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

WHOLE NO. 240

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much

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Original Poetry.

he Death of Captain Hedley Vicars, 97th Regiment, Crimea. This way!"-and then he fell, d the bleak night of storm went on; This way!" the rest they tell, lears, at the next morning's dawn.

he corse, the bier, the gun slow retreat of weeping braves, nd the sad work is done, d that field of sodden graves.

icars. I ween for thee, pure a light was on thy brow ! would that I could be a beloved heart as thou!

victories in one. then thy spirit was set free; v life had scarce begun, ripened for eternity.

sep, warrior, sleep,

r thee a world will weep, 'slips of their sad Cypress burn." This way !" and fell. Oh I hearken to thy parting breath,

hristian's is a hallowed urn :

nd follow, even fly. through the trodden gap of death. me, in hope like thee, Hedley, from life's warning dream

d soon our loves will be in a pure and living stream.

For the Presbyterian Banner and Advocat Religion:

ETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE. tter XVI.—Necessity of Regeneration. ast be born again .-- John iii: 7.

DEAR FRIEND :- It follows, from what een said, and is evident from the nature case, that without regeneration, there e no fitness for heaven. And this is her reason for its necessity—there is no s for heaven without it. A reformaof life and manners is not sufficient; outward reformation may leave the for external morality is not holiness; art; and so long as the heart is not is no conversion. The performance of his favor, nor can they of themselves for heaven. There must be a radical e in our natures, that we may be ac-, and in order that our services may eptable, and that we may delight in As God is holy, and man is a sinner, nust be a change in the one or the other, e there can be any communion between As God is holy, there must be a e in God or the sinner, before they well together in love and blessedness. holy, and he changes not; he will be holy; and hence the sinner must ge, or perish. Man must be born again. ere is no heaven for him! Put the unchanged in heaven, and he would from the presence of God, and seek e in hell; or should he remain, God of would remove his throne to some part of space, and shut the sinner eaven far from his presence, and heaven itself would be a prison for the -heaven would be hell! Sin would hell of any place! Sin remaining, rry hell in your own bosom for ever! you would be fitted for heaven, to your text without hitting it. ith God in his blissful presence, sin e removed, your wicked heart must not stop long to particularize. renovated; you are polluted with water. d your pollutions must be removed: again, or you can never enter heaven, ever be prepared for it. It is time to no Hebrew nor Greek; aim to be simply a

to him by faith, or perish. This is better. Bibles, "We are made partakers of the out it. ption purchased by Christ, by the tual application of it to us by his Holy ng faith in us, and thereby uniting us st in effectual calling," or regenera-Short. Cat., Ques. 29, 30. As a C. Bancroft. of the Bible, you must have noticed such stress is laid upon union with We are chosen in him; we are in we creatures; he is in us the hope of

ecessity of regeneration to make us alive the house top. - Nevins.

and unite us to Christ. Ye must be born

again.-John iii: 7. There is a legal union with Christ, from eternity, when we were chosen in him, and he was constituted our Head, Surety, and Substitute, in the covenant of grace; and there is a vital union with Christ, consummated here in time, when we are born of the Spirit, and united to Christ by faith in effectual calling. This vital union, the result of the legal, is that of which I have spoken; and without regeneration, there is. and can be, no such union, and, of course no communion with Christ, no life and no salvation. Hence, that you may be vitally and savingly united to Christ, and have fellowship with him, you must be born again-

you must be born again! This union, described as Christ being in us and our being in him, includes union with the Father, and is of God. John xvii: 21; 1. Cor. i: 30. It is maintained by faith, abiding in him, his Word abiding in us, feeding on him, and obeying him. The saints have union with Christ in mind, in spirit, in love, in sufferings, and in his death; they have assurance of it, enjoy it in the Lord's Supper, are identified with Christ by t, are complete in him, are exhorted to maintain it; it is necessary to spiritual life, to growth in grace, to fruitfulness, and to salvation. The results of it are righteousness imputed, freedom from condemnation and from the dominion of sin, being created anew, abundant fruitfulness, answers to prayer, and confidence at his coming; and it is indissoluble. But you cannot have it, nor its blessings and benefits, without the new birth. Ye must be born again! Yours, TRULY.

