RESBYTERIAN BANNER & ADVOCATE.

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D McKINNEY, Editor and Proprietor.

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

WHOLE NO. 251

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5.--IN ADVANCE.

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Original Poetry.

Friendship. love to have their memories read miling fortune's bowers: we their names, when they are dead, ribed on lofty towers. bve to dwell in mansions fair, kings and princes gay :

we their praises written where cannot die away. ove to have their actions placed asting history's page; forn to see them all erased

ime, the unerring sage. we to gain immortal fame. t high on her throne; delusive spell, a name,

they know not what a charm Friendship casts around uls of men, and keeps from harm whom life's cares surround. s new grace around the soul, adds new lustre, too;

nen life's storms around us roll, rength is ever true. s that buoys the spirits up,

sinking in dispair; esponding hearts with hope, eeps them free from care. ling place is not confined tely pillar'd halls, ds a dignity refined

Religion;

in the hamlet's walls

ERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE. XXV. - Nature of Regeneration.

r believeth that Jesus is the Christ is God.-1. John i: 5. DEAR FRIEND:—I will now finish have to say on the nature of regener-It deserves to be considered with Look at it:

a change from sin to holiness, from to grace. Our moral nature is in eneration is the infusion of spirin our moral nature; a change bliness, by a direct act of the Spirit and there is in this change the are prepared to hold communion : our corrupt natures are changed. are made partakers of the Divine -2. Pet. iv: 4. By nature we are The fault is in the percipient being; there we have no spiritual perception; we ice. We may have a rational perof the truth, but no spiritual appreof it: this we cannot have until the phlightens our understandings and ir blind eyes, and thus imparts to us ty of spiritual perception; then we venly and Divine things in their true nature; we have new views of d these new and clear views are the its of regeneration, and are insepaom saving faith; for the truth thus believed, and the Saviour thus preembraced and confided in

he natural man receiveth not the the Spirit of God. -1. Cor. ii: 14. not to receive them is not to re-eration. hority, and excellence."—Hodge's tary on 1st Corinthians, i: 14. The tural man does not receive the things pirit, because he does not see their authority, and excellence—their hd toveliness. He is blind. Now, not open the eyes of a blind man; all know: well, so the truth-which does not open the blind eyes of the the Spirit opens his eyes, gives him ty of spiritual perception, and then and then he receives the things of frit The Spirit illuminates the nding, enlightens the mind in the dge of Christ; and this illumination enlightening-this opening of the

the mind by the Spirit, is regenerar, to be more exact, the opening of s of the mind, and giving a capacity ver to see, is regeneration; and then, te said, the illumination itself, the teing, and the new and clear views nner, are the first effects of regenand are inseparable from saving Thus Paul was sent instrumentally the eyes of the Gentiles, and to turn om darkness to light.—Acts xxvi:
id it is written, open thou mine hat I may behold wondrous things by law.—Ps. cxix: 18. This opening eyes is the Spirit's work, not through th merely, but by a direct and superl influence upon the soul. By a direct ion, the Spirit gives spiritual percepthe mind, which is by nature blind. this there is only a rational perception truth; the Spirit gives a capacity of perception, opens our eyes, and We have new and clear views and duty, of Christ and his salvabr, if our views are measurably obscure

as they sometimes are, they increase, day, in clearness and preciousness; appears more and more plain and and Christ is more and more preint, and Christ is more and more plant ind lovely. Then shall we know, if now on to know, the Lord: his going is prepared as the morning .- Hos. vi: he path of the just is as the shining that shineth more and more unto the dav.-Prov. iv: 18.

ain, by nature the will is enslaved; in So it is written: Thy people shall be sheltered so long as he lived." in the day of thy power; and : It is of his good pleasure.—Ps. ex: 3; the depths of mercy.

. Phil. ii: 12, 13. And this renewing of the will is also by a direct and supernatural influence of the Spirit. Thus our Larger Catechism teaches: " Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto,) he doth, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able, freely to answer his call, and to accept and embrace the grace offered and conveyed therein."-Larg. Cat., Ques.

