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

WHOLE NO. 255

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TERMS,--IN ADVANCE.

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Original Poetry.

To the Memory of a Physician. Thou art gone, we no longer thy face shall behold; That form, loved by many, is lifeless and cold : In the cold arms of death thou art silently sleep-

ing. While friends o'er thy memory in sadness are weeping.

The wife of thy bosom-the children so dear, In sorrow's deep anguish weep o'er thy bier; While friends and exquaintances sadly are mourning

Thy exit to realms where there's no more return-

The sick and the dying thy soft accents know, And oftimes to them thou'st presented to view The follness of pardon for hearts that are riven, And pointed from earth to the glory of heaven.

While lab'ring the body to ense of its pain, And seeing all efforts were like to prove vain, Lost health to restore, 't was thy honor'd commission

To point to the soul's great, Almighty Physician.

Thy labors we miss; but we trust thou art now In the court of high heaven-a crown on thy brow; And, casting it down at the fect of the Savour, Ascribing to Hist the dominion forever.

Yes! there we may hope thou art safely at rest, And pillow'd thy head on Immanuel's breast; O, who would recall thee from regions so glorious, Where, o'er sin and death, thou art more than victorious MARY.

For the Prosbyterian Banner and Advocate. Evidences of Regeneration. Letter I.-Union with Christ.

Therefore, if any man be in Christ, he is a new

My DEAR FRIEND :--- I begin this series of letters with some hesitation. In a late Bunner and Advocate I see "NoBODY" says ment, or there can be no forgiveness; withhe never reads a series of articles on any subject. So I suppose he will not read these. Very well. I will just whisper to him that they are not written for his special by Christ's obedience and death, because he benefit, nor for any of the Professors in our is the legal Representative, the Surety and Theological Seminaries, nor for ministers generally, nor for theological students in not a substitute for the penalty of the law; particular, nor for any one who has more for he suffered the penalty of the law itself books and papers than he can read; but in the room of his people: he HIMSELF IS specially FOR YOU, and for any who may THEIR SUBSTITUTE, and hence his doing want information, and can find nothing bet- and dying in their stead is a satisfaction ter on the subject. As I write for you, and to do you good, I shall not, perhaps, be very systematic, but very plain, giving precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.-Isa. xxviii: 9-13. This is needful for you, and for the young generally, and for all who are likely to read these letters; and the more so because of their brevity, and the consequent fragmentary manner in which the subject is presented. It is well to compare our views with the Scriptures. Let us hear what they say. As they teach us the necessity and the nature of regeneration, so they must also be our guide in regard to its evidences. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. We know no man after the flesh, says Paul in the preceding verse; we know no man after the flesh. -2. Cor. v: 11-21. We are under infinite obligations to Christ Jesus; and when fidelity to him is concerned, we show no respect to the persons of men, whether Jews or is the religion of Protestants; and the Bible Gentiles, kindred or strangers; nor can we teaches the legal union of Christ and his "accommodate our doctrine or conduct to people as the basis of every other union and the humors of men, from any worldly principles, or because of outward connexions with them, or obligations to them. Nay, we do not now regard our external relation to Christ himself, as being of the same nation with him, or otherwise acquainted with him," or even related to him.--Scott's Commentary on the passage. And lest this should be regarded as something peculiar to himself and his associates, he declares it to be the standard of genuine Christianity, by which the piety of all is to be tested: Therefore, if any man be in Christ, he is a

hast given me. Father, I will that they also, whom thou hast given me, be with me where I am. These are the sheep which hear his voice, and of whom he says, I lay down my life for the sheep .-- John x : 14---30; and xvii: 6-24.

Now, to dony that Jesus Christ had special reference to these in his work, or that his atonement was designed to be applied to them, or was specially and particularly intended for them, is to deny the existence of the covenant of grace, which lies at the very basis of the whole Calvinistic or Bible system; and it is, further, to deny that Jesus Christ is the legal Head and Representative of his people, their Surety and Substitute, and thus to subvert the very nature of the atonement as a satisfaction to Divine justice. Inseparable from the doctrines of election and atonement, is that of Christ's substitution for his people; he is their Surety, their legal Head; and hence there is a legal or covenant union between Christ and his people. This union is from all eternity, when he was appointed their Head, their Surety and Substitute, and they were given to him, by the Father, in the covenant of grace. Hence, in the Shorter Catechism, questions 20 and 21, he is called

