell.

By this time, wherever I went in all my parish, sinners were awakened. My inquiry meeting was crowded. My congregations were solemn. But this was the type of the work from first to last: whether penitent or impenitent, all took sides with justice against themselves, and sued for mercy as the last hope. And when the converts offered themselves for admission to the church, mercy was all their plea. S. M.

From our London Correspondent.

Robert Owen, and his latest Folly—Palmerston's Appeal to the Electors of Tiverton—The "Press," and the Tory Party—Miscalculation, and its Results—The "Times," and "Hastings" Oratory—Father Ventura, and the French Court—The Knightsbridge Controversy—Judgment of the Privy Council—Its Compromise Aspect—A Blow to Romanism in the Church—Erastianism, and the Bishop "Assessors"—Romanism Proper in the West End—Tractarianism the Mother of Dissent—Dr. McCrie's Lectures at Exeter Hall—Belgium, and the Bible—Popish Agents—Persecution, and its Fruits—Conversion of the Martyrs—New Mission to Madagascar—Livingston—Juvenile Literature in France—A Pretender to Witchcraft—Postscript.

LONDON, March 27, 1857.

That poor old gentleman, ROBERT OWEN, the Socialist, has recently become a convert to spirit-rapping, and believed, some time ago, (perhaps he has altered his opinion more recently,) that there was, after all, his skepticism, a spiritual and unseen world, and that he had converse, through a *medium*, with the soul of no less a personage than the late King George III. During the war, he convoked a meeting to exhibit a model of a war machine, which was to be so terribly and irresistibly destructive, as to annihilate an enemy's forces at once, and thus, benevolently, to put an end to war by the fact, that any army sent to the field against the nation which possessed *his* invention, must be so sure of destruction, as virtually to commit *felo de se*, if they ventured to show their faces at all! The last move of Mr. Owen has been to put out an address to the electoral constituencies of the United Kingdom, offering himself as a candidate for Parliamentary honors, provided he is elected without expense; and offering, in return, to bring forward a plan for the universal regeneration of mankind. I might have given a specimen of the document, but it is not worth reprinting.

LORD PALMERSTON, after considerable, and probably *designed* delay, has issued his address to the electors of Tiverton, which borough he has represented for a number of years. It is a telling manifesto against his political opponents; and its sting lies in the truthful statement as to their conduct and incompetency in connexion with the Russian war. Yet he holds out the prospect of the gradual extension of reform, in connexion with the spread of education! He confidently predicts a great success.

The *Press*, (an able weekly organ of the Derby party,) says that Palmerston only wanted an opportunity to dissolve Parliament; and that when he saw the combination of forces gathering against him, he felt like Napoleon on the morning of the 18th of June, 1815, when he saw the English drawn up on the heights of Waterloo, and exultingly exclaimed, "*I have them.*" That may be; but certainly the coalitionists, D'Israeli and Gladstone, were eager for his overthrow, because they expected the Queen would accept Palmerston's resignation, and send for Derby. They have made a fatal mistake. The dissolution has found them unprepared with candidates, *fifteen* Liberal *county* members at least, come in, instead of as many Conservatives; and the result will be a heavy blow, and sore discouragement to the Toryism of the old school, to High Church bigotry and Tractarian treachery. Palmerston is master of the situation; and some say that as the debate waxed hot, and his motley opponents rushed into the arena, he was heard joyously humming and and repeating the phrases,

"Double trouble,
Toil and trouble;
Black spirits and white,
Blue spirits and grey," &c.

At the Mansion House, a Lord Mayor's Feast was given to the Ministry last week, with great enthusiasm. The Premier's speech was a *manifesto*, marked by his usual adroitness. Lord Malmsbury, an opposition Peer, comes out in the *Times*, accusing Palmerston of mis-statements about the Chinese business.

