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

WHOLE NO. 252

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, JULY 25, 1857.

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Original Poetry.

"And the Lord turned and looked upon Peter."—Luke xxii: 61.

Jesus turned and looked on Peter—
O that overwhelming gaze!
Simon, "Satan" fain "would have thee,"
But thy Saviour for thee prays.

Thou hast yielded to temptation,
Satan strongly did assail;
But that glance from Him who prayeth
That thy faith shall never fail—

Yes, that glance of love and pity
(Did reproach there mingle too?)
Brings the Saviour's words before thee,
And thy broken vows to view.

Thoughts of love, thus unrequited,
Causeth grief which many know;
Well the solitude thou seekest,
That thy bitter tears may flow.

'Tis repentance not repented,
'Tis a cry thy Saviour hears;
Simon, Simon, Jesus loves thee,
Wipe away those bitter tears.

Thou canst answer when he tries thee,
Simon, "Simon, lovest thou me?"
"Lord, thou knowest that I love thee,"
Truly I appeal to thee.

Lord, when tempted to forsake thee,
Gently draw us by thine eye;
May it warn, reprove, direct us,
(Glorious beacon from the sky!)

And allure us onward, upward,
Where all faith is lost in sight—
Where no sore temptation draws us
From the path of life and light.

E.W.H.

For the Presbyterian Banner and Advocate.

Infant Baptism.—No. 6.

The Lord Jesus, long before his death, had authorized his Apostles both to preach and baptize. But their instructions limited them to "the lost sheep of the house of Israel." After his resurrection, he assigned them the world as their field. "Go," says he, "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."—Matt. xxviii: 19, 20. This last command of Christ, instead of excluding little children, seems to be worded with a special design to make room for them. The reader will please to observe, that the word *teach* occurs twice in the passage: "Go, *teach* all nations," and "*teaching* them to observe all things," &c. In the original, there is no such tautology, as the two words are quite different, and differ in their significations. The first word, rendered *teach*, is *mathetewsate*, from *matheteuo*, to disciple, to secure as scholars, to initiate into a school as learners. As to the real meaning of the word, all Baptist writers of eminence are so well agreed with us, that it may be considered as settled. Dr. Carson says, "It is well known that the word corresponding to *teach*, in the first instance in which it occurs in this passage, signifies, *to disciple*, or *make scholars*." p. 169. Mr. Campbell, also, founder of the numerous sect called by his name, makes the same admission, and adds, that "no man can be said to be discipled, or converted, till he is immersed."—*Chu. Baptist*, p. 630. The command of the Saviour may therefore be paraphrased, thus: "Go disciple, or enroll as scholars, all nations, by baptizing them," &c.; "instructing them in the observance of all the things which I have commanded you." Now, it must be admitted that children of two years old are capable of learning in the school of Christ. They may therefore, with propriety, be enrolled therein, as scholars; and their parents may assume the obligation to instruct them, at that early period. The Baptists can hardly deny this, though they allege that infants of a few days old can, in no sense, be accounted *scholars*. It is easy to show that this objection has no force.

SCHOLARSHIPS FOR INFANTS.

It is not uncommon for a father to secure, in some literary institution, a scholarship for his infant child, before it is able to talk. He pays down the required sum, and receives an authenticated document, by which the officers of the institution are bound to instruct the child in various branches of learning, whenever its capacities shall be sufficiently developed. And where is the absurdity of making a provision of this kind? Are not such parents counted wise and provident? And is it less wise to secure for a young immortal, a scholarship in the school of Christ, and to engage his instructors at the earliest period? Yet this is precisely what is done when a parent gives up his infant child to God, in baptism. He solemnly binds himself to bring up his child in the nurture and admonition of the Lord. It is true, the Baptist brethren pursue a very different course; they leave their children out of the school of Christ till they make a credible profession of faith, and then introduce them. This is as though our primary schools should refuse admission to pupils, till they have made a great proficiency in learning!

"But how can a little child be called a disciple?" I answer, that the word means simply a *scholar* or *learner*. It occurs 262 times in the New Testament, and always in the same radical sense. It is applied to believers in Christ in common with others, because they are professed learners while they live.

We now see that the command to baptize all nations, is not at all inconsistent with the previous declaration of Christ, that little children belong to the kingdom of heaven. And the Baptist brethren are guilty of adding to the commission, when they make him to say, "Go, disciple *the adult part* of all nations, baptizing them *and none others*.

