PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VI, No. 2. Presbyterian Advocate, Vol. XIX, Mo. 49.

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

WHOLE NO. 262

DAVID McKINNEY, Editor and Proprietor.

PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA

Philadelphia, 111 South Tenth Street, below Chestnut

TERMS .-- IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, OCTOBER 3, 1857.

By Mail, or at the Office, \$1.50 per Year, SEE PROSPECTUS.

Original Poetry.

Farental Prayer. Kind Shepherd of the people, take Our children in thy arms, Protect them from all evil snares, And guard them from all harms. We pray thee, bless our little flock, Guide thou their infant feet; And never let them wander where

Bold sinners love to meet.

These tender flowrets! let them be As plants, whose fragrant breath Shall rise like incense to thy throne, And form a heavenly wreath. Let grace from heaven, like dew, descend Upon these blossoms fair, And no sad blight befall these buds Of promise, 'neath thy care.

Oh may their youthful days be given To Jesus, their dear friend; And early let their lisping prayers, In accents soft, ascend; For infant hands, in rev'rence clasp'd-Sweet voice of childhood's prayer, Come gently to thy throne, oh God, And find acceptance there.

'Midst all the pomp and pride of earth, 'Mid dangerous snares of life: 'Midst tempter's wiles, 'mid hard'ning scenes Through all the world's great strife-Preserve them safe, their bearts still fresh, Still pure from earthly dross; Still marching on, and bearing high The standard of the Cross.

We now commit them, Lord, to thee; Oh bless them with thy love; That they may honor thee on earth, And dwell with thee above. Thus safely guide them in the road That leads to Canaan fair; And when they reach thy blest abode. Oh! may they find us there.

For the Presbyterian Banner and Advocate. Evidences of Regeneration. Letter VII.—A Letter Answered. Then they that feared the Lord spake often one to another.-Mal. iii: 16.

by the blessing of God, derive much good is, not to be looking in your own heart, or things: I can not write with that certainty Jesus Christ and rest on him, and then you in regard to my future state as I wish to have God's own Word that you shall be acfeel. I cannot say, as I heard some say, cepted and saved. That Word can not fail.

THE LETTER.

'-- I can read my title clear To mansions in the skies.' But my views on the subject are different sanctification give evidence, to yourself and from what they once were. At times I to the world, of your justification by faith think I can say Christ is precious to my in Jesus Christ. Come to Christ now: besoul; again I am clouded in doubts and fears and unbelief, and then I am constrain- his glory; and thus make your calling and ed to think that I have never felt the renewing and sanctifying power of the Spirit others.—Heb. vi: 11-20; 2. Pet. i: 10, within me. I often feel to exclaim.

"Tis a point I long to know, Off it causes anxious thought: Do I love the Lord or no? Am I his, or am I not?' "I know and feel that I am a sinner, the

chief of sinners: and I know and feel that Christ alone can save the guilty, wretched sinner; but the unbelief and doubts that arise! Truly the heart is deceitful above all things and desperately wicked!

'If I love why am I thus? Why this dull and lifeless frame? Pray for me, that I may be created anew, and be kept by the power of God through faith unto salvation. Please write as often as convenient."

THE ANSWER.

