# PRESBYTERIAN BANNER & ADVOCATE.

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

WHOLE NO. 261

DAVID McKINNEY, Editor and Proprietor.

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## Driginal Poetry.

#### Self-Examination

O, Thou, whose condescending love Doth light and peace impart, Send down thy Spirit from above, And search my inmost heart.

I fain would find within my breast, A fiame of love to thee; But ah! with untold guilt oppress'd, What enmity I see!

Yet still, I think, I long to love And serve my God alone; Do thou this stubborn will remove, And melt this heart of stone! Is there, within this doubting heart,

That faith which cannot fail-That, when created joys depart, Still looks within the veil?

That rests on thee for future good,

'In calm and meek repose; When tribulation like a flood Within the spirit flows? Alas! my heart of unbelief!

O, whither shall I fice? Blest Saviour! I to thee would come, Increase my faith in thee!

On thee alone I would depend For every needful grace; And, when this sinful life shall end. I shall behold thy face.

Dear Lord, may faith and love unite, And in my heart abound! Till faith be sweetly lost in sight, Where songs of love resound. Nicklesville, August, 1857.

### For the Presbyterian Banner and Advocate

Evidences of Regeneration. Letter VI.—A. Letter of Thomas Scott, D.D. And given the earnest of the Spirit in our hearts.

MY DEAR FRIEND :- As before intimated, you may not find these letters very orderly; evidences of regeneration. At present, al- Amen. ow me to give part of a letter of the Rev. Dr. Thomas Scott, the Commentator, on Recent Action of the Committee of the the knowledge of pardon, and the witness of the Spirit." This was of great service to me years ago, and it may possibly be of service to you also. He says: "Though, in some cases, persons may know the time | outive Committee, deem it due to the friends and the place, both when they were awak- of the Society to state their own recent acened and when they were comforted; yea, tion. when they were brought to submit to God's withstanding all their endeavors, and to cast themselves on his free mercy through the ter and conduct levely, and Christ precious, and his salvation glorious, and holiness beautiful, and his service perfect freedom; yet it is not generally thus. At first, knowledge is usually scanty, experiences are indistinct. and views of Divine things are confused and mixed with inconsistency. Then shall ve know, if ye follow on to know the Lord; his going forth is prepared as the morning. Now, in the morning the day dawns; a glimmering beam diffuses itself, but it is dusk still, and objects are indistinctly perceived; but gradually it grows lighter. Thus it commonly is with true Christians. In time, they find that these effects are produced; and if they are certainly produced, it matters not whether we know when or where. If God hath shown you the strictness and goodness of the law, and your obligations, as the creature, to love and obey him according to it, so as to convince you that by nature and practice you are an inexcusable sinner, deserving of his wrath; that none of your doings can make him your debtor, or give you any claim upon his justice, or cy as a justly condemned sinner—see a suitableness in God's way of saving sinners, through the infinitely valuable obedience ungodly; if you have thus learned to see for the best interests alike of our common God's whole character lovely—that one so country and our common Christianity. great and glorious, so holy and just, should The Publishing Committee had, at

of them have any hope in Christ! One truth at least they have learned—an excitement is not a revival. Of another truth I would remind them and you-conviction is not conversion. You may have some little interest in religion, and in religious subjects, and yet not become a Christian. Yea, you may even be persuaded you are converted, and yet be in your sins! It is possible some of them are members of the Church; let them adorn their profession. It is possible others of them should be members of the Church; let them come out from the world and profess their faith in Christ. It is possible some of them are still halting between two opinions; let them choose this day whom they will serve. Josh. xxiv: 15. It is possible some of them are yet careless and indifferent; let them repent and turn unto God. Could I address each one of them, I would say, as I now say to youyou have seen and felt enough to know that if saved at all, it must be by grace. You are a sinner. Regeneration is necessary: you must be born again; you must become a new creature in Christ Jesus, or you must perish. And will you longer resist that Spirit, by whose power you must be created anew or sink down in eternal despair? You may not be guilty of the unpardonable sin; but remember, any sin unrepented of is unpardonable! And, sinner, as you have resisted and grieved the Spirit hitherto, there is danger that he may take his final departure, and leave you in your sins to perish! Yes, there is danger; and every step you take, increases the danger! Every moment's delay increases your danger! And, me thinks, the blessed Spirit is just now spreading his wings, and ready to take his final departure. There, sinner, there, he is just ready to leave you, and then you are lost! forever lost!! O awake and pray! O sinner, beseech him to remain, and yield your heart to his control! See, sinner, see he is about to leave you: will you let him depart? Will you grieve him away? And must you be lost? Lost! Lost!! O Spirit of glory, delay thy departure; strive still with this poor soul: subdue it by thy yet I hope they may be useful to you. This grace, and create it anew in Christ Jesus is my aim. Hence what I have to say on The work is thine; pluck it as a brand the evidences of regeneration, must be de- from the eternal burning; fit it for life, and ferred till another time, and then I may try death, and heaven, and thine shall be the to show what are not, and what are, certain glory, and the praise, for ever and ever. Yours, TRULY.