'the Redeemer of God's elect." We say, then, there is a legal union between Christ and his people; and it is pecause of this, and his consequent substitution for us, that our sins were laid on him, and that he bare our sins in his own body on the tree; it is because of this-for his work has relation to law-that he redeems

us from the curse of the law, being made a curse for us; and it is because of this that he is the end of the law for righteousness to every one that believeth.-Isa. liii: 6; 1. Pet. ii: 24; Gal. iii: 13. Rom. x: 4. God's law has been broken by us and its penalty incurred; and if there were no legal union between Christ and his people; had he not taken their law place and obeyed the creature; old things are passed away; behold, all things are become new.—2. Cor. v: 17. law in their stead, and endured for them its penalty and been made a curse for them. there could be no saving union between them and him. There must be an atoneout shedding of blood there is no remission. -Heb. ix: 22. Atonement is a satisfaction to Divine justice; that satisfaction is made Substitute of his people. His sufferings are their sins, and the justice of God being forth to the great conflict, in the confidence satisfied, he can forgive, justify and save. God can be just, and yet justify them that believe, because Jesus Christ, as the legal Head of his people, has met the demands of law and justice as their Substitute, and wrought out a righteousness in which they may stand accepted before God.-Rom, iii; 20 - 26.As the lawyer answers for his client. so Jesus Christ as the legal Head and Representative of his people, stood in their lawplace and answered for them, and met for them, and cancelled all the demands of law and justice; as he said, Lo I come to do thy will, O God -Heb. x: 5-10. So what is legal in the union of Christ and his people is the basis of what is real and spiritual; the legal union is the antecedent and the foundation of every other union, and of all communion, too, between Christ and his redeemed. This is just the reverse of what is taught by the Church of Rome; but Romanism discards the Bible. The Bible of all communion with him. Hence, in an important sense, the death of Christ is the death of his people, as Paul says, I am crucified with Christ.—Gal. ii:20. So, too, in an important sense, the resurrection of Christ is the resurrection of his people, as Paul says again, He hath quickened us together with Christ, and hath raised us up together.-Eph. ii: 4-6.

From our London Correspondent. The Revolt in India-Extent of the Disaffection-Dispatch of Troops and a Commander in Chief-Is India to be lost to Britain?-Massacres by the Sepoys-The Jews and the House of Peers-The Pros and Cons-The Coming Harvest-The State of Commerce and the Money Market-Instability and Insecurity of Europe-Rumored Attempt to Assassinate Louis Napoleon-Mazzini-Congre-gationalism, Presbyterianism, and Episcopacy, in the Colonies-The Irish General Assembly-Mome, Foreign, Colonial, and Jewish Missions-Scotch. English, Waldensian, Belgian, and Amer-ican Deputations. The Revolt in India-Extent of the Disaffectionican Deputations

LONDON, July 17, 1857. The INDIAN NEWS received this week, is

Empire in the East. Delhi, the strong hold of those revolting Regiments who took re-fuge there, and were joined by a fanatical Mohammedan population, was surrounded when the mail left, by Government troops. These had been fighting with the insurgents bold enough to show themselves outside the walls. Driven back, these desperadoes, long ere this, must have surrendered, and under-gone the terrible retribution which awaired them What more poinfall than for our them. What more painful than for our failed in their recent attempts at Genoa, and troops to be compelled to fight (and many, too, losing their lives in the confict.) too, losing their lives in the conflict,) with those who were so recently ranged by their side, under the one British flag! A great lesson has been read to this country. Not less than 30,000 native troops are dis-finated and dicherded and the sum of the set friend of despotism. affected and disbanded, and these must be

zoes out as Commander-in-Chief. Elderly somewhat tranquilizes the public mind. The Cabinet had early intelligence, met imme-

the revenue cannot be collected in Bengal for some time to come Looking at these the Continent where a convulsion may break forth at any time, should teach our commer-cial men and politicians not to say "peace

and safety."