My Dear Friend: -Yours is just received. You complain of doubts and fears, and unbelief. Did you ever see a living child that did not cry? It is well to be cautious; but not the most confident are the most safe. Some who have spoken with were supplied by three Euglish missionaries, confidence and certainty in regard to their and the native students in the Seminary, They read their "title clear," as they somewhat more than that of 1842. Soon the stony ground hearers seem to have been entirely supplied by native pastors only, with very certain and confident, receiving the one exception; and there are at the present word with joy; and yet they endured but time upwards of 1600 members in the two for a time. A hope that endures is better islands, and many are now seeking admis--Matt. xiii: 1-23; Mal. iii: 16-18. One has quaintly said, a "hope so" that time, the population of the two islands has you can keep, is better than a "know so" | been reduced by epidemic disease and rethat you can lose. Weak faith unites the movals, at least 1000, a large proportion soul to Christ as certainly and as surely as of whom were church members from midstrong faith. Full assurance is not the at- dle to old age; so that the present number tainment of all. But for this we may seek, is a proportion of communicants to the population greater than it has ever been. in the use of means and in the discharge of duty; and we have the promise, Then shall we know, if we follow on to know the Lord. -Hosea vi: 3. God promises to save all who believe in his Son; if we believe, then we may be assured of our salvation; but the evidence of our faith is to be sought in very peculiar and pre-eminent relation, the purification of our hearts; in our pro- rising above every other that can be mengressive sanctification; and hence our assurance may be in proportion to the clear ending in its duration, and deriving the ness of this evidence. That every convert must have an immediate evidence of his acceptance, and yet may fall away and per- tianity without Christ. It is a stream withish, is grossly inconsistent; for, according out a fountain, a branch without a living to this latter view, there can be no assurance root, a body without a soul. In Christ of salvation at all. Remember, God invites | dwells all the fullness of the Godhead bodsinners to come to him, and promises to re- ily. "And ye are complete in him who is ceive and save. Jesus will in no wise cast the head of all principality and power." out them that come to him. Hence, if we It is from him alone that strength can be do believe, if we truly come to Christ and derived to subdue the corruptions of our trust in him, we may be assured of our sal- vature. Faith in the great Head of the vation; if we believe and are justified, we Church engages the assistance of the Holy are saved—we have eternal life. But the Spirit on behalf of believers, without whose evidence that we do believe, and hence are special influence it is impossible for the justified-the evidence of our justification- | soul to do anything effectually in point of is to be sought in our progressive sanctifica- duty, or to oppose any sin with success. tion. According to the clearness of this evidence, will be our assurance. Hence the need of watchfulness, and prayer, and see the stars at noonday; and in the utter diligence to attain this assurance, as Paul to depths of her self-abasement, she (the Syrothe Hebrews-We desire that every one of Phoenician woman) catches the whole blessed you do show the same diligence to the full mystery of heaven: like St. Paul's Chrisassurance of hope unto the end; that ye be tian, "in having nothing, she possesses all not slothful, but followers of those who things." No humility is perfect and prothrough faith and patience inherit the portioned, but that which makes us hate our-promises.—Heb vi: 9—2. See also 2. Pet. ourselves as corrupt, but respect ourselves as

You seem to know something of your own dust, but gazes on the skies. -Archer Butheart. You know you are a sinner. You ler.

feel your need of Christ. But your sense of unworthiness should not keep you from Christ, but lead you to him. He is able and willing to save you, and to save you now; he is just the Saviour you need; confide in him, love and serve him, and he will be your Saviour, and enable you to say, I know that my Redeemer liveth.—Job xix: 25. Look away from yourself to Jesus Christ, and cast yourself, with all your guilt and burdens, upon him, and you shall find him a present and a faith-

ful Saviour. It may be you will find some satisfaction in reading of the evidences of regeneration; and I am glad, for your sake, that we are soon to enter upon the consideration of them. May you find them all in your own heart and life. Read the whole of that precious Hymn from which you quote, 287, and also 164; and read, again, the letter of Dr. Scott, in my preceding letter, " on the knowledge of pardon, and the witness of the Spirit:" and be earnest in prayer and dili-

gent in duty, and patient in trial. "Plain duty is seldom satisfactory to meu: never so, in the highest sense, unless they are taught by the Spirit. The Word of God s, believe, and thou shalt be saved-come unto me, and I will give you rest. But men want an evidence of their acceptance before they believe; instead of taking God at his word, and confiding in what he has said, they want an assurance of forgiveness and a sense of pardon before they embrace Christ. This they can not have. True, they may persuade themselves they are forgiven, and Satan may whisper peace to their souls; but the only way of true peace is by faith in Jesus Christ. They who believe are justi-fied, and have peace with God.—Rom. v: 1. Let the sinner trust in Christ and rely on him, and he is safe. This is what he is to do, and not be looking in his own heart for an evidence of his acceptance. God's Word declares that every believer shall be accepted-let that Word be trusted. Jesus Christ has said, Him that cometh to me, I will in no wise cast out; let the sinner come. God has promised to receive, and forgive, and save those who embrace his Son by faith. He is faithful; his Word can not fail. Here is the foundation of our hope—a foundation for the full assurance of hope, for strong consolation. God can not lie; he has confirmed his Word by his oath. Let Christ be embraced, and then we may be assured of our salvation; for God will not suffer them to perish who believe on his "Rev. and Dear Sir :- I have received Son. His Word is an evidence which can your letters with pleasure, and I hope I may, not deceive—faithful and true Your duty from them. As you desired me to write in in your feelings and exercises, for an evigard to my views and feelings of Divine dence of your acceptance, but to receive

Then rest on his testimony-not on your feelings, but on God's own Word; and let this be seen in your life; let your progressive

lieve on him; rely upon him; and live to election sure-sure to yourself and sure to 11." If you truly believe, you shall be saved, and hence may be assured of your salvation; but the evidence of your faith, as well as the evidence of your regeneration, is to be sought in your life. By their fruits ye shall know them. And to these evidences we shall now attend; but, for the pres-

ent, adieu. - Matt. vii: 15-20. Yours, TRULY. Tahiti.