American Tract Society. The Publishing Committee, with the concurrence of the other members of the Exe-

At the last anniversary it was regarded righteousness in their condemnation, not- by many as both feasible and desirable that, without at all trenching on the political relations of slavery, certain moral duties growblood of Jesus, and to see his whole charac- ing out of its existence, or moral evils and practical immoralities deplored by all evangelical Christians, and found occasionally or frequently accompanying it, should be disbussed in our publications; and this without losing sight of our original and governing principle in the Society's first organization, that its publications shall be "calculated to receive the approbation of all evangelical Christians." And the confidence was expressed that the Executive Committee would, in their action respecting this matters, exercise such wisdom as would promote the usefulness of the Society "throughout our whole country."

For the successful maintenance of the past, and the happy expansion of the future influence of the Society, we have relied on the sympathies, prayers, gifts, and co-opera-tion of our brethren in the South, as in the North. If the evangelical Christians resident in any portion of our wide country give not their confidence, aid, and personal influence, our agents and our tracts, our collectors and our volumes are alike denied access. We have received from churches make it unjust in him to condemn you; if and from individuals, from men in all the you see your best deeds to be sinful, and to strength and fervor of their best years, and need forgiveness; and seeing this, take the from Christians arranging their worldly blame to yourself, east yourself on free mer- affairs in prospect of death, among our Southern brethren, a generous and hearty support in the former years of our history. With equal fidelity to donors and testators and atonement of Emmanuel, honoring the at the North or at the South, the conduclaw, and satisfying justice in our stead, that tors of the Society have aimed to dispense, he might be just, and the justifier of the far and near, their respective contributions,

The Publishing Committee had, at the be so compassionate, merciful, and loving; time of the last anniversary, a treatise on if in this way you have learned to hate sin, the "Duties of Masters," under their conto love holiness and follow after it, and to sideration. It was composed of articles bebe humbled, ashamed, and grieved that you | fore issued by brethren of various evangeliare no more holy—to feel a spirit of cordial | cal denominations at the South, and was love to God's character, government, and supposed to meet the views that are pre-Gospel, gratitude to him for his mercies, sented in the resolutions of that anniversary. zeal for his glory-wanting others to know, LiThe Publishing Committee were not altolove, serve and enjoy his favor-considering gether unaware of the inherent embarrasshis cause as yours, being grieved when his ments. Looked upon with some distrust at the South, as the treatise might be, because name is dishonored, and rejoicing in the bringing a Northern imprint; it was yet, on prosperity of religion—praying from your bringing a Northern imprint; it was yet, on heart the beginning of the Lord's prayer; the other hand, equally evident that many [and indeed the whole of it,] if this has Northern friends of the Society might obtaught you to desire to be patient in trouble, ject to it as recognizing "duties" inhering in the relation of "masters," that relation, to be contented in your station, to depend on his providence, to adorn his Gospel, and in their view, being forbidden.

Since the preparation of this treatise, one live to his glory, you then have the substantial evidences of conversion, such as they of the authors from whose addresses or tracts who have the most of the others, have in it was compiled, has been removed by death. general little of. This filial spirit toward Two others of these brethren, honored and God is the spirit of adoption—the seal of influential, known as true friends of the Sothe Spirit, which the devil can neither break ciety, have judged it inexpedient, in the ennor counterfeit—the earnest of the Spirit, kindled and excited state of feeling awakena part of heaven brought down into the soul ed, both North and South, upon the various as a pledge of the whole. And when the relations of this topic, that those writings of Holy Chost brings these implanted graces their own, which were to form a prominent into lively, vigorous exercise, then he wit- portion of the treatise, should be issued nesses with our spirits that we are God's with a Northern imprint. They have acchildren, and not usually by any words cordingly interdicted our further use of the brought to the mind, as many are deluded matter thus supplied.