The INDIAN INEWS received this week, is mixed with painful incidents, but re-assuring as to the probable stability and safety of our Empire in the East. Delhi, the strong-hold of these reveltion Portion in the strong hold

The progress of CONGREGATIONALISM IN eplaced, either by fresh levies in India, or OUR COLONIES does predit to the zeal of by troops from home. Sir Colin Campbell British Christians of that section of the Church of Christ. Thus we learn that in Indian officers who had retired, are expect- Canada, in connexion with our Congrega-Indian others who had retired, are expect-ing to repair to the East again, and the juniors in hundreds are hurrying away. Still the tidings that the flames of revolt, both in Bengal and in the Panjaub, are well-nigh trampled out, and that the Bombay and Madras armies are loyal to Britain, sionaries; six others without pastoral charges; the average attendance on the preaching of diately, and are acting so as to show to the country that our hold on the India Empire thousand three hundred and eighty-three will, if vigor can do it, be maintained. "Man proposes," it is true, but "God dis-poses;" but I have a firm faith, that be-cause that India has been given us that the Christian Church members; fifty-seven chapels erect-ed by the Colonists, at a cost of upward of £36,000; fifty-four \$Sabbath Schools, with three hundred and six teachers, and three Christian Church of all lands may subjugate thousand scholars; four hundred young shall remain under our control. Let of £8,492 had been raised by fifty-four us pray and hope that, while false charges have been *insinuated*, by some, against mis-sionaries, the East India Company will, at least, have the moral courage not to obstruct Christianity any longer. That is all she sent out three emigent ministers, Fletcher, asks. Her weapons are not carnal—her of-fice is to win souls to the Saviour; and "in were to settle as pastors, but the third, Mr.

Government requirement -twelve families or fifty- , two individuals.

On the other hand it is painful to hear of Scotch Presbyterians married to Romish wives, many of whose children are being brought up and educated under the auspices of priests and nuns. Rome always gains in this matter of mixed marriages. Hence the importance of the Presbyterian Church watching over her scattered children, when exposed to this special form of temptation. The power of the priests over the parents and children in Ireland, is being gradually broken by mission schools. Not long ago, priest attempted to frighten the parents of thirty children to take them away from the school. The attempt, except as to two or three of the children, was a failure.

Spiritual intimidation, also, has just received another signal check, by the deeision of the Election Computtee of the House of Commous, annulling the election of MI. Moore for the county of MI to on the ground of priestly anathemas and speeches, in connexion with the violence that followed. Dr. McHale goes home rebuked. He is a thorough bigot. Preach-ing in Islington, London, last Sabbath, he described all who denied the doctrine of Transubstantiation and the Mass, as on an inclined plane, and descending surely to perdition 1

The field of the Irish Foreign Mission is Gujerat, in Northern India. Versions of the New Testament, and of the Shorter Catechism, have been published, and also a metrical version of the Psalms in the native tongue, prepared by Dr. Glas-gow. A monthly periodical has also been established, and a press has been set up at Surat. Dr. Glasgow has received an important appointment from the Government of Bombay, namely, that of Translator and Superintendent of Books for the education of the people in the province. The Bible is not yet introduced in the Common Schools. It is placed in the Library of each chool, for reference.

The Irish Colonial Mission has done, and doing a good work in Canada, (West and East) in New Brunswick, New Zeland, and Australia.

