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

WHOLE NO. 244

ID McKINNEY, Editor and Proprietor.

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S.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, MAY 30, 1857.

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Original Poetry.

d are the Dead which Die in the Lord."

on Patmos isle resounding,
h to the joyful lays;
on's tidings there abounding,
ow's wail is turned to praise.
joy in the commission,
on Mercy's wings she flies,
to earth the heavenly mission,
ss'd the righteous when he dies."

ptive exile hears the story,
ersecution's galling chain
n a wreath of glory,
nt as a diadem.
expands with love's emotion,
faith do realize,
life may be a troubled ocean,
s'd the righteous when he dies."

heaven's revelation,
from the courts on high;
voice of inspiration,
s'd the *Christian* when he dies."
he Spirit is repeating,
earth's cares his soul shall rise,
death his bliss completing,
s'd the *Christian* when he dies."

he Presbyterian Banner and *Advocate*.

Infant Baptism.—No. 2.

her evidence that infant baptism unknown in the primitive ages of ch," we refer to the

ESTIMONY OF TERTULLIAN.

remarkable man, born fifty years Apostolic age, was first a heathen. d where he embraced Christianity, appear, though as a writer he d chiefly in the beginning of the ntury. He held and taught, the hat baptism cleanses from the guilt t offenses; but that sins committed ptism are next to unpardonable. his own doctrine to its practical he pleaded for the delay of baptism close of life, or at least till the crit- riod of temptation had passed, in at, by a single operation, the sins of ife might all be washed away. ore," says he, "according to every dition and disposition, and also the delaying of baptism is more especially in the case of little " He then specifies a large class believers, whom he would dissuade proaching the sacred font. "For eason," says he, "unmarried per- ght to be kept off, who are likely to to temptation; as well as those who ver married, on account of their to ripeness; as those in widowhood, miss of their partner; until they marry or are confirmed in conti- —*Wall*, Vol. I, pp. 93, 94. On stimony of Tertullian we have three s.

. He urges the delay of baptism in e of infants and unmarried adults vice to delay, affords the strongest evidence that the baptism of infants, as unmarried adults, was the popular in his day. For why seek to e from a usage which had never ?

d. The Baptists are not correct in that he denied infant baptism. He more against the baptism of infants, ainst that of unmarried adults. He have both the one and the other d in case of sickness and danger of He did not say that the standing of the Church in regard to infants, or was *unlawful*, or that it was of re- igin, or a novelty unknown to the s. This it would have suited his to say, if he could say it; but d not. On the contrary, he advo- lay in the cases specified, because ined that thereby the parties would less guilt during the period inter- between their baptism and death, e more sure of salvation. This was those odd notions for which that was remarkable.

d. If the Baptists will infer from ice given by Tertullian, that infant was unknown in the Apostolic age, st also infer that the baptism of un- d adults was equally unknown at the eriod.

TESTIMONY OF IRENAEUS.

nding to a still earlier period, we o Irenaeus, Bishop of Lyons, who about sixty seven years after the s. He tells us how eagerly he lis- to the instructions of Polycarp, the of St. John. "I remember," says is discourse concerning the conversa- had with John the Apostle, and who had seen the Lord; how he re- d their discourses, and what he heard who were eye-witnesses of the Word y of our Lord, and of his mira- d doctrine." This Irenaeus, in his gainst heresy, writes thus: "He e come to save all persons by himself: y, who by him are regenerated unto *renascuntur in Deum;*) infants, and nes, and children, and youths, and persons."—*Lib.* II., c. 39.

phrase, "regenerated unto God," sed by all the ancient fathers to signify baptism, in conformity to their no- of Christ's meaning, when he said, cept a man be born of water," &c. know what Irenaeus meant by the e, for he has told us himself. "Christ," he, "committing to his disciples the of *regenerating unto God*, said unto 'Go teach all nations, baptizing ," &c.—*Lib.* III., c. 19. Justin also, speaking of the reception of ates into the Church, says: "They enerated (*anagennontai*) in the same regeneration in which we were re- ed; for they are washed with water name of the Father, and of the Son, the Holy Ghost."—*Apol. I., ad Ant.*

NT BAPTISM NOT AN INNOVATION.