The annual report of the London Missionary Society contains a letter from the Rev. W. Howe, who says :- "I have lately been occupied in comparing the number of persons in church-fellowship before the establishment of the French protectorate, at the period when it has been fully established, and at the present time-and the result has been most gratifying to my own mind. At the first period, 1842, there were about

1680 church members, on Tahiti and Eimeo. In the second, 1851, when the two islands hopes and prospects, have afterwards given the number of church members reported earful evidence that they were deceived. was upwards of 1600, which was probably hought, when they had no title at all. So after that period, the districts were than a confidence that deserts and deceives. | sion. It must also be borne in mind. that during the period from 1851 to the present

A Christian is one who has a relation to Christ: not a professed, but a real relation: not a nominal, but vital relation; yes, a tioned; spiritual in its nature, and neverpossession and continuance of every enjoyment from Christ. Beware of a Chris-

HUMILITY.—Men from deep places can immortal; the humility that kneels in the From our London Correspondent.

India-Public Anxiety-Loss of Life-Rebel Proc-India—Public Anxiety—Loss of Life—Rebel Proclamation—Sumrany of Position of Afairs—The Activity of the Cabinet—The Queen and the Sufferers—City Subscription—Prayer for India—American Mission Station Destroyed—Revolt not Caused by Missions—Varied Evidence—Church Missionary Society—Supposed letter of Dr. Duff, as an "Old Indian"—The True Cause of the Conspiracy—The Brahmin and the Bengalee Editor—The "Times" on the right side—Satan and his Instruments—England's Chustisement—Ouff's Advice—British Valor against fearfal odds—French Admiration—Christianity Onurch Missionary Society—Supposed letter of Dr. Duff, as an "Old Indian"—The True Cause of the Conspiracy—The Brahmin and the Bengalee Editor—The "Times" on the right side—Satan and his Instruments—England's Chastisement—Ouff's Advice—British Valor against fewful odds—French Admiration—Christianity and Heroism in India—China and Lord Elgin—The American Pirate and his Trial—Australia and Presbyteriamism—Articles of Union of Synode—The Secession and Scotch Deputation—British Wesleyan Conference—Building and Synoas—The Secession and Scotch Deputation

—British Wesleyan Conference—Building and
College Funds and Schools—American Deputation—Doctor Bunting—Ordination and Tobacco

—Another Union—Macaulay and the Peerage.

London, September 4, 1857. INDIAN AFFAIRS continue unceasingly to absorb public attention. Every mail adds to the intense anxiety that prevails, besides bringing agony to mothers called to weep over sons slaughtered by the mutineers; or, it may be, daughters, from whom not long since they parted in their purity and beauty, who have first suffered the most frightful indignities, and then been out in pieces. Besides the loss of three general officers, Barnard, by cholera, and Wheeler the number slaughtered by the Mahratta

dency will be sufficiently apparent. Mus-sulmen and Hindoos, leagued together in overruled for the furtherance of the Gospel. their common hatred of the "infidel" Eng. They also enjoin all ministers to make this lish, make a combined and deadly onset, a subject of special prayer, from Sabbath to and seek to extirpate the very name of Christianity from the land.

INSURGENT PROCLAMATION .- The following is a correct translation of the proclamation issued

To all Hindoos and Mussulmans, Citizens and English have entertained these evil designs—first to destroy the religion of the whole Hindoostani army, and then to make the people, by compulsion, Christians. Therefore we, solely on account of our religion, have combined with the people, and have not spared alive one infidel, and have re established the Delhi dynasty on these terms, and thus act in obedience to order, and receive double pay. Hundreds of guns and a large amount of treasure have fallen into our hands: therefore it is fitting that whoever of the soldiers and people dislike turning Christians should unite with one heart, and, acting courageously, not leave the seed of these infidels remaining. For any quantity of supplies delivered to the army, the owners are to take the receipt of the officers; and they will receive double payment from the mperial Government. Whoever shall, in these times, exhibit cowardice, or credulously believe the promises of those impostors, the English. shall very shortly be put to shame for such a deed; and, rubbing the hands of sorrow, shall receive for their fidelity the reward the ruler of Lucknow got. It is further necessary that all Hindoos and Mussulmans unite in this struggle, nd, following the instructions of some respectable people, keep themselves secure, so that good order may be maintained, the poorer classes kept ontented, and they themselves be exalted to rank and dignity; also, that all, so far as it is possible, copy this proclamation, and dispatch it every where, that all true Hindoos and Mussulmans may be alive and watchful, and fix it in some conspicuous place, (but prudently to avoid detection,) and strike a blow with a sword before giving circulation to it. The first pay of the sol-diers at Delhi will be 30r. per month for a trooper, and 10r. a foot man. Nearly one hundred thousand men are ready, and there are thirteen flags f the English regiments, and about fourteen standards from different parts, now raised aloft for our religion, for God, and the conqueror, and it is the intention of Cawnpore to root out this seed of the devil. This is what the army here

"This document," says a writer from India, has not appeared here in print, nor would it be ndia. The allusion to the impending outbreak at Campore is a demonstration of organization and concert on the part of the mutineers."