I shall have occasion hereafter to speak of

the truth as the means in regeneration; but if we say the Spirit operates only in, with, or through the truth, and not by a direct and supernatural influence as has been taught in these letters, then it will follow that in: fauts cauget be regenerated, for they are incapable of perceiving and understanding the truth, and being influenced by motives. This may do for those who deny the doctrine of original sin; but it will not do for us, for you and me, who hold to that doctrine. As our natures are depraved, these natures must be changed by a direct operation of the Spirit on our hearts. The sinner is blind; he has no spiritual perception of the truth, and no spiritual capacity to perceive, and understand, and embrace it, and love it. This perception is imparted, his eyes opened, his understanding enlightened, by a direct and supernatural operation of the Spirit. His will is enslaved; it must be set free; this too is done by a direct and supernatural operation of the Spirit. So that, as we shall see, regeneration is the Spirit's work, and not man's act. He also uses the truth as a means in the case of adults, or of those who can perceive and understand the truth; but over, and above, and beyond the truth, there is a direct operation of the Spirit, infusing life, implanting a gracious principle, giving a capacity of spiritual perception, opening the eyes of the mind, enlightening

salvation, and thus purifying and elevating the affections, and turning the whole life in heavenly direction. I have been, as you see, purposely repititious, for it is better to repeat than not to egeneration gathers up the broken be understood. This is a very important thereof fragments, remodels the matter. Bear with me a moment longer. matter. Bear with me a moment longer, d makes us new men, restoring the and I will give you something better than e of God to the soul, and writing anything yet advanced. On the nature of reon the heart. We are by nature generation, Dr. A. Alexander says: "As the restoration of deprayed man to the you hath he quickened who were God, lost by the fall, is the grand object Spirit, by a direct act upon the aimed at in the whole economy of salvation, es us life, and then we begin to live it can easily be said, in the general, that by -Eph. ii: 1. We are by nature this change a principle of holiness is imd, corrupt, sinful; regeneration is a planted, spiritual life is communicated, the mind is enlightened, the will renewed, and moral nature of the soul from the affections purified, and elevated to heavenly objects. Such general descriptions do not afford full satisfaction." The change, tion of a holy principle or gracious be says, is not "without any operation on that we are inclined to seek after the mind itself. * * * The blindness is in the mind, which can only be removed by an influence on the soul itself; that is, by the power of God creating a 'new heart.' * *

the understanding, renewing and liberating

the will, and drawing the soul to Christ, in-

clining and enabling it to rest on him for

must be such an exertion of Divine power as will remove it, and this is regeneration. * * The lost power of spiritual perception and susceptibility of holy feeling" is restored. * * * " No unregenerate man," he declares, " no unregenerate man is, while in that state, any more capable of spiritual perception than a blind man is of a perception of colors." The blind man may have eyes, but they are closed; they must be ppened, and then he can see; so the Spirit, by a direct and supernatural influence, opens the eyes of the mind, and gives a capacity of spiritual perception and of holy feeling and action; and at the same time, and by the same act, renews and liberates the things which the Holy Ghost has will; so that we then see Divine things in a address themselves not only to the new and clear light, and are inclined and enabled freely to choose and to delight in that and to the affections as excellent which is good. This is the nature of regen-

> Your library contains several copies of Dr. A. Alexander's Thoughts on Religious Experience, published by the Presbyterian Board of Publication. Every family should have this work, and every one should read it. It costs but 56 cents, I would earnestly recommend you to read the whole of it, and especially the 6th chapter, pages 79-102 Read also Eph., chapters 2-6; and Rom., chapters 12-16; and Hymns 22, 83, and 533.

> Thus much for the nature of regeneration. The next point is the Agent in regeneration. Of that in my next. Adieu Yours, Truly.

A Pious Wife.

"I would not (said one who was not himself pious) marry any woman who was not a Christian. I would feel it such an honor to share a heart in which God dwelt." It was a fine thought, and deserves to be specially

remembered. You want a friend in whom you can have entire and unlimited confidence: one who can be your counselor in all circumstances of difficulty or trial; one who is to be identified with you through life, in hope and fear, in joy and sorrow. She is to be a sort of presiding divinity at thy family board, and her countenance the mirror in which must be reflected the faithful image of thy domestic bliss or woe; one who will be discreet, affectionate, and firm in governing her children; in short, who will love you for your own sake, be happy with you in a cabin, and when the storm of adversity or persecution shall have swept away or withered every vestige of earthly comfort about you. Now bear these things in mind; and then to your prayers, and the exercise of a becoming prudence, and you will not be likely to fail

REV. DR. S. of Connecticut, having labored forty years, until the pressure of age was on him, was invited by his people to retire, on a salary of three hundred dollars!! One of his congregation being lately in this city, a friend said to him, "You have not treated Dr. S. so well as Dr. Physic did his old horse. He ordered in his will, that the tration the will is renewed and set old horse should be amply fed, clothed and

-Bishop Andrew.

thich worketh in you both to will and THE depths of misery are never beyond

For the Presbyterian Banner and Advocate. A Dream.

