PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VI, No. 3.
Presbyterian Advocate, Vol. XIX, No. 50.

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

WHOLE NO. 263

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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 10, 1857.

By Mail, or at the Office, $1.50 per Year, Delivered in the City, 1.75 " " } SEE PROSPECTUS.

Original Poetry.

The Lonely Grave.

BY W. WHITTON REDICK, A. M.

In a lonely spot, on the lone road side,
A grave in a narrow enclosure appears,
No monument-stone calls the traveler aside
To tell of the dead—of his name or his years.

Oft, oft to the skirt of the outspreading wood,
Beside that neglected and desolate tomb,
I have wandered at eve, and in thoughtfulness stood,
Affected with strange, inexpressible gloom;

For so lonely a grave, with the church-yard so near,
Might well waken thought in the least thoughtful breast,
When a legend is whispered, half-told to the ear,
How 'tis here that the bones of a suicide rest.

An outcast from men—unlamented, unblest,
And debarred from their graves, here he sleeps all alone;
While his spirit, perchance, is still wand'ring for rest,
Unsummoned from God to appear at his throne.

The blossoms of *Spring* bloom uncultured around;
Gay birds, through the trees, warble forth their sweet song,
And *Summer's* glad scenes and bright beauties abound;
Yet here a strange silence and sadness belong.

The storm-winds in *Autumn* his requiem sound,
And the owl and the deep roaring woods make their moan;
Whilst the withered leaves, falling like tears to the ground,
Seem to weep o'er his grave; and weep ever alone.

The *Winter's* chill blasts hymn his dirge in loud tones;
The bare trees, like mourners, bow low as they wave;
And these are the watchers; these only the groans
That may ever attend round that suicide's grave.

Pittsburgh, 1857.

For the Presbyterian Banner and Advocate.

Homeward Bound.

NEW YORK, September 15, 1857.

The scattered forces of the Church are beginning to recongregate, and put on the harness for the Winter campaign, which, in large cities, is the season of conquest, the harvest time of salvation; so that the reverse of the Jew mode is literally true every year, as to many who were *almost persuaded to be Christians* just before the Summer dispersion, and not closing in with the Spirit when he was *nigh them, even at their doors;* the sea-side and the spa, their feasting and their revelry have quenched the kindling fires of immortal life, to be lighted up no more forever, and well may such say then, *The harvest is past, the* Winter *is ended, and we are not saved!*

This annual scattering of pastors and people is a very considerable drawback to city churches; but it is not without its advantages. When city Christians carry *their light with them, seen of all men*, at all times, and under all circumstances; at the country tavern or city hotel; in public places and private retreats; on stage and steamboat; at home or abroad; by land or sea; on railway or steamer—when in all these situations, the consistent Christian bears with him the light of a bright example, of steady, humble, and dignified piety, cheerful and kindly withal; this is the scattering of the seed of truth to the four winds, to spring up in the by-ways and highways to trees of piety, whose branches will reach to heaven, bearing fruit in that spot for ages to come, it may be. Thus may each Christian be practically a missionary of the Cross every year, to the heathen at home. How long shall it be before that mischievous impression shall be banished from the general mind, that only the minister is to preach the Gospel?

SPLENDID CHURCHES.

No doubt some things strike our country friends as being inconsistent with Christian simplicity; and chiefly, perhaps, when they look at our expensive churches. Few are now built in New York that do not cost a hundred thousand dollars—some of them twice that much. The argument sums thus: "A dozen plain churches, just as commodious, could be built for that sum, and thus the Gospel be more literally given to the poor." The same argument was made, on a certain occasion, about a box of ointment, in the Saviour's time, meeting his reproval. The temple at Jerusalem was perhaps the costliest structure ever erected, and it was done by Divine command.

We must in some senses be *all things to all men*, in order that we may *save some*. Churches are built not merely for Christian people to worship in, but to accommodate those with the preached Word who are yet *aliens from the commonwealth of Israel, and strangers from the covenants of promise.* The rich, the great men, and the mighty of this world, will not go to inferior places of worship ordinarily. It is a trial to them to go down from their own splendid mansions, from carpeted rooms, and frescoed walls, and cushioned chairs, to the "plain" building, with its bare floors and hard seats, and bald appearance; they simply wont do it. But the magnificent sanctuary does invite them; they come and hear, and are saved, and serve God with willing minds and large hearts ofttimes.

SEE HOW IT WORKS.