The Jewish Mission operates at Danascus, where there is a flourishing female school, and there is a small church, also. The Mission has been strengthened there by Monsieur Jules Ferrette, a Genevese by birth, a convert from Rome, and a man of extraordinary talents and attainments. He had been for three years a Romish priest. At Hamburg, Dr. Craig, and at Bonn, Mr. Graham, each carries out the designs of the Mission to the Jews, as they have opportunity. Two young Polish Jews, in structed by the latter, have been baptized. The indirect but powerful influence of Missions to the Jews on dead Gentile churches, as well as in doing good to students and others, is forcibly shown by the position and usefulness of Mr. Graham at Bonn. as can testify from personal observation made tome years ago. Mr. Graham! and Dr. Craig are highly prized and active friends of the London Religious Tract Societies. Conversions from among the Jews are very few at present. Still the duty is unquestionable to preach Christ to them, and o wait for that Spirit, who is surely yet to ake away the vail from Israel's heart. Deputations from Belgium, and also from the Waldensian Church, were received with great affection. The Evangelical Church of Belgium is quite young-it is a resurrection of the old Protestantism which Philip of Spain and the Pope thought to be dead and buried forever. Nearly all its ministers were once Romish priests, or Romanists. Of one thousand communicants, nine hundred are Romish converts; and spiritual converts in reality, they are reported to be. There are six thousand souls belonging to the congregations, and more than ten thou. sand Romanists hear the Gospel during each year. There are thirteen schools, and from six hundred to seven hundred scholars, mostly children of Romish parents; sixty thousand tracts and books have been printed, and there has been established a most useful Protestant book-shop in Brussels. Liberty of preaching, teaching, and publishing is secured by the Constitution. The Liberal party, who have recently been stemming intolerance in the Chambers, have a strong sympathy with the Protestants. "I do know," said M. Anet before the Assembly, "several gentlemen, writers and doctors in law, have decided not to write a line now against the Bible and Protestant nations, because they consider the principles of the Reformation as the sole means of saving Belgium; and that in ten or fifteen years, all Belgium would become Protestant. Best of all, a great Popish leeturer, a Jesuit, has been routed and put to shame by the simple ministers of the Evangelical Church. He attacked Protestantism, was challenged to a discussion at Malines, and fled to Brussels, and thence, also, the Jesuit was obliged to depart in disgrace Vast crowds, in both places, attended to hear refutations of his attacks. The whole Liberal party laughed very much, while the friends of the Romish Church wept." The effect is very marked on the popular mind, and spiritual results have already appeared The eloquent M. Pilatte, of Nice, and another minister, represented the Waldensian Church most effectively. Both these entlemen are now in London. From the ormer I have learned particulars of the deepest interest as to the power of the Gospel in connexion with the sojourn of the Empress Dowager of Russia, and her suite, last Winter, at Nice. I am not at liberty to say more. The total increase for the year in the Irish Presbyterian Church, in support of the Ministerial Support movement, is £4, 500. It will go on and increase. Shall the Presbyterian Church of America take similar action ? The paucity of students for the ministry, eriously engaged attention at Belfast, and emedies were suggested. The Rev. Alexinder Clements, as a Deputy from the Reormed Associate Presbyterian Church of America, was warmly received by the Irish Assembly. Altogether, the annual meeting was most interesting. J. W.

For the Presbyterian Banner and Advocate. The "Beginning of Wisdom."

This is an age of progression. Schools, academies, and colleges flourish in almost every part of our happy country. The minds of many of our youth are imbued with a deep love of learning. Books and periodi-cals, moral and instructive, flood the land, dispelling ignorance and diffusing light; and those who are now ignorant, are wilfully so. Talents are being developed which bid fair for usefulness in society. In short, every thing proclaims the march of intellect, and the prophecy is being literally fulfilled, "Many shall run to and fro, and knowledge shall be increased."-Dan. xii: 4. These things are to be rejoiced in, as without knowledge, our youth can neither be useful nor happy-neither good citizens nor good Christians.

But we will suppose an unregenerate person attaining to high, eminence in literary pursuits, "Endowed, with a high degree of mental abilities surrounded by every favor. mental abilities—surrounded by every favor-, able circumstance to promote his (or her) highest hopes of success, he at length gains a lofty eminence on the hill of science. Caressed and applauded in public and private, he glitters awhile as a star (or rather a meteor) in the galaxy of the literati! But alas! his knowledge is unsanctified. With all his attainments, he has neglected the very starting point, for "The fear of the Lord is the beginning of wisdom!" Soon. in the eyes of a fickle and changing world he is eclipsed by some new constellation, glittering, perhaps, in the same manner, and soon to be outshone by another. Then, his heart being elated with flattery and not fortified by grace, he is disheartened and unhappy. He can ill brook the cold neglect of those who once caressed and applauded him. His highest ambition was to attain literary honors-his end was gained; but alas! even in possession, it was not what he anticipated, and now, even that is vanished ! Whither will he turn? Religion's consolations are not his, for alas, he has neglected

her precepts! The future is all dark, and when death approaches, he looks forward to eternity with fearful and gloomy forebodings. On the other hand, see him that begins

with "the fear of the Lord." His studies are pursued with a view to usefulness-he invokes the Divine guidance in all his pursuits. He may rise to eminence in literature, but this is not his great object; but only subservient to the will of his Great Master. He perseveres in the path of known duty, comparatively regardless of the world's smiles or frowns. His talents and acquirements are exerted for the promotion of the temporal and spiritual welfare of his fellowbeings, and above all the glory of God. If the world frown and cast him off, though he may feel wounded and ill-treated, vet he does not entirely give way to melancholy feelings, for he has, through Divine grace, a spring of never-failing consolation. He knows that this world is not his home, and he looks beyond its fading honors to the "far more exceeding and eternal weight of glory," which awaits him on high. He fears not death; it is only a messenger to conduct him to the courts of the great King, there to be crowned with honors, unfading MARY. and eternal.

judgment-seat, trusting only in this, that "He who knew no sin was made sin for them, that they might be made the right-eousness of God in Him." Such as these make up the Elect, and none but such.