BY A. M. HOUGH. I dreamed, and oh, that I could describe he beauties of the landscape, on which my dreaming eyes feasted! ...

Flowers of every conceivable shade of ploring; trees of tropic luxuriance, with pendant branches, loaded with the most delicious fruits; fountains of living waters, throwing spray-drops of coolness into green, mossy basins; birds of the brightest, softest plumage, and notes clearer, and sweeter, and more sonorous than ever earthly songsters sung. And then the dwellers in this region of bliss-though the green valleys and verdant hill sides were filled with a countless multitude, yet no loud sounds of discord disturbed the harmony of the scene, for every voice was tuned to the softest, gentlest tones

of affection, every lip was wreathed with smiles of love every eye, was radiant with Gray hairs, there were none; but I saw by the spiritual radiance that shone forth rom the countenances of some, that they had attained unto perfection, and were wait-

ing to be translated to the land of spirits. There were women, with features of perfect beauty, and men, with forms of most perfect symmetry, for they were made in the image and likeness of God; and children were there, golden-haired and innocenteyed, and the pratling words that fell from their lips were the alphabet of angels.

As I wandered farther into this new land, till stranger things came to my observation. n the jungles and roaming under the tall, orest trees were four footed beasts, and all manner of creeping things; but the lion and the lamb lay down together, and the tiger, and the panther, and the spotted leopard fawned upon the little ones who strayed into he green coverts, licking their little hands with brute-tenderness, and stretching their huge bodies upon the green sward, to make a couch on which to pillow the fair heads of heir sweet, childish masters.

But even while I looked, and loved, and ommended, there came a change. A cloud darker than midnight came rolling up over the blue sky, till the whole firmament was darkened-it was the shadow of sin-and then a wail arose. Oh, the bitter, bitter cry! -even the affrighted birds helped to swell t, and then, terror-stricken, fled far from the abodes of man. The hitherto tame beasts of the forest howled and raged with a strange fierceness, and bathing their parched aws in the blood of the innocents, became at once the terror and the scourge of men. Famine, and pestilence, misery and death, stalked through the land. Every man's hand was turned against his neighbor and mothers even tore the tender babes from their own bosoms, and cast them to the crocodiles, or to the chill embrace of the relentless waters.

Alas that sin should so transform a paradise into a den of howling demons! I looked above and below, but there seemed no remedy; every one devoured the poisonberries of the upas tree, with maniae avidity, rolling them as a sweet morsel under the tongue, and then turned away to weep and wail, and writhe under the pangs of remorse, the dread of punishment, and the terrors of that prison-house where the worm dieth not, and the fire is not quenched. Old men with gray hairs, and wrinkled and marred visages; mothers refusing to be comforted as they looked on the dead bodies of their little ones; children weeping at the grave side of parents; and desolation, and sorrow, and anguish reigning over all and yet there was no eye to pity, and no arm to

So thought my despairing heart; but even as I went over this lost and ruined world. the black cloud, that shrouded the firmament, parted, and in the opening appeared a bleeding hand—a pierced, bleeding, human hand-and above it, a brow fairer than the sons of the morning, but bleeding and crowned with thorns; yet around and above all was a brightness exceeding that of the sun at noonday—a glorious and dazzling brilliancy—and out of the halo came a view of more than angelic sweetness, saying:-"I am the root and the offspring of David, and the bright and morning star."

"And the Spirit and the Bride say, come and let him that heareth say, come, and let him that is athirst come, and whoseever will, et him take of the water of life freely." "I, even I am the Lord, and beside me

here is no Saviour." "Look unto me, and be ye saved, all ye ends of the earth, for I have sworn by myself that unto me every knee shall bow, very tongue shall swear." "Suffer little children to come unto me,

and forbid them not." "Cast your fatherless children upon me, and let your widows trust in the Lord, for I will be a father unto the fatherless, and the widow's God."

