PRESBYTERIAN BANNER & ADVOCATE.

hyterian Banner, Vol. V, No. 34. byterian Advocate, Vol. XIX, No. 29. "ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

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WHOLE NO. 242

RMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, MAY 16, 1857.

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Original Poetry.

The Flowers.

BY J. Q. A. SULLIVAN. ce come the flowers? What are the flowers what is their mission here? come from the bright, gay Eden above, There they ever, ever bloom; are care is unknown and anguish unfelt. nheard of time, death and the tomb.

VID McKINNEY, Editor and Proprietor.

stastes of the joys which in heaven exist and charms for the hopeless, too cheer the heart, and they lift the soul a nobier birth on high, W God in his glory doth live and reign,

r're tokens of endless, boundless love,

om our Heavenly Parent true;

King of the upper sky. n attune the voice to sing his praise, or the blessings he hath given, humbly ask his pardoning grace, or a blissful home in heaven.

for the Presbyterian Banner and Advocate. Infant Baptism --- No. 1.

now invite the attention of the ply adult believers, but their infant ren also, have a right to baptism. on the contrary, contend that none believing adults are entitled to that

dese brethren display, on all occasions, most bitter hostility to what they call nt sprinkling, and assail it with an obon which we may as well consider at outset. They cry out that infant bap-

HISTORY OF INFANT BAPTISM. at if indeed it owes its origin to Popery, we may expect to find some, at least the early Christian sects who escaped authority and influence of Rome, quite from so serious an innovation. But unfortunately for the Baptists, the are all against them. Of all those stian communities which were never r the influence of Rome, but always ended against her, there is not one h does not maintain the baptism of in-There is, for example:

The GREEK CHURCH, which nearly practice immersion. But it is notothat they also practice infant baptism. The ARMENIAN CHURCH is another hose ancient sects, which never had any nexion with Rome. They separated

stolic age. They baptize children. The Syrian Christians, or, as they themselves, the Christians of St. the Southern extremity of India. sprung from the Gentile Church of och, in Syria, and take their name from hat time, of considerable standing. their isolated situation, they retain strongly the features of their descent the earliest Christian communities. baptize their children, and, by affosion. The ABYSSINIAN CHURCH is a branch he Egyptian, or Coptic, with which it retains some communication. In the century, powerful efforts were made by

THE VAUDOIS OR WALDENSES.

dmont, are famed as witnesses for the th in those ages of darkness, when true ion seemed almost extinct. Secluded eir lonely valleys from the rest of the d, they seemed to have preserved the plicity and purity of the Apostolic times, a all elsewhere were inundated with That they refused to yield obece to Rome, and were on this account cruelly and brutally persecuted, is wu to all the world. It is equally notorious they maintained infant baptism: Sir hel Morland, who visited them in 1657. pointment of the British Government. piled their history from books and scripts which had escaped the flames

the Inquisition. From one of their most cient Confessions, furnished by this auer. we take the following extract: We have but two sacramental signs left s by Jesus Christ: the one is Baptism: other is the Eucharist, which we reeive to show that our perseverance in the

with is such as we promised when we were aptized, being little children; and morever, in remembrance of that great benefit recious blood."-Page 39.

torian thus replies:

"The fourth calumnie was touching baptisme; which, it is said, they [the Waldenses,] denied to little infants; but from this imputation they quit themselves as fol- be baptized within two or three days after loweth:—The time and place of those that they are born, and that the rule of circumare to be baptized is not ordained; but the cision is to be observed, that no one should charitie and edification of the church and be baptized and sanctified before the eighth congregation must serve for a rule therein, day after he is born; we were all in the co.; and, therefore, they to whom the Council of a very different opinion. As for intants to be baptized, as their parents, or was of your mind; but we all rather judged

any other whom God had made charitable in that kind."-Book I., ch. IV., p. 15.

