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

WHOLE NO. 258

DAVID MCKINNEY, Editor and Proprietor.

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TERMS—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, SEPTEMBER 5, 1857.

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Delivered in the City, 1.75

Original Poetry.

Going Home.
At—Home, Again,
Happy home! peaceful home!
Thrills with joy my heart,
To know that to thy sacred walls
My soul shall soon depart.
I drop no tear; I feel no fear,
To cross death's darksome sea,
For well I know a happy home
Awaits, beyond, for me.
Going home! going home
To that peaceful shore,
Where cares and tears can never come;
Where sorrows are no more!
Music soft, music sweet
Floateth through the air;
Home-spirits tune their harps to greet
My home-bound spirit there.
Angelic tones; sweet, welcome tones,
Above, around, I hear;
While falls the Saviour's tender voice
On my enraptured ear!
Going home! going home
To that peaceful shore,
Where cares and tears can never come;
Where sorrows are no more!
Heavenly light; visions bright
Burst upon my view!
Heaven's glittering domes, and pearly walls,
And radiant spirits, too;
Celestial bands, with ready hands
To bear me home, I see;
And Jesus—look! he beckons them;
He sweetly smiles on me!
Sin no more! sorrow's o'er!
Home, at last! I come;
Vain earth, farewell! Hall! peaceful
shores,
My happy, heavenly Home!
Steubenville, Ohio. H.C.M.

God's plan to humble human pride. The blind leads in a way they know not, Isa. ix: 16. The main use of the publication of religious experiences is, not to teach men just how they must feel when they become Christians, but to illustrate the rich and free grace of God, and show the diversity of the Divine operations upon the souls of men. This is the great value of Dr. A. Alexander's *Thoughts on Religious Experience*. He has been said to have known more of experimental religion than any man in America, both in his own personal experience, and in his collected experiences of others. Many of these are given and commented on in his *Thoughts*. It is a treasure which all should possess and study. Do you believe? Do you trust in him? And read also his "Life," and his "Way of Salvation," and his "Divine Guidance," all published by the Presbyterian Board. But be not distressed because your experience is not like that of others, nor because you do not feel just as you think you ought, or as you desire to feel. The great point is, Have you faith? Do you believe? Let your trust be in Jesus Christ, and serve him with all your heart. He will be your light and your salvation, your peace and joy.

In some few points—the great outlines—the experience of all is alike, or very similar; but in the details, religious experience is almost endlessly diversified. No two are exactly alike; just as no two human faces are exactly alike; just as no two human minds are exactly alike; and just as the condition and circumstances, and the influences under which they are placed, of no two are exactly and in all respects alike. There are diversities of operations, but it is the same God which worketh all in us.—1 Cor. xii: 3-7. Hence be not distressed because your experience is not just like that of others; nor because you have not felt just as you thought you should; nor because you do not now feel just as you wish you did; nor because you do not always feel just alike, or have the same degree of peace and confidence. Religion is not mere feeling; it is a vital principle, and the principle may be there, though not always equally active. The great point is, Have you faith? Do you believe? Do you trust in him? Do you rely upon him? Are you living to his glory? Is he precious to you? And do you delight in the way of salvation through him? Does that way appear excellent and glorious, and is Jesus Christ the beloved of your soul, the chiefest among ten thousand and altogether lovely? Are you living a life of faith and prayer? As you live! Solomon's Song: 7: 9-16, Hymn 88.

"Hail! my ever blessed Jesus,
Only thee I wish to sing;
To my soul thy name is precious,
Thou my Prophet, Priest, and King."
Yours, truly,
H.C.M.

Providence of Regeneration.
Letter IV.—*Unessential.*

Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold things are become new.—2 Cor. v: 17.

MY DEAR FRIEND—As was observed in a former letter, these words touch us several important lessons. Hence, in union with Christ, to be united to him. There is a legal union with Christ. When one is surety for another, there is such a legal union between them that, if the principal fails, the surety must pay the debt. The law holds him responsible. Hence this union is a legal union. So Christ acts for his people. He is their Surety. They have failed; he pays the debt; and he does this because he is their Surety. There is a legal or covenant union between them and him. And there is not only a legal or covenant, but also a vital union; they are united to him by faith as well as by law or covenant. And here is the result—or inseparable adjunct—of this vital union, a new creature, the new birth; if any man be in Christ, he is a new creature. And here are the evidences of this change; it will be manifest in the life; being renewed, old things are passed away; behold, all things are become new.—2 Cor. v: 17.