Our church in Fifth Avenue cost a hundred and forty thousand dollars. The sexton receives a thousand dollars for his services, and our minister four. Our income is ten thousand dollars a year. There is not a disposable pew in the house; not a single sitting to be had. When one is vacated, it is immediately taken. The treasury being full, the Trustees offered the leader of our singing, who stands up before the pulpit alone, as was the custom forty years ago, a thousand dollars a year for his services, but he would n't have it; they offered our pastor a thousand additional to his salary; he told them it was large enough, and would n't have it. He loves his people, and they love him; as evidence of it, when overtaken by a serious illness last Spring, they insisted upon his spending a few months abroad, and that he should take at least a part of his family with him; they continued his salary, paid a substitute, and handed him five thousand dollars to defray his expenses. It is not unusual for the Sabbath contributions of this church to amount to thousands. For the year ending May last, this single congregation contributed for religious and charitable purposes, nearly sixty-three thousand dollars, being an increase of fifteen thousand over the preceding year. There are individual members of this church whose annual contributions amount to more than those of whole Presbyteries. That these monied "*kings should be nursing fathers*" to the Church, nets should be set for them adapted to the object. These men are not only brought into the Church, but they become members who act from principle, as the *pocket ordeal*, the most trying of all, so fully shows.

I lately made a flying visit to your city, which has with it very many pleasant associations in my mind; and the certainty, together with the comfort and dispatch with which a journey hence and back may be made by the *Pennsylvania Central Railroad*, under the auspices of J. Edgar Thompson, Esq., who now heads its direction, strongly commends its patronage to all business men, to whom, so particularly, "time is money." In many passages over that road, I never have encountered an obstacle, witnessed a disaster, nor have been delayed an hour. W. W. H.

From our London Correspondent.

The Painful Interval of Hope and Fear—Lord Melville on the War—The Examiner, and "nothing new from India"—Details of the Massacres—Cry for Retribution—The Times and British Banner—Martin Tupper and his Summons—The Real Feeling in England—The East India Company and its Past Policy—Colonel Sykes and "the Saints"—Affecting Case of a pious young Officer—Witness for Christ—Religious Fanaticism and its Four-Fold Illustration—Mohammedanism and Hindooism—Romanism and Riots at Belfast—Open-Air Preaching in Ireland, and the Times—The Mormon Conference in London—The Apostles and Elders—Elder Hyde in a Presbyterian Vestry—The True Elder versus the False—The Curse Causeless—The Victim Set Free—Music and the Donkey Accompaniments—The "Sisters" Exhorted—Orson Platt and the Propagation of Spirits—British Association—Evangelical Alliance—The Jerrold Fund—Postscript on Persia.

LONDON, September 11, 1857.

The INTERVAL BETWEEN THE ARRIVALS OF INDIAN MAILS, is one of mingled hope and fear. While I write the opening sentences of this letter, anxiety predominates over hopefulness. The Edinburgh *Witness* is most cheerful in the tone of expectancy, and gives its reasons for supposing that next mail (of which you will doubtless have the summary ere this appears in print,) will bring better tidings than the last. But one thing all parties seem agreed on, that we shall not hear that Delhi has fallen. While that strong fortress is maintained by the mutineers, the spirit of insurrection will acquire fresh impetus, all over India.

A dark future is before us. Lord Melville, at a public dinner in Scotland, speaks not despondingly, but decidedly, as to a long struggle and great loss of life, ere Bengal can be quieted. The Cabinet are urging on greater military preparations than ever. The latest order received at our great Arsenal, at Woolwich, is for the dispatch of a siege-train—the very guns employed in the batteries before Sebastopol. Who can tell but that these siege-batteries may not have stern work in store for them before the walls of other fortresses than Delhi?

People who forget the slowness of communication—and in this matter we feel the difference, as compared with the daily communications, by telegraph, from the Crimea, two years ago—are wont to ask you, on the street, "Have you seen the papers; any thing new from India, to-day?" The answer is, "Nothing new." The London *Examiner* makes this the title of a leader, of great power, summing up into one hideous catalogue the recent accounts of massacre, and worse than Vandal or Red-Indian cruelty. It opens thus:

"Nothing new from India. We are reminded of the celebrated question of Demosthenes. Nothing new! What can be newer, than that the wives and daughters of Englishmen have been sold by auction in the market-place of an Indian town—sold, not into chains and slavery like the enviable negroes, but to death and torments; nor even to torments and death only, but to outrages and barbarities worse than a hundred deaths, only to be faintly whispered in corners, for their unutterable enormities; tales that torture the very tongue that breathes, and the ear that hears them?"

The details, indeed, as they come out in letters, are heart-rending. Dr. Duff says, in a letter to the *Witness*, that he can think of no parallel in history to them, but that of the massacre of the Waldenses. The cruelties enacted by the American Indians against the early settlers of New England, are not to be compared with them. The victims at Cawnpore are reported, from one quarter, to be not less than 650! In one letter, we read of a lady leaping into the Ganges to avoid a worse fate. Among the miserable fugitives who were daily arriving in Calcutta, was an English woman, frightfully mutilated; her nose and ears cut off. At Jhansi, an officer, in the last extremity, shot his wife, and then himself, to escape worse than slaughter. An officer, writing from Benares, says: "The story never can be told. The greatest brutalities that Eastern vice can invent, have been practised upon English ladies and children."