The nominations began yesterday; but *this* day is virtually the beginning of the struggle in London and the provinces. "What an experience!" says the *Times*, "will have been gained of the difficulties of oratory, by a great number of gentlemen before they go to bed to-night! How many things intended to be said will re-visit the orator—an abortion in one part of a speech, a flounder in another—all the more provoking, because he cannot tell how in the world he got into it." But the *Times* consoles the *now* orators, by saying "We respect good speaking as a sterling talent; but while we admire, we distrust oratory. *This very election is a snub to the orators.*" This last is aimed at Gladstone and D'Israeli. In contrast, "Palmerston is an excellent speaker, but is not an orator. * * Defend us, then, from being governed by orators! We want men who can think, and men who can speak; but not men who can make things appear different from what they are by the mere power of language. How completely was the whole Chinese case the creation of oratory! But the nation is not so easily taken in."

FATHER VENTURA, a celebrated French preacher, is delivering a series of sermons during Lent, to Louis Napoleon and his Court. He lashes, with a boldness kindred to that of Massillon or Bossuet, in the days of Louis XIV., the vices of those in high places. The Emperor bears it patiently, even while spoken to and exhorted with extraordinary plainness of speech. Doubtless he enjoys the perturbation of those toadies of his, whom he thoroughly despises, and who have got rich, as the preacher hints, by wickedness. It is to be feared, that *after Lent, things* will be as bad as before.

The KNIGHTSBRIDGE CONTROVERSY, in reference to alleged Popish furniture and usuages in the churches there, has been finally decided by the Judicial Committee of the Privy Council. Some time ago, I mentioned that I had been present at the delivery of a judgment by Doctor Lushington, by which the church-wardens of St Barnabas were required to remove the structure of stone used as a communion table; to take away all the cloths of various colors hitherto used, and to substitute one only of silk, or other decent stuff; further, to remove any cover hitherto used at the administration of the sacrament, worked with lace, and to substitute "a fair, white linen cloth." But besides, the Romanising cross on the screen, as also the cross on or near "the altar," was also ordered to be taken away.

The judgment being appealed against, Lord Wensleydale, and three other lawyers, forming the Judicial Committee, and the Archbishop of Canterbury, and the new Bishop of London, sitting as "Assessors," the Court first took up the question of the crosses, on which point the chief arguments on both sides had been urged at the bar. The decision on this point went to the setting aside of that part of Doctor Lushington's judgment by which the *wooden cross on the screen* of St. Barnabas was ordered to be taken away. But as to the other cross attached to what is called the "super altar," this must be removed. Such is the substance of the judgment on these points; and also as to the "altar," which is to be absolutely exchanged for a communion table. The use of the *cross* is certainly different in its suggestiveness from that of the *crucifix*, (a cross with the figure of a dead Christ upon it;) and as an architectural ornament, it is common in Protestant churches as well as in those mediæval structures which one sees every where now erected by Dissenters. But, then, the use of it at all can only be pleaded for on the ground of an antiquity *not* apostolic. It was among the first of those sensuous and symbolic emblems to which apostolic antiquity gives no countenance whatever. I know it is to be found in the catacombs at Rome. But, for my part, when I remember what I have seen in Popish countries, and especially in Ireland, leading to the conviction, that wherever the *cross* is most honored, the grand doctrine of Christ crucified is awfully outraged or ignored; and when I know that the Lutheran Church, at the Reformation, retained the cross, to the damage of real Evangelism, I cannot but deprecate the use of this symbol, as evil in its tendency.

The decision of the Privy Council was a "compromise" decision, and will give a fair apology for Liddel Bennet, *et hoc genus omne*, for remaining in the Church, instead of going over to the Church of Rome. Still it is good and Protestant in the main! It unequivocably denounces the idea of an altar and a sacrifice, and accordingly commands the Romish structure of stone to be put away, and a real communion table to be substituted.

If the "credence table," as the Council decrees, is to be retained, it is only as a proper adjunct to the table, whereon to lay the elements; not an appendage to an altar, as it always has been regarded. Various colors may be used during different days of Divine service; but "a fair, white linen cloth" must be used in the celebration of the Communion itself. The Archbishop and Bishop concurred in the judgment; while laymen and lawyers really decided the question. So much for the Erastianism, the incurable Erastianism, of the Church of England.