to believe. The latter, Satan can counter-But in addition, from all quarters of our feit, and it has nothing Divine in it; the Southern field we have received, and from former is Divine, from God, and leading to the tried and fast friends of the Society. expressions the most unanimous and decided, Please bear in mind these valuable that any publication by our press bearing thoughts, as this will prepare you to profit upon the topic of slavery, even though of by what I may hereafter write. The sub- Southern authorship, and carefully kept stance of these letters, as you know, was within the terms of the resolutions of the given more than four years ago, to a few who much less to empellism and peautiff to easily for the most extraordinary magniff, his holy name! What cause for much less to empellism and peautiff to easily for the most extraordinary magniff, his holy name! What cause for much less to empellism and peautiff to easily for the men who massacred one hundred and fifty yesterday, contains lengthened official communications on this subject. One writer seen in the new works would find no gate of action; and I wish they might reach all who then came to me for conversation and in-exclude even our older issues, by flinging the entire withdrawal of the men who massacred one hundred and fifty yesterday, contains lengthened official communications on this subject. One writer seen in the new mammoth steam the proposes that the new mammoth steam the separation would henceforth then came to me for conversation and in-exclude even our older issues, by flinging the entire withdrawal of the most extraordinary meanity to end fifty yesterday, contains lengthened official communications on this subject. One writer seen in the new mammoth steam the proposes that the new mammoth steam the provinces, and made numerous dupes. The result of this is you to praise him in humility, to walk men who massacred one hundred and fifty yesterday, contains lengthened official communications on this subject. One writer seem in the number of pretended sorcerers. The result of this is you to praise him in humility, to walk men who massacred one hundred and fifty yesterday, contains lengthened official communications on this subject. The new works would find no gate of a the proposes that the new mammoth steam the new works would find no gate of a the proposes. The result of this is you to praise him in humility, to walk men who massacred one hundred and fifty yesterday, contains lengthened official communications on this subject. One writer to him the new works would find no gate of a the proposes that the new mammoth steam in humility, to walk men who ma

clog in any way the circulation.

From Maryland, Virginia, North Carobama, Louisiana, and Tennessee, we hear of the olden time: but one testimony, as borne by State Branches and Auxiliaries, by the Society's but one testimony, as borne by State
Branches and Auxiliaries, by the Society's officers, General Agents, Superintendents and Colporteurs, by ecclesiastical bodies, and by the religious press. Over the South we have now a virtual suspension of collections; and if the present distrust and alienation but remain, there must speedily ensue a withdrawal of colporteurs and distribution withdrawal of colporteurs and distribution throughout our Southern field. We must surrender all the Southern and South-Western States. To proceed, is thus to palsy one whole side of our Institution.

The Committee have believed that the action and instructions of the last anniversary, explicitly cherishing, as they do, the Society's usefulness "throughout our whole country," could not contemplate, even on country," could not contemplate, even on the part of those Northern friends most earnestly advocating them, any revolutionary and disruptive change in the line of the Society's policy, cutting off from the Society a portion of "our whole country" so large, and in our past labors so largely blessed, as and in our past labors so largely blessed, as

the entire South. The Publishing Committee, therefore, voted with entire unanimity to arrest the issue of the work that had been before thew, confidently believing that their action in the premises would commend itself to the Society under the phases which the subject has assumed; and the Executive Commit-

the "fruit of righteousness sown in peace of them that make peace.

# WILLIAM A. HALLOCK, O. EASTMAN, J. M. STEVENSON, NEW YORK, Sept. 10, 1857.

From our London Correspondent. Further News from India—Deaths of Barnard and

Further News from India—Deaths of Barnard and Lawrence—Oude and Annexation—Lord Dalhousie's Ambitious Policy—His shattered Health —His Church Antecedents—Victories over Murderers—Want of Troops before Delhi—A New Church Movement in London—Mr. Spurgeon the Prime Mover—His Physical and Mental Power—Examples—"Largesse" and Harvest Homes—The Christian Farmer—Gleaning in England—Official Reports of the Atlantic Cable—The Mammoth Steam Ship. "The Great Eastern"—The moth Steam Ship, "The Great Eastern"—The Policy of the Valican versus the Irish R. C. Bishops and Priests—National Education—Doctors
Denvir and Newman—Ireland's Future—Political Condition of France-Religion in France, Belgium, and Spain.