For the Presbyterian Banner and Advocate

An Awakening in the Church of Upper Mt. Bethel, Pa. MR. EDITOR:-It will be cheering to many to hear of the recent interest in this little church, under the untiring labors of the Rev. S. Sturges, who, we are aware, at the time he resigned his pastoral charge at Phillipsburg, N. Y., eight months since, where, during three years, amidst multiplied abors at home and abroad, in building both the spiritual and temporal walls of that church, he was followed by a continual outpouring from on high, retired from that field of usefulness, not without feelings of the the deepest regret. We trust, however, he antouched. A moral life is not suffi. | can now see enough to convince him that the Lord bath "directed his steps." Bemay be moral acts where there is no | ing entirely of German origin, this has been and goodness. Morality is not religion; an exceedingly hard place for Presbyterians, and especially for Presbyterian ministers; duties to God, and God looks upon but we rejoice to see, at this time, the falall is wrong. Conviction of sin is not gracious work commenced, several weeks ient, for there may be conviction where ago, nineteen persons, mostly heads of families, have been added to our list of comious duties is not sufficient; these can- municants, and the interest is still unabated. commend us to God; they cannot pur. Truly, this is a new era in our congregation. To behold the everflowing prayer meetings, the densely-crowded galleries at the hour of preaching, to witness the frequent tear, and the penitential sigh, to hear many from the ranks of sin, crying, "What shall we do!" Why, it is not only melting, but transporting and enrapturing! O, that the great Head of the Church may continue to send down upon us the spiritual rain. Not only has our beloved congregation been very much elevated by this special visitation, but our parochial school, of which the writer has the satisfaction of being Principal, has, we trust, also been materially enlarged and

> April 20, 1857. To Preachers. I have found the following rules to be of nuch service to myself, and respectfully

strengthened.

suggest to my brethren in the ministry the propriety of testing their merits: 1. Resolve to be brief, as this is an age of telegraphs and stenography. 2. Be pointed; never preach all around 3. State your propositions plainly, but do

nged, you must be born again! 4. Avoid long introductions; but plunge fature is deprayed, and that nature into your sermon like a swimmer into cold

5. Condense; make sure that you have hust be delivered from corruption as an idea, and then speak it right out, in the s from condemnation. You must be plainest, shortest possible terms. 6. Avoid all high-flown language; quote

arnest in this matter. Seek the Lord preacher. 7. Be honest enough to own that you do ive but one more reason for the necesavail yourself of help from any source. regeneration: There is no union But in using helps, be sure you never make Christ without it; and we must be stilts of them, when your own legs are far/ not only by counsel to the contrary, but by

pirit's work in regeneration. Thus we 8. Expect the Father's blessing; you noht in our Catechisms, as well as in are his servant, and can do nothing with

9. STOP WHEN YOU ARE DONE. Among the many rules given the preach And, "The Spirit applieth to us er, I have found it convenient to adopt the edemption purchased by Christ, by above, as being such as were profitable to me. And now, my brother, if they will do you any good, you are welcome to them.— $G\phi$

Secret Praver. Men never take so firm a hold of God as in secret. Remember Jacob. Thou shouldst we but on Christ; we live in him; pray alone; for thou hast sinned along, and Ik in him; he is our life; he is the thou art to die alone, and to be judged we are members of his body; he is alone. Alone thou wilt have to appear bevine, we are the branches; he is the fore the judgment seat. Why for get er stone, we are the building; there is alone to the mercy seat? In the great condemnation to them which are in him; transaction between thee and God, thou these forms of expression, and many canst have no human helper. You are not ers, express and describe, or imply, our going to tell him any secret. You may be with Christ.—Eph. i: 4; 2. Cor. v: sure he will not betray your confidence. Col. i: 27; Rom. xiii: 14; Gal. ii: Whatever reasons there may be for any 2. Tim. ii: 11; 1. John ii: 6, and species of devotion, there are more and 9; Col. iii: 4; 1. Cor. xii: 12-27; stronger reasons for secret devotion Nothing in xv: 1-14; 1. Pet. ii: 3-10; is more embarrassing and disturbing in secret prayer than unpropitious circumstances. his union was proposed before the foun- Great attention ought always to be paid to on of the world, and hence we are this point—"Enter into thy closet," says en in him; but it is actually consum. Christ. He says not a closet, nor the ed at our regeneration when, we are born closet, but thy closet. The habit of secret the Spirit, and receive Christ by faith as communion is supposed to be formed. The Saviour. So the bond of union on our man is supposed to have a closet some is faith, and on his part, the indwelling | place in which he is accustomed to retire for s his Spirit in our hearts, and we receive meeting there with God-some place that m by faith, and rest upon him alone for has often been to him a Bethel. The Savation; and so we are united to him as viour uses the word to mean any place where branch is united to the vine. We re- with no embarrassment either from the fear we life and nourishment from him. But or pride of observation, we can freely pour a state of nature, we are dead, dead in out our hearts in prayer to God. No matter spasses and sins.—Eph. ii: 1. There is what are the dimensions of the place, what

From our London Correspondent.

