PRESBYTERIAN BANNER & ADVOCATE. terian Banner, Vol. V. No. 39, terian Advocate, Vol. XIX, No. 34, "ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." WHOLE NO. 947 PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA. Philadelphia, 111 South Tenth Street, below Chestnut ID MCKINNEY, Editor and Proprietor.

### S.--IN ADVANCE.

## FOR THE WEEK ENDING SATURDAY, JUNE 20, 1857.

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# Øriginal Poetry.

Time. BY J. Q. A. SULLIVAN. moveth on with rapid wings, or stoppeth in his flight lok on those o'er whom he's thrown e mildew of his might. though his speed be vastly great, ougn naught can with it pace, work is sure-he leaves in proof title and a trace.

w a mother young and fair, hose heart o'erflowed with love: from that love sweet vapors rose ch hour to heaven above. -oh! the sweet, the pearly stream ich in each heart doth roll; ast connecting link which binds ernally soul to soul.

wing husband also shared part: and in return. heart for her with holy love lost earnestly did burn. seem'd to be the climax of heir joys, their hope, their fears ; e'er we are aware, how soon weet joy is turned to tears!

hiling babe lay sleeping on e mother's couch-like knee; ry type of heaven itself, ad infant purity. was her anxious love display'd many a token kiss; I the works of God what sight ore beautiful than this!

time swept past ere reason dawned, nd took the child away; joy to know she's gone to live in realms of endless day; d joy to know she's left the earth With smiles, and not a frown, if she knew she was a gem, deck the Regal Crown.

Il lines of care were deeply drawn cross that mother's brow, d thoughts and feelings sadly drear Came o'er her prospects now. d in my heart I said, "O Time, How dread is thy embrace! fall thy works thou surely leav'st title and a trace," et, Pa., 1857.

the Presbyterian Banner and Advocate.

John iii: 5, 6, and v: 25; Rom. xiv: 8; Titus iii: 5. And our Bible Dictionary speaks of it as "a marvelous change in the whole frame of our moral being, inspiring us with new views, emotions, and senti ments, and effecting a radical change in our [hearts and] lives." That it is difficult to explain, and even to understand, except by experience and by its effects, is taught by the Saviour in his conversation with Nicodemus about it, for he says, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit."-John iii: 8. Yet it is a real change; a great change; a radical change; a universal change, in all the parts and faculties of the soul, and an instantaneous change; for as there can be no middle state between life and death, so the soul spiritually is either dead or alive; and as soon as it is quickened, or renewed, it is alive, and begins to act out its new life : so it is an instantaneous change. The whole process of conversion is a work of time; but the simple act of quickeningregeneration in its proper sense-is done at once; the dead in sin are made alive instantaneously.

And it is a change in the nature of the soul, not its physical, but its moral nature. We have a sinful nature; regeneration is a change from sin to holiness, so that from being wholly inclined to that which is evil. we are disposed and inclined to that which is good.

There is in this change the implantation of a holy principle or gracious habit, so that we become fitted for the service of God, and can take pleasure in his service and delight in his law, and hold communion with him. And whercas there was in us before nothing spiritually good, now that the heart is changed and a holy and gracious principle implanted, there is in us some degree of ho-liness, and we are enabled, by Divine grace, to do those things which are well pleasing to God; to walk in newness of life; to grow in grace, and in meetness for heaven. We are united to Christ, and so are made par-takers of all the blessings of his salvation. May this be your happy experience ! Read Eph. iii and iv ; 2. Pet. i ; 1. John iv. and v.; and Hymns 81 and 82, of our Psalms YOURS TRULY. and Hymns.

> For the Presbyterian Banner and Advocate. Enthusiasm-All Help.