"When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord, will hear them-I, the God of Israel, will not forsake them." "Even the youths shall faint and be but they that wait upon the Lord shall re-

ew their strength. They shall run, and not be weary, and they shall walk, and not 'aint.' "And even to your old age, I am he; ven to your hoar hairs will I carry you." "Oh, thou afflicted, tost with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires; and all thy children shall

be taught of the Lord, and great shall be the peace of thy children." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him

return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." "Then they that feared the Lord spake often one to another, and the Lord harkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name."
And I awoke, and behold I had been freaming; yet I thanked Him who speaketh

to his children in visions of the night, when leep sleep falleth upon men, for the teaching of this dream, which was not all a

is God most ready to help. em tembro de colonidado en de Medicina de ser en mais de casada en alternacionada medicada en acomo de comente

General View of the Presbyterian Church During the Year ending May, 1857, Synods in connexion with the General Assembly, Candidates for the ministry,

\$1,953,96

\$578,238 \$210,502

Licensures,
Ordinations,
Installations.
Pastoral relations dissolved,
Churches organized,
Ministers received from other denominations,
Ministers dismissed to other denominations,
Ministers deceased,
Churches dissolved,
Members added on examination,
Members added on examination,
Members added on certificate,
Whole number of communicants read,
Adults baptized,
Infants baptized,
Amounts contributed for Congres poses, Amount contributed for Boards and

Amount contributed for miscellaries.

The following ministers. the year: Names Rev. J. M. Whiton, D.D., "I

THE KARNES " Archibald Ferguson, Rochester City. " James Adam Robt. B. E. McLeod, North River. " William Gray, New York Scool S. C. Henry, D.D., New Brunswick. New York Second " George Ely,
" William Graham, West Jersey. " Richard Webster, " Saml. Hume Smith Luzerne.

Donegal. "John Decker,
"William N. Scott,
"John G./Howell, Winchester. " Robert W. Orr, Clarion. " Samuel Henderson Beaver. Nestor A. Staicos. Allegheny City. " Anderson B. Quay, Richland. " Samuel Moody,
" S. Carothers, D.D.,

James Coe, D.D., Miami. Daniel Lattimore, Madison. " Isaac Bennett, Robert Cameron James H. Dickey, " John Brittain,
" Robt. C. McComb, Winnebago. Iowa. James Gallatin. Dubuque. S. C. McConnell,

'J. Howe, "Robt. Stuart, D.D., West Lexington. " B. G. Fields, " M. B. Price, J. Hendren, D.D., Albert L. Holliday, West Hanover. " J. Milton Henry, " Wm. P. Wharton, Orange. " Wm. D. Paisley, Flint River. " Jos. Y. Alexander. J. R. McCarter, " Elizur Butler, "Candaur J. Silliman Arkansas.

. Ouachita. Jerome Twitchel, Brazos " Stephen F. Cocke, Western Texas. " H. W. Rogers, " Wm. G. Canders,

JOHN LEYBURN.

Stated Clerk of the General Assembly.

From our London Correspondent. The Funeral of Douglas Jerrold The Pall Bearers and Mourners-Dickens and Thackeray-Suggestive Scene—The Evangelical Alliance at Lambeth Palace—Report of the Deputation—The King of Prussia—Religious Liberty on the Continent— The English Evangelical Bishcps—The Pope on his Travels—The States of the Church and Their Misery—The King of Sardina and Austria— Ultra-Montanism on the Confinent—The Oaths Bill and the Romanists—Mr. Dallas and the Royal Humane Society—Posecution of Bank

Directors-The Handel Festival. LONDON, June 19, 1857. The Funeral of Douglas Jerrold vas a very suggestive scene. It was public n its character, and was attended by a large

body of world renowned men of the literary and artistic world. I made a pigrimage to Norwood Cemetery to look on the spectacleto see the faces of the living, and to moralize about the dead. Culiosity had drawn very many thither, perhaps the greater number, because of the celebities who were to bear the pall. But besides these were a body of the admirers, friends, and boon companions of the departed child of wit and genius. Arriving at the Cemetery somewhat late, I found that the body was being taken out of the Funeral Car, and carried into the chapel for the first part of the service apointed in the English Church for the burial of the dead. The chapel was filled to overflowing, and a large body could not find entrance. Standing, however, at the doors, these were in due time thrown open, and forth came, close to me, the coffin, (of polished oak, enclosing a leaden one,) borne on the shoulders of six men, and the procession was immediately formed outside. The coffin was replaced in the funeral car, and immediately behind walked the brother, sons, and son-in-law of the deceased, while, after them, came Thackeray, Dickens, Mark Lemon. Charles Knight, and a host of persons identified with literature and art.