Calvin on Reading Sermons.

Calvin expresses himself very distinctly and beautifully in his letter to Somerset, against the prevalent practice of reading sermons. "The people," he says, "must be taught in such a manner that they may be inwardly convicted and made to feel the truth of what the Bible says, that the word is a two edged sword, piercing even to the dividing asunder of soul and spirit, and joints and marrow, and is a discerner of the thoughts and intents of the heart. I say this to your highness, because there is too little of living preaching in our kingdom, sermons there being mostly read and recited. understand well enough what obligates you to adopt this method; there are few good, useful preachers, such as you have, and you fear that levity and foolish imaginations might be the consequences, as is often the case, by the introduction of a new system. But all this must yield to the com mand of Christ, which orders the preaching of the Gospel. No possible danger must be permitted to abridge the liberty of the Spirit of God, or prevent its free course among those whom he has adorned with his grace for the edifying of the Church."

Facts and Gleanings.

SAY LITTLE of persons that you can neither commend without envy, nor dispraise without danger.

PRAISE no man too liberally before his face, nor censure any man severely behind his back.

THERE NEVER was any man so insensible as not to perceive a Deity throughout the ordinary course of nature, though many have been so obstinately ungrateful as not to confess it.

CAUTION.-It is a good thing to be prompt, active, and decided; but nothing is ever done well that is done in a hurry. Festina lente, says the Latin maxim-Hasten slowly. It is the only mode by which you can accomplish a purpose with accuracy as well as celerity.

TEARS AND LAUGHTER.-God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness, and laughter is one of the very privileges of reason, being confined to the human species. A MONARCH.--- A wise man is a great monarch; he hath an empire within himself; reason commands in chief, and possesses the throne and scentre. All his passions, like obedient subjects, do obev: though the territories seem but small and narrow, yet the command and royalty are great, and reach further than he that wears the moon for his crest, or the other that wears the sun for his helmet. LUTHER'S WEDDING-RING.-An interesting antique has just been discovered at Munich, in the shape of Luther's weddingring. It is described as of pure gold, and the circle skillfully engraved in relief with the emblems of the passion-such as the cross, ladder, sword, sponge, and cloth. In the inside is engraved, "D. Martino Luthero, Catharina a Bora, 13 Junius, 1525." Such is the description given by a Munich journal. TEARS OF LUXURY .--- "What is the matter with that young man?" was the thought of many, one Sabbath at the Mariner's church, as a well appearing young man wept much during the service "What was the matter ?" O, they were tears of joy! Joy! for what? He shall tell his own story: "I am steward of a ship; I am on my way home to Baltimore from Boston; I have not had the privilege of meeting with the people of God for twenty months; I feel that it is good to be here." BREVITY .- Dr. Abernethy, the celebrated physician, was never more displeased than by hearing a patient detail a long account of troubles. A woman, knowing Abernethy's love of the laconic, having burned her hand, called at his house. Showing him her hand, she said, "A burn." "A poultice," quietly answered the learned doctor. The next day she returned, and said, "Better." "Continue the poultice," replied Dr. Abernethy. In a week she made her last call, and her speech was lengthened to three words, "Well. Your fee?" "Nothing," said the physician; "you are the most sensible woman I ever saw." INQUIRE CAUTIOUSLY .--- Elder Jones, a worthy, but very prosy preacher, was addressing a drowsy congregation one Summer afternoon. He was glad to see that one good woman was not only awake, while all were sleeping, but she was melted to tears under the pathos of his discourse. After the services were over, he hastened to join her, and giving her his hand, he remarked: "I observe, my dear friend. that vou were very much overcome this afternoon; will you tell me what it was in the sermon that most affected you ?" "O," she replied, "it was not the sermon; I was thinking if my son John should grow up and be a preacher, and preach such a dull sermon as that, how ashamed of him I should be." PACKING THOUGHT .- Do not assume that because you have something important to communicate, it is necessary to write a long article. A tremenduous thought may be packed into a small compass-made as solid as a cannon-ball, and like the projectile, cut down all before it. Short articles are generally more effective, find more readers, and are more widely copied than long ones. Pack your thoughts close together and though your article may be brief, it will have weight, and be more likely to make an impression. 'Ye who write for this busy age," says a late writer, "speak quick, use short sentences, neverstop the reader with a long or ambiguous word, but let the stream of thought flow right on, and men will drink it like

new creature; old things are passed away; behold, all things are become new. Now. here are several things worthy of attention: And, first, here is Union with Christ. Union is the basis of communion. There can be no communion with Christ where there is no union with him. Hence, they in its application there is formed a vital, who are out of Christ can have no fellowship with him; as he himself says, Without

can do nothing -John xv: 5.