London, August 26, 1857. Further news, since I last wrote, has come from India. It is not reassuring. As might have been expected, indeed, Delhi had not fallen up till the 17th of July. But the death, by dysentery, of the brave General Barnard, before its walls; the waste of life in the small force without, by war and disease; the small prospect of a speedy European accession of strength; and the fearful certainty that come when will the final assault, and end however successfully it may, yet the carnage must be tremendousall cast a deep gloom over the public mind. We have dispatched our bravest and best, but the voyage is long, and November will have begun ere that mighty force, one third

of which would be so precious now, can land on the shores of India. The death of Sir Henry Lawrence, in a sortie made by him and his beleaguered band at Lucknow, in the Kingdom of Oude, is a great calamity. His administrative qualities were extraordinary, and in many respects, he was the first man in India. Lucknow is in the Kingdom of Oude, whose population seem to have risen up, almost to a man, against British authority. Its "annexation," by Lord Dalhousie, was justified on the ground of mal-administration of the worst character, and the consequent misery of the millions under the sway of licentious and cruel despotism. But the whole policy of that nobleman, as Governor General, was eminently an ambitious one, and something like a Nemesis, now brings retribution. He himself, amid all the excitement and discussions, in connexion with Indian affairswith a shattered constitution, and unable even to crawl, with support, to his place in the House of Lords to defend his policy, and to throw light on the state of affairs—is now at Malvern Hills, seeking, it may be in vain, to recover that health, without which exist-ence is a burden. He lost his wife, from the effects of the Indian climate, while she was returning home, and almost in sight of our shores. When the Non-Intrusion principle was asserted by a vote, in the Established General Assembly, and resistance to the State, in its Erastian usurpations, resolved on by Chalmers and his majority, Lord Dalhousie it was, who, as an Elder on on the second day after the "paying out"

still held out. In addition to this, General ments are being suggested, as to the con-

To successible of New Te

struction; some of them not properly of over them the suspicion of their origin from solves. The fatal error has been the fortify, your congregation. Where are those persons now? How few of them are members to the interests of the South. Of those active force. Not more than three thousand of your church, or of any other! How few credited issues, the siftings of a rich evan-of them have any hope in Christ! One gelical literature in our own and in Euro-numbers required for garrison outposts, pean lands—books on which God's Spirit for an assault upon the place. They might, has put his evident and gracious approval—and could effect a lodgment on the walls, it seemed a sad necessity to be compelled to but could not take the town, or if they did, they could not hold it

The following seems to indicate Persian lina, South Carolina and Georgia, from Ala- plotting, under the pretence of predictions Persian Prophecies Circulating in India .-

> North-West. A NEW CHURCH MOVEMENT, not form-

A NEW CHURCH MOVEMENT, not formally Evangelical, but mainly, so, having among its council the Duke of Marlborough, Lord Shaftsbury, and others has just been initiated. It is proposed to form a "Dondon Diocesan Home Mission," for missionary clergy to assist where the parochial ministers are unable to overtake the mass of their larger scale. The field for the new movement, is the teeming population of the East of London. The arrangement is will be sufficiently matured to enable the Council to open the work of the Missic thy a series of services in the parish of Bernal Green, in November, prior to which the the Exeter Hell cowiese will be recommend.

Hall services will be resumed to the As to church accommodation in London, has assumed; and the Executive Committee united in sustaining this as the only present action conservative of all the interests, and just to all the parties involved. It were a waste of the Society's funds to issue a treatise on Southern duties for which we could find no Southern duties for which we could find no Southern readers, and for the sake of securing such issue, to forego deliberately, and without explicit warrant from the Society, all farther opportunity of sending thitherward the large body of publications we have hitherto, under God's manifest blessing, scattered there.

To the farther developments of God's good providence, and to the guidance of his Spirit, promised where reverently and humbly implored, the Committee now refer this question, meanwhile "seeking the things that make for peace," and aiming to secure the "fruit of righteousness sown in peace

As to church accommodation in London, there is a list of three nuidred and seventy-one churches and chapels of Worship in London, there is a list of three nuidred and seventy-one churches and chapels in connection with the Establishment. The num engo church sittings, according to Mr. Mann. Sci 199, 184. The Independents have about 140 mach soft worship, and 100,436 sittings; the Bap ists 180 chapels, and 100,436 sittings; the Presbyterians, 23 chapels, and about 3,800 sittings; the Worship in London, there is a list of three nuidred and seventy-one churches and chapels in connection with the Establishment. The num engo church sittings, according to Mr. Mann. Sci 199, 184. The Independents have about 140 mach soft with the Establishment. The num engo church sittings, according to Mr. Mann. Sci 199, 184. The Independents have about 140 mach soft with the Establishment. The num engo church sit ings, according to Mr. Mann. Sci 199, 184. The Independents have about 140 mach soft with the Establishment. The num engo church sit ings, according to Mr. Mann. Sci 199, 184. The Independents have about 140 mach soft with the Establishment. The num engo church