At the toot of the hill, the procession stopped; the cofin was taken out and again placed on the shoulders of the bearers, and on each side, the pall-bearers ranged themselves. Of these, Dickens and Thackeray attracted universal attention. The former I had not seen before. He appears to be a man of about 47 years old, about five feet nine inches high; of light figure; of fair complexion; with thin, brown hair, moustache and beard of fair complexion; and brow small, as compared with Thackeray's. The reasoning powers are not much developed, and the forehead is rather retreating. His aspect is rather nervous and restless. weary, and the young men shall utterly fail, He has a fine brown eye, glancing round rapidly, and with a searching ken. He is worn-looking, but yet elastic. As for Thackeray, he is at least ten years older than Dickens. His figure is more than six feet high; the frame is massive; the chest is deep, and over a very large head clusters a mass of grizzled, dark hair. His aspect is that of repose and coolness. His eye is gray; his nose is flattened, from an accident in childhood; the nostrils are wide; the cheek is full, and the chin prominent. He is, although plain, a thorough gentleman in his bearing; quiet, thoughtful, and observant, and seemingly unmoved by the gaze of the crowd. Around the grave these men stand, with Charles Knight, the publisher; Mark Lemon, the editor of Punch, (a short, stout man, with massive head, and thick gray hair, over full brows and gray eyes; Sir Joseph Paxton, (the famous planner of the Crystal Palace;) Landseer, the painter; Henry Mayhew, the son-in-law of Jerrold, very clever, but like Jerrold, very extravagant and "fast;" tall, worn, elegant in figure; with many more besides, on whom cannot dwell.

As the service proceeds, and the solemn words. "Ashes to ashes, dust to dust," correspond to the fall of earth on the coffin lid, tears flow fast from the two sons of Jerrold. I observe Thackeray is calm, vet sad: Dickens impressed, and at the name of Jesus he half WHEN we are most ready to perish, then inclines his head. Some whisper that he is about to deliver an oration, but it is not so.

The service is over, and after a last gaze into The service is over, and after a last gaze into the deep, brick grave, and on the coffin, all turn away. The wondered what were the thought of the crowd of literateurs. Death and eternity wife brought very near them, whether they would or not, and scenes of jovial mirth associated with the departed, (who died be described in time, there is reason to fear, a victime to the snares of society,) must have come if to memory. Then too, as I looked through the glass door of the chapel, I thought of the mass of its occupants, as I thought of the mass of its occupants, as men who had generally ceased to go to church, or to observe and honor God's own day. Nay, Leech, and many more, (to say nothing of Dickens and Jerrold,) have, by pencil as well as pen, done their utmost to weaken the national respect for the Scriptural observance of the Lord's day, and to bring in upon us a continental Sabbath.

And here too, I thought, is a man buried hovermores we known and yet, over him is read that beautiful, but indiscriminate service, which thanks God for his deliverance "out of the miseries of this sinful world." Is not the tendency of this on the living, bad, very bad? I left that grave and passed away homeward, sad at heart.

The EVANGELICAL ALLIANCE has been as you are aware, taking active measures preparatory to the gathering to be held at Berlin, in September next. A Deputation, which went last month to that capital, was most warmly received by the King. The Deputation having returned to England, a meeting of the London branch was held last week, to receive their report. But the point of special interest is, that on the 14th inst., a meeting was held in the palace of Lambeth, (the Archbishop of Canterbury's official residence,) the Primate himself presiding. At this meeting six bishops, be sides the chairman, were present. The object was to hear from the Deputation, about the state of religion and religious liberty in those countries which they had visited-"s subject," said the Archbishop, "of common interest connected with their common faith. When Paul and Barnabas, who had been visiting many places in Asia, came back the Apostles were called together to hear all the things which had been done for them." Sir Culling Eardley gave the history of

the Alliance, in its rise and progress, and especially referred to the three great meetings of 1846 and 1851, (in London,) and that of 1855, held in Paris. At all these, facts and statistics had been elicited as to the state of religion on the Continent. Mr. Glynn, (an Episcopal clergyman, and one of the Deputation,) hinted that there were difficulties to surmount—that the subject of religious liberty would require to be treated with great forbearance. The King of Prussia expected that the meeting of the Alliance at Berlin would help him to put down any views of Church government which were not of a Christian spirit, and at the same time would aid him in promoting Evangelical teaching in the schools of his