is of no importance, in the present dis- whether the primitive fathers used properly or improperly. It is not their *opinions* that we are now con- d, but with their testimony to a *matter ct.* That Irenaeus used the phrase, enerated unto God," to signify water sm, is so clear and incontestable that eading Baptist writers will not venture to deny it. In what light, then, are we to regard that bold and confident assertion with which we are so often greeted, that infant baptism is an innovation of Popery, unknown in the primitive ages? Is it not evidently an unfounded calumny, supported alone by prejudice and bigotry, but contradicted by the whole tenor of ecclesiastical history? Here is Irenaeus, of Lyons, who may be called a spiritual grandchild of the Apostle John—a man who made eager inquiry, and treasured up the conversations which the blessed martyr Polycarp repeated from the Apostles. He is a competent and disinterested witness to facts; and his language proves that the baptism of infants was an established usage of the Church in his days. Then the famous Origen, with his line of Christian ancestors reaching back to the times of the Apostles, testifies again and again, that infants were baptized according to the rule of the universal Church; nay, that the Church had received a tradition, or order from the Apostles, to baptize infants. In this testimony, all the early Christian writers unite; and such a phenomenon as a Church or society of men denying the lawfulness of infant baptism, is unheard of for more than a thousand years after Christ. Of a truth, that man must be fast bound in the fetters of unconquerable prejudice, who, in view of all the facts in the case, will deny that the baptism of infants was practiced from the times of the Apostles.

THE APOSTLES NOT BAPTISTS.

Our opponents claim that the Apostles preached and practiced according to the principles of the Baptists. But if so, how came it to pass that almost immediately after their death, a great, sudden, and radical change, in a matter of such vast importance, took place throughout the whole Christian world? How could so complete a transition from the baptism of none but adults, to that of infants, be brought about in the space of a few years, without the slightest opposition being heard of, from any quarter? How was it that before the Apostles were fairly cold in their graves, a revolution should be effected, so silently that the best informed men in after times were entirely ignorant of it? Did the gates of hell so suddenly and universally prevail against the Church, that not one of Timothy's "faithful men" was found to raise his protesting voice against the wide spread corruption? Why was it that not a single sect, or Church, or Society, remained to testify to the ages following, that the Apostles were Baptists?

AN ILLUSTRATION.

Let us suppose, for a moment, that the great body of the Baptist Church in the United States should, in the course of fifty or a hundred years, become Pedobaptists. Could so important a change in the body take place without a fierce and protracted struggle, such as would be strongly marked in the page of history? And would not some fragments of that large denomination be seen to cling with increased obstinacy to the old principles, and remain to testify against the defection of their brethren? And then, if some future historian should pretend that the Baptist Church had never changed—that it had always, and from the first, practiced infant baptism—how easy it would be to silence the assertion by an appeal to the records of the sharp controversy which attended the change, and to the little surviving churches which remained faithful to the ancient discipline.

Let us now apply the illustration to the case in hand. From fifty to a hundred years after the Apostles, we find infant baptism universally prevailing in the Church. No writer of that, nor indeed of any subsequent age, was aware that the lawfulness of the practice had ever been disputed, or that any change in that respect had ever taken place. All believed that the usage had been handed down from the Apostles themselves. The best informed writers of that period had never heard of any one, claiming to be a Christian, who denied the lawfulness of infant baptism. Such are the facts in the case; and now let me ask, is there even a possibility that the Apostles could have preached and taught in accordance with Baptist principles? Of all incredible things in the world, that is the most incredible.

Pressed with the weight of this argument, our opponents reply that the Scriptures are the only infallible guide, in matters of religion. We cheerfully grant it; but would respectfully ask them, in what way are we to arrive at the true meaning of the Scriptures? If we shut our eyes against all the light obtained from historical research, we shall find many parts of the sacred volume utterly unintelligible. The history of the Christian Church, while it enables us to settle the authenticity and Divine authority of Scripture, at the same time sheds abundant light on its meaning. Availing ourselves of this and other helps to interpretation, we design, in the next numbers, to prove, by the sacred oracles, that infants were baptized by authority of the Apostles themselves.

L. N. D.

For the Presbyterian Banner and Advocate.

Religion;

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

Letter XX.—A Review.

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 I: 18.

MY DEAR FRIEND:—To return from my wanderings: I have spoken of God—his personality, his character, and his law. This law, I have shown to be binding upon us all. But we have broken it; and hence are sinners. I have spoken of the nature and desert of sin, and of our exposure to the wrath and curse of God on account of sin. It has been shown that you, my dear friend, are a fallen being; that your nature is corrupt; and that, as a sinner, you are condemned by the law of God. And what follows? Why, two things:

First, The necessity of regeneration by the Holy Ghost; and,

Second, The necessity of justification by Jesus Christ.