MR. EDITOR :--- The following incident has been cut from an old No. of the New York Observer, and thinking it worthy of John Brown, senior professor of Theology, and able replies. preservation, and even of extended circulan, at the request of some who have to whom, last was presented in the form of a Testimonial, by his friends and admirers, (and they are many,) invested the whole sum in order to heard it from the pulpit, I am induced to RERS TO A FRIEND ON THE DOCTRINES AND furnish it to you for publication in the Banner and Advocate. The incident, as recorded in the Obfound a Fund for the aiding of the aged and Conferences of Ministers, have recently ministers, securing to them, after bearing the moved in the right direction; and what server, is as follows : burden and heat of the day, a little pension on their closing years. At the late Synod, a gentleman sent in a donation of £500 to the increase of this fund, which will con-"A GREAT EFFORT-A FACT." Mr. Towsley, known as "the children's friend," has related the following incident, with great effect, when the religious feeling of a church has been fluctuating between a retrograde and onward movement. after the venerable grandson of the revered On the banks of a stream near a small John Brown, the Commentator, will have envillage in Western New York, a few entertered into his rest. without bringing in a power of see- prising men commenced the erection of a Original sin is a privation of gigantic mill. The frame work of the founrighteousness, and an introduction dation extended over the current, rushing Free Churches, indicating the desire of the. Free and United Presbyterian Churches, and indicating, in a series of propositions, weight and proportions filled with misgivings not only the reasonableness, but the practicaeven the heart of the master-builder. bility of the union. I very much fear that Every man in the village and vicinity was is premature. The Free Church ministers The platform was dark with the crowd, who made such sacrifices at the Disruptionional acts. As the order among embracing every age, and trembled over the who laid their "Claim of Rights" on the table of the Queen's Commissioner, by the hands of the illustrious Welsh, exactly fourteen years ago, and then went forth--Chal-mers, Welsh, McFarland, Cunningham, Candlish, Buchanan, and more than 400 more; these men cannot lightly abandon the principles, in whole and entire, on which their "Exodus" was made. The Old Seceders, (Ebenezer Erskine and his followers.) warred with patronage, not with the principle of an Establishment. The Free Church now practically indorses untaries," in the conventional use of that all, but only stating them. At a recent and fruits of conscience, but not ment had reached the homes of these fathers fruits which God requires. . . and brothers, and now the banks were lined meeting of the Free Church Presbytery, at Glasgow, there were complaints made that the ministers had not been consulted by the laity in this movement. Still the document s a weighty and important one, and will tend to lead to close intercourse, exchange of pulpits, &c., which will prepare the way, trust, for a final incorporation. I should have previously mentioned that the United Presbyterian Synod take a warm interest in the Evangelical movement going n under the auspices of the "Evangelical ociety" of Belgium, and in the operations is family, or be prepared for heaven. Each was beside her father or brother, heart cellent Frederic Monod, of Paris. To each beating to heart; then a shout, and one of these Presbyterian Missionary movements. donations or collections are annually given. teck on Regeneration, published by the more struggle. The bent moves; another terian Board of Publication, pp. 10, heave, and it settles to its place; a stroke of And, verily, there is much need that the the sledge, and all is safe. The heart and Continent should receive the prayerful and much for the necessity of regenera- whole system had been strained to the utpractical attention of all Christians. most tension, and as the excitement passed, The Sabbath Question, even in Protestant the whole throng sunk helpless and tremcountries, is still practically unsolved. At arned by what is said of it in the Scrip- bling before the exhaustion. Then followed Berlin, recently, where Prince Napoleon has . It is a new birth; a new creation; a the joyful congratulations and affectionate een on a visit, there was a grand banquet ewing again; a begetting again; being salutations. Some were invalids for weeks, at the palace on Sunday afternoon, and an le partakers of the Divine nature; the in consequence of that wasting mental and pera in the evening! Every one can make the application The APOCRYPHAL QUESTION is also unsoul; a resurrection; a new life; put- When the religious feeling of a community, solved in Germany. One of the strong-holds of the Apocrypha, in Germany, is to be found in the Categohiers. Thus, in the base in a Sabbath School; the other, was a on Christ; Christ in us the hope of the spiritual bent, is rising, and for want of ; being born of God, and being quick- union and strength settles back, it crushes found in the Catechisms. Thus, in the Protestant principality of Coburg, in reply to the question, "How do we know that ment, on Saturday, studying his lessons for his found in the Catechisms. Thus, in the or brought to life from a state of not body, but soul; and separates in pros-; you hath he quickened who were pect the nearest relations forever. And there is a God ?" we find as answer, "From the Holy Scrintures Singeh align 20. 27." another Earl, who had been almost run over in dead in trespasses and sins .-- John who talks of the enthusiasm of the scene the Holy Scriptures, Sirach, xliii: 30-37:' 1-8; 2. Cor. v: 17; Rom xii: 1, 2; we have described, and condemns the weepii: 10; 1. Pet. i: 3; 2. Pet. i: 4; ing builder and excited women?' And yet, thus declaring the Apocrypha to be the xxvi: 26; Jer. xxxi: 33; Heb. viii: when half of a church are awake to their Word of God. In the Protestant Catechism, Eph. iv: 23, 24; Rom. vi : 1-12, and responsibility, and spirits undying are viuntil very lately, used in Rhenish Bavaria, we find ten of the prophetical books of the known he was released. "There was another class respecting whom, we 14; Col. i: 27; John i: 13; 1. John: brating between a glorious and a fearful Old Testament not once quoted in it, three destiny, while some flee from their approonly twice, and one once; Even Isaiah and All these forms of expression show that priate station, and seek their own pleasure a very great change; and Oruden, in others, of professed friends, breathe words of Concordance, defines it as "the change caution, and would stifle emotion, to avoid are quoted forty-eight times; the four value of female prayer and effort, in the