like that between a surety and the person | the bond of union on his part is the infor whom he engages. This union was dwelling of his Spirit; we receive Christ by formed from all eternity, when Christ was faith, and so the bond of union on our part appointed their federal head, their represen- is faith.

When the Spirit enlightens and renews tative, their surety and substitute. In the covenant of grace or redemption entered our hearts, and we receive Christ by faith as into between the Father and the Son, Jesus our Saviour, we become united to him, and Christ, is constituted the legal Head, the become interested in, and are made partakers Representative, the Surety and Substitute of all the blessings and benefits of the evercovenant of grace. This is the union of his people; he stands in their place, bpeuca of by the Apostle when he says, If acts for them, and so there is a legal / representative union between Christ and any man be in Christ, united to him, he is a them; they and he are regarded as one new creature; it is a union formed when we legal person, as a lawyer and his client are are begotten again and become new creaone. He is the Head, and they are the tures; a living union, because being united members. Hence, they are chosen in Christ | to Christ, we derive life from him; a saving before the foundation of the world, and are union, because being united to Christ, we given to Christ by the Father in the cove- are justified and shall therefore be glorified. nant of grace, as a reward for his work.- | There is no condemnation to them which are Eph. i:4; John xvii: 2. Hence, it is in Christ Jesus-united to him. "Death written, He shall see of the travail of his will break all other ties, and separate the soul, and shall be satisfied-satisfied because soul from the body, but it can not dissolve he shall see the salvation of those for whom the union between Christ and believers. he travailed and died.-Isa. liii: 10-12. Hence, they are said to 'die in the Lord, Thus he prays to the Father, Glorify thy and to 'sleep in Jesus.'" And "the souls Son, that thy Son also may glorify thee: as | of believers are at their death made perfect thou hast given him power over all flesh, in holiness, and do immediately pass into that he should give eternal life to as many as thou hast given him.—John xvii: 1—3. glory; and their bodies being still united to Christ, do rest in their graves till the re-And in another place he declares, All that surrection."-Short Cat., Ques. 37; Rev. the Father giveth me shall come to me; and xiv: 13; 1. Thess. iv: 14; 2. Cor. v: 17. him that cometh to me I will in no wise Rom. 8: 1-39. But I may have more to cast out.-John vi: 37. And again, I have say on this subject in my next, preparatory manifested thy name unto the men which to a proper view of the evidences of regen-

thou gavest me out of the world; keep eration; and till then, farewell. through thine own name those whom thou I

But there is more than a legal union between Christ and his people. The legal union is from eternity, when Christ was made their Head and they were given to him. But there must also a union take place here in time, in this world, in order that the benefits promised and secured by the legal union may be possessed and enjoyed. The redemption purchased by Christ as the Surety of his people, must be applied; and spiritual, and saving union with Christ : thus, "the Spirit applieth to us the redemption me, apart from me, separated from me, or purchased by Christ, by working faith in us, as it is in the margin, severed from me, ye and thereby uniting us to Christ in our effectual calling," or regeneration and con-The words above quoted from 2. Cor. v: | version .- Short. Cat., Ques. 30. The Spirit 17, speak of union with Christ: If any unites us to Christ, and so it is a spiritual man be in Christ. To be in Christ is to be | union; he unites us to Christ by faith, and united to him, as a branch is in a tree, so it is a living and saving union; and as it is

united to it. Now, "between Christ and mysterious, it is called a mystical union. believers there is," first, "a legal union, Christ puts his Spirit in our hearts, and so

of assured and final victory.