CIRCUMSTANCES IN WHICH THE COMMAND WAS GIVEN.

Besides; look at the circumstances in which the Apostles received the command. As Jews, they were familiar with the practice of admitting proselytes by circumcision. They knew that when a Gentile was received into the Jewish Church, his children also were admitted, and were subjected to the same religious rites with himself. If Christ had commanded them to disciple all nations, *circumcising them*, they would confessedly have understood him as including children with their parents. It is just as clear that the command to disciple all nations, *baptizing* them, would be taken by the Apostles as equally comprehensive. The commission, therefore, in the circumstances in which it was given, and taken in connexion with the previous instructions of Christ, was equivalent to an express command to baptize children.

PETER'S UNDERSTANDING OF THE COMMISSION.

The keys of the kingdom of heaven entrusted to the Apostles, were first employed on the day of Pentecost They then opened the Gospel dispensation, and made known the terms of admission to Christ's visible kingdom. If children, hitherto embraced in that kingdom, were to be excluded, that was the very time to make the announcement. And surely, if the Apostles had been Baptists, they would have embraced the opportunity to declare, in emphatic terms, that little children were thenceforth forever cast out of the kingdom of the Saviour. But instead of this, the Apostle Peter, in his first exhortation to Christian baptism, includes children with their parents. "Repent," says he, "and be baptized, every one of you, in the name of Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and *to your children*."—Acts ii: 38, 39. Why did the Apostle make this particular mention of the children of those whom he addressed, if he designed to exclude them from baptism? Certainly no Baptist minister would name children in such a connexion, unless for the purpose of ridiculing *infant sprinkling*.

"THE PROMISE."

But what is that promise of which Peter speaks, and how would he be understood by his audience? We must bear in mind that they were exclusively Jews and Jewish proselytes, to whom he spoke. The "Parthians, Medes, Elamites," and others named as present, were no other than foreign Jews who had revisited Jerusalem; and it was at the house of Cornelius, seven years later, that the first Gentiles were admitted to baptism. And what would those Jews understand by *the promise to them and their children?* Undoubtedly they would recur to the great promise made to Abraham, in which Jehovah declared that he would be a God to him and to his seed after him.—Gen. xvii: 5. This promise was continually on their tongues; and in view of entering the Christian Church, the question would naturally arise in their minds, whether it was now revoked, and their children cast out. Peter, being himself a Jew, is aware of their scruples, and satisfies them at once. He tells them that the promise is still to them and their children, and on this ground urges them to repent and be baptized. But on the supposition that he meant to exclude their children from baptism, his language is quite inexplicable.

SOPHISTICAL ARGUMENT OF THE BAPTISTS.

The Baptist brethren dwell much on the passage, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—Mark xvi: 16. On this they reason as follows: Infants cannot believe, therefore infants must not be baptized. Their error in this matter is two-fold. 1st. They understand the passage as intended to define who shall be baptized; whereas the sole object in view is to inform us who shall, and who shall not be saved. 2d. If they can prove by this passage that infants cannot be baptized, because they cannot believe; by precisely the same reasoning they can prove that infants cannot be saved, especially as the concluding words are, "he that believeth not shall be damned." So, when the Apostle says, "whosoever shall call upon the name of the Lord, shall be saved," if we adopt the Baptist principle of interpretation, we must conclude that infants are excluded from salvation, because they cannot call on the name of the Lord. The truth is, these and many other passages are intended to define the terms of salvation for adults, and have no bearing whatever on the case of infants.

L.N.D.

Religion;

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

Letter XXVI.—The Agent in Regeneration.

Born of the Spirit.—John iii: 8.
Of his own will begat he us.—James i: 18.

MY DEAR FRIEND:—I promised to speak, in this letter, of the Agent in Regeneration. This part of the subject has been, in a measure, anticipated; and hence, it will not be needful to dwell long upon it. Jesus Christ speaks of the regenerated man, as one born of the Spirit—John iii: 8; and James says: Of his own will begat he us. He begat us. The Agent is divine. Thus the regenerated are born of God; and we are his workmanship, created in Christ Jesus unto good works.—1. John v: 1; Eph. ii: 8—10. Creation is a wonderful instance of Divine power; no less so is regeneration, and hence it is called a new creation; and the power displayed in it is compared to that by which Christ was raised from the dead. Thus Paul, to the Ephesians: The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.—Eph. i: 15—23.