kingdom. The Rev. Dr. Steane, (Secretary of the Alliance,) entered into a fuller statement of facts The Deputation had conferred with the King; with the Berlin Committee: with influential parties in different parts of Germany, and had returned by Paris, to consult the Committee there. The King had singled out the Deputation at dinner, and had specially honored them in the presence of the Court circle. He said that when he found that the fundamental principle was to Heek the union, "not of ecclesiastical bodies. but of individual and loving Christians, on the basis of a common faith in Christ, and common love to him," he had enthusiastically

embraced it. I should here mention a remarkable fact that although not members of the Alliance the Prelates present at this meeting, had forwarded a paper to the King, expressing their desire to see his countenance given to the proposed gathering at Berlin. With this His Majesty expressed himself greatly gratified. As to the programme, the Conference is to open on the 9th September, by a devotional meeting. The proceedings are to be conducted in French, German and English. It was expected that the Old Hundreth would be sung by the assembly in the three languages, in the same metre, and to the same tune. As to Religious Liberty in Germany

the principle may be discussed, but any practical application of it must be reserved for a Committee. Another object would be to appoint parties to go, without ostentation, through Roman Catholic countries, and speak to the people themselves on the great principle. (A delicate task!) The Deputation had gone through Prussia, Saxony, Bavaria, Wurtemberg, Baden, Rhenish Prussia, and then came home by way of Paris. The result was not encouraging. The views prevailing in England as to freedom of opinion and profession are "not popular in Germany." The exceptions to this state of feeling "are very few." One Lutheran clergyman had informed Dr. Steane, that "so extensive was the hostile spirit, even among the congregation of his own church. that he had been compelled to drive the Reformers from the Lord's Table, because the Lutherans would not allow them to partake of the Sacrament unless they would consent to give up their own principles, and al ly themselves to the Lutheran Church.' This hostile feeling prevails throughout Germany, but most of all, in Bavaria.

A German clergyman present, Mr. Schmet tean, said that great sympathy with the movement was felt in the South of Germany-Wurtemberg was free from rationalism. Even from the Palatinate of Spire in Bavaria, many ministers would attend the Conference at Berlin. They would propose to the Alliance the building of a new Evan gelical church on the ruins of the palace where Charles V. had presented to him the famous PROTEST of the first Reformers. "Spires was the baptismal font of Protestantism, and the clergy were anxious that all Protestants should have a stone or brick in that building." It was finally stated that matters of doc-

trine should not be discussed in the Conference. This most interesting meeting was brought to a close—by whom? A Wes leyan minister, the son of the venerable Dr. Bunting. Thus, a Baptist (Dr. Steane, makes the principal statement; a Wesleyan prays; and all this with seven Prelates approving! Shade of Laud! what an outrage on High Churchism! Oh, Henry Philpotts, Samuel Wilberforce, et hoc genus omne, should you not publicly excommuni-

cate your bishop-brethren at once, and demand a "lustration," to purify Lambeth palace from the pollution which these schismatics, have left behind them?

THE POPE is traveling through the States of the Church. He went without Cardinal Antonelli, his evil genius, and it was expected that he would inaugurate reforms, and redress grievances. But he is constantly watched by the creatures of the Cardinal. who shut out from his ears the complaints of a miserable and oppressed people. The Council of Bologua were actually forbidden to meet; but they did meet; and while not allowed to go up with an address, they put one into the hands of a Senator, who has right of access, setting forth the evils of maladministration, peculation, and corruption, in the Government. And whose Government is this? The alleged Vicegerent of Christ, the night-pus King, who delivers the poor that cry, the needy and him that hath no helper!

Whatever the Pope's benevolence may be, yet, as "Head of the Church," he is a jealous guardian of pontifical ascendency; and, surrounded by Austrian Generals and base-minded Cardinals, he will do no more than other despots sometimes do, grant an amnesty to poor captives, relieving them from the bondage and the dungeons to which they never should have been consigned. Delenda est Roma. "Down with it. Raze it, raze it even to the foundations," is the prophetic cry of oppressed nations, and of the persecuted saints of God.

The widowed KING OF SARDINIA, Victor Emmanuel, is about to marry a Princess of the house of Saxony. This is gall and wormwood to Austria, as Saxony has been always found in the camp of her enemies. Austria is losing ground in Germany, and especially by the infamous and oppressive Concordat with the Pope. "This," says the Times correspondent, "has given Protestant Prussia a tremendons lift; and every Austrian who crosses the frontiers into Germany, speedily becomes aware that such is the case. Spain and Naples (the latter by recent action,) are now held fast in the bondage of the same iron taskmaster."