ries, of the Propagation of the Gospel Society, with some of their agents and assistants, were put to death at Delhi. All over Bengal, Evangelical missionaries must find

an arrest put on their work. As to DOMESTIC MATTERS, the House

of Lords, by a majority of thirty-nine, has decided against the admission of Jews into Parliament. The Bishop of London spoke and voted in favor of their admission; and this, deliberately, he said, and after studying the question for years. On the other hand, Lord Derby and the Bishop of Oxford argued against " unchristianizing " the Legislature, by admitting those who were the avowed enemies of the Messiahship of Jesus. The bill under discussion was called the 'Oaths Bill." It proposed to repeal the cent influence. clauses of the oath hitherto taken, by which,

for generations past, the member of the House of Commons on taking his seat, abjured the jurisdiction and claims of any decendants of James II. and the Stewarts. This clause, of course, had become obsolete as far as facts could make it so; yet still, as long as it is unrepealed, it must be taken and sworn to, as part of the oath. But tacked to the proposal to repeal that part of the oath, was another-the cause of all the tion urged upon the Assembly the duty of strife-which proposed to leave out, henceforth, the words, "on the true faith of a and ordinances for Presbyterian soldiers in Christian." By this kind of side-legislation it was, that the Jews were to be admitted to Parliament. The question is a difficult one, the best soldiers of the British army are and much that is plausible can be said on either side. Questions, independent of The War Office is friendly in its spirit, and Church Establishments, do come before Parliament which appinge, to say the least, on Christianity, and need an appeal to be made for decision, to the Scriptures of the New Testament, as well as of the Old. Such is that of marriage and divorce, lately under discussion, in which, to its honor, the House of Peers, while differing in opinion as to

what the law of Christ was, yet bowed beone or the other. The Home Missions of the Irish Presfore the great Lawgiver, as Supreme in the matter. And to please the Jew who blasphemes Him, it certainly does seem very juestionable for a nation which, as such, in its Sabbath observance, its Statute Law, and | no less than nine thousand Roman Catholic otherwise acknowledges the faith of the Gospel, (coupled, it is true, with much hypocrisy, formality and wickedness,) to blot out the solemn words, "on the true faith of a Christian."

On the other hand, it is argued that the them, had carned, last year, no less than Sews, if in Parliament, would be but a hand. £25,000. The following, by one of the ful; that it is a fact that Unitarians and young ministers laboring in Connaught. is scoffers are already there, (they take the very honorable and encouraging in connexoath, however, and the responsibility is ion with Presbyterianism :

theirs,) that Religious Freedom demands and more against Christianity.

Much more has been said on both sides. f Zion !"

The PROSPECTS OF HARVEST are very

the might of her meekness," she can go | Poore, to traverse the whole land, and by intercourse with the settlers, to prepare the way for suitable ministers. Traveling twice The massacre of Europeans by the Sepoys has extended beyond Meerut and Delbi. In one case, a native regiment suddenly di-verged to either side of the highway, leav-ing the English officers to be shot down to a man, by a body of mutineer cavalry, who galloped down upon them! Two missiona-ries of the Propagation of the Grasnel Sociean adequate support, have been already pro-

vided. As evidence of the sincerity of the Colonists in asking for additional ministers, they have remitted £2,400 to meet in part the charges for sending out the required

number. As you already know, the Free and Esablished Churches of Scotland, and the Irish Presbyterian Church, have been active in the same direction; while Episcopacy has not been idle. In many of the British Colonies, however-chiefly from the disastrous influence of Gladstone in the Derby Cabinet-the leaven of Tractarianism hus been widely diffused. This will be gradually counteracted. At Melbourne, Doctor Perry, the Bishop, is a man of the finest catholic spirit, and exercises a most benefi-

> THE IRISH GENERAL ASSEMBLY has now concluded its annual meeting, which was marked by much harmony, and at which valuable information was given as to the progress and prosperity of the Irish Presbyerian Church, both at home and abroad. Deputations were present from the Free Church, and 'the English Presbyterian Church. A member of the latter Deputacoming to our help in providing ministers garrison towns, in Eogland. The Assembly warmly entertained the proposal. Many of from Ulster, and especially in the artillery. can calculate on its allowing a sum in proportion to the number of soldiers, for the partial payment of a minister's salary. Chatham and Plymouth have strong claims to be immediately attended to; and it is not improbable that an Irish Presbyterian minister, acting under the sanction of the London Presbytery, may take up a position at

byterians are still in operation in Connaught. besides strengthening weak congregations in other districts. In the mission schools, children are receiving a Scriptural and industrial education. As a result of this industrial education, continued since it was first established by Dr. Edgar, the children taught in these schools, and those taught by