ROMANISM PROPER has recently been very busy in the districts of Brompton and Upper Chelsea, not far from St. Barnabas. The fathers of the Oratory have been obtruding themselves on the Protestant inhabitants. One of them, in a letter, claimed all the parishioners, "by virtue of the authority granted him by Cardinal Wiseman." Another has been delivering lectures in his chapel, attacking the Bible, as the rule of faith for Christians. To these lectures very able replies have been made by the Rev. Dr. Butler, once a Romish priest. The last of these replies was delivered in the presence of a large audience. The Romanists endeavored to prevent the lecturer from being heard, the *disturbers being led by one of the perverts from Protestantism, who are very numerous in the district.* And no wonder that they are numerous, with such pioneers as Liddell, and his Puseyite band. Some are sure to prefer the "*real thing*," pure Romanism, who have tried to be content for a time with its miserable imitation. With such allies as the Tractarians, the Cardinal can exclaim, "The work goes bravely on!" At the above meeting, a letter was read from the Bishop of London, fully approving of Dr. Butler, as a laborer in his diocese.

TRACTARIANISM, where it does not lead to Popery, produces a powerful reaction *in favor of dissent* in many places. Thus an Evangelical clergyman, at a recent social meeting of my own congregation, mentioned that he knew a country town where these Oxford gentry had begun their tricks; making all manner of changes in the seating, &c., of the building. And what with these alterations and insufferable arrogance, the people in large numbers were disgusted. The pews of the gallery, being not pleasing in their style to the innovators, were sold; the deacons of an Independent chapel purchased them, set them up in their own chapel gallery, and speedily these pews empty in the church, were all filled in the chapel!

Doctor M'Crie commenced, two evenings ago, in the smaller room of Exeter Hall, a course of four lectures on the EARLY REFORMATION IN ENGLAND. He gives this course at the request of the "Young Men's Societies Union," in connexion with our London churches. No man living is better qualified to treat such a subject both pictorially and ably, as well as in strict adherence to historical truth.

To complete my present references to Romanism and Protestantism, let me refer to BELGIUM. At Antwerp, the agents of the Bible Society, some faithful ministers and young men, together with colporteurs, have been exposed to mob insults and opposition from the priests, because of the distribution of the Scriptures, and holding prayer-meetings, at which the Bible is read and explained.

The Abbe Combalot, a distinguished advocate of Popery, has brought the question before the *elite* of Brussels, in that old cathedral where once I saw idolatrous worship performed. His rage and fear may be judged of by his assertions that Protestants purchase conversions, speculate on the hunger of the poor, while, with the Bible in their hands, robbery, brigandage, impurity, and even murder may be practiced and justified! He also gravely informs his audience that "the Bible Society has circulated only *two* millions of Bibles, in *thirty-six* languages," (the real circulation is at least *twenty-five millions*, in *one hundred and sixty* languages,) "but which are not read by any one." Yet, in the same sermon, he avows that the Bible makes him tremble, earnestly implores the people to come to the help of the Church menaced on all sides by the Bible, the circulation of which he affirms to be a persecution of the Church of Rome, the most terrible she has ever had to endure. This same Abbe, preaching at Liege, was challenged to a public discussion, which, however, he declined to accept!

Never have I felt more sad than in wandering through the streets of Antwerp, where once Protestant blood flowed in rivers; under the cruel persecutions of Alva. Beautiful as is the cathedral and its spire, (compared by Charles V. to a piece of Mechlin lace,) and glorious as are Ruben's pictures; yet what with gaudily bedecked images of the Virgin, within the building and at the corners of the streets, it is impossible not to feel that it is a place almost "wholly given to idolatry." So, too, of Brussels, and its square in front of the Hotel De Ville, where the Protestant martyrs, Counts Egmont and Horn, perished on the scaffold. But with a free press, a free Constitution, and the Bible abroad, there is hope for Belgium, and that the martyrs, in a band of noble confessors, shall yet rise and "ascend to heaven," while "their enemies" in dismay "shall behold them."