We come now to the evidences of regeneration. It is very important to have right views on this point; and hence I shall show, first, what are not certain evidences of regeneration. There is danger of relying upon false evidences; and there is often much perplexity about things of no real moment in this affair. Hence I shall first give some attention to these preliminaries and unessentials.

For instance, some are perplexed because they cannot tell just when and where they were regenerated; or when and where they found peace in believing. This is not necessary. The wind bloweth where it listeth, says the Saviour; and you cannot tell anything about it, where it comes from or where it goes.—John iii: 8. The great question is, Does it blow? or has it blown? Look at the effects; look at the evidences; if these exist, that is sufficient. Have you faith? Do you believe? If the thing is there, no matter whether you can tell when, or where, or how it came, or not. Have you felt yourself a sinner, and in need of Christ and his salvation? Have you asked what you must do to be saved? Have you seen in Christ a satisfactor to your necessities? Do you see that he is just the Saviour you need? Do you appear to be going the way of salvation through him? Do you cast yourself upon him? Do you trust in him and rely upon him? It is but a few days since one trembling sinner gave me an affirmative answer to all these questions; and if you can do so, no matter whether you can tell when or where you were born again or not. But few can fit precisely the time and the place, and all I have to say to you is, believe, trust in Christ and serve him, and you are safe. Your serving him in cheerful and loving obedience is the proof that you do believe and trust in him, and that you are in him a new creature, born of the Spirit, born from above.

Others are distressed because they have not felt as they thought they should feel when they experienced religion; or they have not felt as they wanted to feel; or they do not now feel as they want to feel; or as they think they ought to feel. They make up their minds beforehand what it is to experience religion, and how they must feel, and how they shall feel; and because they have not felt just as they would just as they are, they are perplexed and distressed. Now this is just as unreasonable as it would be for a blind man who had been restored to sight to doubt and question whether he did really see, because seeing proves to be such a different thing in fact from what he thought it was while he was blind; or thought, perhaps, colors were to be felt, whereas he finds they are only perceived; and hence he doubts whether he sees, because he cannot feel the colors of objects. Now, the sinner is blind; and what can he tell about spiritual sight and spiritual feeling? The fact is, religious experience is almost endlessly diversified; and when one makes up his mind beforehand what it is to experience religion, or how he must feel, he is almost sure to be disappointed, and consequently to feel perplexed. This is

so that he may work hard, (and intellectually) live fast all the rest of the year. It is not the privilege of every minister, however, to escape work altogether, at this period of the year. Some, that wield the pen must keep it moving rapidly; but it is an alleviation to write in rural quietude, on the margin of the ocean. And some of us, that both preach and write, continue to preach when "out," as well as write. Still it is light labor, comparatively, after all, and Providence calls, and "the time is short;" and sweet and refreshing is that lovely Southern watering-place on the coast of Dorsetshire, whither I go, and where I find, for five or six months, a quietude and a brother, who is trying in the North to get the funds needed for the building in which the Westminster Assembly doctrines have already been welcomed by the Evangelicalists, who either reside or visit a place where, in the Church of England, Presbytery is rampant and dominant.

A cousin of the notorious "Barnard," Mr. Bonney, formerly of the "Barnard," now of Exeter, is incumbent here, and with two curates, thoroughly preaches in his notions, is doing his best to spread his Romancing principles at Exeter. He is not afraid of the Independents; but he is a great fright to the Presbyterians, who should establish themselves. This brings up a little story, by way of illustration. "Vay" was here last year, some time in Dorsetshire, a young lieutenant of the Free Church of Scotland. He had been seeking help previously on the Continent. He comes to Winton, where there is a Sanatorium established in connection with the Metropolitan Hospital for Diseases of the Chest, and to a place on which Sir James Clarke, the Queen's physician, has pronounced to be a "valley of health." The liberal policy hitherto pursued by us, is the best evidence we can give of our earnest desire to extend the boundaries of our beloved Church, and to furnish an adequate support to our self-denying, laborious and useful missionaries. Brethren, what will be your response to this urgent appeal for aid? Shall the right arm of the Church be paralyzed? or shall it not rather be strengthened, for the glory of God, the extension of the Redeemer's kingdom, the stability and prosperity of our common country, and the eternal salvation of many immortal souls? Will not all these momentous interests be affected, more or less, by the practical answer you shall give? Think—pray—act.