From our London Correspondent. The Dissolution of Convocation—Its Constitution and Aims, as Contrasted with Presbyterian Church Courts—The United Presbyterian Symod at Edin-burgh—Its Leading Features—Proposal for Union —Free Church Difficulties Thereon—The Conti-ment and Empediation (1) and (1) and

ction in the United States, and in Scotland action in the United States, and in Scottand at this very season of the year, presents a spectacle very pleasing in contrast with Romish General Councils, and with "Holy Synods" in Ireland, as well as with Convocations, so called, in England. Ecclesiastical tyranny over men's consciences, accompanied by the suppression of truth both spoken and

quoted in this Catechism than thirty canoni-. man. Next came an Evangelical, Rector of

It is not surprising, therefore, in view of such facts, that the Apperypha should be burgh-Ils Leading Reatures-1 197-burgh-Ils Leading Reatures-1 197-Free Church Difficulties Thereon-The Conti-nent and Evangelization-The Apocryphal Ques-tion in Germany-The Bishop of London-The Crosses and the Stone Altar-The Special Features of the City Mission-The Tract Society, and the London Missionary Societies-Mr. Ellis and Dr. Limingston at Exeter Hall: 1057 1057 more read in different parts of Germany, than the Holy Scriptures. In one of the largest Protestant churches in Breslau, Si-rach xiv:13, is painted on the poor box. A

Livingston at Exeter Hall. LONDON, May 19, 1857. The CONVOCATION which met so recently, and gave some promise of continuance—the Bishop of Oxford proposing to discuss ques-tions and come to conclusions which ought to be canons, even though the State might refuse to make them so—has been adjourned for a week, and will be dissolved, two days hence, without any business being done ! And so ends the latest attempt at the re-vival of 'what is, in the present day, the symbol of High 'Churchism, and which, in the predominance given to the Upper House symbol of High Churchism, and which in the predominance given to the Upper House over the Lower, in the entire exclusion of an element corresponding to our Presbyte-rian ruling eldership, is essentially defective in its constitution. PRESBYTERIANISM, with its Synodical action in the United States, and in Scotland

"Lessons," extracts from books which, in the Rubric, she admits are not in the Canon. But in the multitude of Bibles now publish-ed, the Apoerypha is not to be found; where-as take up an old Family Bible, in an Eng-lish household, and you are almost sure to find the spurious mingled with the genuine Scriptures.

tons, so called, in England. Ecclestational tyranny over men's consciences, accompanied by the suppression of truth both spoken and printed, is the grand characteristic of all Roman Synods. And while one has some sympathy with various earnest and even Evangelical men in England, who would revive Convocation in the sense of the Church making her own laws, yet the inevitable result of this liberty by the State, as Convocation is now constituted, would be to increase the influence of the priestly part in the Establishment.
The UNITED PRESENTERIAN SYNOD of Sootland has been holding its annual meeting at Edinburgh during the present month, at Edinburgh during the present month, of Missions at home and abroad. In the State, and the successful efforts made to raise the salarise of ministers all over the Church, to pay off debts on buildings, and to do the work of Missions at home and abroad. In the West Indies a great and good work is being done among the negro population; while at Calabar, in Africa, the mission begun some fifteen years ago, by the excellent Mr. Wad del, has lacquired such a stability, that a Presbytery has been formed there. Dr. John Brown, senior professor of Theology, to whom, last vear, a large sum of money