General Havelock, (a fine specimen of a Christian officer,) after three brilliant victories over the monster Nena Sahib, had recaptured Cawnpore. The armies of Madras and Bombay still remained true to England. The following is a clear and succinct ac-

count of the position of affairs as respects Bengal, from the London Daily Telegraph: In addition to the Madras and Bombay Presilencies, and the extensive country of Sindh, which have been altogether undisturbed, we are now free from danger throughout Bengal proper. Every Sepoy battalion in that province has been disbanded or disarmed—that is to say, the whole delta of the Ganges, and the lower parts of the Burhamputer basin, comprising a hundred thousand square miles of territory, and twenty-six millions of population, have been rescued from to Government countenance to Christian the mutineers, who hold not a single inch of ground in all that valuable territory. In the upper country we find the civil government supreme in the Punjaub, although in certain disricts the Sepoys had broken out. So much for the account on one side. But on the other hand. very province of Northern Hindoostan and Central India is a theatre of military rebellion; and these, as will be seen by a glance at the map, fill up the immense area between the rivers Soane and Gogra, the Himalaya Mountains, the Sutlej, the Western Deserts, and the Nerbudda three hundred and fifty thousand square miles of land, inhabited by sixty millions of people. Within these limits we have only the ground we stand upon; even that is threatened; and we are pledged to reconquer the whole. The season is unfavorable to military operations, and the cholera rages in fortress and village, has visited the camp, and is believed to have smitten its thousands of victims in Delhi. To this estiadded, independently of civilians, women and children murdered, the hourly sacrifice of distinguished officers, three deaths of Generals of Divisions announced by the last mail, besides

lamity indeed, which I strust a gracious | working among them, nor how much money ,

Providence may avert.
The Cabinet, although Parliament broken up, have still lingered in London; and Lord Palmerston, with the Duke of Cumberland and Lord Tanmure, are devoting their whole time and energies to

The Queen has repaired to her Highland home, as is usual with her at this season of the year. But her heart it sad; she feels intensely for the sufferers in India, as she did for the army in the Crimes.

The city of London has, initiated subscriptions for the relief of those hundreds

who, half-naked, and destitute of all things —men, women, and children—have escaped to Calcutta from the North West Provinces. Alas! to how many more might that relief, together with the noble hospitality of Calcutta itself, been administered, who have been the victims of barbarous atrocities and

fiendish cruelty! Prayer for India is now the urgent duty and Lawrence in fight, every day that the army continues before Delhi, precious lives are lost. In the battle at Agra, a goodly number of officers and civilians fell. But yet it is certain that, England's power there destroyed, the work of Christian missions Chief, Nena Sahib, after the surrender of and of Bible printing and circulation there Cawnpore, (after the death of Wheeler, and would be either utterly extinguished, or inthe most solemn assurances of safety,) definitely postponed. The American misamounts to hundreds of men, women and sionaries in India know and feel this; and children. Allowed to embark in boats, ar at Allahabad the mission premises of the tillery was directed on them. Some at- American Presbyterian Board have been tempting to escape to the other side of the destroyed by the mutiny. All the houses river, found themselves in the hands of re- have been burnt, the press plundered, school morseless enemies, who speedily destroyed library, apparatus, &c, made away with. The loss is calculated at £12,000. Mr. total extinction of British life at the fort of M'Cleod Wylie, of Calcutta, drew up a pa-Jhansi, which was unable to hold out against per suggesting subjects of special prayer, the mutineers.

per suggesting subjects of special prayer, which had been circulated there. The Free At Delhi, our troops beheld a large force Church Commission, which met recently, of mutineers coming from a distance, marching into the city, without the possibility of Church to offer up continued prayers to doing aught to arrest their progress. The following is a translation of a proclamation breaks may be speedily quelled, that the issued by the rebels. Its mischievous ten rulers of India may be filled with strength

It is coming out more distinctly every missionary operations. 1st. The fact re-Servants of Hindoostan, the Officers of the Army mains uncontradicted, that the high caste now at Delhi and Meerut send Greeting.