"King Lewis XII., having been in-formed by the enemies of the Waldenses, dwelling in Provence, of many grievous crimes which were imposed upon them, sent to make inquisition in those places, the Lord Adam Fumee, Maister of Requests, and a doctor of Sorbon, called Parne, who was his confessor. They visited all the particular and a doctor of Sorbon and Parne, who was his confessor. ishes and temples, and found neither images, nor so much as the least show of any ornaments belonging to their masses and ceremonies of the Church of Rome; much less any such crimes as were imposed upon them; but rather that they kept their Sabbathes duely, causing their children to be baptized according to the order of the primitive Church, teaching them the articles of the Christian faith, and the commandments of God."-Perrin; Book I.,

ch. VI., pp. 30, 31. I am sorry to remark that Mr. William Jones, a Baptist, in his "History of the Waldenses," quoting avowedly from Perrin and other authorities, carefully suppresses every sentence which would show those people to have been Pedobaptists Amore glaring falsification of history has hardly ever been committed outside of the Papal

THE PETROBRUSSIANS. In spite of the abundant testimonies adto a point of difference, by far the duced by Perrin and others, some Baptist important of any, between the Bap writers persist in denying that the Walrethren and ourselves. We insist that denses of Piedmont were Pedobaptists. And what excuse do they offer for contradicting the solemn professions of belief and practice, so often uttered by these pious witnesses of the truth? Simply this : that during the twelfth century there sprung up in the South of France a small sect called Petrobrussians, who refused baptism to infants on the ground that they were incapable of salvation. These people were; to a great extent, confounded with the Vaudois is one of the abominations of Popery, or Waldenses, because they had frequent was unknown in the Church during intercourse, and made common cause with them against the Papists. Soon after the death of their founder, Peters de Bruis,

they dwindled away and became extinct. And here let it be noted, that this is the first Christian society recorded in history who rejected the baptism of infants, and that they did so expressly on the assumption that infants were not capable of salvation. And what now becomes of the assertion, that infant baptism is an innovation of Popery? We have seen that the principle has been maintained by all the ancient sects, without exception, who separated from the great body of the Church before

existed—by communities which never had any connexion with Rome-Ided in the least to the Papal power, but sted it from the beginning. They are a dia, in the far off regions of Ethiopia; and with equal tenacity have adhered to the practice of infant baptism.

THE PELAGIAN CONTROVERSY.

If now we go back to a period within the Greek Church at an early period, three hundred years of the Apostolic age, seem to have remained faithful to their we shall find ample evidence that no Chris religion and worship. They are at this tian society that refused baptism to infants, distinguished among the Oriental Chris- had then existed. About that time, Pe is for superior intelligence and purity of lagius published the doctrine that infants fals. They practice the baptism of inage born free from moral defilement. He s-dipping thrice and sprinkling thrice. was opposed with great vehemence by Au The NESTORIANS, or more properly gustin, who pressed him with this powerful CHALDEANS, of Persia, are another argument: Why are infants baptized for ich of the Greek Church, detached from the remission of sins, if they have no sin?" parent stock at an early period. They "Why are they washed in the laver of rese the use of pictures and images in generation, if they have no pollution?" churches, and in some other respects Pelagius, and Celestius, his principal abetconformed to the simplicity of the tor, were greatly puzzled and embarrassed with this argument, and knew not how to evade or resist its force, without plunging still deeper in difficulty. At last some one mas, reside on the coast of Malabar, charged upon them a denial of infant baptism, as a necesssary inference from their doctrine. Pelagius became indignant. Baptism," says he, "ought to be adminpostle Thomas. They are named in tered to infants with the same sacramenta ry as far back as A. D. 356, and were, words which are used in the case of adult persons."-" Men slander me as if I denied the sacrament of baptism to infants. I never heard of any, not even the most impious heretic who denied baptism to infants; for who can be so impious as to hinder infants from being baptized, and born again in Christ, and so make them miss of the kingdom of God." Celestius also confessed "that infants were to be baptized ac-Pope to subject them to his authority, cording to the rule of the universal Church." without success. They practice infant Augustin, in the course of the controversy, makes the sweeping declaration, "that he

had never heard of any Christian, whether The WALDENSES, or Vaudois, of Catholic or sectary, who taught any other doctrine than that infants were to be bap-Augustin lived in Africa. Pelagius was a native of Britain, but resided a long time