Palmerston's Triumph—The Overthrow of the great and small, "the mountain Cooldenites—The Election, in its bearings on Tractarianism and Romanism—Lord John Russel the hope of Reformers—Politics and Christianity—The future of Politics—Infidelity and Ultra-Dissent kick the Beam—The Overthrow of Sir J. hope of Reformers—Politics and Christianity— The future of Politics—Infidelity and Ultra-Dissent kick the Beam—The Overthrow of Sir J. Walmsley-Battle in Persia-China and its Emperor-Palmerston on the American Commodore at Canton—The Opium Trade—Money Market—Price of Food—Lord Napier and the President—English Presbyterianism—The Mo-ravian Missions and Presbyterianism in Australia.

LONDON, April 3, 1857. THE SUCCESS OF LORD PALMERSTON'S JOVERNMENT, at the general election, is anmistakable. The country has pronounced with rare unanimity, especially against the Cobden party, almost every one of them having lost their seats. The mover and seconder of the successful resolution of censure, which led to the dissolution, viz., Messrs. Cobden and Milner Gibson, have been thrown out from Manchester. Mr. John Bright, also, (whose health had failed him, and who is on the Continent,) the venement opponent of the war with Russia, has received the severe verdict of a longpent up indignation. Certainly, to be "a eace at any price man," never was there a riend of war more pugnacious, bitter, and insultingly eloquent. Majorities of three thousand, at least, against these men, and that in the Cottonopolis of Manchester, proclaim very strongly, that Messrs. Cobden & Co.'s habit of always representing Russia, Uhina, and the rest of the world, in the right, and England in the wrong, will not be tolerated. For my part, I am a peaceful man, and a patriot, I hope; but the way these men, and others allied with them, have acted, seems to me very disgraceful I am satisfied if their sentiments prevailed Utilitarianism heartless and selfish, without one throb of sympathy with the noble and the generous, much less with the Evangelical, and prepared to allow Derby and his dangerous followers to take power and carry out their ecclesiastical policy, would, ere long, destroy the old spirit of the nation, and that foreign despotism would then presume upon our cowardice and covetousness.

The bearing of the election on ROMANISM. s of no small importance. I have, in former letters, dwelt on the inevitable advance of Tractarianism, as opposed to Evangelism, should Gladstone regain his position in a British Cabinet. Lord Palnerston's ecclesiastical appointments in the Church, have irritated High Churchmen much. But he is a man of rare sagacity; he sees, with a Statesman's eye, how unow the mass of the peo onle are Protestar in their tendencies, and cannot bear it much longer. Not that Lord Palmerston carries into his Church appointments a spirit and a motive such as Lord Shaftsbury would do. But he understands the genius of the people, and, as a Statesman, acts accordingly. His sagacity is quite extraordinary.

As to IRISH ELECTIONS, Doctor Cullen, the Pope's Legate, has issued a "pastoral." to instruct the people. He denounces the Orange Protestants very sternly, but they have, assisted by more moderate Evangel carried the Dublin election against He praises those Protestant/(socalled.) gentleman who vote for Mayrooth. There is, however, a band of Romish "Independent Oppositionists," who will not fol-low the Cullen advice, which virtually is on the side of the Government, as long as it indorses Romish chaplains in jails and in the army, and also keeps up Maynooth. At Belfast, M'Ulure, the Presbyterian

Liberal has been beaten. At Newry, the Presbyterian goes in. In Dublin City and University, two conservatives carry the day. It is a curious anomaly that the Irish Government relies far more on the Popish element in Ireland, than the Protestant; and Admiral Seymour. and stranger still, that Evangelical Protestants elect members of their own opinions, have to hand by and see. Tractarianism advanced in England and in the Colonies! Poper is a hateful thing; a great marplot ; and its odious doings in Ireland ac-

counts for this apparent inconsistency. The election of Lord John Russel for the city of London, is a great success for cause of Constitutional progress and eform. He has been systematically run down for the last few years. The Times has behaved shamefully toward him. He ad not intended to present himself again as a candidate for London; but he was roused, an attempt to make it a mere mercantile struggle, to stand forth. Great enthusiasm was elicited in his favor, and his election is a significant warning to the Premier, that if