The necessity of regeneration has already been considered. I design now to speak of its nature, the Agent in it, the means, and the end or design. These are the points introduced by the words quoted from James i: 18, as explained in a former letter; and it may be well to consider them briefly, that we may know something of what the Saviour means when he says, Ye must be born again.—John iii: 7. The subject has a personal application to us all; and it is wise for us to give our serious attention to it; and the better to understand what follows, we will look again, briefly, by way of review, at the necessity of regeneration. Ye must be born again—must be—why? Why is it necessary?

Regeneration is shown to be necessary, because we are sinners. We are fallen from original righteousness; and the fall has brought us "into an estate of sin and misery."—Short. Cat., Ques. 17. Our very natures are depraved, our understandings darkened, our wills enslaved, our mind and conscience defiled.—Tit. i: 12—16. We have no delight in the service of God, nor in his law; nor have we any fitness or preparation for his service. Till renewed, we have nothing spiritually good; we may have amiable qualities and moral excellences, but no spiritual goodness—no holiness. The doctrine of total depravity is not that men are as bad as they can be, nor that all men are alike bad, but that no man, in his natural and unrenewed state, has any true evangelical holiness; all men are, by nature, destitute of righteousness; till renewed, no man has any spiritual goodness—no holiness. Of course, there is, and can be, no fitness for heaven without regeneration; for the carnal mind is enmity against God; for it is not subject to the law of God; neither, indeed, can be.—Rom. viii: 6—8. And there can be no union with Christ without the new birth; for it is the Spirit's work to unite the soul to Christ by faith in effectual calling, or regeneration. These considerations, and others, show the absolute necessity of regeneration. Ye must be born again.—John iii: 1—10. Read Isa. i., and Hymn 46.

YOURS, TRULY.

For the Presbyterian Banner and Advocate.

Pennsylvania Colonization Society.

STATEMENT.

The entire contributions from Pennsylvania for Colonization purposes, during the year ending January 1, 1857, were $10,067.37.

During the past year a noble ship has been built, for the use of the American Colonization Society, at a cost of about $42,000, toward which Mr. John Stevens, of Talbot Co., Maryland, gave $36,000. The ship which bears the name of the daughter (*Mary Caroline Stevens,*) of the generous donor, has large iron water-tanks, a library, and all the conveniences needed for the comfort of the colonists. Last January the ship sailed, for the first time, with three hundred and fifty-three emigrants; the homeward voyage was made in thirty days. Tomorrow, the 15th inst., the *Stevens* starts again on her errand of mercy. About five hundred applications have been made for passage, but only three hundred can be accommodated. Perhaps some generous citizen of Pennsylvania may be prompted to make a similar gift.

About twelve thousand people of color have left our shores for Africa. More than half of them were emancipated for the purpose. In and around the Republic of Liberia, native tribes numbering about two hundred thousand souls have acknowledged the government, thus opening an inviting field for the civilization and evangelization of native Africans.

The Republic of Liberia has been recognized by Great Britain, France, Prussia, Belgium and Brazil. During the past year, treaties of amity and commerce have been ratified with the Free Hanseatic Towns of Lubec, Bremen and Hamburg.

Two receptacles have been prepared and sent to Liberia, for the use of emigrants. They are named *Tracy* and *Brewster*, the latter in honor of a liberal citizen of Pennsylvania. The cost was $12,000.

An interior settlement has been established, fifty miles from Monrovia, under most favorable circumstances.

Materials have been shipped from Boston for the erection of the Liberia College edifice. The late President of the Republic of Liberia, Hon. Joseph J. Roberts, has accepted the Presidency of the College. The Institution will be located on the St. Paul's river; about twelve miles from Monrovia; the edifice, &c, will cost about twenty thousand dollars.

The recent difficulties at Cape Palmas, between the Maryland colony and the natives, have been happily adjusted and the Maryland Colony will be annexed to Liberia.

A monthly line of steamers leaves London for Liberia and other portions of the coast.

The Republic of Liberia stands as a beacon light on the shores of Africa. Cheered, by God's blessing upon our past efforts, we confidently labor. Our motto shall ever be, "Peace on Earth, and good will to men." May the day speedily come, when the flag of the "United States of Africa" may float in every port.

For the Presbyterian Banner and Advocate.

American Sunday School Union.