at Rome, then the centre of the civilized world. He also visited the principal churches of Europe, Asia and Africa. Celestius was born in Ireland, but settled permanently at Jerusalam. All three were learned men, and must have been familiar with the early Christian writers. If in anv part of the world there had been a church or society, which denied baptism to infants. they must have read, or heard of it. It appears from their testimony, that no such so-

ciety had existed within the memory of Passing by the ample testimonies of Chryostom, Ambrose, and others, and ascending to a still earlier period, we meet in-creasing evidence that infant baptism was an established usage of the primitive

Church. THE COUNCIL OF CARTHAGE. About one hundred and fifty years after the Apostles, there assembled at Carthage a iven to us by Jesus Christ, when he died Council of sixty six bishops, or pastors, over or our redemption, and washed us with his which presided the martyr Cyprian. Fidus, a country pastor, proposed to it a query; John Paul Perrin, a descendant of these namely, Whether an infant might be bap people, wrote a very full account of their tized before it was eight days old? The ctrine and Order. It seems that their question, let it be noticed, was not whether nemics had charged them with denying infants ought to be baptized; for that was Le baptism of infants, to which their his- a settled point; but whether it was necessary to wait till the eighth day after the birth? The following is the unanimous

decision of the Council: "Whereas you judge that they must not children were nearest allied, brought their what you thought proper to be done, no one

more especially to be observed in reference to infants, even to those newly born."-Cyp. Epist. 66.

TESTIMONY OF ORIGEN.

This celebrated writer was born at Alexandria, eighty five years after the death of the last Apostle. He was certainly the most learned man of the age. He was educated at Alexandria, and, to acquire knowledge, he traveled in Cappadocia and Arabia, in Italy and Greece, and spent the greater part of his life in Syria and Palestine, the seat of the first Christian churches, where he could not fail to become intimately acquainted with their principles and usages. It is true that, like most of the Christian fathers, he is a model woman, has a warm heart, and great common sense. The marking of the Prince's Royal with the young ware of error hereoically once or by suppose the first Christian churches, where he could not fail to become intimately acquainted with their principles and usages. It is true that, like most of the Christian fathers, he say good thing in you inder ginning of next year of the gift—so far is God from being the author of the Christian fathers, he is a model woman, has a warm heart, and great common sense. The marking of the Prince's Royal with the young ware of error hereoically of Gods, grace; for every good thing in you inder ginning of next year of the Electrons are now completed. There is a player may have a propertial father of all goodness. at Alexandria, and, to acquire knowledge, he was betrayed into some serious errors in doctrine. But with his opinions we are not at present concerned. We bring him forward as a witness to a simple matter of fact. He could not be mistaken as to what was daily occurring before his own eyes, and there was no possible motive to induce him to deviate from the truth. In his Homily

If, therefore, the primitive Christians re- it listeth, and so also the Spirit works where ceived a tradition or order from inspired he pleases, and when he pleases, and how to hold it fast and obey it. Origen had every opportunity to know whether such and and that his grandfather and great-grand- John iii: 1-21 tles, and might have heard them preach. infants, and had received an order from the Apostles to that effect. What now becomes of the assertion "that infant baptism is one unknown in the Church during the primitive ages?" The testimony of Origen completely settles the historical question, and eaves no reasonable doubt but that infant baptism prevailed in the Apostolic times.

For the Presbyterian Banner and Advocate sterns and sand Religion; R. LETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE.