The civil servants of the Company have perished as well as others. Thus at Indore, where a sudden insurrection broke out, among the first victims were the managers of that noble telegraphic system, which has, within a year or two, been inaugurated by O'Shaughnessy, a distinguished Irishman. Of two young gentlemen, the sons of an excellent father, well known to me, who is one of the Superintendents of the London City Missionaries, and a cousin of O'Shaughnessy, one who left his fond mother's side only in April last, was ruthlessly slaughtered on this occasion.

The cry for retribution rings aloud. The *Times* has been savage and fierce on this point; so much so, that the *British Banner*, with a great deal of justice, enters its solemn protest. Mr. Martin Tupper, also, author of "Proverbial Philosophy," has published—what, all things considered, is perhaps excusable under excitement, but otherwise unjustifiable—a poem, with the Miltonic title, though not in sonnet form, "Avenge, O Lord, thy slaughtered saints."

As to unsound teaching, we have the following:

"All glory to those martys! the blessed children slain,
The holy women, soon redeemed from all that pain and shame;
The brave good men, baptized by their own soldiers, in their blood;
O, glory to the martys, for they are *all* with God."

Next, as to vengeance:

"And England! now avenge their wrongs by vengeance deep and dire,
Cut out the canker with the sword, and burn it out with fire:
Destroy those traitor-legions, hang every Pariah-hound,
And hunt them down to death, in all the cities round.

"On groves of gibbets, set on high those Hamans of high-caste,
And bind their treacherous Baal-Priests with fetters hard and fast;
Yet, even in thy lion-wrath, remember to reward
The noble Sepoy few, who stood Abdiels of the guard."

Next, Delhi must, as the *Times* intimated, be made like Sodom and Gomorrah:

"But, Delhi? Yes, terrific be its utter sack and rout,
Our vengeance is indelible, when Delhi is wiped out,
And only so; one stone upon another shall not stand,
For England swears to set her mark upon that traitor land!

Her mark, the hand of justice, the Cross—a Cross of flame
Where Englishwomen perished in unutterable shame;
Her mark, the Cross of mercy, too, above those martyred good,
A marble Cross on that burnt spot where once proud Delhi stood!"

I do not believe that Englishmen generally endorse these sentiments, but that a judicial visitation of their wickedness and cruelty on the heads of the *plotters* and *leaders* of the Revolt should speedily come, is the desire of every right-minded man. True, we have not always done justice in India; true, that the infliction of torture, although denied by the East India Company's advocates in Parliament, has been a sad reality in some parts of Bengal, in connexion with our collection of taxes by subordinates, not very long ago. And true it is, that, as some one has said, there ought to be "vengeance at home" on the East India Company. Long did it support the abominations of heathenism; and it is now notorious, that their party in the House of Commons, last Spring, tried to obtain "a count-out," so that no debate might come on in connexion with the oppression of the ryots, or peasants, by these land-owners, (Zemindars,) some of whom have been the worst foes of our countrymen and countrywomen in the recent disasters. It is a maxim, that "Corporations have no consciences," and it is, alas, too true, that men, as *bodies*, when *gain*, especially, is at stake, will do what, as individuals, they would shrink from. The *Opium Trade* has been one of the sins of the Company, and retribution is come upon them now. The enmity, too, of some of the Directors (there are happy exceptions, among which Sir H. Rawlinson, the celebrated *savan*, is one,) to missions, is deep and malignant. It is even said that Col. Sykes, Chairman for this year—when Lord Ellenborough and others were casting the blame of the revolt on Christian missionaries, and before the present happy reaction in the public mind occurred—exclaimed, "*Now we shall get rid of these* ——— *saints.*" The "saints," however, will hold their ground. It is Sykes & Co. that are likely to go to the wall!

An affecting instance of Christian piety and courage, in the case of a young Ensign, is detailed in a letter from an officer in India. When the sixth Native Infantry Regiment mutinied at Allahabad, and murdered their officers, an Ensign, only sixteen years of age, who was left for dead among the rest, escaped in the darkness to a neighboring ravine. Here he found a stream, the waters of which sustained his life for four days. Although desperately wounded, he contrived to raise himself into a tree during the night, for protection from wild beasts. He had a lofty commission to fulfill before death released him. On the fifth day, he was discovered, and dragged by the brutal Sepoys before one of the leaders, to be put to death. There he found another prisoner, a Christian catechist, formerly a Mohammedan, whom the Sepoys were endeavoring to torment and to terrify into recantation. The firmness of the native was giving way as he knelt amid his persecutors, with no human sympathy to support him. The boy-officer, after anxiously watching him for a short time, cried out, "Oh, my friend, come what may, do not deny the Lord Jesus!" Just at this moment, the alarm of a sudden attack, by the gallant Col. Neill, with his Madras Fusileers, caused the instant flight of the murderous fanatics. The catechist's life was saved. He turned to bless the boy whose faith had strengthened his faltering spirit. But the young martyr had passed beyond the reach of all human cruelty. He had entered into rest.