"It is well known that in these days all the could contradicted, that the high caste soldiers, who are the mutineers were jealsoldiers, who are the mutineers, were jeal-ously guarded from contact with the mis-sionary. 2d. Missions in India were so scanty, that they scarcely touched the mass of the population; and in the North-West Provinces, in two of its revenue divisions. there were only six missionaries, and in a third, none. This is the main scene of insurrection. In the remaining districts, with eighteen millions of a population, there were only forty-five missionaries, and in fifty-four cities, whose population ranged from ten thousand to one hundred and eleven thousand, there was no missionary. The whole country of Oude was without a missionary. Missions might have prevented the insurrection.

Sabbath. A similar resolution has been

adopted by the Commission of the Estab-

lished Church.

"We have talked." says Mr. Wylie. about Missions, but have really done comparatively nothing. We need not, therefore, marvel, if we find the same unmitigated hatred to Christianity in the Mohamme. dans, the same tenacious adherence to caste in the Hindoo, and the same bloodthirstiness which was exhibited five hundred years

3d. The Church Missionary Society has just issued a most valuable document to the same effect. It states that the Society has had three hundred stations all over India, with the avowed object of conversion, and 2,015 schools, containing 64,480 boys, and 14,298 girls; that missionaries have itinerated in all directions, without offence or molestation; that the chief success has been in Southern India, where are nearly eighty thousand converts, and these districts " are the most quiet in India." Further, it is shown that by Government schools, missionary schools were virtually opposed-while the latter were the popular schools; and that in the rebellion of the Santals the Government sought other missionaries, to establish schools and to reside there, as one missionary had effected so much in the way of quieting the people. Finally, "there has been no popular out-cry against the missionaries.

In addition to the foregoing evidence there comes out, in the Times of this week, a letter signed "An Old Indian," dated "Calcutta, July 10." I am strongly disposed to believe, from internal evidence, that Doctor Duff is the writer. Taking that for granted, and looking at the tone of a "leader" from the Times, following the publication of the letter, we have, I am thankful to say, at length got an authorita. Missions.

As to the cause of the rebellion, Dr. Duff writes: "It is not possible any longer to deny the fact that it is the result of a cunningly contrived political conspiracy, on the part of the Mohammedans-a conspiracy having for its immediate object the extermination of the British power, in order to pave the way for the ultimate establishment of their own dynasty."

Next, Lord Ellenborough had spoken

very spitefully of missionaries and of Lord Canning abetting them, in one house of Parliament, and Mr. D'Israeli in the other -the latter asking "whether Lord Canning, the Governor-General was to be recalled? Well, what does the "Old Indian" say? mate of lost territory and authority must be He tells how an old Kulin Brahmin. "one of the astutest of his race," an acquaintance of twenty-five years standing, had called on him, and referring to Lord Ellenborough's statements, abruptly said "Did those of colonels and captains, more numerous borough's statements, abruptly said "Did than at one period headed the British armies in you ever see such nonsense?" He then went on to say, that every sensible native in Troops are being dispatched from Eng. India would laugh at it; that what the and at the rate of a thousand a day. But people feared was not discussion, or instructhe voyage is long; and in the meantime tion in religious matters—for they were the his soul; and with the beauty of Adonis, alt him. Poor are the titles, compared with the nobility of genius or worth. A King the ration of the but if that were not used, they did not care the titles, compared with but a tiger's heart! Verily, The begins can make a best now matter and writing upon tables whose material is indebted by some, and in the raising of the but if that were not used, they did not care the titles, compared with the nobility of genius or worth. A King the raising of the but if that were not used, they did not care siege of that fortress. That would be a call how many missionaries or instructors were ning of sin is like the letting out of water."

was subscribed, nor who the subscribers were—"whether you, or the Governor-General, or Queen Victoria herself."

Dr. Duff goes on to state how the Brah-

min editor of the largest Bengalee paper had

furnished his readers with an engraving of

" a new edifice for the largest missionary

education in Calcutta," (the Free Church College,) accompanied with an elaborate

eulogy of the zeal of its founders and subscribers, and the perfect fairness of its conductors, who resorted to no compulsory means." The "Old Indian" adds: "He must indeed proclaim his own ignorance, who does not know that the Hindoos, left to themselves, are, speculatively at least, the most tolerant of religionists." While the several months ago, propagating the wicked delusion that the British Government was bent on interfering with caste, and forcible proselytizing, the references were not to the proceedings of Missionary Societies, nor to the Governor-General's subscriptions to charitable societies, (all these last of a local nature, the "City Mission," for lapsed and nominal Christians, and one or two popular schools,) but to past legislation, in connexion with the abolition of suttee, in the act of Dalhousie securing lib erty of conscience, allowing widows to marry; and lastly, to the greased cartridges. All these were pretences, put forth by Mo-hammedans to help on their plot for a re-gained Empire. Dr. Duff, ("The Old Indian,") declares, that from personal inquiry, he can estate, positively, that nearly for the last one hundred years, daily prayars have been offered in the mosques throughout India, for the House of Timeer. The new rifle cartridge affair came opportunely to the help of the conspirators; the great bulk of the Sepoys, with "all-devouring credulity," were duped and driven on by designing men. But the plot prematurely exploded at Meerut; otherwise, the historian would have