Letter XVIII. - Regeneration. Of his own will begat he us with the word of

truth, that we should be a kind of first fruits of his creatures.—JAMES:1: 18. My DEAR FRIEND:-There is no book like the Bible It is the fountain of struth. We should study it with care, and give good heed to its teachings. Some very interesting and important lessons are taught us in the verses connected with the passage

quoted above, and among them are these: First. God is not the author of sin. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed -James i: 13-18. The word lust, "means a vehement inclination;" and there is in men a natural inclination or proclivity to sin, a heart that is wicked; and this heart, or lust, is their own; God is not responsible for it; every man is drawn away of his own lust—his own deprayed heart. Second. Hence, we are here taught, that

we have natures that are deprayed, and that actual transgression is but the acting out of tion—and enticed, or eledeastray? of Then, is lust or depravity back of, and before acts of sin; and, hence, there is original and in-

that the mercy and grace of God is to be of, the law of God."—Short. Cat., Ques. sess in Neufchatel. If Prussia continues power unlawfully, are still, I fear, applications obstinate, their persevering proposed to make revelations their persevering prosecutor in the ecclesias-"And this rule, as it holds for all, we think says James, in regard to the nature of sin. the Conference is dissolved, and then take as to the priests, but his secrets are buried tical Courts, to be elected afresh to his office. where holiness is not there is sind Our natures are depraced our mind and conscience defiled; for sin is not a mere negative, it is a positive evil; and in it we are born. Tit 1: 15.

born.—11t. 1: 10.

Third. Another lesson is taught in this

connexion : As we are naturally depraved, for every good gift and every perfect gift is parget infusion for new men has taken place. from above, cand compet dewnorfully the on both sides in bas taken place.

Father of lights refer whom is no variable; on both sides in bas those to enough set of resistant sets of the standard of the stand

Apostles to baptize infants, they were bound he pleases. Of his own will.—John iii: 8. Third. We here see, also, the nature of regeneration: I have spoken of its necesorder had been received from the Apostles. sity; we here see its nature begat he us-He was decended from a Christian ancestry of his own will begat he us; it is being be reaching back to the Apostolic age. His gotten again, in other places being born pedigree has been transmitted to us by a again, and in others still, a new creation. singular providence. Porphyry, a bitter This gives us some idea of the nature of enemy to Christianity, represented the the change. It is the renovation of our na-Christians as a degraded people, destitute of tures, a radical and entire change in our all science. But not being able to conceal natures—the giving or implanting of a new the splendid literary attainments of Origen, nature, and hence called the new man, he pretended that he was first a heathen, which, after God, is created in rightcous and had learned their philosophy. In ness and true holiness.—Eph. iv: 20-24, order to confute this falsehood, Eusebius, If any man be in Christ—savingly united the historian, sets forth his Christian descent. to him—he is a new creature, begotten It seems that his father suffered martyrdom, again, and born from above. 2. Cor. v: 17

father were both Christians. The latter Fourth. Here is also the Agent in thi must have lived in the times of the Apos- work-begat he us; he hath begotten us again; he, the Agent, is Divine. The Holy Such is the man who testifies that the Ghost is the Agent. Regeneration is the Church, the whole Church, gave baptism to renewing of the Holy Ghost. He is the

Agent. Tit. iii: 4-7.
Fifth. And here, too, is the means, the the word of truth, the Gospel; of his own of the abominations of Popery, which was will begat he us with the word of truth; being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever.—Jas. i: 18; 1. Pet. 1: 22, 23. Sixth. And here is also the end-the

object or design that God may be glorified; that we should be a kind of first fruits of his creatures; that we might be consecrated to his service, and live to his glory, as the first fruits of the harvest among the Jews were devoted to him. Of his redeemed, he says, This people have I formed for myself; they shall shew forth my praise. Isa. xliii: 21. This is the chief end of man, "To glorify God, and enjoy him for ever."—Short. Cat., Ques. 1. Let this be the chief end of your being, and God will bless you. Read Rom.

id ing sace , rocYours, TRULY.

From our London Correspondent. The Prussian Difficulty with Switzerland—Queen
Victoria—The Mittines on Mesleys Wanted—French
Milstary Medal and British Soldiers—Instances of Rare Valor—Statistics as to Revenue, Public Debt; Imports and Exports, Shipping, Savings Banks, Population, Pauperism, and Emigration—State of Society in France—Cause of Deckine lation there The Priesthood hated-Popery in Paris Sensuous Easter Spectacles -Passion Week in London The Gay World and Mock Pentience Holydays versus the Sabbath—A Scotch, Lady accused of Murder The King of Sardinia and the Pope—Scene at Knightsbridge.