The power of RELIGIOUS FANATICISM is one of the signs of these last times. We see it strikingly illustrated in this Indian revolt. The Mohammedan, driven on by the teaching of the Koran, as well as by political ambition, stirs up the Sepoy, and both act under the perverted and powerful zeal which their respective superstitions inculcate. Especially is this the case with the Mussulmen of India. Great apprehensions are entertained, lest, at the period of a great Mohammedan festival, in the month of August, there might be disturbances all over the three Presidencies. At Patna, Dr. Duff writes: "An alarming conspiracy had been Providentially discovered, the authors of which were Mohammedans."

The KORAN is still imbedded in the Mussulman mind in India, and the same fell fanaticism which not long ago led to the execution at Tunis, in Africa, of a Jew who "blasphemed" Mohammed, gives nerve to the arm, and hellish cunning to the plots of, Mohammedan hate against Christianity. "The Koran," says a Mohammedan historian, "declares that the highest glory man can attain in this world, is unquestionably that of waging successful war against the enemies of his religion." And so we read in Mohammedan narratives, of warriors hastening to the doomed cities of unbelievers, that they might "share in the merit of sending their souls to the abyss of hell." It is this spirit which vivifies that conspiracy, which, formed in impenetrable secrecy, is now exploding itself In the mosques of India, for a hundred years, prayers have been offered; and 1857 was the hoped for era when the blazing cimeter—as it flashed in the hand of Mohammed himself, and as it cleared the path of Tamerlane to conquest, and gave him *material* for his famous pyramid of skulls—should sweep away the infidel "Feringhees," and restore the Mogul dominion in Central India.

But there is another type of religious fanaticism, in the active malignity of ROMANISM, especially in Ireland. Busy it is in France, and in Italy, in the erection of statues to the Virgin, in honor of the Immaculate Conception, and in the punishment and excommunication of certain of the priests of Lombardy, with whose victimization the people have displayed a strong and indignant sympathy. But in Ireland, and even in the capital of Protestant Ulster, Popery has been showing itself in all its ferocity. Open-air preaching was customary at Belfast in former years. The object was not controversy, but simply the instruction of the ignorant and ungodly—that "baptized heathenism," of a large town, which frequents no place of worship. This year a howl of rage against such efforts was raised by the Popish press; and when, on last Lord's day, a zealous Presbyterian minister successfully asserted his constitutional right, and did preach to three thousand or four thousand people, riots spread over the town, and the Popish mob, which had been collected by a fiendish placard on the walls, were put to route by a large body of Protestants, and the police were obliged to fire on the bloodthirsty Myrmidons of Rome. The *Times*, in what deserves, in plain terms, no better name than that of *a rascally article*, comes out against the Protestants of Ireland preaching in the open air at all, because, forsooth, they thereby *insult* the majority! In England, Popish preaching and processions would be insulting to the majority, and so the Protestants would not put up with them. Thus the "leading journal" basely betrays the cause of religious liberty, besides ignorantly or wickedly arguing on the premises that Belfast is, by a majority, a Popish town. The mills and factories there, have been the inducement, during the last twenty years, for large masses to immigrate to the North, and to Belfast, from the Popish South and West. But it is but a play upon words to represent a town which is the head-quarters of Irish Protestantism, and especially the Presbyterian metropolis, as Romish. Almost the whole property, education, and influence, are in the Protestant scale.

But MORMONISM has also been figuring in its own way, and furnishes us with a fresh specimen of its own peculiar and loathsome fanaticism. The Mormons have been holding a conference in London. It was attended by the Apostles Platt and Benson, and by the leading Elders and members of the district. There was a good deal of boasting. At a closing Tea-meeting there were rare doings. When the reporter of one of the morning papers entered the room, Elder Barnard was leading the company in the singing of a favorite hymn, to the tune of "The Low-backed Car." The purport of the song was the happiness that awaited all when they would get to Zion, (Utah). There were some amusing variations performed by an ass in an adjoining stable, on a song by Brother Silver, which was to the effect,

"I never knew what joy was
Till I became a Mormon," &c.

Elder Hyde flattered, in glowing strains, the two apostles from America, and scornfully alluded to the attempts to put Mormonism down. With this same Hyde, I and one of my Presbyterian Elders had a personal encounter (in the theological sense of the term) some years ago. He had succeeded in perverting (for a time only) a young girl, a member of our Church, who had been brought up among the Wesleyans, but who became impressed and decided (as I have every reason to believe still) under the preaching of the Gospel at the Presbyterian Church. Her warm feelings, her confiding character, her personal intimacy with Hyde and his wife, and the plausible account of numerous cures performed by him on sick and crippled people, fired and filled her imagination.