In different places this work is as ascribed to each of the persons of the Trinity; and often to the Divine Being, without regard to the distinction of persons in the Godhead. Thus, in the second chapter of Ephesians: But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—Eph. ii: 1—10. To the Jews, Moses said: The Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. They were not regenerated. But this is promised. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.—Deut. xxix: 4, and xxx: 6. And in Jer. xxxi: 31—34, the Lord promises: I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And still more clearly in Ez. xxxvi: 25—27: A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. In accordance with these promises, the Prophet cries: Who hath believed our report? and to whom is the arm of the Lord revealed?—Isa. liii: 1. And Paul asks: Who maketh thee to differ from another? and what hast thou that thou didst not receive?—1. Cor. iv: 7. So it is said of Lydia, Whose heart the Lord opened.—Acts xvi: 14. Paul plants, Apollos waters, but God gives the increase.—1. Cor. iii: 6. Jesus is exalted to give repentance.—Acts v: 30—32. Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. iv: 6. Being born again, is being born of the Spirit, as we see in John iii: 7, 8. So to be born again, is to be born of God; for whatsoever is born of God overcometh the world.—1. John v: 4. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.—Col. ii: 13. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2. Cor. iv: 6. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light.—Eph. v: 8 But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.—1. Pet. ii: 9.

In the scheme of redemption, each of the Persons in the Holy Trinity has his appropriate work. The Father plans, the Son purchases, the Spirit applies. It is the office-work of the Spirit to make the application of redemption; this he does in regeneration, or effectual calling. Thus "we are made partakers of the redemption purchased by Christ by the effectual application of it to us by his Holy Spirit; and the Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in effectual calling."—Short. Cat., Ques. 29, 30. By his work, Christ purchased the Spirit to make this application to his people—purchased their redemption, and the Spirit to apply it; and he promised to send the Spirit to make this application. There is a connexion between the work of Christ and the work of the Spirit; the Spirit is both a purchased and a promised gift; and because of the depravity of our natures and the blindness of our minds, the work of the Spirit is as needful as the work of Christ. This is seen in the necessity of regeneration, as that point has been presented: and also in the nature of regeneration, as that has been exhibited. Hence I dwell so long, and with so much repetition, on both the necessity and the nature of this change. If Christ must die to purchase redemption, the Spirit must also be given to apply its benefits. As necessary as was the work of Christ, just so necessary is the work of the Spirit; for without the Spirit there is no spiritual life; without the Spirit, there is no spiritual perception of Divine things, and no capacity of such perception; Without the Spirit there is no disposition to come to Christ for salvation, and no ability of will to any spiritual good; and hence, without the Spirit all are lost; without the Spirit, you are lost, and all are lost! Yes, lost!! So Jesus Christ promised to send the Spirit, as in John, chapter xvi, to reprove or convince of sin, and of righteousness, and of judgment; to take of the things of Christ and show them unto us; to enlighten the mind and to guide into all truth, and to dwell in the heart and fit the soul for heaven.—John xiv: 15—18; and xvi: 7—15. This promise he fulfils. He sends the Spirit; and the Spirit convinces of sin and renews the heart; by a direct and supernatural influence on the soul he opens the eyes of the mind; infuses life; implants a principle of holiness; imparts spiritual perception; renews and liberates the will, and purifies and elevates the affections. It is his work and not man's act. Of his own will begat he us; as Paul writes to the Corinthians: And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—1. Cor. vi: 11. And to Titus: According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.—Titus iii: 4—6. Read the texts referred to in this letter; also Eph. i. and ii.; and Hymns 57, 79, and 87. YOURS, TRULY.

Delicacy.

Few ministers, I believe, go to the treasurer of the congregation to collect their stipend, though certain that it will be cheerfully and readily paid without reluctance. The reason is obvious. It is the only part of their association with their people which bears the appearance of selfishness. The acts originating in the relations of God's ordination, with the outgoing of affection which accompanies them, are profaned in any attempt to estimate their market value. As well try to pay for the wife's love in money, or for the tender watching of a mother over her suffering child, as for the labors of a faithful pastor for the people of his charge. He visits them in sickness, administers the consolations of the Gospel in their bereavements, beseeches them with a breaking heart to be reconciled to God from the pulpit, administers the elements with words of cheer and hope at the communion table, prays for their salvation with groanings which cannot be uttered, and even by their dying beds his voice is heard, directing them to the fountain of eternal life. In these labors his motive must be the love of the Gospel. Let an idea prevail that he is working for money, and his influence is destroyed; or let a thought of pecuniary reward enter his own mind, in connexion with his work, and he will be deeply humbled. The prevailing element of the Gospel, and one leading feature which more than any other commends it to the consciences of men, is its disinterestedness. It is alike the prestige of the minister's success and his glory; better for him to die than that any man should make that glorying void.—1. Cor. ix: 15.—*Pres. Herald.*

From our London Correspondent.