A Classical Version of the Dispute—Dr. M' Crie and Lord Shaftsbury.

London, April 17, 1857 The PRUSSIAN DIFFICULTY WITH SWIT-ZERLAND has not yet been arranged. The King has positively refused to renounce his the depravity of our natures; every man is claim to the title of Prince of Neufchatel, tempted when he is drawn away of his own and in this is not only backed by his lust—his own evil heart and wicked inclination brother, the Prince of Prussia, and the Court party, butaby Austria and Russia. when lust hath conceived, it bringeth forth He also demands a round sum-two millions sin-actual transgression; and sin, when it trancs-it is said, as an indemnity for loss of is finished, bringeth forth death. Jas. i part of the revenue of his domains. England 14, 15. So he, the writer, James, adds, in and France are on the side of Switzerland. the 16th verse, Do not err, my beloved. The latter is indisposed to recognize the brethren; adhere to the truth; do not err, "alleged" rights of Prussia-she will either by charging God with being the grant a general amnesty to the insurgents of author of sin, or by adopting the notion, September, maintain the charitable instituthat all sin consists in voluntary acts, of that tions of the Canton, and defray the warthere is no sin but in the voluntary trans-gression of known law, for that is a virtual federal army. She absolutely refuses a denial of the doctrine of original sin. There

Prussia. France and England, it is said, are of

Jas. ii: 14-16, Remember I that, as such measures as may appear to them ad-where light is not, there is darkness, so visable.

QUEEN VICTORIA is now the mother of nine children, a daughter, having been added to her family, during the present week. All her children are healthy and vigorous, and she has never known the agony of a bereaved hearts She is now: ethirty-eight years of age of As a wife and

there was no possible motive to induce him to deviate from the truth. The his Homity to deviate from the truth. The his Homity on Levitious, he says:

"Whereas, this Babtism of the Church is its added, of the content land clergy. Referring to the demand for loud" preaching, like that of Mr. Spurgeon, the "monster preacher;" it says that

to whom the Divine mysteries were committed, knew that there is in all persons the mitted, knew that there is in all persons the matural pollution of sin, which must be done away by water and the Spirit."—Wall, Vol. I., pp. 104—106.

I., pp. 104—106.

Baptist writers express great—contempt for what: Origen at pless, "a tradition from the Apostles." They forget that traditions received from—inspired menu are widely, own will begat the sis pleased to do (it—not because of not pleasure) the fulfillment of pleasure is the seal and bravery during the seal and bravery dur Christ, that ye withdraw yourselves from his own purpos and grace, which were ardor having gone beyond their position, and given us in Charles Tesus before the world on their return it being known that a young mot after the tradition which he received began, as in 2 to fair 9. To this own will, ensign is a killed producters to fetch the sovereign and first the wind bloweth where body from an exposed spot; while, on the same day, the only officer of his company being wounded, he took the company and held it during the charge. Another, (an Irishman,) private D. Sullivan, one of his comrades being made prisoner by five of the enemy, rushed at them, killed three. and rescued his comrade. And whether in the battle field or the trenches, he was distinguished for valor and spirit.

> The following HOME STATISTICS may be interesting to many of your readers: The net frevenue clast over was £72. 218,988, the income tax alone producing nearly sixteen millions sterling. The grand total of the public debt at the close of the year, was £807.981.788. The total imports of raw cotton were 1,023,886,528 pounds, and of wool 116.211.392 pounds. The value of home produce exported, was £115,-890,857. The total tonnage of vessels entered and cleared, was 12,945,771 British, and 8,643,278 foreign. 18,419 sailing vessels, and 851 steamers, were employed in the home and foreign strade; employing 173,918 men. £16,476,000 was coined at the Royal Mint. The capital of Savings' Banks amounts to upward of thirty-four

millions sterling.
The estimated population of England and
Wales was 19,044,000; the births, 657,704; the deaths, 391, 369; the marriages, 159,000 The population of Scotland was 3,033,177. (London will equal this in ten years,) the births, ____; the deaths, 58,452; and the espousals, 20,494.