If "one sinner destroyeth much good,"

ful servant of the Most High is the instru-ment of great usefulness. Unquestionably not only in the order of eyents, but in the developments of a gracious Providence, Mr. Spurgeon is to be regarded as the pioneer f this movement, and of kindred movements. That gentleman has continued to preach at Surry Gardens every Sabbath morning, and at Park Chapel, Southwark, in the evenings, during the whole of the hottest Summer known for years in England. Besides this, he preaches either in or out of town almost every day, and sometimes twice day. His physical powers are wonderful, and his mental concentration is something equally marvelous. The writer once asked him, "How and when do you study your sermons?" And the reply, with mingled gravity and cheerfulness, was, "In cabs." Allowing for a little exaggeration, the rapid power of analysis, and of arraying before his own mind the "lucidus ordo" of the coming discourse, belong to Mr. Spurgeon to a degree rarely paralleled. Driving in a hackney carriage, even in London, men intent on business may pursue a fixed train of

thought. And so can Mr. Spurgeon, also. The HARVEST, although somewhat injured in the North of England by thunderstorms and heavy rains, will, as a whole, be most abundant. Thus, while war rages in India, and one form of Divine judgment is upon us, we are spared from the terrible calamity of famine, which, once seen in a man's lifetime, (as it has been in Ireland by myself,) is graven so deeply into the tablets of the memory, that it can never be thought of

without a shudder. In several parts of the country, a custom called "Largesse" prevails at the close of harvest. Collections of money are made, of small sums from farmers and shop-keep ers, by the reapers of a particular district, and the whole is spent in wassail revelry and riot. Efforts are being made to correct this evil, and to make the Harvest Home to be a scene of cheerful and temperate festivity, accompanied by religious services in parish churches, or other modes of expressed thankfulness to the God of the seasons. There is a little book published here, entitled "John LAST, or the Christian Farmer," which beautifully illustrates the influence of a godly farmer over his workmen and their families. and exhibits a scene in England as morally lovely as was witnessed in the olden time. when Boaz said unto his reapers, "The Lord be with you," and they said, "The Lord bless thee."

It is pleasing, when one goes into the country districts, to observe Gleaning-the fair image of the practical Poor Law System, Divinely instituted among the Jews, and which has an immemorable prestige in England-still preserved. Many a widow or orphan is thus relieved; and on the scattered bands of gleaners, still shines the warm sunshine which once invited to her humble toil the lovely Ruth, in Bethlehem's harvest field. Poor Laws, as such, seem necessary, in the present state of society; but there is a virtuous poverty which pines in secret, which never applies for work-house relief; and for this, how precious the gleanings of golden Autumn!

The breaking of the ATLANTIC CABLE, the Moderate side of the House, rose, with commenced, on the Irish Coast, is traced, hat in hand, and saying, "The knell of the by the naval officers, to the strain produced Church of Scotland has been rung this day," by the pitching of the ship, and the too walked out of the Assembly, never to return. great velocity of the cable, as it ran out-Although Lawrence fell at Lucknow, in a not forgetting that the hands employed to sortie, yet, by the latest accounts, that place watch its action were too few. Improve-Havelock had defeated the mutineers in trolling power of the machinery; and the bree engagements, inflicting heavy punish. utmost confidence is cherished, by the best ment at a small loss. These were the cruel judges, of ultimate success. The Times, of Washington, and well did he, on this occa- Here is another variety of incident in the of views, and to device beginning to

inished, and employed to pay out the cable. Her vast length, as well as her breadth of beam, it is argued, would enable her to pay out the cable with measured slowness, and consequent safety. This suggestion, however, is not, I presume, likely to be adopted. The Great Eastern is certainly a wondrous experiment, to say the least. It will be a little world in itself, able to carry ten thousand persons. I presume will not be launched before next Spring.

A curious plan for TRANSMITTING MILI-TARY SIGNALS BY MUSICAL SOUNDS, has been lately brought, by experiments, before the favorable notice of the French Emperor. The system is called *telephonic*, and it reduces the transmission of signals to three sounds, expressed by the trumpet, the drum, or the cannon; or, in the event of high minds presenting sounds being the ada. To toward fuller developments than ever yet realized, and the day comes when all her discoveries shall be consecrated things.