Visit to Birmingham—Its Characteristics—The Episcopalians and Dr. Millar—The Congregationalists and John Angell James—The Baptists and Wesleyans—Presbyterianism and the opening of a New Church—A Working Minister and People—First Fruits—The Jews and Mormons—George Dawson, the Lecturer, and his "Church"—The Unitarians—Birmingham and the Past—Dr. Newman and the Oratorians—Popish Bishop and Clergy—Infidelity and its Apostles—Oxford and Cambridge—Celibacy and Fellowships—The Lambeth Meeting—Council on Education—The Comet—The Scene in Hyde Park, and the Army.

LONDON, June 26, 1857.

During the present week, I have been at BIRMINGHAM AND AT MANCHESTER. I reserve an account of the Exhibition at the latter, till my next. On my old principle of carrying my American readers with me, wherever I go, I shall present them with some of the scenes and incidents of my excursion.

Birmingham lies in the very heart of England, and contains a population of about 250,000 souls. It is not in the coal or iron districts, though these lie close at hand. It is one great work-shop, whose customers are found in every part of the wide world. It deals largely in guns and pistols, and thus it is a vast armory. It is cunning and skillful in the manufacture of watches and jewelry of every description. It is famed for its electrotype plate, as well as for exquisite Papier Mache work. And as for its steel pens, they are known and used, all the world over.

As to matters of religion; Birmingham abounds in Episcopal Churches, their number being forty; and the Church of England here exercises a great and potent influence for good, nearly all its clergy being Evangelical, and some of them eminent for their ability, eloquence and activity. Among these, the Rector of St. Martin's, the Rev. Dr. Millar, is prominent. He has acquired great moral power over working men, by open-air preaching, and by deep interest taken in their secular as well as their spiritual welfare. He bids fair to become an Evangelical Bishop, ere long, if Lord Palmerston continues to pursue his present popular policy in the disposal of Church patronage. Dr. Millar preached one of the Exeter Hall Lord's-day evening sermons, on Sabbath week; and his enunciation of the doctrine of regeneration was all that true Protestants could desire, while his appeals to the unconverted were most solemn.

The Congregationalists at Birmingham, are not very numerous. In reality, there is but one large congregation, and it is that under the pastorate of the Rev. J. A. James, whose name, as the author of "The Anxious Inquirer," is now known, wherever English religious literature circulates. His ministry began in Birmingham fifty-two years ago, when he was twenty years of age. The jubilee of his ordination was celebrated in 1854, on which occasion he laid the foundation of a new chapel in Edgbaston, a wealthy suburb of the town. He has now a colleague in the pastorate, but he still preaches once on the Lord's-day, with remarkable power, and his eye is scarcely dimmed, and his strength is but little abated. Few men in England, have lived to better purpose, or shall, at the great day, be surrounded by so many spiritual children, as John Angell James.

The Independents in the town and suburbs, number thirteen congregations.

The Baptists have eleven places of worship in Birmingham; the Calvinists, two; the Catholic Apostolic Church, (Irvingites,) one; Lady Huntingdon's Connexion, one; the Plymouth Brethren, two; the Unitarians, five; the Wesleyans, (including old connexion and new connexion, Methodist Association, Primitive Methodists, and Reformers,) number six congregations. The Presbyterian Church in England has three congregations in Birmingham, (one of these at Livethwick, in the suburbs,) and one chiefly attended by Scotchmen settling in Birmingham, and their families. It was in connexion with the opening sermons of a new church here, that my visit to Birmingham was made. A young and energetic minister from Scotland, with a comparatively small but united band, have succeeded in erecting a commodious church in a populous district, in which spiritual destitution prevails, and already are bringing large numbers of children into their Sabbath School. It was also a pleasing sight to observe, seated before the pulpit, a number of workingmen and their wives, brought out of a state of heathen indifference, by the zealous exertions of male and female missionaries who statedly visit the district, to listen to the Gospel of Christ.