I heard with pain of her reported perversion, and asked her to meet me in the vestry. She came, after a week evening service, but not alone. Elder Hyde, afraid to lose her, with a face of brass, and a snivelling hypocrisy of tone, entered the vestry with her. There was nothing for it, therefore, but to grapple with the vile imposture, of which he was the advocate. I shall say nothing about my personal share in the discussion. My worthy elder, a clear-headed Scotchman, had recently read the Book of Mormon, and brought out its absurdities, its anachronisms, and its contradictions, with such power, that the Mormon Elder was fairly cornered. We challenged him to work one of his miracles, and he told us we had not "faith." It was the old way of impostors. "*First shut your eyes and then you shall see.*" So, finding himself rather uncomfortable, he dissappeared, with the vengeful assurance that if "we did not believe in the Book of Mormon, we should *be damned!*"

To this little episode I may add that the young girl in question, although a dupe for a time, had her eyes opened afterwards to the delusion practised on her. This restoration was largely owing to the facts which came under her observation, in connexion with the death of the wife and other friends of Elder Hyde, who had boasted to us and to her, of his curing powers. She is now the wife of a respectable and worthy man, and a member of a Christian and Evangelical Church.

But to return to the Conference; there was a Yankee Elder from Salt valley itself. He said "he felt first rate." He drew a glowing picture of the enlightenment and happiness of Utah, declared that he had been persecuted with the Saints all his life, and just as he had been settling down at Utah, the "servant of the Lord" (Brigham Young) "had sent him forth to England, to warn this wicked generation," and he might have added, to bring fresh victims into the toils of Mormonism.

A Mr. Harrison, one of the few Englishmen among the Mormon prophets, addressed the meeting in favor of polygamy, with the accompaniment of donkey music, before noticed, and imitations of the same, by some of the irreverent juniors. Another Elder indulged in "a little harmony," to the tune of "Oh, Susannah, don't you cry for me," about "sleeping parsons." Sisters Pearce and other ladies also sang. They and others received an exhortation from an Elder, to sell off all their ornaments, and put them into a fund to enable them "to gather out of Babylon," *i. e.*, to leave England for Utah. Orson Platt gave them some advice about marriage; urged them to marry only Mormons, and in that case they would have husbands in the next world, otherwise *they must* remain *single*, "a horrible eventuality." He propounded the doctrine of the propagation of spirits in the next world. Thus these vile wretches seek to give the stamp and stimulus of immortality to their filthy practices. Ezra Benson, another Elder from Salt Lake, after describing his feelings and condition as "first rate," indulged largely in coarse jokes, expressed his opinion that *all* his wives at Utah would not apostatize, and that so he would not remain "single in heaven," and crowned the performance by describing Young as "*the best and holiest man in the world.*"

The *Times* had a leader on Mormonism, and recognizing its parentage here, traces it largely to our rage for prophetic and Millennial study, and cherished expectations of an earthly paradise, which a large party of religionists have indulged in. There may be *something* in this, but it is very little. The true causes are *long neglect* of the masses, consequent ignorance, and low sensualism, acted on by a cunning which is certainly Satanic. It is a great stroke so to speak as to flatter the people that they are religious, and safe for eternity, while yet the basest passions are gratified. If it came to them in the plain old guise of Mohammedanism, with its sensual paradise, it would not take; but, coming as a New Revelation, an enlargement of the old Bible, and in the name of Christ—it is thus that the devil and his agents collect so many dupes.

A strong desire is expressed here by the papers, that next year at farthest, the American Legislature may grapple with the abomination in its stronghold at Utah. In England, the Tract Society's publications, the City and Town Missionaries, and the open air preachers, have done, and are doing, much to expose and put down Mormonism. Its dupes are largely drawn from Wales.

A son of the late ARCHDEACON WILBERFORCE, who went over to Rome and died last year in Italy, has appeared as a writer of poetry. Is it not pleasant (considering that the father *was* a Papist, that another Wilberforce, once an English Archdeacon, *is* so, and that the Bishop of Oxford is *almost so*, and more dangerous than if he were,) to find a grandson of William Wilberforce thus beautifully vindicate the Virgin's real position against the idolatry of Rome?

"If thau dost love thy Saviour and thy Son
With but the love that earthly mothers feel,
Joined to a ransomed sinner's gratitude,
How thou must weep, to see thy fellowmen,
Like thee conceived in sin, like thee redeemed,
Pour fourth their prayers to thee, and at thy shrine
Offer their richest love when he is by,
Ready to gather all men to his fold!
What were thy earthly sufferings to these!
Thou saw'st him scourged, insulted, crucified,
Thy more than Son, whom thou might hope to see
On Israel's throne: was not the promise great
Borne to thy young ear by the angel's voice?
And now, thou may'st behold him on a throne
That overlooks the heavens, acknowledged King
Over all kings, and yet too little loved,
Thyself supplanting him in human hearts."