British people from Cape Comorin to the Himalayas.' Such is an outline of this masterly and characteristic letter; and what is most gratifving, is, that next day after its publication, the Times virtually endorsed the whole of it—stood up stoutly for Lord Canning's right to subscribe to Bible and Missionary Societies, as a private individual; freed the missionaries from reproach, while condemning a military Colonel, who had preached to the Sepoys; and declared that Christianity must be allowed, without impediment, to confront both Mohammedanism and Paganism. That is all we ask for: "a fair field and no favor"-"liberty of prophesying"--the free use of the trenchant blade of God's own Truth.

had to record, not merely outbreaks and massacres, but "the downtall of the British

power, and the absolute extermination of the

It would seem as if Satan, in great alarm for his kingdom, had stirred up the two great sytems of darkness dominant in India, against the Lord and his anointed." At the same time, we are justly chastened for our base truckling to Idolatry. But I trust and believe, that, purified and humbled, the officers of our Indian army, the civilians there, and this nation, will come forth out of the struggie. It may be a long one however, and the Divine purposes of mercy be a while concealed, until we have been thoroughly humbled. Dr. Duff's noble let ter concludes thus:

Above all. let the British Government assume more consistent and dignified position than here Wholly withdrawing its direct countenance and support from all Hindoo and Mohammedan shrines, let it, after the noble and fearless exam ple of General Hearsey, so deservedly eulogized by Lord Ellenborough, openly and frankly avow its own belief in Christianity, while it proclaims anew the unchangeabless of its policy of neutral-Such a candid avowal, coupled with such a proc lamation, would help to dissipate the spell of mystery and delusion which its past ignoring or virtual repudiation of the Christian religion has tended to throw over the universal mind of India filling it with the strangest suspicions, gloomies fears, and most sinister apprehensions; in a word let us see honesty and disinterested kindness manly firmness and unimpeached fidelity, strong common sense and Anglo-Saxon energy, rise to their proper ascendency in this sorely distracted land; and out of the soil that has been savagely drenched with the blood of massacred British matrons, maidens, and children, will yet spring forth the stateliest monuments of a glorious con solidated British dominion.

The French newspapers speak, with en husiasm, of the extraordinary valor displayed by a handful of Anglo-Saxons in India, and predict the final and entire subjugation of India, from our national energy. Beautiful instances of heroism combined with manly piety, come to light. More than one "Hed Vicars," who had borne the cross for his Lord amid contumely and ridicule, has proved the bravest of the brave, and has died gloriously for his country. Tears of admiration are extorted from many an eye at this time, I assure you. The private letters, published daily in the Times, are most affecting, and at the same time nerve the country to do and dare every thing for the recovery of India.

FROM CHINA, we learn that Lord Elgin the British Plenipotentiary, had arrived that he had gone Northward, with the view of communicating, if possible, with the Supreme Government; that the disavowal of Yeh's proceedings at Canton, and reparation for British losses, would be demanded; and that if these were refused, war would be de clared, and Canton occupied.

We are also told of the trial of an Amer ican, named Eli Boggs, at Hong Kong, for piracy and murder. "A handsome boy with a face of feminine beauty; large, lustrous eyes; a mouth, the smile of which might woo coy maidens; affluent black hair, not carelessly parted; hands so delicately small and white, that they would create sensation in Belgravia-such was the Hong-Kong pirate, Eli Boggs."