The Jews have a synagogue in Birmingham; the Mormonites have various chapels, lecture rooms, and "presidents," and a "pastor of the district," all busy among the ignorant and superstitious on behalf of that vile imposture, which finds most of its dupes on this side of the Atlantic, and whose crimes we hope to hear, ere long, have been chastised by the righteous exercise of the strong arm of justice, put forth by the Government at Washington.

Mr. George Dawson, A.M., (of whom, as a literary lecturer, I formerly gave a sketch,) holds forth in Birmingham each Lord's-day, in what is called, "The Church of the Saviour," but where the Saviour's Deity and atoning sacrifice are set aside, and the sanctity of the Lord's-day not only outraged by the advocacy of Sunday sports, but also by evening readings from English history, and lectures, and comments thereon, often with sarcastic or humorous passages, which elicit from the audience, loud laughter! In truth, Mr. Dawson is one of the "free lances" of modern Socinianism; and if old Joseph Priestley, once the Unitarian apostle, as well as the scientific lecturer of Birmingham, were here, he would find one *more* advanced than himself in the field. Such men always find admirers among the young and "the eclectic." The Unitarians are very rich at Birmingham. Mr. Dawson receives a salary of £500 per annum—writes for a local newspaper, and is well paid; besides which he delivers lectures in London and elsewhere.

Birmingham has some remarkable historic and biographical remembrances associated with it. Near it, at Camp Hill, was fought a battle between the towns-people, on the Puritan side, and Prince Rupert and the Cavaliers, in 1643. Here the shock of an earthquake has been twice experienced, in 1772 and 1852. Here the first copper *penny* of the realm, as a legal tender, was coined in 1797. It is the large rimmed penny now current, weighing exactly one ounce, and is a ready popular test of weighed commodities. The first charter for a market at Birmingham, in existence, bears date 1136, in the reign of Henry II. The increase of the population has been very great. At the Restoration of Charles II., the population was 5,000; in the year 1700, it amounted to 15,000; in 1801, to 75,000; while now, it reaches to a quarter of a million. And yet, after all, to one coming direct from London, how small it appears, as compared with our mammoth metropolis, which contains more people than all the large towns of the empire put together.

I shall not dwell on the various Educational, Literary, and Scientific Societies of Birmingham, or on its town Hall, and the magnificent organ. King Edward's Grammar School is a noble building for noble purposes, and arrests, at once, amid many other objects of interest, the eye of the stranger.

One word or two, I must add, about Romanism here. It is now determined that Dr. Newman shall resign the Presidency of the Dublin "Catholic University," which, in truth, is likely to prove a failure. He is to return to his books at Birmingham, and resume his duties as "Superior of the Oratory of St. Philip Neri." There is a Romish Bishop, Dr. Ullathorne, who some years ago formally endorsed the lying miracle of La Salette, in France, the vile authors of which are now being prosecuted by the French legal tribunals. There is, near Birmingham, the Romish College of St. Mary's Oscoto. The Romish party have twenty churches besides a Cathedral, and of these, it is worthy of notice, as showing Newman's influence and activity, *eight* are connected with the order of the Oratorians. Great efforts are being made to entrap children—amusements and sports are provided for them, and doubtless some success is achieved amongst ignorant and nominal Protestants. Still, while Wiseman is boasting of seven new churches opened in London during twelve months, and while a general activity prevails, and a large increase of chapels and priests is taking place, my firm conviction is, that the masses are not inclined to Popery, and that, besides the aristocracy, who, in decreasing numbers, go over, the congregations consist mainly and almost entirely of Irish Romanists who have settled in the English towns, and of their children.

Infidelity has its apostles in Birmingham. There is a large body of Town Missionaries, who do a good and a great work.

This somewhat lengthened sketch of Birmingham will, I trust, find its apology in the peep which it furnishes of the interior life of one of our most important towns.

The UNIVERSITY OF OXFORD has been conferring degrees on distinguished persons, among whom was Dr. Livingston, who was received with immense enthusiasm by the students. It was at such an annual gathering that Chalmers received, many years ago, the degree of Doctor of Laws.