The Thirty-third Anniversary of this important Institution was held in Philadelphia, on the evening of the 12th inst., in the capacious Hall of Dr. Jayne; Ambrose White, Esq., in the Chair. Earnest and appropriate addresses were delivered by the Rev. Dr. Brantley, Rev. Mr. Jenkins, Rev. Mr. Breed, and Abraham Martin, Esq., to which the large and intelligent audience listened with marked attention. The opening and concluding religious exercises were conducted by the Rev. Dr. Stork, and the Rt. Rev. Bishop Eastburn. The abstract of the Annual Report was read by the Rev. R. B. Westbrook, Secretary of Missions, from which the following facts are gathered:

The receipts in the Missionary department have been: In donations, $71,982.37; in legacies, $11,945.87, and a balance on hand from last year, being specially designated by the donors, $769.43, making the total resources of the department for the year, $84,697.67.

This sum has been faithfully appropriated in accordance with the wishes of the donors. A large corps of Missionaries have been sent forth into twenty-six different States and Territories, who have established more than eighteen hundred *new* schools, gathered into them about eighty thousand children, and secured for the instruction of these children over thirteen thousand teachers—supplying poor and needy schools and children with books, and other Sunday School requisites. In addition to planting these new schools, they have visited, supplied with books, and otherwise assisted, nearly three thousand Sunday Schools, containing more than one hundred thousand children—making a total of Sunday Schools organized and aided, of nearly five thousand.

If we take into our estimate the result of the last six years, we find that the Society has organized in that time, through the direct labors of its Missionaries, more than twelve thousand new Sunday Schools, containing about seventy-eight thousand teachers, and nearly five hundred thousand children.

The Missionary labors of the Society are entirely distinct from the publishing department. Indeed, the latter is quite subordinate to the former. As a Missionary Institution, the Society has two chief objects: *First*, To open new Sunday Schools in neighborhoods and settlements where they would not otherwise be established; visiting and reviving old Sunday Schools. And, *Second*, To supply them with books for carrying on the schools successfully, when thus begun.

All Donations made to the Society are scrupulously applied to the objects designated by the donors. In no case are they applied to carry on the publication department of the Society's operations.

The Publishing department has distributed during the past year, books, &c., to the amount of $177,563.13.

It should be remembered, in this connexion, that it is the policy of the Society so to arrange the price of books as to merely sustain, and enlarge, as occasion may require, this branch of its operations, and not with a view of creating a revenue for the Missionary department.

The Society now publish a complete Library for Sunday Schools, containing eight hundred and forty-one volumes, and four selections from the general Library, of one hundred volumes each, for $10; also, two "Five Dollar Juvenile Libraries," of seventy-five volumes each; Child's Home Library, fifty volumes, $3.50; three Village and Family Libraries, twenty-four volumes, $3 each; and the Child's Cabinet Library, fifty volumes, $2.50.

The *Sunday School Journal*, and *Youth's Penny Gazette*, are published as formerly; and in order to increase the usefulness of the latter, and to bring it within the reach of all, the price of subscription has been reduced to *Ten Cents* per annum, where one hundred copies are taken.

A full report of the Society's operations may be obtained gratuitously, upon application at any of the depositories.

From our London Correspondent.

Further Notices of the Organ Debate in the English Synod—Resignation of a Minister in Consequence—Mr. Binney on Religious Worship, and on St. Paul's Life and Labors—An Epic Poem Suggested—Agitation against Anonymous writing in Newspapers—Lady Franklin and a new Polar Expedition—Sir John Franklin's Piety—The Denison Case—Exchange of Livings—English Feeling as to Mormonism and the action of the Washington Administration—Opening of the New Parliament—Election of Speaker—Russia and France.

LONDON, May 1, 1857.

My last letter was chiefly occupied with the proceedings of the English Presbyterian Synod at Newcastle. These proceedings, especially in connexion with what is called "THE GREAT ORGAN CONTROVERSY," have excited considerable interest throughout the country, and the *Times* has inserted the resolutions debated, in full, together with the result. Such notices on the part of that journal are unusual. I think that there will be sufficient interest in the minds of your readers to justify the insertion of the motions and results in the *Banner and Advocate*:

Rev. Wm. Chalmers proposed the following motion:—

"Dismiss the reference—find that the use of instrumental music in public worship, though not without precedent, is not in accordance with the ordinary practice of this Church, and ought not to be introduced in any case, without the permission craved and obtained of the Supreme Court; and enjoin Presbyterians to take order accordingly. But with regard to the cases of St. John's, Warrington, and St. George's Liverpool, inasmuch as instrumental music had been introduced into them by the sanction, express or implied, of the Presbytery of Lancashire, and is agreeable to the feelings and wishes of said congregations, while its prohibition would disturb their peace, destroy their prosperity, and endanger their very existence, the Synod instruct the Presbytery of Lancashire to take no further action in regard to them, and renew its injunctions to all Presbyteries to take steps, as far as practicable, to encourage and cultivate the harmonious exercise of vocal praise."