The friends of Missions whose attention has been recently directed to the TRAVELS OF LIVINGSTON, will be glad to learn that the Directors of the London Missionary Society have determined to take immediate steps for the establishment, in the first instance, of two principal stations—the one on the North of the Great River Tambese, among the Makololo, and the other on the South, among the Matabele. It is intended that fellow-laborers shall be employed with Dr. Livingston and Mr. Moffat; and some of these, it is thought, will be found in South Africa.

Dr. Livingston's own account of his travels, will be published immediately by Mr. Murray, the eminent bookseller. It will form a wondrous chapter in the history of modern discovery; and its revelations, so startling as to the existence of swarming myriads of immortal beings in the heart of Africa, where all was supposed to be a desert, silent void, impose on the Church of Christ, the most urgent and solemn responsibilities.

A NEW MOVEMENT AT PARIS, for providing suitable books for the young, was brought under the notice of the Tract Society Committee, at its last meeting. The Toulouse Tract Society has published translations from the English of our juvenile publications; but many of these are harshly rendered, and besides, refer to English customs to which the French are total strangers. Thus, for example, as the gentleman from Paris, (the son of Dr. Cooke, Wesleyan minister,) informed us, when a book is read, which tells of a company "taking tea," to many peasants, in French, it would be unintelligible, inasmuch as they never saw tea; and if they were presented with some, they would boil it, pour off the extract, and place it as a vegetable on their tables!

The new movement aims at the writing, by French pastors and other competent persons, (who are to be properly remunerated,) of such books as may bring religion before "young France," in an interesting, natural and profitable manner. The Protestant French Bankers of Paris, although most of them are "dead Protestants," have been induced to subscribe, and in a few weeks it is expected that £500 will be in hands for the important object in view. No aid is sought, or will be accepted, *out* of France. The movement is a noble one, and it bids fair to prove a blessing to France.

A popular belief in WITCHCRAFT has not entirely departed from England. A man was tried this week at Stafford, for obtaining a sum of money, of about £30, by false pretences, from a farmer, by pretending that his wife, child, cattle, horses and goods, were bewitched—that the farmer's mother had put on them, through parties called Bull and Cotton, the spell of witchcraft, and that he, the prisoner, had power to remove and free them from it. Great interest was excited, and the examination disclosed the grossest credulity. The prisoner had managed to drug the cattle and the family, and a little child died in strong convulsions. He made, at his first call, the farmer pay 3s. 6d. for each of the cattle, 5s. for himself, 5s. for the dairy-maid, and 5s. for the "cheese-kettle." The "cheese-kettle" turned out broken and cracked cheeses, and so it was "bewitched also." So the charges went, till the prisoner, came as a servant into the house, and matters went on quite to his mind, and to his great profit. He was sentenced to twelve months imprisonment, and hard labor. And thus, when "men can go to New York in ten days, and communicate with Constantinople in twenty minutes; when, in the opinion of every body but the Chinese and the Pope, we pass for a very civilized and enlightened people, and when schools of every description are sprinkled over the country, and the cry is still for more;" at this very time "turns up a real trial for witchcraft." J. W.

P. S. The discussion about the incompetency of English clergy as preachers, continues in the pages of the *Times*, and excites much interest. The practice of using lithographed sermons (sold from 10s. to 15s. each,) is exposed and denounced. The main writer says, "I desire fewer preachers and better preachers. I would separate the sermon altogether from the service." He would restrict the main body of the clergy to *pastoral* duties.

Prayer.

He who knew no sin, who needed no forgiveness, and whose mind was not liable to be diverted and distracted, as ours is, maintained secret prayer. Though the habit of His soul was devotion, and every breath bore upon it, and wherever he was he held perfect and uninterupted communion with the Father, yet he was wont to seclude himself to pray. With these advantages over us, he felt the necessity of it; and, with the business of the world's redemption to attend to, he found time for it. This example speaks volumes to us all. Was it necessary for him, and not for thee, poor guilty, exposed sinner, that has a God to propitiate, a soul to save, a heaven to obtain? Was it practicable for him, and canst thou, durst thou, say it is not for thee? Canst thou not find a secrecy, or make a solitude? And if the day is not thy own, is not the night? That was the Saviour's time of prayer, and the cold mountain top his oratory. The Scriptures do clearly teach, that secret prayer ought to be not only daily—"give us this day our daily bread," but often through the day. Daniel and David prayed three times a day at least. "To pray frequently, is to pray fervently."—*Nevins.*

Facts and Gleanings.