some out, that the A noir tinue, I trust, to be a blessing and a com- First, in reference to Popery; for in atfort to many of Scotland's veterans, long tacking the authority of the Apoorypha, we assault one of the bulwarks of Rome. Secondly, as regards the inspiration of the Holy Scriptures. Who can defend # Bel There has been a document recently pub-ished, with a large number of influential the Fish, as authentic portions of a genuine ignatures, by members of the United and Revelation? Dr. Marriot, of Basle, earnestly solicits help to carry on his crusade parties signing it, for a UNION between the against the Apoerypha, and rich American Free and United Presbyterian Churches, Christians might do well to send him donations. Without entering minutely into figures and statistics, I shall now refer to some of this attempt at a union, in itself so desirable, the larger of those " May Meetings " which I have not previously noticed. It is impossible for a resident in London-particularly with a nine years's familiarity with such scenes, and constant pastoral and public duties pressing on him-to attend all these sumed." great gatherings. I have, however, been present this year, at some of the most prominent, including the Bible, the City. Mission, the Tract, and the London Mi sionary Societies. The distinctive features of THE BIBLE SOCIETY, I formerly noticed, in connexion; with the noble catholicity of feeling displayed in the speech of the Bishop of Lonlon, of whom I may say, in addition to these principles, and has suffered for what I communicated in my last, as to his them. The United Presbyterians are "Voldealings with Tractarianism, that he preached. lately a most faithful sermon at . St. Barnaterm. I am not arguing the differences at bas, in the presence of Liddel and his congregation, on the significant text, " Neither circumcision nor uncircumcision availeth any thing." His visit, also, to St. Barnabas, brought out the Popish spirit cherished by symbols, and crosses, and stone altars, and his own quiet determination, and decided Protestantism. When the crosses were, removed, in his presence, two of the beadles or attendants burst into tears; whereupon of prey. Dr. Tait turned to Dr. ---marked that there could not be a stronger proof of the objectionable effect of such things, as they became idols to the people. When the stone altar was ordered to be of the Free Reformed Church in France, at taken away, it was proposed instead, that a the head of which is the venerable and ex- wooden table should be erected over it. But the Bishop was firm. "What are we to do with it? Is it to be buried?" "Well," was the reply, " perhaps, that may be the best way of disposing of it."

Spitalfields, who exhibited-to the interest and surprise of the meeting—a set of pick-locks, which a professed thief had, after his conversion, given to a missionary, desiring to be free from those instruments, the very

resume his old habits The visits last year, paid by the mission, aries, were more than a million and a half, the number of Tracts distributed upwards of two millions ; 2,270 open air addresses were delivered, the gross attendance at which was 226,668. Sand of Lochada ()

As to our TRACT SOCIETY, it had a noble Anniversary. A new feature was introduced this year, namely, the preaching for the first time, of Anniversary Sermons; the first by the Bishop of Rupert's Land, a man first by the Bishop of Rupert's Land, a man of great wisdom and piety, who delivered a semmon full of interest, and most estholic in its spirit; und the second by the sloquent. Dr. Raffles, of Liverpool, who preached in Surrey Chapel. The public meeting was very large, and was presided over by a dis-tinguished Irishman, the Right Hon. Joseph Napier, M. P. for Dublin University. Among the speakers were the Dean of Carlisle, (Dr. Close,) who denounced the prayer offered up by the Bishop of Man-chester, at the opening of ""The Art Treas-ure Exhibition," (now a great attraction at Manchester,) as fit only for a Deist or a Socinian, as the name of Christ was not in it. It turns out however, that the offender it. It turns out, however, that the offender was the *Times* newspaper, which only gave part of the prayer, as if it were the whole, and omitted another part, which was quite Evangelical and Scriptural. Another speaker was a rising and popular. Baptist minister in London, Mr. Laudells, who referred to the unfair portraits drawn by Thackeray and Dickens, (not naming them,) of religious men, whom they represented "either as fools or knaves." The Rev. Norman McLeod, of Glasgow, told of the crowds of men and women who, during the past Win-ter, had filled his church once a week in their work day clothes, none others being admitted, and avowed his belief, that the literature of the imagination, tales, &c., not professedly religious, might be made ex-ceedingly useful. This I also firmly be-lieve. It has not yet come to pass, however, that our men of genius have " confessed Christ" in their works, or twined a garland of honor for his brows. Still, I believe that the tendency is that way.

The benevolent income of the Tract So ciety, for the year, was £7,507, the grants £9.684: total receipts for sales, &c., £91,-466. The issues from the depositories at were upwards of thirty.