Rev. Mr. Anderson, of Morpeth, seconded the motion.

Rev. Mr. Duncan, of Newcastle, then rose to propose the following amendment:—

"The Synod having heard the statement of the reference and of the relative dissents, agree to maintain the declaratory deliverance regarding the use of instrumental music in public worship, as having respect to all the congregations within its bounds, dismiss the dissents and complaints; and enjoin the Presbytery to take order that instruments shall forthwith cease in St. George's, Liverpool, and St. John's Warrington."

Rev. Mr. Bannatyne seconded the motion.

The Clerk (Rev. George J. C. Duncan,) proposed the following motion, which was seconded by Col. Anderson:

"Sustain the reference, find that the Session of St. George's ought to have received the Presbytery's committee appointed to confer with them, and to have deferred to the Presbytery's brotherly desire to reason and remonstrate with them on the use of an organ in public worship, and that they are answerable for having failed so to do; find that an organ was used in St. John's, Warrington, at the time when it was received into this Church, and that an organ was introduced into St. George's, Liverpool in 1853, with the consent and sanction of the Presbytery of Lancashire, and the Synod declare that such use is not approved by this Church. But in consideration of the peculiarities and specialties of these cases which render them exceptional and incapable of being hereafter precedents, authorize the Presbytery of Lancashire to forbear further proceedings *in hoc statu* for silencing the instruments now in use in their congregations; desire the Presbytery and all other Presbyteries of this Church carefully to obtemper the finding of last Synod on the introduction of instruments in the public worship of God, and further to take notice that on no pretence such instruments be elsewhere sanctioned in the public worship of God."

On the vote being taken on the two amendments, the number stood as follows:—For the Clerk's motion, sixty-seven; for Mr. Duncan's thirty-eight.

Dr Munro said he begged to protest and dissent against this vote.

On the vote on the motion of Mr. Chalmers and the Clerk's amendment, the former was carried by a majority of four, the numbers being fifty-three against forty-nine.

Rev. Mr. Duncan said he begged to enter the protest and dissent of himself, and all those who agreed with him, against the vote; and invited his supporters to meet him to-morrow morning, in the vestry, to consider what steps they ought to take.

Mr. Duncan, one of the ministers at Newcastle, took very high ground as to the absolute unlawfulness of instrumental music, and contrasted its absence in the Puritan and Presbyterian Churches of the olden time, with the Church of England's assumed power "to decree rites and ceremonies," as an essential characteristic of our system. Before the meeting of Synod, a pamphlet was published and circulated gratuitously all over the Church, entitled "Hearts and Voices, the only Musical Instruments of the New Testament Church." The author is the Rev. Alex. M. Bannatyne, Warenford, Northumberland. He pursues his argument under six heads, viz.: Scripture; The Subordinate Standards; Presbyterian Worship; The Ordination Vow; Ecclesiastical History; and Common Sense. It is written in a tone of intense earnestness and sincerity, and not without ingenuity and ability; but it has done little, I believe, to influence the minds of our ministers and elders, which were already made up either on one side or the other. The author attempts, as was done by Dr. Munro, of Manchester, last year, to prove from Scripture that instrumental music was identified with *sacrifice*, under the Old Testament dispensation; and that consequently *now* it has necessarily passed away with the typical and sacrificial ceremony. I question if this view be received, except by a few. There remain, therefore, virtually two parties. 1st. Those who think the use of organs unconstitutional, as well as inexpedient, unedifying, and sensuous in their tendency. 2d. Those who think that there is nothing unlawful in the use of organs, and, on the whole, would prefer them when used as a *help* to vocal praise. This party believe that on the same principle of adaptation to English tastes on which a hymn-book has been adopted, an organ would be beneficial and expedient.

There are those, also, who resented the apparent or real contempt of Synodical authority by the congregation at Liverpool, and therefore were prepared to vote accordingly. But they satisfied themselves with voting for the Clerk's motion, which was more stringent and condemnatory than that which was carried by so small a majority. But for the absence of several parties who had been obliged to leave for home, the Clerk's motion would have been passed.