His guilt, in spite of a two-hour's defence by himself, "without tremor or appeal for mercy," was clearly proved. He had been mixed up with the bloodiest acts, for three years. The jury, however, "moved by his youth and courage, and straining hard their consciences," acquitted him of murder, but found him guilty of piracy; and he was sentenced to life-transportation. Alas, for his parents, if they are living, and alas for himself, even with life spared and blood on Turning away from India and China, and

referring to AUSTRALIA, and the state of religion there in connexion with the Free Church, it appears that there are noble openings for ministerial work, both in New South Wales and Victoria. It is recommended, that probationers going out from Scotland shall not be designated, before their departure, to a particular territory; but under local Presbyterial control, shall act as Evangelists for a time, and have a fixed stipend until they are settled pastors, of not less than £200 per annum. A number of young preachers had arrived at Melbourne, but more are earnestly sought. Eleven Wesleyan ministers had arrived in one vessel! The Articles of union between the Free Presbyterian Synode of Wictoria, and the Synode of Victoria; (the latter hitherto represented the Scottish Establishment,) are given at length in the Free Church Record, for the present month. They agree to the common Standards of the Westminster Confession, Catechisms, Directory, and the Second Book of Discipline. They recognize the Civil Magistrate's right and duty to use his official influence and power for the maintenance and protection of truth, and the repression of error and ungodliness, but disclaim all persecuting principles. They claim exclusive and uncontrolled spiritual jurisdiction for Church Courts, and that "there can be no appeal from any of their decisions to any civil court, or ruler, whatever." They likewise assert, for the people, their full right to have no minister intruded on them, and to elect their own office bearers. And finally, they assert their own Synod's supreme jurisdiction, independent of "interference or control of any ecclesiastical body foreign

These principles, summed up in a formu-la, are to be signed by every licentiate, and every minister. It will be perceived that the Free Church platform is virtually adopted, and that the Establishment party have come up to it. The title of the united body is to be "The Presbyterian Church of Vic toria." The painful fact remains, that a small minority of our ministers, and three Elders, (who, after every attempt to conciliate, were out off,) laid on the table a protest, claiming to be the true Free Church of Victoria. A weighty deputation from Scotland is implored; £1,000 have been deposited for their expenses. Several of those named were willing and ready to go, but with great regret, the Record states that they are personally unable to do so. Others, it is trusted, may go. Dr. Cairns writes: "To obtain such a deputation, I go down on my knees to your Committee, and the Church at large." If not sent, he predicts "the direst adversitv On the other hand, the need of a united action against the fearfully demoralizing influences of Australia is most pressing, and both on policy and principle, the consummated union seems a great and important good, pregnant with blessed results. The Anglo Saxon colonization of Australia," writes Dr. Lilley, "seems evidently a step in the development of the plans of Divine providence relative to the conversion of the heathen masses of the Chinese Empire, as well as other nations of the Southern Hemisphere."

The BRITISH WESLEYAN CONFERENCE held at Liverpool, reported contributions for chapel building and the extinction of church debts, of upwards of £87,000; of day schol ars, a total of 52,630; and of Sabbath School children, 437,814; an increase in both departments, of more than 27,000. The Wesleyans have two Colleges-one at Richmond, the other at Didsbury; the annual expenditure upwards of £4,000, and a

large balance on hands.
One of the most interesting parts of the proceedings was, the reception of a deputa tion from the American Methodist Episco pal Church, consisting of Bishop Simpson Dr. McClintock, and the Reverend Mr. Millburn, the aged Chaplain to Congress. Speeches were delivered similar to the addresses before the Irish Wesleyan Conference, as noticed by me in a former letter.

The venerable Dr. Bunting, who is fast declining, sent a message to Conference, that "he died in the true faith of Evangelical Arminianism-not Arminianism alone, that might lead to a legal experience—but Evangelical Arminianism." From what I know of the good man, his Evangelism is stronger than his Arminianism, and none puts more honor on Christ's substitution and sacrifice, and the work of the Holy Spirit, as well as justification by faith. The Wesleyans are the very antipodes of Negative Theology. Sixty-two candidates were accepted at

Conference, as preachers. Thirty-eight ministers had died during the year; only twelve, this year, were ordained. In the examination of candidates for ordination, "there was a slight pause in regard to one of the questions which refers to abstinence from tobacco, snuff, and drams, which, by direction of Mr. Wesley, is put to all intrants. Two of the young men had indulged in the use of tobacco; one pleaded medical authority, on account of throat affection, but being almost recovered, he said he had discontinued the practice. Another had used tobacco in Western Africa for protection from the climate, but since his return he had giv en it up. Whereupon, Jackson and West, fathers in the Church, expressed their views against the habit of smoking, the latter stating that "he had great difficulty in securing homes for smoking preachers at Conference time, families fearing that their sons might be corrupted by their learning to smoke from the ministers they entertained." On the whole, it is clear, that in spite of the disturbances in the Conference some years. ago, and a secession from it, and of many faults in its management, especially the want of Eldership to keep the ministers in check, Methodism is displaying extraordinary vigor in all its operations, and is a mighty instrument for good in Great Britain:

Two other branches of the Wesleyan family, the "Weslevan Association," and the Wesleyan Reformers," (the last mention ed, the secession from the General Conference already alluded to,) have lately effected an ecclesiastical union, with the suggestive word "Free" prefixed to their new title.