THE POPE AND HIS ADVISERS are taking means, if possible, to carry out their cherished intention of subjugating to their ab solute control the bishops and priests of the Irish-Roman Catholic Church. Dr. Cullen, as Legate, has been long prosecuting this scheme, with but partial success. Many of the priests, and some of the bishops, countenance, and use for their own purposes, the National System of Education But it is against the mind of the Vatican that they should do so.. Not long since, Dr. Denver, the titular Bishop of Down and Connor, was summoned to Rome, and when there, a promise was obtained from him, that he would cease to be a Commissioner of the Government Board of Education. Its tendency, is, found too, democratic, liberal, and enlightening, for the Legate and his mas-ters. The exclusion of the cruciffx, or of the crosses—"the symbol of salvation" from the school-houses, both externally, and

internally, is a great orime.

Doctor Newman's failure in establishing a University on the thoroughly mediacy of basis, contemplated by him, is charged at the rest on the Irish bishops also, and continue priests.

The Pope has requested him, not to abandon his rest for the research.

his post for the present. I would not be it is; but with such complete and abject subjection as Rome demands, matters would be even worse. The genius of the British Constitution and its workings also, modify the virus to an extent sufficient, to annoy the Pope; but the only true and final liberation for Ireland will be when, through the power of the Word and Spirit, she shall shake the foreign centuries ago, and shall become "the island of saints." as in the days of PATRICK and COLUMBA.

A Mr. David Buchanan of 72 Washington Street, San Francisco, who fled from Ireland in the rebellion troubles of 1848. revisits Ireland in 1857, and writes to the

"Ireland is no longer the land it was; beggars now do not swarm round public conveyances, as in former days. In the episcopal city of Tuam, where, ten years ago, mendicants, witty, clamorus, and abusive, crowded about the coach doors in dozens, I only saw one poor old creature, as I passed through yesterday, asking alms. From Athenry, where I left the railway for Bianconi's car, to Westport, a journey of seventy miles, I saw no signs of abject misery or poverty. Doubtless, there are cabins to be seen that might shock a "Sassenach's" notions of comfort; but, had he seen the same district twelve years ago, he would rejoice and take courage, as I do, at its flourishing appearance; and, when he contrasted the improved cultivation of the present with the wretched scraping of the past; the little white cottages on the mountain sides or in the lonely glen; the flourishing patches of cats and potatoes far up among the rugged rocks, on the steep hill-side; the healthy, happy appearance of the peasantry; the utter absence of beggars—with things as they were in those days, then he would cease to wonder that the hot blood of the Irish rebel of '48 flows in a more temperate flood, and that, while there are men in Ireland who do not fear to speak of '98' or '48, yet the brave, the wise, and the experienced thank Heaven that their mad schemes failed, and that prosperity dawns over the length and breadth of Ireland.

The POLITICAL STATE OF FRANCE is at present one of calm. Nevertheless the recent elections demonstrate that the Government has largely lost hold of the middle classes, in the main centres of population. Louis Napoleon's power is firm, however, as long as the army stands by him; and this it is likely to do. Upon his life; humanly speaking, depends the tranquility of Europe. In a sense stronger, and more prophetic, than a great Austrian statesman, he might say, "After me, the deluge." One result of the mutual concessions made at the late conference with Queen Victoria and her Cabinet, is, that if the elections in Moldavia be unfavorable to the union of the Principalities, (as seems certain,) France will withdraw her pretensions in its favor. The astute Emperor foresaw this, no doubt, when he made a trip to Osborne. With regard to the spiritual state of

France, the Jesuits are powerful. On their well-known principle, "Calumniate, calum-niate," they pour forth, through their organ, the Univers, the most atrocious misrepresentations against the Evangelical Alliance, and against missions in the South Seas. Of the former, it is said to admit to its fellowship "sectaries who deny the necessity of baptism, the Divinity of our Lord, and the Trinity!" And as to the Wesleyen Missions in the Feejee Islands, the world is told, "on the authority of a Romish priest, who recently visited these lovely islands," that "the missionaries are men George is a chief, who, seduced by spirituous iquors, or some other similar means, massacred whole villages in the Friendly Islands, without distinction of age or sex, and then went to the Feejee Islands, with an the poor islanders with Methodism or death!"

Meantime, the Jesuits and Ultramonanes," says the Paris Correspondent of the News of the Churches, "are bending the bow in such a way that it must break soon. In order to dominate over the minds of the people, they foster a spirit of gross super-

La Salette, whose leading actor, a woman, has been prosecuted before the tribunals, is actually defended as genuine by one of the French bishops. "Qui vult, decipi, decipitutur," the blind lead the blind."