### From the New York Observer. Power of Consistency.

An eminent Divine of this city relates the following anecdote from his own history :-When quite a youth, he early made a profession of religion, and soon after entered upon his studies with a view of eventually sight of which were a temptation to him to entering the ministry. During this period an invitation was tendered him, by one of his wealthy townsmen, to attend a large party to be given at his house. Having, at the start of a Christian life, determined to ascribe with due charity the best of motives

to the conduct of others, no impropriety was ever imagined, and the invitation was ac-cepted. When the evening arrived, he re-paired to the house of his friend, and after spending a short time with some of his fellow-guests, was accosted by his host who. after a slight conversation, said : "H come into the other room and play a game of a source of the room and play a game of a source of the room and play a game of a source of the room and play a source of a source of the room of the room of the room of the fession, and conscientionsly desirous to do right under all circumstances, he was both mortified and confused at the proposal, and so doubtful as to the proper course of con-duct to pursue, that he gave his friend a look of astonishment, turned upon his heel, went to the hall, took his hat, and left

the house. When collected in his thoughts, doubts arose in his mind as to the wisdom

of his course; but when his pillow that night yielded him rest, his conscience also assured him, that though the world might accuse him of pharisaical austerity, he had escaped consequences beyond his power to estimate. The next day he received a note from the gentleman at whose house he visited the evening previous, apologizing for having mortified and grieved him, assuring him of his most sincere friendship, and now high esteem, and stated that after his sudden departure, he took occasion to apologize to the company, explaining the cause of his absence. This person was then an unbeliever, but subsequently embraced a hope in Christ, and ever after, a strong friendship existed between them. He is now residing in a Western city, a man of wealth and influence. The young man is now at the head of one of our most useful, benevolent institutions, and often receives from his friend donations to assist the good work he represents, and is also sometimes reminded of the circumstance related., "Let your light so shine before men, that they may see your good works, and glorify your Father which is in C. A. B. heaven."

Parental Vanity.

An Unrenewed Heart,

Away among the rough moors, by the

wild flowers, which, although very perishing,

were exqisitely beautiful, and steeped in fra-

grant odors; and such as these are some

men and women; who have never yet been

transplanted from a state of nature into a

state of grace. There is no sin in loving them. In the young ruler who declined to take up his cross and follow Christ, was not

there so much that was amiable, gentle,

loving, that Jesus' own heart was drawn to

him? It is said that he loved him, and the

emotions of a Saviour's bosom cannot be

wrong in mine. Transplanted by grace into

the garden of the Lord, baptized with the

dews of heaven, converted to the faith, they

would be flowers fit to form a wreath for the

compelled to acknowledge that I have known

some, whom even charity could not reckon

among true Christians, who yet, in point of

Jesus than not a few of his real disciples.

Let there be no mistake, then; when I

speak of the heart as a stone, I am looking

at it as it looks on God, a Saviour, salvation,

and eternity. However distressing it is,

(and it is most distressing,) to think that

persons otherwise most lovely, and of most oving hearts, are so cold and callous to the

claims of Jesus, yet, so far as Divine love to sinners, and so far as the kindness of saving

mercy are concerned, I am convinced that

among the rocks which beat, back, the roar-

ing sea, up in the crags where dews, and rain, and bright sunbeams fall, down in

earth's darkest and deepest mines, there

lies bedded no stone colder. harder, less im-

pressible, more impenetrable, than an unre-

newed heart.-Rev. Dr. Guthrie.

Another cause of the growing disobedi-ence and the want of filial reverence in the midst of us, is parental vanity, I mean that we, through his poverty, might be rich. Look at the fishermen of Galilee; how poor that feeling which prompts parents to make how wretched and obscure ; how despicable a display of their children, to show off their dawning intelligence, or wit, or excellence, by saying things to draw them out, or by reamong men; yet how rich in faith and every Christian grace, and how do they enrich the world by their heavenly doctrines peating in their presence what they may have said. All this is in itself very trivial. and holy lives! it is but the natural, innocent outflow of PERSEVERANCE. --- Suppose a person deep-ly perplexed about the state of his soul, conaffection, you may say, and yet nevertheless it has a powerful effect in moulding the temtinually fluctuating between hope and fear, per, and bearing, and character of children. and overwhelmed with grief, were repeated-It tends most inevitably to make them fliply to utter this wish : "O that I certainly pant, and conceited, and arrogant, and selfknew that I should be able to persevere. willed. And parents who have found great He might be answered thus : "And what amusement in these displays do discover, wouldst thou do, if this certain knowledge when it is too late, that they have erredwere bestowed upon thee? Do now, that they find that the children take advantage which thou wouldst do, and rest secure of of their accredited cleverness; they become thy perseverance." impertinent; and how can they be checked at fourteen or fifteen for what was thought very interesting when they were four or five?