The Irish population statistics are not given. Marriages are decreasing there. As to pauperism, on the 1st of January, 1857, there were 843,806 receiving relief in England and Wales; in Scotland, 79, 973 : and in Ireland 56 094.

As to emigration (the total number from the United Kingdom to various destinations amounted to 176,554, a decrease, compared with each of the six years previous, these showing returns; for example, in each tof four years, of between three and four hundred thousand." It is probable that emigration will be increased this year, from the state of labor, especially in London. The Times has been urging on the movements in reference to our Colonies, as well as the demand in the Northern States of America. The foregoing statistics are remarkable

and suggestive. One thing may be pointed out, namely, that notwithstanding the waste of war and emigration, the population in creases in this country. This is a striking contrast with Erance. I believe it largely arises from the superior purity of society, and from the more thorough development of the family institution. A foreign gentleman, who knows France well, told me, a few days ago, that a mar-

ried Frenchman considers that two children care sufficient, a third'a calamity, and that from the fear of a large family, there i often a virtual separation of husband and wife, which leads to the most demoralizing consequences. Besides, in Paris there are a multitude of bachelors, who remain so, frequenting cafes, and places of a worse character. It is to be feared, indeed, that home life not only with its comfort, but its hallowing influences and sweet charities, is but feebly developed in France. Doubtless there are many happy exceptions; but what with infidelity and popery so prevalent, society, in many places, is almost in state of dissolution

Michelet's "Priests, Women and Families," as a pamphlet, produced a great sensa-tion a few years ago; but its telling statements as to priestly espiousge in families, nate, as well as actual sin; and "sin is any opinion that an indemnity ought to be given trudes himself as the ruler of the diousehold; want of conformity unto, or transgression for any pravale property Prussia may post through the devotes wife, and often uses him

Still; Popery in Paris is strong. There were great crowds in the churches during were great crowds in the churches during biddel in this case,) to judge for himself.

Easter week, on devotional errands, attracted by the spectacular displays, artistically exhibited, of the scenes of the Crucifixion and the Burial of Christ. Rome has always analogs of the Jesuits. He declared that thus appealed to the sensuous in man, the protestants had gained every thing of emplions explicitly exhibited at the surface of society.

The Assion Week also, as last week the server allow Popish practices to be introduced into a Protestant Church. Mr.

In Passion WEEK, also, as last week was called, the Romanists and Tractarians of London were very busy. The retaining of holydays was a great mistake on the part

prevails. No doubt devotional feelings, real piety with its graces, are awakened in the breasts of true disciples amongst Evangelical Churchmen here or abroad But, I repeat, that holydays do always lower the standard of Sabbath observance. Puritanism swept them away in England; then the Sabbath arose in its majestic power, to train a people for God. And where—not to speak of the Pilgrim Fathers, and New England, and the United States where, in any country, is the Sabbath kept, or followed by the same national influence for all that is good and true, as in Scotland, where the Sabbath

and much to waken up, strange thoughts. A secret superstition, as to its peculiar sacredness, prevails in the gay world; and so Concerts. At the Opera House, in the Hay market, Mr. Adams, with his celebrated Orrery, figures on the stage, where the great singers had been singing and acting the week before, and on the very boards trodden so recently by the dancers of the Callet. Then, at Exeter Hall, for the equivocal

Religionists who like Oratorios, and are content to be stirred and entertained by a recitation of the sufferings of Christ, from the lips, too, of noted, and often notorious actors and actresses-for these, the "Messiah" is provided, together with "Israel in Egypt," and "Elijah" But "Easter Sunday" over, and "Passion Week" past, the great world of fashion returns to its gaveties with greater zest than before An enforced Lenten penance, as opposed to the genuine penitence of the Gospel, is always followed by reaction. The first is grimace; the second is reality.

When will the time come, when all Christians, with the New Testament in their hands, shall learn, that the true commemoration of the death of Christ is not the Fast of Good Friday, but the Feast of the Lord's Supper I and the true commemoration of a Saviour's resurrection is not the Annual and man devised Festival of Easter Sunday, but the weekly Festival of the Lord's day, or, as Justin Martyr calls it, "The Queen of Days!"