G. W. MUSGRAVE, Cor. Sec'y.
From our London Correspondent.

Going out of Town.—The inmates at the Sea-Side London Ministers' Holiday.—Their Various Routes—Some as well as Play at a Southern Watering-Place.—The Frightened Passenger and the Young Captain.—Some of the Proceedings and the Dead Officers.—Primaries Report of the fall of Delhi.—Details of Outrages and Massacres.—Delhi, past and present, described.—The Pagan Gods.—The British in India, by Mr. Duff.—Rise, Progress, Fall, Remedies, and British's Mission.—Volunteer Corps and the Americans at Calcutta.—The Divorce Bill and "Putting Away"—Visit of the French Emperor to the Queen.

LONDON, August 6, 1857.

GOING OUT OF TOWN. It is a melancholy record passed from lip to lip over the metropolis at this moment, among those classes who are able to get away from the dust and din of mighty London. While the West-End folk wait the rising of Parliament for their flight, and while the Ministers' "long vacation" does not begin till about the same period, an increasing number every day are going, and a goodly company have already gone. Some have been to the sea-side with their children, to spend the school holidays, in such a way as may invigorate the young people for winter health and studies, and are back again, their children once more at their lessons and in their classes, casting back, no doubt, wistful thoughts and remembrances to the marine delights with which they have been lately conversant.

THE MINISTERS' HOLIDAY has also come. "Where are you going this year?" or "What are you going to do?" Such questions within the last few weeks have been constantly interchanged among our cloth. And the answers are various. One tells that he is bound for Wales, to visit the Menai Bridge, to wander in the lovely vale of Langollen, or climb the top of Snowdon. Another will soon be "off" to the lakes of Westmoreland and Cumberland, and the old haunts of Wordsworth, Wilson, Southey and Coleridge. A third will take wing "over the borders" and "over the hills and far aways" to the Highlands of Scotland, West and North; Staffa and Iona are to be explored by him, and with reverence he is to tread the spot where Dr. Samuel Johnson vied in popularity with the relics and recollections of the days of St. Columba, and those Presbyter-monks who held fast the primitive truths, the preaching of which made Ireland for a time "the island of saints," and the light of Western Europe.

But other brethren tell you that they are bound for Switzerland by the Rhine; that Chamouni reposes beneath Mont Blanc, and Geneva on the margin of her silver lake, that the valleys of the Yverdon, shall all be explored by them—with the gentle shade of a Zingale, a Calvin, or of one of those slaughtered saints' whose memory Milton's noble sonnet embalms, walking by his side, and talking to him of God and Christ, and enduring faith, and about the vessel of the Church, long tried and tempest-tossed, but sure at last to reach the port of triumph.

It should be remembered that we have no going again to the past, and that we should therefore rely upon the pastors and churches to take up collections for this cause. The plan of Systematic Benevolence, which is designed to supersede the necessity of employing collecting agents, has worked as well, perhaps, for the time, as could be reasonably expected; and it would most certainly succeed, with the Divine blessing, if our pastors and churches would universally and zealously co-operate in giving it effect. But while this plan is slowly taking the place of our former method of collecting funds, our treasury is being exhausted, and our necessities are too urgent for delay. We need immediate relief, or we can not meet our accruing liabilities.

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Facts and Gleanings.

MANY who have wept upon the mountains of Zion, have sung aloud in the valley of the shadow of death.—*Jay*.

LEAVE your character where you have trusted your soul; your Maker will take care of both.—*Boston*.

MERCY—Some think they can not be faithful, unless they are furious; whatever mercy may be in their message, there is none in their delivery.—*J. Thornton*.