has a rival who may supplant him any day. The general bearing of Politics on man smokes opium, he is making his own Religion, as indicated not long since in coffin." Mr. Mattheson proposes gradual one of your own leaders, is most forcibly impressed on one's mind by this general election. It is, alas! too true that Christians have often acted as if religion had nothing to do with politics; and so it has come to pass that the Christian pulpit and Christian press have left the people uninstructed as to the path they should pursue. Here the tendencies to corruption and usual quantity, and at a higher pice than bribery have been greatly checked by recent legislative measures; but paid canvassing, open public houses, the undue influence landlo.ds over tenants, and of rich customers over their tradesmen, still shamefully prevail. I have no doubt, also, that bribery secretly practiced. The general election is a most costly business. It is estimated quence. If war had continued, or condithat nearly £1,000,000 sterling is expended tion, and that of Europe at large would in direct outlay. The electoral body does have been terrible. While meat is very not exceed eight hundred thousand. If high in price, the poor man's quartrn loaf things were in a pure condition, such expen- is 7d. per lb. diture, at the rate of more than one pound per head, would surely be unnecessary. A noble spectacle it is, to see a people rise up to and the moderate tone of the langural the exercise of privileges secured to them by those "invincible knights of old," the confessors, patriots, and martyrs, who, through blood and flame, and "with a great sum, obhis Spirit. When we are born again, he prayer—some spot consecrated by many a tained this freedom" for us. Any thing as in the olden time. But shall not the on "The Early Reformation in Enland." the Peaceable and the Pure, the Just One lecturer's peculiar powers. They notude and the Merciful, shall, with his truth, per- notices of the days of the Lollards, John

yea, when as to legislators and been realized under the best for ernment; and that the day when

"Sovereign Law sits Empressing Crowning good, repressing 1 can only arrive when that Christia purifies Church life and family ermeate citizenship also. Infidelity tried in Southwark hearing, in the person of Hol noted Secularist, but he was hoo hustings. Fox, the Unitarian hi seat at Oldham; but this was no on account or his religion, as h the China question. Edward proprietor of the Non-Confor is and Apsley Pellat, his coadjutor in inti-State and Anti-Regium Donum policy; have both been unseated, to the no small di comfiture of Ultra-Dissenters.

of Ultra-Dissenters.

Ministerialists, too, (like Mr. E. Peel, a "red-tapist," and cold official, the Under-Secretary for War, son of the late Sir Robert,) have found themselves thrust out. So Cardwell, a Peelite, is beaten in Oxford City, even while Gladstone, with whom he sympathizes in matters of religion, goes in without opposition, for the University, as the true exponent of the High Charch and

Tractarian parties who nestle there.

Sir Joshus Walmsley, the daming leader of the "Sunday League" party, for the opening of the Museum, Crystal Palace, &c., on the Lord's day, has loss be election. This affords Evangelical Christian much satisfaction. His vote against the Ministry, on the Chinese question, doubtless contributed to his overthrow. tributed to his overthrow.

The cause of philanthropy, in connexion with Reformatories for juvenile crime, will be strong in the new Parliamer

News comes FROM PERSIA of another battle, and of a British victory, and of a Persian army completely routed. This makes the heart sad, inasmuch as peace had been agreed upon at Paris. It is believed by our politicians that this blow will strike terror into the Orientals. Sir W. Williams, of Kars, thinks that this war and its issue, especially as refers to the security of Herat, closes the gate of India against Russia, for a century to come. That is a prophecy rather too bold. Undoubtedly Russian diplomacy turns its eyes no longer Westward, but Eastward. It has obtained advantages, too, by concessions from both national is this vile priestly element, and Persia and China, in connexion with recent

> As to CHINA, the Emperor's alleged disavowel of the conduct of the vicercy at Can-ton, and his command to X ehite make peace on any terms with the British came very opportunely, to justify and attendition Land. Palmerston's position; and, as we hoped, also, to save an expenditure of money and blood.