BELGIUM, besides having witnessed, within the last fifteen years, the rise and progress of "The Evangelical Church," Presbyterian in its constitution, most of its ministers once Romish priests or devotees, and which employs an extensive colportage, has also lately witnessed a meeting in Brussels of the "Comite Synodal D'Evangelization." This body is paid by the State. It seems to be limited in its operations, but not without signs of life. Twelve years ago, some agents were engaged to labor among the dispersed Protestants of Belgium. The the dispersed Protestants of Belgium. The work was afterwards extended to Roman of the beart in a clear, sparkling rill, and the heart that hears it feels as if bathed in sionary, the Synod more applies eight has several schools, and employs two contrigues.

A curious scene recently occur a at a Romish Jubilee in Belgium, in the row of the royalw family of Treland," who is re-

the royalw family of 'Ireland," who is reported to have gone over to Flanders, to wites thus, to a Popusa journal in Great Bristin, with true Hibernian magniloquence:

Drightly with the tribecture in again quency.

"" the fit devolved upon four English and Irish member of the College to bear, under a stately canopy.

"" to get the interest of the college to bear, under a stately canopy.

"" of Styllighin himself; you will certainly say age of the interest of the day's progedings was allotted to Melle; and whilst on the subject I may also add, that on the day preceding that of the inrocession all their lordships ceding that of the procession, all their lordships who took part therein, viz.: his Grace the Archbishop of Ambray, as also their lordships the Bishops of Awgers, Bruges, Ghent, and Toronto, (Canada,) deigned to honor the College of Melle with a visit, and assisted, in the beautiff theatre of the establishment, at an opera founded upon the holy acts of St. Livin whilst in Flanders, the performance of which gave general satisfaction to which gave general satisfaction. ladies and gentlemen, who had been so fortunate as to receive an invitation from the superior of

As to Spain, the Gospel still secretly makes progress there, in the face of innumerable obstacles in I have lately seen an account of an English engineer and his wife, who have been the instruments of special good, by giving away copies of the New Testament, and by pious conversation.

Meanwhile, while immorality and tyranny are rampant at the Court, and that veteran Jezebel, the Queen mother, is revelling in her restored estates, once forfeited, a grand discovery Las been made of the body of St. James, the Apostle, once beheaded, says the Church, and "once after his martyrdom, like St. Denis, of France, walking several miles headless." It appears that the trunk sailed from Palestine to the Spanish coast in seven days; that both head and trunk are now found; that a grand shrine is raised, which Queen Christina patronized; and that the priests are jubilant, for money flows in in glittering streams, the contributions of "the faithful." J. W.

#### The Fear of God.

At one part of the sermon he stopped me that he might meditate on what he had heard, and then he said, "Read it again:" When I had finished it, "This," said he, "exactly expresses what I would say to you; that is just my sentiment." I have copied the passage:-"The fear of God is not a perplexing

doubting, and distrust of his love; on the

contrary, it is a fixed resting and trusting in his love. Many who have some truth and grace are, through weakness, filled with disquieting fears; but, possibly, though they perceive it not, it may be in some a point of willfulness, a little latent, undiscerned affectation of scrupling and doubting, placing much of religion in it. True, where the soul is really solicitous about its interests in God, that argues some grace; but being vexingly anxious about it, argues that grace is weak and low. A spark there is discovered even by that smoke; but the great smoke still continuing, and nothing seen but it, argues there is little fire, little faith, little love; and then, as it is unpleasant to thyself, so, it is to God as smoke to the eyes. What, if one should be always questioning with a friend, whether he loved him or not, and upon every little occasion were ready to think he doth not, how would they disrelish. their society together, though truly loving each other? The far more excellent way. and more pleasing both to ourselves and God, were to resolve on humble trust, rev erence and confidence, being most afraid to offend, delighting to walk in his way, loving him and his will in all; and then resting persuaded of his love, though he chastise us, and even though we offend him, and see our offence in our chastisements, yet he is good; plenteous in redemption, ready to forgive; therefore, let Israel hope and trust. Let my soul roll itself on him, and adventure there all its weight. He bears greater matters, upholding the frame of heaven and earth, and is not troubled nor burdened with it."—Leigh Richmond's Memoirs.