STRANGE PARADOX, yet strictly true! Look at Christ, who for our sakes became poor, that we, through his poverty, might be rich. Look at the sabbaten of Galilee; how poor, how wretched and obscure; how wretched and obscure; how despicable among men; yet how rich in faith and every Christian grace, and how do they enrich the world by their heavenly doctrines and holy lives!

THE ROLL—The oldest son of President Edwards, while congratulating a friend on having a family of sons, said to him, with much earnestness: "Remember, there is but one mode of family government. I have brought up and educated fourteen boys; two I suffered to grow up without the rod. One of these was my youngest brother, and the other was Aaron Burr, my sister's only son—both having lost their parents in their childhood; and from both, by observation and experience, I tell you, sir, a single sugar treatment will never answer. Beware how you let the first act of disobedience go unnoticed, and unless evidence of repentance be manifest, unpunished."

AN INCIDENT—A singular and touching incident occurred at a recent meeting of the Bible Society, in Manchester, N. H. A young woman, on her death-bed, had given a cage, with two beautiful birds, the only available thing she owned, to the Bible Society. The birds had been kept by the clergyman, and at the Anniversary Meeting in Manchester they were brought forward, and the interesting circumstances of the gift stated. They were then bestowed, and an sudden gust of light roused them up, so that the little warblers burst into a most rapturous song. The effect upon the audience was magical, and under its influence they were sold at auction. Over one hundred dollars, including some voluntary additions, were thus secured for the Society by this poor dying woman's simple bequest of two birds. "Two sparrows," were thus sold for more than a "farthing."

KEEP YOUR OWN DOOR CLEAN.—"John," said a clergyman to one of his flock, "you should become a teetotaler, you have been drinking again to-day." "Do you never take a wee drop yourself, sir?" inquired John. "Ah, but John, you must keep your own door clean and mine." "You tell me how the streets of Jerusalem were kept so clean?" "No, John, I cannot tell you that." "Well, sir, it was just because every one kept his own door clean!" replied John, with an air of triumph.

MARRIAGE—If I were talking to my own daughter, I would entreat her never to allow herself to dwell upon marriage as an object of life. Dignity, delicacy, and respectability, cannot be secured by marriage for the sake of being married. She becomes more and more dissatisfied and envious, and neglectful of present duties. May you never become what I have seen many others solely from the influence of this one false, degrading principle.

MR. CECIL AND THE POMEGRANATE.—Mr. Cecil was passing to and fro in the Botanic Garden, at Oxford, when he observed a fine specimen of the pomegrante almost out through the stem. On asking the gardener the reason, he got an answer which explained the workings of his own bleeding spirit. "Sir, this tree used to shoot so strong that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner; and when it was almost cut through, I began to bear plenty of fruit." "You suffering members of Christ, be thankful for every sorrow weakens a lust or strengthens a grace. Though it should out to the heart, be thankful for every sin and idol thrown away. Be thankful for whatever makes your conscience more tender, your thoughts more spiritual, and your character more consistent. Be thankful that the world is not rebuked from heaven, which you, which you fall; for if you suffer in Christ, you suffer with him; and if with him you suffer, with him you shall also reign."

NEARER—One sweetly solemn thought Comes to me o'er and o'er; I'm nearer my home to-day Than I've ever been before. Nearer my father's house, Where the many mansions be; Nearer the great white throne; Nearer the Jasper sea; Nearer that bound of life, Where we lay our burdens down; Nearer leaving my cross; Nearer wearing my crown.

A SHORT METHOD WITH AN INFIDEL.—The Christian Index gives an incident of travel which illustrates the value of Christian consistency in particular, on all occasions. The writer of the anecdote was one of several gentlemen, among them a lawyer and an editor of some note, who were quartered for a night in the same room, at a country tavern. Before retiring to rest, the editor introduced a discourse on the subject of religion, by avowing his disbelief in, and contempt for, its doctrines. He indulged in a lengthened display of his bitterness and folly, with but an occasional reply from the lawyer, until the latter commenced preparation for rest, by withdrawing quietly to his bedside and kneeling in prayer. An instant hush fell on the scene. An audible rebuke from heaven could scarcely be deemed, have interrupted the current of blasphemy with more surprise and awe. Little was said further; but the retiring of that company of travelers was a season of speechless solemnity long to be remembered by every one of them.