Youthful Friendships. What fond and generous friendships

spring up in the heart of youthful compan-ions, in the bright epoch of school day life ! Then, life's young morn is bright and fair, and all things wear the couleur de rose. This world is then a perfect Eden, and "the warm, unsuspecting heart of youth, little dreams that its friendships are false and fleeting as they were once fair and bright. Our faith in each other, and in whatever is lovely, knows no limits; and oft in maturer years we smile at our own youthful creduity, and remember with regret how our girlish visions have all, passed away, bear-ing no record of their former brightness. Our joys, our griefs, and our hearts are united in a fond, devoted friendship, the intensity of which foretells a purer and nobler life than seldom aver falls to the lot of erring humanifyr: bus (equal) of r in an

Facts and Gleanings.

AN UNFORGIVING temper is a dreadful mark of an unforgiven person. -Flavel.

CHASTISEMENTS .- Those are happy chas-tisements, that hinder us in a sinful way, and effectually bring us to our duty.

ETERNITY !--- Who can measure eternity? If a bird were to come once in a thousand years from a distant star, and carry away one drop of water until the whole ocean was empty, even then eternity would be but just begun.

CHARITY .- It is a fault too common among good people, to entertain suspicious of others beyond what there is just cause for. We have often found more of virtue, honor, and conscience, in some people than we thought they possessed—and it ought to be a pleasure to us to be thus disappointed. Charity teaches to hope the best

FOLLY OF COVETOUSNESS .--- It 15 & base thing to get goods to keep them. I see that God, who is infinitely rich, holdest nothing in his own hands, but gives to all his crea-tures. But if we will needs lay up, where should we rather repose it than in Crhist's treasury? The poor man's hand is the treasury of Christ. All my superfluity shall be there hoarded up where I know it shall 

AS POOR, YET MAKING MANY RICH .--Strange paradox, yet strictly true ! Look at Christ, who for our sakes became poor,

Religion:

DUTIES OF THE BIBLE. Letter XXI.—Regeneration.

own will begat he us with the word of

DEAR FRIEND :--- It has been said beat the want or privation of holiness In his very interesting, instructive, hable work on Regeneration, Chars: "No privation can be removed the introduction of another form: n a man is blind, that blindness,

is a privation of sight, cannot be repractice without gracious principle.

1.0

here may be some services in natuwhich may look like spiritual; but e by irrational creatures, which look

upt principles, which cannot be re- at a fearful distance, below. The timbers but by some powerful principle con- above were adjusted and fastened in their it; . . . a new life, a new nature, a places, until the huge skeleton was comghteousness. . . . There cannot be plete, excepting one enormous bent, whose rinciple they are not so. Many acts there to aid in the perilous "raising."

ke the acts of statesmen, regulating | torrent beneath its burden. The signal was aonwealth; their carrying gravel in given-up the bent moved slowly, till it ngs, to poise them in a storm, and reached what is called "the pinch," about hem from being carried away by the midway to its elevation. Every muscle was of the wind; yet these are not ra- strained, but in vain. There was a dead ets, because they proceed not from pause for a moment, and stillness which from a natural instinct put into made the tumultuous throbbing of hearts God, the supreme Governor. So sudible. The builder mounted the second o action of an ape, though like the story, and looking down with tears, shouted, a man, can be said to be a hu- " Lift, men, or die !" With a wilder enerso no action of an unregenerate gy, they grasp the pikes for their lives; but ough like a spiritual action, can be the frame settles backward, threatening to itual, because it proceeds not from crush the despairing mass beneath. Just. tual principle, but from a contrary then five men appeared in sight. "Help amount in him. And all actions have us !" cried the builder, from his dizzy rue denomination from the principle height. They saw the danger at a they flow. They may be fruits of glance, and like cowards, fled. The excite-

fruits which God requires. . . . is a necessity of regeneration, for the with mothers and sisters, whose up-turned, ance of Gospel duties. We cannot anxious faces, and lifted hands, asked imrform them spiritually, because we are ploringly for help. Down, down came the nor vitally, because we are dead; the bent, slowly, as strength failed, and all aciously, because we are corrupt; nor seemed over. The builder, whose nature farily, because we are at enmity; nor | was not particularly inclined to sympathy or itfully, because we are alienated; nor pity, was subdued with emotion, and in a rely, because we are falsity; nor hum- flood of tears, turning to those women, mocause we are stoutness; nor constant- tionless with fear, exclaimed, "Wives, if ause we are levity : our natures must you would have husbands, and sisters, if nged in all these respects, before we you would have brothers to night, come and fit for any Gospel service," or have help us !" The rush was an expression of mmunion with God, or be adopted the strong impulses of woman's nature.