A great sensation has been produced among the quiet people of Glasgow, by the ARREST OF A YOUNG LADY, of respectable family. She is charged with poisoning her lover a young French teacher of languages, who had paid his addresses to her for some time. He was seized with illness; a physician attended him; and after painful sufferings, he expired. On examination susnicion having been excited by the fact, that the lady had discarded her admirer, and had accepted an offer of marriage from a more wealthy suitor, as well as from the purchase by her, on several occasions, of arsenic—the body was exhumed; and poison found therein Attempts have been made to show that the young lady bought the arsenic for cosmetic purposes; but the case, as it stands at present, goes right against the accused, and

The horror inspired by this event is great Among the upper classes of society, and especially among females, murder is a crime never heard of in these days. If (which God forbid,) guilt really exists, and should be brought home, and capital punishment follow, what a fearful result! The lady was very gay, and fond of fashionable pleasures and society. What need have we all of Divine keeping, and to cry each, continually, "Hold Thou me up, and I shall be safe!"

The King of SARDINIA is said to be de sirous of a Concordat, of a modified character, with the Pope. This is merely a piece of State policy, and an attempt to conciliate the priests, his irreconcilable foes. I believe it will be fruitless. The King, wants his grand enemy, an Archbishop, to be hon-orably put out of his dominions, by receiving a Cardinal's Hat. But can the Pope forgive his confiscation of Church property of which, (enumerated the other day in the Times, the amount is very large? Or, now that "his most dear son," Francis Joseph of Austria, is angry with Sardinia, is it to be supposed that the Pope the lover of despotism, will make any advances to a Constitutional King? A free press, and free speech, and free Parliament, he cannot saway with the House to be grant as To and to

At Knightabridge, THE TRACTARIANS are been compelled to allow Mr. Westerton the showest.

in the grave. Still, the Parisian people— This last was accomplished, as is usual, on rather the men—hate and abhor the priest. Tuesday last, at the Easter vestry. The hood. It was only last week that a notorious Mr. Liddel, the successor of Mr. nan insulted a band of Romish Ecclesias. Bennet, and his imitator in all his crossings, tics in the streets, orying out "The Vergers, the Vergers!" He was arrested, and this occasion, to listen to very plain speaks sentenced to a term of imprisonment; the ing, and to know, practically, that he was Abbe who accused him stating that there in a free and Protestant country. He was had been frequent instances, of late, when in the Chair, and counseled peace and harthe priesthood had been insulted. conscience for every one," (that is, for Mr. Liddel in this case,) to judge for himself.

> Granville Berkeley's speech ran thus: Mr. Granville Berkeley remarked, that at the Reformation, a wide margin was left to enable Roman Catholies to enter our Church, which, but Roman Catholics to enter our Church, which, but for certain forms and ceremonies, they could not have done. When, however, the Church of England stood on a firm basis, those forms and ceremonies were done away with; and they had only lately been re-introduced by a party said to belong to the Church of England, but, in reality, to the Church of Rome. [Hear, hear.] And these forms which, in the Romish Church, were proper for devotion, became, in the Church of England, a disgusting mummery. [Applanse.] It made his blood boil to go into St. Paul's, and witness an imitation of the ceremonies of the Church from which Mr. Liddel, the minister, said he dissented. If the Puseyites were Roman Catholics, let them go over to their proper Church; if they dissented from the Church of England, no one objected to their leaving and opening Puseyite places of dissenting worship; but what he did object to was, Ithat the Puseyites took possession of the Church that the Pusevites took possession of the Church of England, and introduced mummeries and ceremonies repugnant to the Church of England, and to the feelings of the people of England. [Hear,

hear. Next came Mr. Westerton, who said that he had seen a note from the Archbishop of Canterbury, to the effect, that he considered the recent judgment as a great victory for the Protestants; and that the sacramental party must now leave the Church of England. That the "sacramental party" will leave the Church of England, I do not believe.