In Belgium, fears were entertained that the priest party may try to carry their Charitable Bill, in the next Chamber. But King Leopold, wise and wary, warns them of the peril. The peasantry will elect, however, the creatures of the clergy. In truth the tide of ultra-montanism is now rising all over Europe into dominant political influence. Even the Grand Duke of Baden has made a Concordat with the "Holy Father." Louis Napoleon holds Rome in check, and the Univers newspaper, its main exponent, is dying, if not extinct. Still, on the whole, the progress downward would be alarming, but that we know that "things must be worse before they are better;" and that Babylon will be "near to destruction" at the very time when she shall say in her heart, "I am a Lady forever. I sit as a queen, and am no widow. and shall see no sorrow."

The OATHS BILL, now before Parliament alters the terms of the oaths hitherto taken by members of the Legislature. It abolishes the obsolete disclaimers of "the Pretender;" and it also proposes to leave out the words, "on the true faith of a Christian," so as to allow the Jew to come into Parliament. This the Commons sanction, but the Peers, if acting as hitherto, will reject. But the bill retains the oath required of Roman Catholic members, in which they affirm, with all solemnity, that "no foreign prince or potentate hath jurisdiction in this realm." That the Romanists wish to have abolished. They call it invidious, and they are combining to throw out the bill if the can, unless their demands be granted They were defeated, however, on the second

reading, in the House of Commons. Last night Lord Derby opposed the Min istry, in their proposal to abolish Ministers' money in Ireland. This is a tax placed in the reign of Charles II., on house property, amounting to £12,000 per annum. The Romanists are irritated by it. The Ministry had a majority. I was present during part of the debate. Lord Derby has amazing ease and fluency as a speaker.

The ROYAL HUMANE SOCIETY held its auniversary dinner last week, and among the guests was the worthy Ambassador of the United States. Mr. Dallas made a statement full of interest as to the first person rescued by the Society from sudden death. The following is the report:

He wished to say a few words on the subject of

their own Association, and to tell them a little passage of simple, unaffected family history, which might not be altogether uninteresting to those who were assembled there that night Well, then, he was placed under an obligation to the Royal Humane Society, eighteen years before he was born. (Cheers and laughter.) He perceived in the paper which had just been placed before him, that, there had been 15,960 cases of rescues from death by drowning, effected through the agency of that noble institution, or at the rate of 200 per annum. (Cheers.) There was probably not a single individual connected with the Society, who could be old enough to recollect the incident to which he was about to refer; or if anybody could recollect it, it would be the venerable gentleman opposite to him, and he was sure that even his age would fall a few years short. He wished to speak to them of the first man whom their Association rescued from death. It was near the years 1774 and 1775, just after the Humane Society had been instituted. A young man of excellent education, of large property, about seventeen years of age, was walking with his servant on the banks of the Thames ; he came to its brink, and the weather being unusually warm, he soon ventured to doff his clothes, and to plunge into the river. He was a gallant and excellent swimmer. He struck out boldly and lustily for the centre of the stream, but be fore he got there he was seized with a violent ramp, and with one shrick he sunk immediately. His servant, distracted, ran toward some neigh poring building. At that very time, and for the first time, the implements of the Royal Humane Society, the grappling irons, the drags, the boats, were accessible. These were put into immediate requisition, and the alarm having been given, the young man was taken from the water. According to the usage of the time, he was rolled upon the bridge, and resound, resuscitated, and restored by the agency of that institution. (Cheers) That was in 1774 or 1775. He was then seventeen years of age. Five years after that young man was rescued, he married in the County of Devon, and in the course of a few years he went in search of his patrimonial estates in Jamaica, and found that they had been dissipated by a steward, into whose hands they had been en-trusted. He went with his wife to the United States, where he arrived in 1783, just at the close of the Revolutionary war. That young man, thus rescued from a watery grave, applied himself at once to the study of the law. He rose in the profession. He became the associate of Washington, of Jefferson, of Madison. He became himself one of the most conspicuous coun- money back, I feel good." the Article of the Control of the March of the Control of the Cont

sel of the United States of America; an admirasel of the United States of America; an admirable, if not, in that country, an unequalted writer, and a distinguished politician. He at length filled the office of treasurer of America. That young man, that counsel, that author, who had been rescued by the Royal Humane Society, who became the head of a numerous family, whose descendants were now well-known throughout the United States of America—that young man, he might say, without any feeling of vanity—that young man was his own father. (Tremendous cheering.) He died some thirty years ago; and, during his life, he referred to the Royal Humane Society as one founded on the noblest principles. Society as one founded on the noblest principles, and which was carried out with an energy proportioned to its excellence. (Cheers.)