t be born again.-John iii: 5-7. **5.** 36. 39. 51.

Let us now consider its nature. to the nature of regeneration, this may

ing of a new heart; putting, the law physical effort. in us; restoring the image of God to Every one of

**1**-4-18; Eph. ii: 1-3.

d renovation of the soul by the Spirit and the appearance of a false excitement or imce of God. It is called the new birth, prudent zeal. And who may estimate the consists in the infusion of spiritual life the soul, whereby it is enabled to per- building of Zion, and salvation of a family spiritual actions, and live to God." | circle?

At the CITY MISSION Annual Meetingthe revenue about £30,000, and the agents 339-Lord C. Russel, a brother of Lord John, was the first speaker, and Baptist Noel, the second. The latter, referring to the progress of society in a religious sense. and the increased interest taken by the higher classes in vital Christianity, observed :

"It was only the other day I met with two the streets of London, when distributing religious Tracts, and who was apprehended in the Tuil-leries, for delivering such Tracts among the officials in the palace, although as soon as he was

have reason to rejoice. It had not often hap-pened, since the Reformation, that four Bishops, Jeremiah are only quoted one-sixth part as often as the Apocryphal book, Sirach. The first eighteen books of the Old Testament After Mr. Noel, rose Mr. Pelham, the greater and twelve minor prophets, thirty-six | Bishop-designate of Norwich, to express his times, but Sirach ninety-five times. The administion of the City Mission, and his per-books of Wisdom and Tobias, are oftener sonal obligation to it, as a parochial clergy. him, as he was passing through it. - Rev. Daniel Temple, missionary to Smyrna.

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three millions during the year, being an increase of nearly two millions and a half

The London Missionary Anniversary. presented a scene of the most animated interest. Never did I see Exeter Hall more crowded. The occasion was a great one. Livingstone, who has kept close at his work of preparing his travels, and has not been "lionizing," was to appear; and as Lord Robert Grosvenor, M. P., stepped on the latform, immediately followed by the great African missionary, and also by Mr. Ellis, just returned from a missionary visit to Madagascar, the enthusiasm was very great. Ellis first told how-in spite of martyrdoms numerous as in the worst days of Romish burnings in Europe, and the rehearsal of which, from public documents, seemed almost like chapters from Foxe's Book of Martyrsa church numbering "many thousands." full of life and love, still exists at Madagascar. The Queen shas a ceased stor persecute, and avished attentions on Mr. Ellis. The Word of God, which had been printed years ago, is still in the island, and has kept truth alive. The heir to the throne is a Christian, and thus, while "the bush " has cal theme now in hand. When our chilburned, with fire," yet "it is not con-

the other-either in exacting too much or At last rose Livingstone, and men and too little, either in making our children women instantly sprung to their feet, to hail pert, by admiring them too much, or hurting and welcome him. I described formerly his their feelings by taking scarcely any notice appearance, and also his reception at Freeof them at all seeing this, we think we should act differently, could we live again mason's Hall, when science bowed down. publicly, for the first time, at a despised through the years which are gone. Perissionary's feet, and thus did homage to haps we might ... We might, indeed, avoid some particular mistakes, and above all, this Christianity, as the great civilizer, explorer, and benefactress of the world. But this one of showing off the cleverness of our chilwas the constituency of the London Misdren. We do it thoughtlessly, to please our sionary Society, hailing their own missionfriends, perhaps to amuse ourselves, forgetary. His speech, like himself, was simple, ting that the pleasures we derive are really direct, and practical. It gave a clear and serving to make our children disobedient. rapid sketch of what he had discovered, and and irreverent, to make them self-willed and what he proposed, and concluded by an apimpertinent -Rev. E. Harwood. peal for prayer for himself and the band who are to accompany him, to found a Mission in the very heart of Africa, amid the teeming population who have been discovered in a region where all was hitherto supbanks of trembling river, on the skirts of posed to be a desert, that echoed only to green wood, or on sloping acclivity, or steep the cry of the jackall, or the roar of beasts hill-side, we have gathered, remote from J. W. gardens and the care of men, bunches of.