The resident Fellows of CAMBRIDGE have been (at least some of them,) making known their hard fate through the columns of the *Times*. They complain of the Statute which provides that if they enter into the bonds of matrimony, they must resign their fellowships. It is thus that numbers of them, having no other resource in the way of income, not well fitted for the work and office of the ministry, or without patronage in the Church, live and die celibates. I am acquainted with a Fellow, still a Junior, between whom and a young lady of great worth, exists an "engagement." But he has no private income, and waits, perhaps in vain, for an opportunity of obtaining a College living. These are real hardships; but still the question arises, if fellowships were to be retained after marriage, would not those endowments, which were intended to reward and crown the youths who have struggled up to literary and scientific eminence, be vastly narrowed by the change of statute in the sweep of the benefits they bestow? And would not this lead slowly but surely to nepotism, and all its evils?

Punch has an amusing piece of rhyme, "YE MOST PLEASANTE DREAME OF CŒLEBS, YE CAMBRIDGE FELLOWE." The said "Fellowe" is lying asleep in broad day, under a shading lime-tree, on the banks of the Cam. He dreams of a fair creature,

"Who in an ancient Rectorye house,
Is keepynge their trewe love vow."
"She has no fortune save herselv,"

And from "the long engagement," she grows pale and thin:

"And he has nought but his Fellowshippe,
And not marry on that he maye;
For gin he marries, his Fellowshippe
He loses forever and aye."

But then comes a change o'er the spirit of his dream:

Ho! Fellowe, why starteth thou now in thy sleepe?
Is ye gadde-flye styngynge thy nose?
Not soe; for he smyleth; and gadde-flyes' stynges
Are productive of cruelle woes.

'Tis a pleasaunte fancye that haunts his dreame;
Ye Fellowes, their prayer hath been hearde,
And Heads of Housen, and Vice-Chancellere
In judgemente goode have concurred.

It hath been decreede, that ye Fellowes may wed,
And settle in College walls;
And wake ye echoes of cloistered lyfe,
With their lyttel chyldrens' squalls.

And Cœlebs seeth that brown-haired girl,
No longer wan and dree;
But buxomme, and blythe, and debonaire,
Converted to Mystress C.

He seeth her seated in easye chaire—
A sunbeame amid ye gloome—
Braydynge a lyttle babye its cappe,
All within the College roome.

He seeth her walkynge in College courtes,
Admyred of all spectators;
With her olyve branches buddynge aroundе,
Or stuck in perambulators.

Ye Trinitye Fellowe giveth a start*;
Too brighte the vision doth seem!
And Cœlebs waketh to bachelor life,
And finds his marriage a dreame.

*"Ye," in all this poetry, stands for *the*.

Such day dreams are, I doubt not, indulged in by many a Cambridge and Oxford Fellow, to be as rudely dissolved. Nevertheless, the arguments are against residence and fellowship coupled with matrimony. Men must take the bitter with the sweet; and science and learning are somewhat exacting as to man's social sacrifices, even while wreathing his brow with their chaplets of honor.

The recent MEETING AT LAMBETH, to which I alluded in my last letter, has attracted very general attention throughout the country. A Birmingham paper writes thus with regard to it:

A scene was witnessed there a few days ago, which every good Englishman will recall with delight, and which the future historian will not venture to overlook. Here a deputation from the Evangelical Alliance were received by the Archbishop of Canterbury, supported by several bishops, and surrounded by several Dissenting ministers The Primate of England opened his halls to some of the leading representatives of English Nonconformists. The chief minister of the Established Church took counsel with Dissenting ministers. Methodist, Baptist, and Independent ministers were mingled with dignitaries of the Anglican Church. This most interesting and remarkable assembly was rendered doubly impressive by the object for which it came together, by the cause on behalf of which it met. It was a meeting of representatives of many Protestant churches in furtherance of the Protestantism common to them. It came together in recognition of a society formed for that very object—an object dear to the heart of many illustrious Englishmen; an object earnestly kept in view by the Lord Protector. To bring the reformed Churches everywhere together; to establish a fraternal union between English and Continental Protestantism; to unite all the Protestant Churches in a firm league; and thus, without impairing their liberty, to secure to them something of the strength which its unity bestows upon the Roman Church, was the desire which lay nearest to the heart of Cromwell, and was the end which he most strenuously endeavored to accomplish. This object brought together the Lambeth meeting. The work of the Puritan Protector has, just two hundred years after death withdrew him from the prosecution of it, been taken up by the Anglican Primate. The chief minister of the English Church has opened his halls to the representatives of English Nonconformity, to welcome, with honor, the representatives of foreign Protestantism. Such an assembly has no parallel or precedent in English history. There is a delightful novelty about it.