OBEDIENCE, DILIGENCE, TRUTH.—It is said that when the mother of Washington was asked how she had formed the character of her son, she replied that, she had early endeavored to teach him three things: obedience, diligence, and truth. No better advice can be given by any parent.

SECRET RELIGION.—God is often lost in prayers and ordinances. "Enter into thy chamber," said he, "and shut thy door about thee." "Shut thy door about thee," means much; it means, shut out, not only frivolity, but business, not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice, or he will speak in thunder. I am persuaded the Lord would often speak more softly if we would shut the door!"—*Cecil.*

REV. DR. CUMMING.—Soon after the celebrated Dr. Cumming was licensed to preach, he went to London, poor and unknown, taking with him a letter of introduction to a baker, whom he asked what he could do for him. The baker replied that they had a small church, but could not pay a minister; but if he would stay a month with them, he would board him. The young preacher assented, and said if they would give him the pew rents, he would always be satisfied. "Why," said the baker, "they will not find salt for thy porridge." The bargain still remains, and the popular preacher now receives £6,000.—*Gen. Evan.*

HAPPINESS.—If God had told me some time ago, that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from all my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing his purpose. And yet how is his wisdom manifest even in this! for if you were to see a man shut up in a close room, idolizing a set of lamps, and rejoicing in their light, and you wished to make him truly happy, you would begin by blowing out all his lamps, and then throw open the shutters to let in the light of heaven.—*Payson.*

THE SOURCE OF BLISS.—Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine if such a dear friend were to die, or such and such blessings to be removed, they would be miserable; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one blessing after another, but as every one was removed, he has come in and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed thus twenty years ago, I might have been spared much anxiety.—*Payson.*

DARE AND DO.

Dare to think, though bigots frown;
Dare in words your thoughts express;
Dare to rise, though oft cast down;
Dare the wronged and scorned to bless.

Dare from custom to depart;
Dare the priceless pearl possess;
Dare to wear it next your heart;
Dare, when sinners curse, to bless.

Dare forsake what you deem wrong;
Dare to walk in wisdom's way;
Dare to give where gifts belong;
Dare God's precepts to obey.

Do what conscience says is right;
Do what reason says is best,
Do with willing mind and heart;
Do your duty and be blest.

DIVINE INFLUENCE.—It is the common experience of the faithful, that while endeavoring with all their might to work out their own salvation, they have found God working in them both to will and to do—while keeping their bodies by fasting, and presenting their prayers to God, they have found his Holy Spirit moving upon their souls, clearing their views, confirming their faith, fixing their thoughts, inclining their will, enlarging their hearts, and overspreading them with such a sense of his majesty and mercy, as neither I nor they are able to express.

While praising God, they have been caught (like Paul,) into the third heavens, and seen or heard, or at least felt things which "it is not possible for them to utter." While hearing God's Word, their hearts have been all "opened as Lydia's was." While feeding upon Christ's body and blood, their souls have been strengthened and refreshed, and they could say—2. Cor. iii: 9; Phil. i: 1.—*Bishop Beveridge.*

INDIAN SUMMER OF LIFE.—In the life of the good man there is an Indian Summer more beautiful than that of the season; richer, sunnier, and more sublime than the most glorious Indian Summer the world ever knew—it is the Indian Summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone, and the buds and blossoms of Spring are changing to the sear and yellow leaf, then the mind of the good man, still ripe and vigorous, relaxes his labors, and the memories of a well-spent life gush forth from their secret fountains, enriching, rejoicing, and fertilizing; then the trustful resignation of the Christian sheds around a sweet and holy warmth, and the soul assuming a heavenly lustre, is no longer restricted to the narrow confines of business, but soars beyond the Winter of a hoary age, and dwells peacefully and happily upon that bright Spring and Summer which await him within the gates of paradise evermore. Let us strive for and look trustingly forward to an Indian Summer like this.