P. S. Lord Napier's speech at New York exactly and eloquently expressed British feeling toward America. The treaty of peace with Persia has been ratified. The Poper is 'making a tour throughout' the States of the Church; and is to be absent from Rome for some time. The Emperor of Austria is in Hungary, and has issued a partial amnesty

#### Counsels to the Dying.

Should you ever stand again by the side of a death bed, do not fail to direct the dying one to the infinitely compassionate Saviour. Nothing else can bring comfort and peace to the soul in such an hour. I cannot tell you brow that man wreathed with thorns. I am how strongly I feel on this subject: Christ is the light of the world How does the poor dying sinner need to turn his eyes to this light, as he is entering the dark valley natural virtues, put Christians to shame. In of the shadow of death of He came to seek some, beautiful traits, they were more like of the shadow of death of He came to seek and to save that which was lost. How lost does the awakened sinner feel when he is just taking leave of all earthly things, and how consoling to be reminded of an almighty, most merciful Saviour, who came to find and save him. Sin, to an awakened, dying man, is an insupportable burden. How precious then to him will that blood be which cleanses from all sin! He needs to be reminded of these things in his dying hour, for his memory is often weak, and his mind confused, and Satan comes with all his subtlety, to cast his fiery darts, and annoy him at that dreadful moment. That was a dark hour even to the dying Son of God; he 'needed an angel to strengthen and comfort

HEATHENISM. — "My wives and my daughters," says a heathen African, "are my cattle, my oxen, my cows, my plough, Many persons, you know, say that it is the my wagon. I bought my wife, and paid for her; and I have a right to beat and misery of man to learn only when it is too late to profit by it; that the lessons of experikill her, if I choose, as much as to beat and ence are really understood only when experience is at an end. And, indeed, this kill my goat or dog, for she is mine. My daughters also are my cattle, my money, and would seem to be true of the great practimy merchandise, and I wish them to learn to dig. and not to read and pray." dren are grown, then, seeing the mistakes we have made, either on the one hand or

Thank God, our little girls are in a Christian land.

RIGHT ABOUT .--- I have just seen a sailorboy's letter. There is one good thing which I want to extract.

"Tell mother that as soon as I read her letter, and found that she did not want me to smoke, I got up and broke my pipe and sold my tobacco, and have not touched a pipe since, and will not again until she gives me her consent, and that I don't suppose she will ever do. Now I neither smoke drink, nor chew, and I think I am great deal better without it. So much for having a good mother."—*Child's Paper*.

A HONEY DROP.

Every little step I take

Forward on my heavenly way, Every little effort make To grow Christ-like day by day;

Little sighs and little prayers, Even little tears which fall : Little hopes, and fears, and cares,

Saviour, thou dost know them all.

Thus my greatest-joy is this, .That the "Lord of glory " styled, Knows the children's weaknesses, And himself was once a child.

NOT WAS, BUT IS .- Do not say, or feel or think, that Christ was merciful, that he was all kindness and all wisdom, that he did many mighty works, and had the Spirit of his Father without measure. Say, and think, and feel, that he is merciful, that he is all kindness and wisdom; that he does mighty works every day; that he not only was, but is now a living object of our love, of our obedience, as our parents are, our minister, our teachers. Think of him as your Saviour, your Helper, your Comforter to-day, living and loving you just as really and fully as he did his friends eighteen hundred years ago-a friend that time makes no changes in. "Jesus Christ, the same yesterday, to day, and forever."

CHRIST OUR RIGHTEOUSNESS .- "Jesu suffered, having done nothing worthy of death. We shall be glorified, having done nothing worthy of life Our sins were laid upon him, therefore he fell; his righteous. ness will be laid upon us, therefore we shall rise. When Jesus cried upon the cross, "It is finished," he had done, said and felt nothing before heaven or earth that deserved death; and when we shall be acquitted at the judgment-seat, we shall have done, said and thought nothing that will be wor thy of eternal life. Our sins were on, not in him ; his righteousness is on, not in us. As he was made sin for us, and in our stead. so we are made righteousness by bim."\_ Cummings.