> The most authentic accounts seem, however. to indicate, that the Chinese Emperor, suppesing the English beaten, desires Yeh not o exterminate them utterly, but to make peace with them! He keeps the other free ports open, and wishes not to cease trading with the British. But he thinks at Canton they will sue for peace, or, at least, will gladly accept it as a boon. It is probable, therefore, that a large armament will proceed to China, as was originally intended; and that Lord Elgin will undoubtedly be backed by a considerable force in those negotiations which he is charged to enter into

> with the Emperor. It is an amusing illustration of Palmers ton's adroitness, to find him pointing to the immediate retaliation of the American Commodore at Canton, for the insult offered to the flag of the United States, as a justification of the proceedings of Sir John Bowring

All civilized nations should now insist on formal communication with the Court of who, if their party were successful, would Pekin. They should further insist on the continuance of regular communication with the Chinese officials, essential to safe and honorable residence in the country, and demand permission to travel through the

country. But what is to be done with the opium trade? Are the Chinese to be compelled to legalize it? Or must we put it down ourselves? The East India Company derive a revenue from the trade of nearly four millions sterling. Seventy thousand (hests per annum are imported, yielding five millions pounds weight of smokable extract. This cost the Chinese £7,000,000.

Does this smoking injure? Can opium be used temperately? Mr. D. Mittheson. who has been in China, (now a liverpoo merchant, and a member of our Church, he will not bring in measures of Reform, he says the Chinese themselves regail the in dulgence as a vice, and say that, ' when a reduction of the supply, by five thrusand or ten thousand chests per annum; and Major General Anderson also recomments a gradual reduction of the growth in Indi

During the last year, we have taken from China about ninety millions pounds of tea. at a cost of £4,500,000, and abou seventy thousand bales of silk, (nearly dable the usual,) costing nearly £5,000,001. This partly accounts for the constant drain of silver to the East, and the embarrasment of

the money market here. Yesterday the Bank of Englad raised its discount to 61 per cent. The Funds, and other securities, have fallen in conse

The cordial reception of Our Albassa-DOR AT WASHINGTON, by the Pesident, address of the latter, has given grat satisfaction in this country.

DOCTOR M'CRIE, our new Thological Professor, is delivering popular lectres, (at better than the stagnancy of despotism, the request of the Young Men's Scieties, and the union of civil and spiritual tyranny, in connexion with the London chrones, time yet come to you and to us-shall not at the Lower Room, Exeter Hall. These there be a future in politics, when Messiah lectures are very graphic, and bringput the nic, no union with Christ, and of course its flooring and carlopy. Christ's closet was vade, mould, leaven, wield the world's Wycliffe, and Lord Cobham. Thy then appe, no peace, no salvation. Hence the a mountain, Isaac's a field, Peter's the democracy; when our "officers shall be sketch the life and times of HenryVIII.

attendance by in the reign of the bloody Mary, and the hills; with the precious things of the earth, started Martyr Bishops of England." and the fullness thereof; and above all. Howas present, this week, at Woolwich,

(file seat of our Artillery forces, and also having a dock yard for building ships of war,) on a most interesting occasion. New actions were opened there, in connexion with our Church, whose minister, the Rev. W. M. Thomson, has been not only a pastor, but a military chaplain, for the last twenty years. The schools are heautifully built with the best modern improvements, as to ventilation, light, and convenience. They are intended to furnish to a teeming population the best secular education in connexion with the teaching of the Bible. The Shorter Catechism will be used, unless when parents object; and certainly that is not a

Mr. Thompson will, I expect, be elected Moderator of our Synod ere this reach your eye; and he is eminently worthy of the honor. Many a soldier has had reason to bless God for his faithful instructions; and with young officers, also, he has sat, week after week, as the leader of a Bible Class, till they were all called away to foreign service, and some to fall in conflict. Our Synod will assemble this year at Newcastle-on-Tyne, on the 20th inst. I hope (D. V.) to send you a faithful sketch of its proceedings, at the proper time.

The Moravian Mission to the Aborigines of Australia has been suspended. The cause seems to be, the annoyance to which the brethren were subjected, by certain hostile settlers in the vicinity, to establish a right of way through the land which had been granted them by the Government, for the purposes of the Mission. The Colonial authorities, however, have recognized this right of way, and thus have virtually broken up the settlement, as the only hope of doing good to the miserable Aborigines was by inducing them to encamp within the station allotment, and remain there for a time under instruction. This is all the more distressing, as a growing confidence in the Missionarie was beginning to be manifested.

PRESBYTERIANISM IN AUSTRALIA is flourishing, and ministers are in great demand. Dr. Cairns, at Melbourne, receives a salary of £1,000 per annum; and I have just read a kindred account of prosperity at Geelong, in a congregation where a former elder of my own has been prominent in zeal and usefulness. Union between Presbyterian bodies there is making progress; and Parliamentary government is now in full peration. The foundations of a great Empire have been laid; and if Christianity be dominant, how glorious the future of Australia, both for its own, population, and the iles of the Southern Ocean!