I ought to mention that Mr. Chalmers, one of our own London ministers was also present; so that Presbyterianism was not unrepresented there. The late Primate, Dr. Howley, has, ere now, entertained Dr. Cooke, of Belfast.

A COUNCIL ON EDUCATION, of an interesting character, has been held in the metropolis this week, and has been attended by representatives from all parts of the country. Prince Albert presided, and delivered one of those sensible addresses for which he has become remarkable. The question of education for the masses is making, no doubt, enormous advances; and State Aid, in the form of grants from the Committee of the Privy Council, have this week been voted to a very large amount. They already exceed half a million sterling annually, and are rapidly increasing. The Voluntaries refuse all such aid, and have institutes and training schools of their own. They protest against the extravagance and waste (as they think,) of these money grants, which they hold in a large degree to be a premium on indolence or avarice. Nevertheless, it appears to me that just like your own State School Funds, the government aid, rightly regulated, and assisting honest local effort, may be most useful. One month of war would waste more than a year's grants of money for teaching the ignorant and the perishing.

Of the advance of education in England, the following statement by Prince Albert gives sterling evidence:

You may well be proud, gentlemen, of the results hitherto achieved by your moral efforts, and may point to the past, that since the beginning of the century, while the population has doubled itself, the number of schools, both public and private, has been multiplied 14 times. In 1801 there were in England and Wales—of public schools, 2876; of private schools, 487: making a total of 3363. In 1851 (the year of the census) there were in England and Wales—of public schools, 15,518; of private schools, 30,524; making a total of 46,042; giving instruction in all to 2,144,378 scholars, of whom 1,422,982 belong to public schools, and 721,396 to the private schools. The rate of progress is further illustrated by statistics, which show that in 1818 the proportion of day scholars to the population, was 1 in 17; 1833, 1 in 11; and in 1851, 1 in 8 (hear, hear.) These are great results, although I hope they may only be received as instalments of what has yet to be done.

But the dark side of the picture remains. The demand for labor, and the assistance of his children being part of the artizan's and working man's "productive power," and capital, it comes to pass that of two million of children attending school, *only six hundred thousand are above the age of nine.* This is what awakens anxiety. Education *before nine* is too imperfect ever to raise a man or woman to the dignity of knowledge. Besides this, there are 2,200,000 children not at school, whose absence cannot be traced to employment, or other legitimate causes. The Prince Consort accordingly appeals, through his coadjutors, to the parents themselves. The following is excellent, and gives a fair idea of the benevolent and religious spirit of the man:

You will have to work, then, upon the minds and hearts of the parents, to place before them the irreparable mischief which they inflict upon those who are entrusted to their care, by keeping them from the light of knowledge—to bring home to their conviction that it is their duty to exert themselves for their children's education, bearing in mind at the same time that it is not only their most sacred duty, but also their highest privilege. Unless they work with you, your work, our work, will be vain; but you will not fail, I feel sure, in obtaining their co-operation, if you remind them of their duty to their God and Creator (hear, hear.) Our Heavenly Father, in his boundless goodness, has so made his creatures, that they should be happy; and in his wisdom has fitted his means to his ends, giving to all of them different qualities and faculties, in using and developing which, they fulfil their destiny; and running their uniform course according to his prescription, they find that happiness which he has intended for them (cheers.) Man alone is born into this world, with faculties far nobler than the other creatures, reflecting the image of Him who has willed that there should be beings on earth to know and worship him, and endowed with the power of self-determination, having reason given him for his guide. He can develop his faculties, and obtain that happiness which is offered to him on earth, to be completed hereafter in entire union with him through the mercy of Christ. But he can also leave these faculties unimproved, and miss his mission on earth. He will then sink to the level of the lower animals, forfeit happiness, and separate from his God, whom he did not know how to find. Gentlemen, I say that man has no right to do this. He has no right to throw off the task which is laid upon him for his happiness. It is his duty to fulfil his mission to the utmost of his power; but it is our duty, the duty of those whom Providence has removed from this awful struggle, and placed beyond this fearful danger, manfully, unceasingly, and untiringly, to aid by advice, assistance, and example, the great bulk of the people, who, without such aid, must almost inevitably succumb to the difficulty of their task. They will not cast from them any aiding hand, and the Almighty will bless the labors of those who work in his cause. (Loud applause.)