The ultra party, if I may so speak, entered a strong dissent, on the Minutes, against the motion that was carried. But, at first some of them contemplated abandoning the Church altogether. Only one minister, however, took a step somewhat akin to this uncalled-for step, as I believe—the Rev. Thomas Alexander, minister at Chelsea, London. He is one of the younger brethren, ardent and impetuous; and on the ground that the *constitution of the Church was changed*, he tendered his resignation of his offices in various Committees of the Church, on Friday last, to the Synod. Had Mr. Alexander consulted his intimate friend, Dr. Guthrie, of Edinburgh, I believe he would have counseled him to remain at his post in all the Committees, as his Christian liberty is by no means placed in jeopardy by any decision at which the Synod has arrived. I do not believe that the organ question will permanently agitate the Presbyterian Church in England.

I referred, in my last, to the presence of the Rev. T. BINNEY, of London, at Newcastle, during the period of the Synod's meeting. He was in the House at the close of the debate on the organ question, and expressed to me his satisfaction and admiration of the orderly mode in which the debate had been conducted, and in which the vote was taken. Certainly there is something very impressive and solemn in the deliberate way in which a Court of Christ gives forth its mind on an agitated and important question. It is especially so in cases of highest interest, when *vital* questions are at stake. Such was the case at the memorable Synod of Ulster, twenty-seven years ago, when Arianism was unmasked; as also at Edinburgh, where I heard the venerable Gordon, as Moderator, pronounce, at two o'clock in the morning, in a crowded and silenced Assembly, a solemn sentence of deposition on the recreant Strathbogie ministers, who had disobeyed their Mother Church, and surrendered her independence at the bidding of the Civil Courts. And such—last and most glorious of all—was the case when, in 1843, Welsh (throwing down the "Claim of Rights" on the table in St. Andrew's church,) left the Lord Commissioner and the Moderator in dismay, and with Chalmers, Candlish, Cunningham, and hundreds more, marched down the hill (humbled before exaltation,) to the Canon-Mills Hall, there to constitute the first General Assembly of the Free Church of Scotland.

Mr. Binney, in connexion with the ordination service of a Dissenting minister at Newcastle, gave utterance to sentiments of great weight as to the tendency to make *preaching* almost every thing, to the neglect of *worship*. In a lecture delivered by him on "The Life and Labors of the Apostle Paul," he playfully suggested a topic for an Epic Poem, the voyage of Paul to Italy—the shipwreck and safe landing of the first Christian missionary to Europe. Certainly the theme would not be unworthy of another Milton or Pollok.

As to the WAR IN CHINA, it seems to assume wider dimensions. The Europeans on board an English steamer, under the Portuguese flag, had been murdered by the Chinese passengers and crew. The Government Contractor's store-houses at Hong-Kong had been burnt, and seven hundred barrels of flour destroyed. The Chinese in Sarawak, Borneo, had risen on the 17th of February, and massacred several Europeans. Sir James Brooke saved his life by swimming across a creek. One of the Borneo Company's steamers subsequently arrived at Sarawak, and with the aid of Sir James, at the head of a body of Malays and Dyaks, destroyed two thousand Chinese. Thus the horrid passions of war are raging in all their malignity, and it is not improbable that the conflagration will spread considerably, before the expedition from England can arrive. It is likely that our troops in Persia will be dispatched direct to Canton. It is to be hoped that the United States Commissioner to China, although he may be instructed to avoid a formal alliance with the European powers, may see cause, without any conscientious difference, to cooperate with them. Whether the opium trade will be put down, is more than questionable; but it is a great crisis in the history of China, and He who is the God of providence, as well as of grace, should be earnestly implored to overrule all for the glory of his name, and the spread of his truth among the millions of China. The French *Pays* has "a communication from London," in which it is said the expeditionary force will amount to twenty thousand men, and that the English intend to capture and fortify the island of Formosa.

A CURIOUS AGITATION, of a small kind, is now abroad, the object of which is to lead to the overthrow of the *anonymous* style of editorial articles in the public papers. The attempt is quite a vain one in England. In Paris, each writer must sign his name to his article, because Imperial despotism demands it. But here, and in America, while in many cases the "*we*," which speaks *ex cathedra*, is well known to very many readers, and while that knowledge [illegible] weight to the remarks made, yet it is desirable, even in spite of abuses, to preserve the present mode of writing. The *Times* oftentimes grossly abuses it; but, on the other hand, where arguments are put forward, the public had better weigh them on their own merits, undistracted in their reading of an article, by reference to the individual writer. It would be here regarded *as a badge of slavery*, to be compelled to put the writer's name to the article; and that, alone, is sufficient to render it unpopular and undesirable.