The COMMITTEE OF THE LANCASHIRE COLLEGE, by a majority, have pronounced strongly against Doctor Davidson's unsoundness on the Inspiration question. When the decision was communicated to him, he treated it with something like disdain, and said that he would not religin 120 only voted confidence in him. Twenty three refused thus to vote: Dr. Vaughan, the President, is against him.

The fraudulent DIRECTORS OF THE BRITISH BANK are, ere long, to be tried for their misdemeanors. Several of them are arrested already. A new Fraudulent Trustees Bill is being brought into Parliament by the Attorney-General.

The HANDEL FESTIVAL, at the Crystal Palace, has its third and last performance this day. The Queen and the Court were present on the second day. It has been a great success, in a musical sense. But when shall the day come when Oratorios shall become real spiritual worship?

P. S. The 13th of June is over and gone, and with it the fears of the superstitious about the comet which was to strike the earth. In Connaught, in Ireland, the people proposed emigration to escape it. On the Continent, some neglected their gardens and fields. When last week a great fire broke out in London, at a railway station, and the blaze illuminated the midnight sky, there were not wanting many who believed that the mighty comet had come! "The end is not yet." Great purposes are yet to be evolved, ere the last conflagration shall

Facts and Gleanngs.

No Man dare ask of God so much as he is ready and willing to give.

God is at a loss, and cannot help him. If comforts be wanting, he can create comforts, not only out of nothing, but out of dis-

TEACH your children, by language or precept, never to wound a person's feelings because he holds an humble station in life, or because he is poorly clad, or because he is awkward.

THIS IS A THREE-FOLD MYSTERY; a Gospel published in the midst of an ungodly world; a little church preserved in the midst of devils; and a little grace kept alive in the midst of corruptions.

RABBI ELIEZER said, "Turn to God one day before your death." His disciples said, How can a man know the day of his death?" He answered them, "Then you should turn to God to-day; perhaps you may die to morrow; thus every day will be employed in returning."

TRUE INDEPENDENCE.—There is nothing on earth which mankind more generally or more sincerely admire than a true independence. The most practised scyophant

-"the pregnant hinges of the knee, That thrift may follow fawning," does not refrain from approving in others that quality which he himself so plentifully lacks.

A GLORIFIED SPIRIT. - Would you know what I am doing? I see God; I see him as he is, not through a glass darkly, but face to face; and the sight is transforming; it makes me like him. I am in the sweet employment of my blessed Redeemer, my Head and Husbard, whom my soul loved, and for whose sake I was willing to part with all: I am here bathing myself at the spring-head of heavenly pleasures and joys unutterable, and therefore, weep not for me. I am here keeping a perpetual Sabbath; what that is, judge by your short Sabbaths. I am here singing hallelujahs incessantly to Him who sits upon the throne, and rest not day or night from praising him. - Mathew Henry.

DESPONDENCY.-A Christian once, in doubt and discouragement, considered the darkness that overspread her soul to be the frown of the Almighty. She stumbled over mole hills when she should have been removing mountains. To an old minister who was trying to comfort her, with impassioned emphasis she said, "Oh, I'm dead! dead! twice dead! and plucked up by the roots!"

After a pause, he replied, "Well, sitting in
my study the other day, I heard a sudden scream-"John's in the well!" "John's fell into the well!" Before I could reach the spot, I heard the sob and mournful cry: "John's dead-poor little Johnny's dead." Bending over the curb, "John are you "Yes grandfather, replied John, I'm dead." I was glad to hear it from his own month "

INDIAN HONESTY -An Indian, being among his white neighbors, asked for a little tobacco to smoke; and one of them, having some loose in his pocket, gave him a handful. The day following the Indian came back inquiring for the donor, saying he had found a quarter of a dollar, among the tobacco. Being told as it was given to him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say, "It is not mine-I must return it to the owner." The bad man say, "Why he gave it to you; and it is your own now." The good man say, "That's not right; the tobacco is yours, not the money." The bad man say, "Never mind, you got it: go buy some dram." The good man say, "No, no, you must not do so." So I don't know what to do; and I think to go to sleep; but the good and the bad man keep talking all night, and trouble me sand now I bring the