The BRITISH ASSOCIATION has been holding its annual meeting in Dublin. The presence of Doctor Livingstone, who delivered a lecture on Africa, in the Dublin Society House, awakened great interest. Some scientific, American gentlemen, were publicly honored, with others, by the bestowment of Honorary Degrees, by the authorities of Trinity College. An excursion to the Western island of Arran, rich in Pagan memorials, concluded and crowned the meeting.

The EVANGELICAL ALLIANCE has commenced its meetings this week, at Berlin. It has not been in my power to attend the Conference. Our Tract Society has sent as a Deputation, the Rev. M. H. Vine, a London Episcopal clergyman, and Mr. Davis, the Secretary. They go, not as members of the Alliance, but in the interest of the Tract cause on the Continent of Europe. The King of Prussia has continued to manifest the deepest solicitude for the success of the Alliance meeting; and while not going so far as inviting or commanding the attendance of the Prussian clergy, has issued an address to the Consistories, or Presbyteries, in which he administers a rebuke to the High Church and Lutheran parties, for their misrepresentations of the objects of the meeting. For the closer approximation of all real Christians, and for the Alliance as a means of promoting it, the King expresses his most ardent desires.

Mr. CHARLES DICKENS reports, on behalf of the effort "in remembrance of Douglas Jerrold," to raise funds for his widow, that a sum of £2000, clear of expenses, is in hands, and that an annuity will be purchased for Mrs. Jerrold, with a reversion to one of her daughters. Living authors are not always friendly. Some one once sneeringly said: "Brother authors! Yes! Brothers like Cain and Abel!" But authors in this case have substantially proved their sympathy for the family of a brother *dead*. Jerrold earned vast sums of money; but, like most of his class, he was prodigal.

THACKERAY'S new work, "*The Virginians*," will begin to appear in monthly parts, in November. J. W.

P. S.—I have detained my letter to a late period of the day, in the hope that fresh news from India might have arrived, but in vain. It may, however, come to-night, and go out to the United States, by the mail from Liverpool, to-morrow. It is announced by telegraph, that the Persians have evacuated Herat. This will free the troops still remaining at Bushire, for service in India.

The Shah of Persia has published a decree opening public office to all religious classes of his subjects. J. W.

INTERCOURSE WITH CHILDREN.—The most essential point in our intercourse with children is to be perfectly true ourselves. Every other interest ought to be sacrificed to that of truth. When we in any way deceive a child, we not only show him a pernicious example, but we also lose our own influence over him forever.

Disabled Ministers, &c.

PHILADELPHIA, Sept. 23, 1857.

In Judge Leavitt's Report to the last General Assembly, on the subject of "disabled ministers," &c, it is stated, that "to the printed Circular of the Committee, addressed to the one hundred and forty Presbyteries of our Church, in relation to the number of ministers, widows, and orphans of deceased ministers among them requiring aid, replies had been received from only sixty-one. From these it appears that within the limits of the sixty-one Presbyteries, there are eleven ministers, who from the effects of disease or the infirmities of age are unfitted for the active duties of their office, and destitute of the means of comfortable support. There are, also, within these Presbyteries, twenty-one widows and thirty-six children of deceased ministers who are in need of assistance. Assuming as the basis of an estimate, that the same ratio of destitution is applicable to the Presbyteries from which no report has been received, it would result, that there are in the Church twenty-six infirm and disabled ministers, not less than fifty widows, and about eighty children, for whom relief is contemplated by the action of the Assembly. The Presbyteries from which reports have been received, are located in different geographical sections of the Church, and there is no reason to suppose that the above estimate does not present a fair average of the destitution throughout its entire limits." As to the probable sum what will be needed annually to relieve the wants and provide for the comfort of the destitute classes, the report says, "that in the judgement of the Committee it will require an expenditure of from twelve thousand to fifteen thousand dollars." Since the spreading of these facts before the churches, by our religious Journals, the Committee of Trustees of the Assembly for distributing this fund, have waited in daily expectation of the application of Presbyteries in behalf of these one hundred and fifty adults and orphan children, many of whom, doubtless, are in a condition that calls for immediate relief. Hitherto, only a small proportion of these cases has been presented by their respective Presbyteries. Although it was announced in the last Assembly, and has been published since in their Minutes, that there is money in the Treasury for this purpose, enough thus far to respond, in part at least, to every regular application. Please to call the attention of the churches to this part of Judge Leavitt's able report, which seems to have been too little heeded, even by some who concur with the writer in all his statements, and cordially adopt his conclusions.

JOSEPH H. JONES,
Ch'n of the Com. for Distribution, &c.

Facts and Gleanings.

HE WHO has many secrets, he who wishes you to be his security for a sum which you are not willing to lose, he who loves law-suits, and he who has a jealous temper, should be carefully avoided.

QUAINT old Fuller says:—"Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched.

WATER AND MORALS.—A very slight declivity suffices to give the running motion to water. Three inches per mile, in a smooth, straight channel, give a velocity of about three miles per hour. Now, what is true of water is equally true of morals. The best of men need only a slight push from adversity to obtain a downhill momentum. Be careful, therefore, how you lose your equilibrium.