A new Quaker M. P., Mr Pease, complained, the other day, that while the Prime Minister might be impeached for treason, and royalty itself had its constitutional limits, when "they came to speak of the mythical '*we*,' which crushed or elevated by every turn of the fly-wheel, we knew not what reasonable check there was upon it, when it exceeded its legitimate functions." Again: "When he saw the press beginning to make up the budget of the Chancellor of the Exchequer, attempting to make war or peace, or disposed to institute a system of theology for the world, then, he thought, it would be well for Englishmen not to rest too securely—not to rely too implicitly on every thing that was said by the press."

All this is evidently aimed at the *Times*, by one of a defeated, and, on the whole, a deservedly beaten party. The *Times* has done grievous wrong to truth and to duty oftentimes; but, let it be remembered, that it addresses a people who like its intellectual power, but do not necessarily believe in its *dicta*. I could give many instances of its attempts to run down good men, and good causes, where it has signally failed. The Sabbath is still conserved from the desecration which the *Times* advocated. Lord John Russel is still a power in the State, and the hope of political reformers, in spite of the "Thunderer;" and, so good sense, and the spread of education and religion, and an educated, national conscience, checks and controls even the oracle of Printing House Square.

This subject, I admit, is capable of plausible arguments on either side. But it is somewhat ridiculous that the *Morning Star*, which rants furiously in favor of throwing off the anonymous in writing, preserves it in all its articles, as do also the correspondents of the same Cobden journal who are urging this change. I suspect that with such persons, the mask which covers them is very like in its effects to the wigs and gowns, which give popular dignity to our Judges and Barristers. And if withdrawn, I suspect that most of these writers—*small* men, intellectually—would feel much in the plight of the Barristers at the Four Courts, Dublin, when the room, containing their wigs and gowns, was overflowed by a rise in the Liffey, and when the witty Curran, whose unimposing and diminutive appearance was much helped by his official address, stood up in the Court of Chancery, as a very common-place figure, and began his address to the Lord Chancellor in words announcing the presence, to "My Lord," of "*what remains of me!*"

The news of the DEATH OF DR. KANE was received with sincere sorrow in this country. Lady Franklin, with a deathless zeal and affection, which only a wife and a woman could cherish, has ventured almost all her means on a last expedition to search after Sir John Franklin. It is still stoutly argued, that some of his party, or he himself, may yet be alive among the Esquimaux. The *Times*, while praising the ardor of the lady, has always deprecated any fresh exposure of human life. I believe it has expressed the mind of the country at large. It is a great comfort to know that, like Parry and Ross, Franklin was an earnest Christian. The following, lately published, gives a pleasing proof of this:

That Sir John Franklin was good as well as great, is conclusively proved by an extract read at a meeting in Lincoln, to promote a monument in his honor, from a letter addressed by him to his sister in 1845—one of the last, it is believed, ever traced by his hand, which had reached its destination:—

The appearance, dress, and manners of the Esquimaux, bespeak that care is taken of them by the Government. Several of them can read the Bible with ease, and I am told that when the families are all collected, the children are obliged to attend school daily. How delightful it is to know that the Gospel is spreading far and wide, and will do so till its blessed truths are disseminated through the globe. Every ship in those days ought to go forth to strange lands, bearing among its officers a missionary spirit; and may God grant such a spirit on board this ship! It is my desire to cultivate this feeling, and I am encouraged to hope that we have amongst us some who will aid me in this duty. We have Divine service twice on each Sunday, and I never witnessed a more attentive congregation than we have. May the seed sown, fall upon good ground, and bring forth fruit abundantly to God's honor and glory!

It is understood that the expedition will confine its explorations to a comparatively limited district; and it is hoped that at least the wrecks and relics of the *Erebus* and *Terror* will be discovered. Several eminent persons have come forward to help; and Captain McClure is to command the discovery ship. The *Times* distinctly warns the officers, that if they return not, no expedition will be sent out after them. It seems a very rash affair, and looks something like a tempting of Providence.