The Sunny Side.

There has been much truthfully said and written on the shady side of a minister's life, and that of his family. There is also a sunny side, even in this world, to their life, when no murky cloud seems to hover, nor aught portending gloom; but all is unclouded sunshine. Such a season it has been my privilege recently to enjoy, through the kindness of a grateful people, to whom I am bound by many ties, and whose generosity is worthy of grateful remembrance and imi

On the 20th inst., I was visited by the united people of my charge. It was a tender and refreshing scene. Fathers and mothers in Israel, venerable for years, exceedingly frail in bodily strength, mingled with the lambs of my flock, and those of all other ages, in conferring an unexpected tribute of respect and esteem to myself and family-nor did they come empty. We felt, indeed, that we were but guests, though in our own house, yet guests in the midst of those whose kindness was overwhelming. The ladies—every where man's best friend and counselor, the mere consciousness of whose presence is a great blessing-spent several hours in making garments for our little ones, from material which their generosity had provided. At about six o'clock, we were invited to a congregational supper-a grand entertainment, such as is but seldem seen in a minister's house. The tables seemed to groan under the weight, and rich variety of dishes. After tea, Mr. M. B. Brown called the

house to order, and read the 344th Hymn, commencing. "Our souls by love together knit,"

which was evidently sung with much feeling. At the close of this exercise, Mrs. B. M. Kerr, in behalf of the ladies of the congregation, in a very happy manner, presented Mrs. McPherson a beautiful quilt, and other articles, all the workmanship of their own hands, and fit emblem of the unity which binds us together as a people. Mr. Wm. Frew, in behalf of the people of Mount Pisgah, presented me with a sum of money which was well calculated to melt my heart, when assured that it was the widow's and orphan's mite of my charge. Mr. M. B. Brown then, in behalf of the gentlemen, presented me with a very neat gown, made by the ladies of our sewing circle, and a, heautiful pair of slippers; also, a purse, "as a token of their appreciation of the instructive and highly interesting lectures, delivered during the Sabbath evenings of the past Winter, to the young men;" also, a note, which he stated he was requested to present in behalf of an individual. About the same time, a lady slipped another into my hand—making, in all, quite a handsome sum of money, independent of other valuables which were left at my house.

The spirit which prompted this act of kindness, and the Christian sympathy and brotherly love which reigned, can never be forgotten by me. It will spread its fragrance over my earthly history, as that box of ointment which the weeping penitent crushed over the feet of Jesus, did over his. And, like Him, I would embalm the deed in the deathless memory of the good.

May he who has promised to be the wid ow's stay and orphan's shield—the God which has fed me all my life long till this day-the Angel which redeemed me from all evil-bless them with the precious things of heaven; with the dew and the deep that coucheth beneath; with the precious fruits brought forth by the sun; the precious things put forth by the moon; with the

with the good-will of Him who dwells in the bush—the unsearchable riches of Jesus Christ-is the prayer of their pastor Mansfield Pari . orad REM PHERSON

asgod vio Influence of a Holy Life.

There is an energy of moral sussion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and of angels. Let parents remember this. The best inheritance a parent can be-

queath to a child, is a virtuous example, a legacy of hallowed remembrances and as sociations. The beauty of holiness beamsectarian composition or Would that its the line through the life of relative or friend, is

> stand in virtue a ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world and bring in everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidence of Christianity. Chalmers.

> > Sin in the Church.

I have seen such sin in the Church, that I have been often brought by it to a sickly state of mind. But when I have turned to the world, I have seen sin working there in such measures and forms, that I have turned back again to the Church with more wisdom of mind and more affection to ittainted as it is. I see sin, however, nowhere put on such an odious appearance as in the Church. It mixes itself with the most holy things, and debases them, and turns them to its own purposes. It builds its nest in the very pinnacles of the temple. The history of the primitive ages of the Church has also checked the disgust which would arise from seeing the impure state of things before our eyes. Folly and wickedness sported themselves even then, in almost all possible forms. I turn, in such states of mind, to two portraits in my study-John Bradford and Archbishop Leighton. These never fail, in such cases, to speak forcibly to my heart, that in the midst of all there is pure religion, and to tell me what that religion is .- Cecil.