TEMPTATIONS.—We must never be astonished at temptations, be they ever so outrageous. On this earth all is temptation. Crosses tempt us by irritating our pride, and prosperity by flattering it. Our life is a continual combat, but one in which Jesus Christ fights for us. We must pass on unmoved while temptations rage around us, as the traveler, overtaken by a storm, simply wraps his cloak more closely about him, and rushes on more vigorously toward his destined home.

CHRISTIAN MISSIONARIES IN TURKEY.—A meeting for the aid of the Missionary cause in Turkey was held on Sunday evening, at Rev. Dr. Adams' Church, Madison Square. The building was filled with an attentive and interested audience. An address was delivered by Rev. Dr. Shauffler, who has long been resident in Constantinople, and who described the present condition of the Turks, after their recent intimate communication with the Christians of Europe during the Crimean War, as extremely favorable to the inculcation of the Christian religion. Rev. Dr. Tyng likewise delivered an address.

PLAIN PREACHING.—Dr. John M. Mason, while preaching on the text, "What shall it profit a man?" etc., referring to the apologies given by the impenitent for refusing to accept the gift of eternal life, mentioned the common plea, "We do not want to profess Christianity, because many dishonor the profession; we do not want to be hypocrites; we are candid men." "And so," said the eloquent preacher, "you are willing to go to hell as *gentlemen of candor.*" It is said that a distinguished lawyer in this city was led by this pointed rebuke to renounce the hypocrisy of unbelief for a sincere faith in the Son of God.

CHILD'S MORNING HYMN:—

The morning bright,
With rosy light,
Has waked me up from sleep.
Father, I own
Thy love alone,
Thy little one doth keep.

All through the day,
I humbly pray,
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near thy side.

Oh, make me rest,
Within thy breast,
Great Spirit of all grace—
Make me like thee,
Then shall I be
Prepared to see thy face.

Minutes of the Synod of Allegheny.

ERIE, PA., September 24th, 1857.

The Synod of Allegheny met according to adjournment, in "Park Hall," in the city of Erie, on the 24th day of September, A. D. 1857, at half past seven o'clock P. M., and was opened with a sermon, by Rev. Robert Dilworth, D. D., the last Moderator, from the Epistle to the Eph. iii: 8, "Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

After sermon, Synod was constituted with prayer. The following members were present:

PRESBYTERY OF ERIE.—*Ministers:* John V. Reynolds, James Coulter, Samuel J. M. Eaton, John W. McCune, George W. Zahniser, James W. Dickey, Lemuel G. Olmstead, William McCullough, James M. Shields, William M. Blackburn, John R. Findley, William Willson, (3). *Elders:* John Breckinridge, James Miller, Prosper A. Booth, John Humes, J. L. Reed, Isaac Eaton, James McCracken, David Agnew, A. Tanner.

PRESBYTERY OF BEAVER.—*Ministers:* Robert Dilworth, D. D., Benjamin C. Critchlow, David Waggoner, David C. Reed, Elliot E. Swift, William T McAdam. *Elders*—William Fruit, William McCready, and John Hope.

ALLEGHENY PRESBYTERY:—*Ministers:* John Coulter, Loval Young, Robert B. Walker, Newton Bracken, William G. Taylor, Ephraim Ogden, David Hall, Samuel Williams, J. R. Coulter. *Elders*—Valentine Glenn, James Campbell, John C. McNees, Thomas Mifflin, and Samuel Leason.

PRESBYTERY OF ALLEGHENY CITY.—*Ministers:* David Elliott, D. D., W. S. Plumer, D. D., (2), William Annan, Henry R. Wilson, D. D., Leland R. McAboy, Louis L. Conrad, James Allison. *Elder:* Robert Wallace.

MINISTERS ABSENT.

PRESBYTERY OF ERIE.—David Grier, William J. Alexander.

PRESBYTERY OF BEAVER.—James Satterfield, Robert Johnston, Absalom McCready, William Nesbit, John W. Johnston, Henry Webber, Thomas P. Johnston, A. S. Billingsley, Jonathan Wilson, Thomas G. Scott.

PRESBYTERY OF ALLEGHENY.—John Munson, John Smalley, Ebenezer Henry, Alexander Cunningham, William F. Kean, George Cairns, John V. Miller, J. F. Boyd.

PRESBYTERY OF ALLEGHENY CITY:—Nath. Todd, E. P. Swift, D. D, John C. Sinclair, John F. McLaren, D. D., Daniel E. Nevin, Alexander Shand, Edward S. Blake, Charles B. McClay, James Smith, John Brown, John Davis, H. W. Guthrie, Alexander Sinclair.

Synod adjourned to meet to-morrow morning, at 9 o'clock. Concluded with prayer.

FRIDAY MORNING, 9 o'CLOCK.