The CASE OF ARCHDEACON DENISON has assumed another phase, and one favorable to him. The Archbishop of Canterbury had pronounced him guilty of heresy, and condemned him to be deprived of his ecclesiastical appointments. Thereupon the Denison party appealed to another Ecclesiastical Court, which decides that, because the alleged offence was not complained of until two years after its alleged commission, the action is not tenable in law! And now, last of all, the case is appealed to the Judicial Committee of the Privy Council. If that tribunal decide on the point of time, in favor of the Archdeacon, he remains in the Church, a rampant and unpunished heretic, to the scandal of the noblest and best in the land. Could anything better illustrate, not only "the glorious uncertainty of the law," but also the miserable bondage in which the State Church is placed?

I see in yesterday's *Times*, an advertisement from a clergyman, proposing AN EXCHANGE OF LIVING, to the following effect: "Excellence of house and situation is offered in exchange for larger income. There is a very superior house, together with the natural beauty of the situation, and *excellent society* of the neighborhood, rendering it peculiarly desirable. [illegible] of [illegible] is under five hundred," while "a large proportion" are "respectable people." The "net annual value" of this tempting parish is £450.

The proposed action of the United States Government, against THE MORMONS in the Salt Lake region, gives great satisfaction in this country. It is surely not to be endured by a Christian nation like yours, that a nest of robbers and adulterers, with their murdering band of Danites, shall set all law at defiance. Far worse are they than any pirates, or ordinary plunderers; and the bondage and misery endured by the female victims whom they have led thither from this country, must be terrible. Judge Drummonds' report, as inserted at length in our papers, clearly shows that foul murders have been perpetrated on the Territorial Secretary, and others; and it would give unmixed satisfaction to all lovers of justice here, to know that Governor Young, if cognizant of the atrocities, after being duly tried and convicted, were to be brought to the scaffold. Surely, even in this world, punishment is reserved for "such" (as the *Times* calls it,) "a huge den of vice and wickedness."

THE NEW PARLIAMENT met yesterday, for the election of a Speaker, in the place of Mr. Le Fevre, now created a Peer. The honor has been bestowed, by a unanimous vote, on Mr. Evelyn Denison, whose qualifications are highly spoken of. The real business of the Session does not begin for another week.

The DUCHESS of GLOUCESTER, aunt to the Queen, and the last surviving daughter of George III., is dead. She was a lady of great amiability, and profuse in her charities.

The GRAND DUKE CONSTANTINE is in France. His reception at Paris will be magnificent. The Emperor of France is very anxious that no political significance should be attached to it. But the Russians are jubilant; their partizans in the French Court are numerous; and the grand object is, to alienate France from the English Alliance.

J. W.

Facts and Gleanings.

DIFFICULTY of attainment is commonly proportioned to excellency of object.

HOME.—Keep your store of smiles and kindest thoughts for home; give to the world only those which are to spare.

TAKE CARE.—A person who tells you of the faults of others, intends to tell others of your faults. Have a care how you listen.

IF THERE were no enemy in the world, nor devil in hell, we carry that within us, that, if let loose, will trouble us more than all the world beside.

CHRISTIAN LOVE.—The more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the centre, the nearer they come to each other.—*Charnock.*

THE CROWN.—To win a soul is your noblest prize, and the greater number you win, the greater and richer will be that "crown of rejoicing," which you will wear in the day of the Lord.

DEFECTIVE RELIGION.—A religion that never suffices to *govern* a man, will never suffice to save him; *that* which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.—*Howe.*

PRAYER.—Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it, anywhere, or in any place, at any time.—*Dr. Cumming.*

A LOVING HEART.

Give me a loving heart!
To cheer me on my way,
Thro' this dark world of sin and pain,
To one of endless day.
For nought can calm the troubled breast,
Or holier balm impart,
To the life-weary pilgrim here,
Than one true loving heart!

GRACE NOT SELF.—Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascend into a higher atmosphere.

JOHN REEVE was accosted in the Kensington road by an elderly man, with a small bottle of gin in his hand:

"Pray, sir, I beg your pardon, is this the way to the poor house?"

John gave him a look of clerical dignity, and pointing to the bottle, very gravely said:

"No sir; but *that* is!"

A LIVELY EMBLEM OF HEAVEN.—Oh what cheerfulness, strength, and pleasure did the primitive Christians reap from the unity of their hearts, in the way and worship of God! Next to the delight of immediate communion with God himself, there is none like that which arises from the harmonious exercise of the graces of the saints in their mutual duties and communion one with another. How are their spirits delighted and refreshed by it! What a lively emblem is there of heaven! The courts of princes afford no such delights.—*Flav.*