An excellent minister, possessing much knowledge of human nature, (which many good ministers never acquire,) instructed his large family of daughters in the theory and practice of music. They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in his mode of education. He replied, "When anything disturbs their temper, I say to them, 'Sing;' and when I hear them speak against any person, I call them to sing to me, and so they have sung away all causes of discontent, and every disposition to scandal." Such a use of this accomplishment might serve to fit a family for

the company of angels. Such a practice would sweeten many sour dispositions. It would annihilate that morbid love of tattling and scandal that often embroils a community, and involves it in personal and family feuds. If there were more singing, there might be less talebearing and slander.

If you find yourself speaking against any person, try the minister's recipe, and it will act as a sovereign remedy. Do you allow your temper to be disturbed? Try the minister's recipe, and it will calm you into a placid spirit. Indeed, the clergyman's recipe is a panacea for many of the ills and disturbing causes of life.

Try it, and you will find its application very simple and harmless, pleasant to the taste and melodious to the ear.

For the Presbyterien Banner and Advocate. Presbytery of Zanesville.

The Presbytery of Zanesville met in Newark, on the 10th inst., and was opened with a sermon by Rev. Washington Maynard, from Rom. v: 6. Fifteen ministers and fifteen elders present. Rev. James M. Platt was chosen Moderator, and Rev.

John Kelly Clerk, for the ensuing year.

Among others, the following items of business were transacted : A Circular from the General Assembly's Committee on the subject of a fund for disabled ministers, &c., was presented by the Stated Clerk, which Circular was committed to a Committee consisting of Revs. M. A. Hoge, W. Morris Grimes, and elder Wm. Shaw, to prepare an answer, and transmit to the Chairman of the General Assembly's Committee.

eral Assembly's Committee. Commissioners to the General Assembly-Rev Josiah Milligan, and elder Samuel Aiken, principals, and Rev. W. Morris Grimes, and Elder J K. Caldwell, alternates.

Bev. Samuel Finley was dismissed to the Presbytery of Ohio, and Rev. Washington Maynard to the Presbytery of Columbus. The pastoral relation existing between Rev. Josiah Milligan and the churches of Rush Creek and Bethel was dissolved, and the churches declared vacant. The pastoral relation existing be-tween Rev. John Kelly and the church of Mt. Zion, (this church having one-third of Mr. K.'s time,) was also dissolved; and a call was put into Mr. Kelly's hands (for one-half of his time. from the Duncan's Falls church, with a view of uniting this and the Salt Creek church in on pastoral charge.

At the request of the church of Cambridge,
Presbytery amended the call from that church to

Rev. W. V. Milligan, so as to read, the whole of the time, instead of two-thirds, and six hundred dol lars, instead of three hundred and fifty.

Presbytery passed the following resolution:

Resolved, That it is the duty of Presbyterian churches to defray the expenses of their elders in their attendance upon the meetings of Presbytery and it is hereby recommended and enjoined upon the churches within the bounds of the Zanesville Presbytery, or the officers having charge of their temporalities, to take action in this behalf, and to carry out the intent of this resolution.

The report of the Trustees of Miller Academy presents that institution as in a very prosperous

The churches of Buffalo, Mt. Zion, Hopewell, Olive, Bristol, Rush Creek, and Bethel, obtained permission to supply themselves till the next stated meeting of Presbytery.

stated meeting of Presoytery.

The following supplies were appointed, viz:

Mt. Pleasant Church. First Sabbath in May,
W. V. Milligan. First Sabbath in June, J. E.

Alexander. First Sabbath in July, John Kelly,
Second Sabbath in August, S. Wilson. First
Sabbath in September, W. V. Milligan.

Department and Department of Department. y of regeneration to make us alive the house top.—Nevins.

Tindal's Bible, &c., Afterwards thy take and the precious things of the ancient mountains, and the precious things of the ancient mountai

For the Presbyterian Banner and Advocate.

Richland Presbytery.

This Presbytery met on the 14th instrain the church of Martinsburg, and had appleasant and harmonious session. The Rev. John Robinson was chosen Moderator, and W. S. Kennedy Temporary Clerk porary Clerk.
Mr. David Green was received, as a candidate
for Licensure.
Rev. John M. Dinsmore was elected the princi-

Rev. John M. Dinsmore was elected the principal ministerial Commissioner to the General Assembly, and Rev. John Burns his alternate. Elder Robert Graham the principal lay Commissioner, and J. B. Wintringer his alternate.

Mr. A. J. M Millan, a Licentiate under the care of this Presbytery, was dismissed to the Presby-

tery of Ebenezer.
The Rev. Isaac N. Shannon was received from the Presbytery of Crawfordsville. A call was presented from the church of Mount Vernon for the pastoral labors of Mr. Shannon.