Runch has an amusing piece of satire, called "The Battle of the Christian Temples, translated from a Latin MS. recently discovered in the Vatican. "Classical readers of the Banner and Advocate will relish. vatands out illustrious in its supremacy? Debink, a specimen of this Tat gives, sub-me During Passion Week in London, to a stantially, the history of the whole affair. shyterian lever there is much to strike, Lt represents in true Roman history style, how "Furnis Equa, being Consul," is being interpreted during the Mayoralty of Alderman Finnes,) "the peace of the state was a good deal disturbed by the people for that week, for the most part, the was a good deal disturbed by the people Theatres vare tolosed, in a recioner; only for bedied Chiristians "blow some of them "desired to adorn their temples after the manner of the temples of the gods, with altars. carved images," &c.; and how crowds of worshippers came, "the priests singing and offering incense, and the minstrels playing." One of these temples was at "Pons Equitis," (Knightsbridge;) the other in "Via Pim-liconis," (at Pimlico.) Brawls having arisen, they went to a "profane tribunal." as all admitted it was wrong to do, and not to their-own teachers.

The Prætor Pembertonius Leius (Mr. Pemberton Leigh,) associating "three skillful Conselirii, named Parkius. Pattisonius. and Maulius," (Barons Park, Pattison, and Maul,) "to whom it was agreed to add a couple of the Christian Hamens as adsessors, two of the bishops as assessors.) Now for the finding—a very accurate account of it— under the veil of classical and heathen phraseology:

The cause of the Christians being heard at very intolerable length, the Prætor said Miki non liquet and took time for deliberation, and on the day o the great god Saturn now last past, pronounced judgment. He chided both parties for their ran-cor and folly, the former being opposed to the laws of the religion by which they pretended to be bound, and the latter being shown by their making so vast a matter of the absence or presence of a few pieces of wood, stone, and silk. The Prætor then decided, that having examined their traditions and their laws, he saw no reason why a wooden cross whereof complaint was made should not remain, the same being regarded as an srchitect's device. Hereat one part of the Christians broke out into a fierce shout of triumph, but were compelled to silence by the lictors. The Prætor next said that a marble altar, erected in the two temples in imitation of the alters of the gods, must be taken away, with a cross thereupon, and a wooden table substituted. Hereat another part of the Christians broke out into a fierce shout of triumph, but were compelled to silence by the lictors. Next it was held that certain small side tables, called Oredences, which had given great offence to the iconoclastic party, might be retained, as might the embroidered cloth wherewith the priests had been wont to cover the said alter when not offering sacrifice, and wherewith they might now cover the table, so that no man could know whether it were an altar or not. But the embroidered linen and lace which had been placed upon the said altar were not to be used again. Finally, the Prestor condemned each party to pay his own costs, and dismissed the Christians with counsel to live together in amity, and together in some said of them, "See how these Christians love one another." The sentence striking both ways, neither party fixed the garland of Green Palm at his advocate's door, which nevertheless, either might well have done, both having enough and to spare of greenness.

+DR: MCRIE has delivered; this week, the last of his four admirable lectures on the English Reformation. It was of the same high character, as to catholicity and breadth of view, as well as pathos and pictorial power, as were the preceding lectures. Lord Shaftsbury presided, and was received with great enthusiasm. He expressed the deep obligations of Evangelical Churchmen to Dr. M'Crie, and maintained, that the true safety of his own Church, was always to revert to the era and principles of the Martyrs of the Sixteenth Century. He hoped that Dr. M'Crie would give, ere long, a course of lectures on the Scottish Reformation, which, he thought, surpassed in deeds of moral heroism, faith, and martyr suffering, those to be found in the history of any civilized nation.

P. S.—The pressure on the money market continues. Part of the China expedition has sailed. An armistice, by last accounts, was just formed between the English and Persians troops, in prospect of peace, now probably ratified.

obliged to remove the stone cross from the star, seconding to the decision of the by their highest tritles, yet humility and Privy Council. Besides this they have wisdom teach us to call ourselves by the THOUGH civility teaches us to call others