Wherever they turned their eyes, scenes of prothe abolition of this exclusive test, as has gress and improvement became manifest, and been done in the United States, and that virtually to persecute the Jew in this man-ner is a crime, and must prejudice him more arginst Christianity rian Church associated with that work of improve-Much more has been said on both sides, ment. (Applause.) He could give illustrations but these are the main points brought out from the place where he lived. The Roman Caththe debate. The question is an interest- olic priests introduced a factory for weaving musing one. The true solution of all such lins, and a Scotch Presbyterian became its manng one. The true solution of all such ager. A few Protestant clergymen and gentle-roblems in political science, will be found men established a linen weaving factory in the in that coming day, when "Israel shall turn same town, and three Ulster Presbyterians be to the Lord, and the vail shall be taken came its conductors. A nobleman sought the away." And all the more earnestly should services of a first-class mechanic, and a Presbyteaway." And all the more earliestly should be than a suppointed. A society sought to promote the cry go up from Gentile Christians, "Oh the cultivation of flax through the district, and that the salvation of Israel were come out | the services of a Presbyterian were brought into requisition. It was also a notable fact that Scotch

farmers not only came themselves to settle in the country, but they brought numbers with them of cheering, and the corn market is going stewards, mechanics, shepherds and laborers. The commerce of the country, and Mr. Whigham then proceeded to observe that he the public funds, are agitated and disturbed was quite satisfied that there were very few towns the public funds, are agleated and disturbed was quite in the South and West of Ireland, by the news from India, and the expenses of around which, within a radius of twelve or fifteen about to be increased in the dispatch of miles, the materials of a congregation could not

CONFIDENCE.-All that your friend says o you, as to his friend, is intrusted to you solely. Much of what a man tells you in the hour of affliction, in sudden anger, or in an outpouring of his heart, should be sacred. to you as his own soul.

The Doctrine of Election.

Who are the Elect? It is not difficult to know. The doctrine of election itself is a mystery, but the Elect themselves are not undistinguishable, even in the midst of this obscure but perplexing dispensation. They are those who have been chosen of Christ. The word "elect" means chosen : they that are chosen of Christ. Such unquestionably there are, "chosen in Christ before the foundation of the world, that ye should be holy." "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of Jesus Christ." 1. Peter i: 2. I have not the least doubt that the doctrine of election is true. But what is that doctrine? That God saves me, not because of any thing in me, or any thing done by me. but because of the riches of his grace, and the sovereignty of his almighty love. But there are some Christians who deny that there is any such doctrine; but singular enough, while they deny the name, they ad-

mit the reality. Take the lowest Arminian, who is a true Christian, and ask him, "Do you mean to say that the first movement towards heaven is on my part?" He will answer, "No, no, God must first speak before we answer."

Well, grant me that, and I will not quarrel about the name election, since we agree about the reality; for if I am chosen irrespective of anything in me, it matters not whether that choice was made ten minutes ago, or thousands of years ago. It is not a question of time, but a question of grace; and if you admit that all grace in the heart of the believer is not an original thing, but a response to a first movement on God's part, you grant the substance even when you deny the name of the doctrine of elec-

tion. But if you ask, Who are they who are elected ? we answer, They who have chosen Christ to be their Saviour. Make sure that you have chosen Christ, and never trouble yourselves about the question whether he has chosen you. Do not try to peer into God's hidden book, which God alone can penetrate, but read God's revealed book. and compare your character with it; for the things that are revealed are for us and for our children. If you love Christ, that proves that he loves you; for what is his own word 'We love him because he first loved us.' If I want to know whether I am elected, I do not begin at heaven, and trace downward to my heart; but I begin at my heart, and trace upward to heaven. I do not try

to hook the ladder to the top of the monument first, but I put the base on the ground, and then place the top of the ladder against the top of the monument. High predestinarians first try to prove

that they are elected, and then they infer that they may live as they like (even though their liking should lead them to live contrary to God's law;) whereas, the proper way is to see whether we live the life of the saints of God, and then infer that our name is written in the Lamb's Book of Life, in

which are the names of all that believe. Those who are elected (or chosen,) believe on the Lord Jesus Christ, rest upon his sacrifice for the pardon of sin, are clothed with In his craving for sympathy, he has spoken his righteousness as their title to heaven, and approach a communion-table and the water.