The churches of Shelby and Ontario presented alls for the pastoral labors of Rev. I.E. Mar A call was also presented from the church of Mansfield, for the labors of Mr. J. W. M'Gregor, a Licentiate under the care of this Presbytery.
Mr. J. C. Irwin, a student of the Western
Theological Seminary, was licensed to preach the
Gospel of Christ, as a probationer for the holy
ministry.

J. P. Caldwell, Stated Clerk.

Facts and Gleanings.

KEEP your temper in dispute. The cold hammer fashions the red hot iron.

THE Scotch have this proverb : " A gude word is as soon said as an ill one."

THE least grace is a better security for heaven than the greatest gifts or privileges

MISTAKES IN CHARITY .- Shall we repine at a little misplaced charity; we who could no way foresee the effect; when an all-knowing, all-wise Being showers down every day his benefits on the unthankful and undeserving ?-Atterbury.

THE WIFE Happy the man, whose Mary at his side Unites with him in listening to the Lord; Happy the pair to whom his pregnant Word

Reveals its treasures vast and prospects wide: Hallowed the house thus filled and sanctified By Truth and Love! And happy, also, he Whose Martha, not neglecting higher things, Busies herself with that which daily brings Content and gladness; making home to be The seat of earthly comfort; Household Care With placid smile and brow presiding there! But happier he, whose lot it is to find (Alas! in this imperfect world how rare!) Mary and Martha in his mate COMBINED.

REVENCE.—The noblest revenge we can take upon our enemies, is to do them a kindness, for to return malice for malice, and injury, will afford but a temporary gratification to our evil passions, and our enemies will only be rendered the more butter against us. But, to take the first opportunity of showing them how superior we are to them, by doing them a kindness, or by rendering them a service, the sting of reproach will enter deeply into their souls; and, while unto us it will be a noble retaliation, our triumph will not unfrequently be rendered complete, not only by plotting out the malice that had otherwise stood against us, but by bringing repentant hearts to offer themselves at the shrine of friendship.

IS THY PATH LONELY? Is thy path lonely? Fear it not, for He Who marks the sparrow's fall is guiding thee; And not a starshines o'er thine head by night. But He hath known that it will reach thy

And not a joy can beautify thy lot, But tells thee still that thou art unforgot; Nay, not a grief can darken, or surprise, Swell in thy heart, or dim with tears thine eyes;
But it is sent in mercy and in love,

To bid thy helplessness seek strength above.

"Mamma, when will the little birds come

again? Mamma, when will God melt the snow, that the little birds may come again?" "Precious darling! in all the wide world beside, there is not to be found a lovelier, sweeter bird than thou art !" And the fond mother drew the little prattler to her loving bosom, smoothed with a gentle hand the supply curls from that baby brow, and gazed with a mother's love into the baby eyes.

Earnestly with her little head pillowed against its soft resting place, did this birdlike child listen to the soft murmurings of her mother's voice, as she told her of that bright land far beyond the blue sky and the twinkling stars; of the land where no Winter comes; where Summer always is, and the little birds always sing; of the brightrobed throng there; of the loving Saviour, who had taken just such little ones as herself, and said "Of such is my Father's Kingdom;" of the great white throne, and the Father who sitteth thereon, who ever watcheth over his little ones with tender-

PEACE.—The wisest and godliest find (and such are sensible of it) that disputes in religion are no friends to that which is far sweeter in it, but hinder and abate these pious and devout thoughts that are both the more useful and truly delightful. As peace is a choice blessing, so this is the choicest peace, and is the peculiar inseparable effect of this grace, with which it is jointly wished, grace and peace—the flower of peace growing upon the root of grace. But, brethren, receiving of the same spirit from their Head, Christ, are most strongly bent to the good one of another. If there be but a thorn in the foot, the back boweth, the head stoopeth down, the eyes look, the hands reach to it, and endeavor its help and ease. In a word, all the members partake of the good and evil, one of another. Now, by how much this body is more spiritual and lively, so much the stronger must be the union and love of the parts of it to each other. You are brethren by the same new birth, and born to the same inheritance; and such an one shall not be an apple of strife amongst you to beget debates and contentions. No, it is enough for all, and none shall prejudge another; but you shall have joy in the happiness one of another, seeing you shall then pe perfect in love, all harmony, no difference in judgment or affection, all your harps tuned to the same new song which you shall sing forever. Let that love begin here which shall never end .- Archbishop Leigh-