The COMET has *not* appeared at the predicted time, nor has it burned up the earth. At Malta, on the 14th of June, a bright, luminous band of variegated hues, was observed to shoot across the heavens, from East to West Prayers to avert the crash had been put up to all the saints on the nights of the 12th and 13th inst., in all the churches of the island.

The WEATHER here is all that could be desired; and indeed the Summer heat is far above what is customary in England. The prospects of harvest are bright, and a beneficent God is about, we trust, to crown the year with his goodness.

This day, THE QUEEN, accompanied by a vast military cortege, with her nobles and Commoners, and in the presence of multitudes, publicly bestowed the Victoria Cross, the reward for valor, on officers and men who distinguished themselves in the Crimea by extraordinary acts of bravery. The Duke of Cambridge has publicly declared that every officer henceforth must study his profession, so that with English "pluck," endurance, and physical strength, combined with knowledge—if war is to come again—we shall have an army ready, above all in our land that ever took the field. Who can tell but, ere long, suddenly another crisis in Europe may come? J. W.

Facts and Gleanings.

LET all seen enjoyments lead you to the unseen Fountain whence they flow.

VERY few men, properly speaking, live at present, but are providing to live at another time.

ONE rose upon a bush, though but a little one, and though not yet blown, proves that which bears it to be a true rose tree.

THERE is a vile audacity which knows fear only from a bodily cause; none from the awe of shame.

IT is not the outward profession of the truth, but the inward power of it, that is useful unto the world, or to the souls of men.

LIGHT AND LIFE.—When one was about to construct a light-house he was asked what was his object. "My object," said he, "is to give light and save life."

QUEER TASTE.—A number of members of a Methodist congregation in Indianapolis, have withdrawn from it because the old fashion of seating males and females on separate seats has been abandoned.

YOURSELF AND OTHERS.—I have known some men possessed of good qualities which were very serviceable to others, but useless to themselves; like a sun-dial on the front of a house, to inform the neighbors and passengers, but not the owner within.

HEAT gotten by degrees, with motion and exercise, is more natural, and stays longer by one than what is gotten all at once by coming to the fire. Goods acquired by industry, prove commonly more lasting than lands by descent.—*Fuller.*

GRATITUDE:

My soul, in pleasing wonder lost,
Thy various love surveys;
Where shall my grateful lips begin?
Or where conclude thy praise?

BE SOCIAL.—When I am assailed with heavy tribulations, I rush out among my pigs rather than remain alone by myself. The human heart is like a millstone in a mill; when you put wheat under it, it turns and bruises the wheat to flour; if you put no wheat in it, it still grinds on; but then it is itself it grinds, and wears away.—*Luther.*

HORRIBLE.—Some years ago, as a party were drinking in a public house, at a village near Dundee, two of them agreed to make trial who should invent the newest and most profane oaths. While one of them was just opening his mouth to make the dreadful attempt, his jaws were suddenly arrested, so that he was unable to close his mouth or speak a word. He was carried to the Infirmary, where he died the next day.

SMOKING AND FIRES.—A group of boys on the Sabbath struck up their matches for a "smoke," in the midst of shavings, between two unfinished buildings; a fire started up, and before it was checked it carried down a fine square of buildings, at an immense loss to the owners. What was done about it? Nothing—why should there be? Respectable men, pious men smoke. Fires are common, and great sinners must be handled before we meddle with little ones.

THE FEELING PREACHER.—He that can tell men what God hath done for his soul, is the likeliest to bring their souls to God; hardly can he speak to the heart, that speaks not from it. Before the cock crows to others, he claps his wings, and rouses up himself. How can a frozen-hearted preacher warm his hearers' hearts, and enkindle them with the love of God? But he whom the love of Christ constrains, his lively recommendations of Christ, and speeches of love, shall sweetly constrain others to love him. Above all loves, it is most true of this, that none can speak sensibly of it but those that have felt it.

HINTS TO MINISTERS.—Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord.

Do not fear the face of man. Remember how small his anger will appear in eternity.

O, fight hard against sin and the devil. The devil never sleeps; be ye also active, for good.

But an inch of time remains, and the eternal ages roll on forever; but an inch on which we stand and preach the way of salvation to the perishing world.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.—*McCheyne.*