MACAULAY, the Historian, is about to be made a Peer. It is intended as an honor to Literature, but if he were not a great pet of the Whig party, perhaps it would not have been bestowed. He needed not this to exthe nobility of genius or worth . . . A King structible; which age will not refface, but man for a that lanancy or anniand. Wester

Rev. G. C. Gorham.

Rev. G. C. Gorham, the well-known defender of Evangelicism, in the diocese of Exeter, died in June, at Bramford-Speke. "He sank at last," says the Record, "from complete exhaustion, in consequence of an affection of the lungs. His last moments were perfectly collected, very peaceful, and full of quiet confidence. It will be matter of deep thankfulness to many who have prayed for him, that the words, 'Peace, perfect peace,' were constantly on his lips during the twelve hours which preceded his calm dismissal. * * * * His sufferings in the Refiner's fire, were not only blessed to his own spirit, and to the edifica-tion of his afflicted family but have been happily the means of drawing forth deepest sympathy and large expressions of Christian charity from every quarter. He was engaged, even to the last day of his life, upon his forthcoming work, Reformation Glean-

Facts and Gleanings.

Books.-A learned writer says of books: They are masters who instruct us without rods or ferules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you."

A FILIAL SPIRIT.—The judicious Hooker, used to say—"If I had no other reason and motive for being religious, I would earnestly strive to be so, for the sake of my mother, that I might requite her care for me, and cause her widow's heart to sing for joy."

LUTHER'S MONUMENT .- Contributions to the proposed monument to Luther, in the Cathedral of Worms, begin to flow in freely from the German States. Four hundred florins have been contributed by the Grand Duke of Baden, accompanied by an autograph letter, expressing his warmest sympathy and interest in the success of the work.

THE LILIES OF THE FIELD.-Not far from the probable site where the Sermon on the Mount was delivered, our guide plucked two flowers, supposed to be of that species to which our Lord alluded, when he said, "Consider the lilies of the field." The calyx of this giant lily resembled crimson velvet, and the gorgeous flower was of white and lilac, and truly no earthly monarch could have been "arrayed gloriously than "one of these." Such is the testimony of nature to the words spoken by our Lord .- Travels in Palestine.

LIFE'S TROUBLES.-We may compare the troubles which we have to undergo in the course of this life to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle. and gives us first one stick, which we are to carry to-day, and then another which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burdens to our load before we are required to bear it.

MOHAMMEDANS AND THE BIBLE.-Dr. Hamlin relates that a Mohammedan, at the head of about sixty villages, had persecuted a Bible colporteur. The colporteur gained access to him testifying that he was only circulating God's inspired Word. "Let me hear them," said the proud Moslem, "from the prophet Moses." As he listened, he at length asked for the Psalms, and then for the Prophets, and then for the Gospels, and then for the Epistles, till the colporteur had read to him eight hours, when he told the colporteur to go on in his work, and assured him, that if again molested, he would be his

A GOOD EXAMPLE.—We understand that the Rev. John Owen, who has just left Shrewsbury parish, Kent Co., Md., for Texas, has been offered by a wealthy lady in the latter State, a comfortable house, several acres of ground, and a cow, free of all charge, from the time of his settlement -the full title to the whole to be made over to him when he shall have remained settled in the place for three years. This, too, in addition to a respectable support from other sources. A step this in the right direction toward securing to ministers a set-tled home, and to parishes a permanent pastorship.—Episcopal Recorder.

DISCONTENT.—Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads. alike whether it rain or shine. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. A child about three years old was crying because his mother had shut the parlor door. "Poor thing," said a neighbor, compassionately, "you have shut the child out." all the same to him," said the mother; "he would cry if I called him in and then shut the door. It's a peculiarity of that boy, that if he is left rather suddenly on either side of the door, he considers himself shut out, and rebels accordingly." There are older children who take the same view

INFLUENCE.—The teacher, whether of science, morals, or religion, is exerting an untold influence. The mind comes under his care in that plastic state that makes it susceptible of being moulded into almost any form, and turned in almost any direction. "As the twig is bent, the tree's inclined." So the mind takes the direction given by its teachers in youth; and in its maturity, can no more be changed, than can the gnarled trunk of the full-grown oak be straightened. Says one, "You may build temples of marble, and they will perish. You may erect statues of brass, and they will crumble to dust. But he who works upon the human mind, implanting noble thoughts and generous impulses, is rearing structures that shall never perish. He is writing upon tables whose material is inde-