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You had no love to God : but he has exercised unspeakable love to you. You have condemned God, and set light by him : but so high a value has God's grace set on you and your happiness, that you have been redeemed at the price of the blood of his only Son. You chose to be with Satan in without piety or modesty, giving, in their his service; but yet God hath made you a private conduct, detestable examples of im- joint heir with Christ of his glory. You his service; but yet God hath made you a morality, and laboring for nothing but to ac- was ungrateful for past mercies; but yet quire power, money, and goods!" To God not only continued these mercies, but crown the calumny, it is added that "Kingb bestowed unspeakable mercies upon you. bestowed unspeakable mercies upon you. You refused to hear when God called; but yet he has manifested his infinite mercy in the exercise of it toward you. You have rejected Christ, and set him at naught; and yet he is become your Saviour. You army of three thousand men, threatening have destroyed yourself; but yet in God has been your help. God has magnified his free grace, toward you, and not to others; because he has chosen you, and it, hath pleased him to set his love upon you.

O what cause is here for praise! What obligations are upon you to bless the Lord. who hath dealt bountifully with you, and to

stition, by inventing the most extraordinary magnify his holy name! What cause for

when I am pacified toward thee for all that thou hast done, saith the Tord God."
You should never open, your mouth in boasting or self-justification; you should lie the lower before God for his mercy to you. But you have reason the more abundantly for your past sins, to open your mouth in God's praises that they may be continually in your mouth, both here and to all eternity, for his rich, unspeakable, and sovereign mercy to you, whereby he, and he alone; has made you to differ from others."—President Edwards. A.TT

#### Woman's Laugh

A woman has no natural grace more bewitching than a sweet laugh. It is like the sound of flutes on the water. It leaps

of care, of sorrow, of irksome business, and then we turn-away and ten, and hear it minging through the root free a silver bell, with power to dare away the ill spirits of the mind. Allow much we owe to that sweet laugh! It thurns, the prose of life into poetry, it flings showers of sunshine over the darksome wood in which we are traveling, it touches with light were our sleep, which is more than the image of death, but is consumed with dreams that are shadows of immortality.

#### A Comparison.

The difference between a republic and a monarchy is thus pointed out by somebody: "Pile all the people into a pyramid, with the President for an apex, and you have the symbols of a republic. You can shake the President, but you can't move the united force of the people. Invert that pyramid, with a king for its base, and you have the symbol of a monarchy. Trip up the king, and the whole structure falls into confusion.

## Facts and Gleanings.

JUDGMENT on the wicked, and deliver ances for God's saints may seem long in coming; but they will certainly arrive at the appointed time; "God is faithful."

THE WORST of people are sometimes placed in the best situations; while the Lord's people seem to be in the worst:
"Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things."

THE FOUNTAIN of content must spring up ingthe mind; and the who has so little knowledge of human nature, as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

SINGING.—"Unless you have singing in the family, singing in the house, and singing in the shop, and singing in the street—sing-ing everywhere until it becomes a habit you can never have congregational singing. It will be like the cold drops, half water, half ice; which drip in March from some cleft of a rock—one drop here and one drop there; whereas it should be like the August shower, which comes ten million drops at

once, and roars upon the roof." A TENDER REPROOF —A little boy had one day done wrong, and was sent, after parental correction, to ask in secret the forgiveness of his Heavenly Father. His offence had been passion. Auxious to hear what he would say, his mother followed to the door of his room. In lisping accents, she heard him ask to be made better never to be angry again; and then with child-like simplicity he added, "Lord Jesus! make ma's temper better, too."

A GOOD RULE.—A few days since, we happened to fall into the company of a very respectable farmer, and as we believe a good Christian. During the time we were in his company, the conversation turned upon the support of the ministry. He remarked that he always measured the depth of a person's piety by their support of the ministry, keep-ing in view, at the same time, their circumstances and means of support. We are not sure but the rule is a good one, and will generally be found to hold good. ...

COMPARISON .-- A converted Hindoo, or being assailed with a torrent of profane and obscene words from his idolatrous neighbors. went up to them and asked :- "Which is worse, the abusive terms that you are just using, or the mud and dirt that you see on you dung hill?" "The abusive terms," was the reply. "And would you ever take in your mouths the mudand dirt?" "Never." "Then why do you fill your mouths with the abusive terms, which you confess to be the worst of the two?" Confounded with this rebuke they retired, saying that "the argument was but fair."

A MOTHER'S FAITH REWARDED .- A venerable old lady, who looked serenely happy, was asked if her children were converted:

"Yes," she replied, "all my children are members of the Church of Jesus. Two of my sons, who were converted when they were fourteen years old, are just where they

ought to be, ministers of Christ."
"It must be very cheering to you madam, to know that all your children are converted," remarked a friend.

"Yes," she replied, while a beautiful and heavenly smile played round her lips."
"Yes; but, I always had faith in the promises."

GOING TO A BETTER COUNTRY .- A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old