Synod met and was opened with prayer. The Minutes of the last session were read. Rev. Loyal Young was elected Moderator, and Rev. L. R. McAboy, Temporary Clerk. On motion, the reading of the "General rules for Judicatories" was dispensed with. Rev. David McKinney, of the Synod of Pittsburgh, being present, was invited to sit as a corresponding member.

The Minutes of the last meeting of Synod were read.

The Moderator announced the following Committees.

ON BILLS AND OVERTURES:—*Ministers:*—Revs. Robert Dilworth, D. D., John Coulter, H. R. Wilson, D. D. and John V. Reynolds. *Elders*—A. Tanner, Thomas Mifflin, and Robert Wallace.

JUDICIAL COMMITTEE:—*Ministers*—Revs. L. L. Conrad, R. B. Walker, J. W. M'Cune, and B. C. Critchlow. *Elders*—Wm. Fruit, Samuel Leason, Isaac Eaton.

RECORDS OF PRESBYTERY OF ERIE:—*Ministers*—Revs. Newton Bracken, and B. C. Critchlow. *Elder*—Samuel Leason.

RECORDS OF PRESBYTERY OF BEAVER:—*Ministers*—Revs. John R. Findley, and J. R. Coulter. *Elder*—John Humes.

RECORDS OF PRESBYTERY OF ALLEGHENY:—*Ministers*—Revs. Wm. Annan, and G. W. Zahniser. *Elder*—John Hope.

RECORDS OF PRESBYTERY OF ALLEGHENY CITY:—*Ministers*—Revs. D. C. Reed, and David Hall. *Elder*—John Breckinridge.

ON DEVOTIONAL EXERCISES:—*Ministers*—Revs. W. M. Blackburn, and John V. Reynolds. *Elder*—D. Agnew.

ON NARRATIVE OF STATE OF RELIGION:—*Ministers*—Revs. James Allison, and Newton Bracken. *Elder*—James Campbell.

ON SYNODICAL SERMON:—*Ministers*—Revs. David Elliott, D. D., and David Waggoner. *Elder*—P. A. Booth.

ON THE MINUTES OF GENERAL ASSEMBLY:—*Ministers*—Revs. Wm. Annan, and D. Waggoner. *Elder*—John C. M'Nees.

REASONS FOR ABSENCE FROM PREVIOUS MEETINGS OF SYNOD:—*Ministers*—Revs. David C. Reed, G. W. Taylor, and James Coulter. *Elders*—James Miller, and Valentine Glenn.

ON LEAVE OF ABSENCE FROM THIS MEETING:—*Ministers*—Revs. Ephraim Ogden, J. W. Dickey, and Samuel Williams. *Elders*—James Miller, and J. L. Reed.

A collection of twenty-five cents was raised from each member, to replenish the Contingent Fund of Synod.

On motion, Revs. David Elliott, D. D., H. R. Wilson, D. D., and Thomas Mifflin, elder, were appointed a Committee to consider the propriety of appointing a day of fasting and prayer, in view of the position, difficulties, and dangers of our Missions in India.

Revs. L. R. M'Aboy, R. B. Walker, and David Agnew, elder, were appointed a Committee on the Western Theological Seminary.

The first standing order was taken up, and statistical reports were read and placed in the hands of the Stated Clerk.

The second standing order was taken up, and Presbyterial Records were called for, and put in the hands of Committees, for examination.

The following Report was presented by the Committee on Devotional Exercises, for the exercises of this afternoon, according to the standing rule:

1. Psalmody and Prayer, Rev. B. C. Critchlow.
2. Address, Rev. D. M'Kinney, D. D.
3. Psalmody and Prayer, Rev. W. T. M'Adam.
4. Narrative of the State of Religion.
5. Address by Rev. Wm. Annan; and such other exercises as the Moderator may deem proper.

The Committee farther reported that Rev. David Hall preach to-morrow afternoon, at 3 o'clock; that Rev. H. I. Coe preach in the evening, at 7½ o'clock; that Rev. W. S. Plumer, D. D., preach at Park Hall on Sabbath morning, at 11 o'clock. That the Sacrament of the Lord's Supper be administered on Sabbath afternoon, at 3½ o'clock; in which services, reading the Scriptures and Psalmody by Rev. Loyal Young; introduction to the Ordinance, and distribution of bread, by Rev. H. R. Wilson, D. D.; distribution of the cup and closing address by Rev. D. M'Kinney, D. D.; and Rev. E. E. Swift preach on Sabbath evening. That Rev. Dr. Elliott and Rev. Dr. M'Kinney preach in the First Presbyterian church. That Rev. L. L. Conrad and Rev. Loyal Young preach in the Methodist church. That Rev. J. R. Findley and Rev. L. R. M'Aboy preach in the Associate Reformed church. That Rev. D. Waggoner and Rev. B. C. Critchlow preach in the Baptist church.

These reports were accepted and adopted.

Synod then proceeded to appoint the time