

Banner and Advocate.

PITTSBURGH, OCTOBER 31, 1857.

TERMS—\$1.00, in advance, or in Clubs \$1.00, or delivered at residence of Subscribers, \$1.75. See Prospectus, on Third Page. NEWS—Should be promptly a little while before the year expires, that we may make full arrangements for a steady supply. THE RED WAFFERS indicates that we desire a renewal. If, however, in the last of the year, this signal should be omitted, we hope our friends will still not forget us. REMITTANCES—Send payment by safe hands, when convenient. On send by mail, enclosing with ordinary care, and enclosing nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large note. For one or two papers, send Gold or small notes. TO MAKE CHANGE, send postage stamps, or better still, send for more papers say \$3 for seventy numbers, or \$1 for thirty-three numbers. DIRECT all Letters and Communications to REV. DAVID MCKINNEY, Pittsburgh, Pa.

AMERICAN TRACT SOCIETY.—See our Eastern Summary.

SYND OF OHIO.—Our brethren had a delightful meeting at Wooster. We spent with them a very pleasant day. A report of their proceedings was promised to us.

SYND OF WHEELING.—This is one of the substantial portions of the Presbyterian Church. A friend who attended the late meeting, speaks of it in glowing terms. We shall look for a full statement, authoritatively, of its transactions.

MINUTES OF SYND OF PITTSBURGH.—Persons desiring pamphlet copies will please send their orders immediately. We wish to know how many copies we must print. The price will be 25 cents for one copy, and 64 cents each for any additional copies wanted for the publisher, or for his congregation. There are several very interesting documents, which should be extensively circulated, and preserved.

Change of Day. The Governor of Pennsylvania has appointed the last Thursday (26th) of November as a day of Thanksgiving; and it is probable that the Governor of Ohio will nominate the same day, or the Thursday previous (19th). It hence becomes indispensable to change the day appointed for the Convention called by the Synods of Allegheny, Ohio, Wheeling, and Pittsburgh. The Committee of Arrangements, hence authorize us to name the evening of the First Tuesday in December, as the time for the assembling of the Convention.

Notices of English Literature. We give, this week, the first of a series of Notices of the Literature of Great Britain. We know that there are a portion of our readers to whom it will afford no great interest; but to many of them it will, we trust, be both instructive and entertaining. It is becoming in us to adapt our sheet to the advanced, as well as to beginners in knowledge. We must do so to help! all onward. We cannot think that Presbyterians will be willing to have their denominational journals inferior or inadequate. They wish to be well informed of what is going on in the Social, Literary and Religious world.

The improvement, however, will cost us money. To prepare such articles, requires a cultivated mind and great labor; and time, and talents must be compensated, when thus summoned to instruct the public. We trust that an increasing subscription list will enable us to sustain our work.

Thanksgiving. Governor Pollock, of Pennsylvania, in a very judicious and chaste Proclamation, appoints Thursday, the 26th of November, as a day of Thanksgiving. Some would suggest rather that a day of National fasting be observed; and Providence does call us to deep humiliation. We should fast and pray, under his afflictive hand. But we are still in the enjoyment of blessings immense, and should be still a most grateful people; and our gratitude should be expressed with ardor.

The American Bible Society and its Emendations. It will be remembered that, some months ago, we gave our views at considerable length on the work of the American Bible Society in revising the English translation of the Bible. We approved of a large part of the results of the Society's labors, but thought that in two respects it had gone too far, and should retrace its steps; that is, it should restore the text in instances where alterations in the sense had been made, and also restore the headings, or tables of contents, to the chapters. In this we have reason to believe that we expressed a very common sentiment in our Church, and made a most reasonable request.

We were hence very sorry to see, recently, a letter from Dr. Vermilye, which has been extensively published, maintaining and striving to make permanent all the alterations. We regretted it especially as Dr. V. is a member of the Society's Committee, and because he endeavored to stir up sectarian prejudices, and to excite odium against the Old School Presbyterian Church. It is true that Old School Presbyterians freely express their sentiments, and strongly manifest their desire for conserving the English Bible in its integrity. This, however, Dr. Van Rensselaer most ably shows in a recent article in the Presbyterian, was to be expected of their known conservatism, their ardent love to the Bible, their intelligence as scholars and Christians, and their large interest in and contributions to the Society. It was then in very bad taste, as well as unjust, to ascribe their earnestness to unworthy motives, or to wholly principles. Letters such as that to which we allude, will not do for them from a full discharge of what they regard as a duty. They will rather speak the more, as they may estimate the necessity the greater. But we trust that Dr. Vermilye, who professes to speak only for himself, will be found, among the Directors, solitary and alone in the sentiments he has expressed.

Quarterly Notices of English Literature. NUMBER I.

[BY OUR LONDON CORRESPONDENT.] I propose, D. V., in addition to my usual weekly letter, to send you, agreeably to your request, quarterly notices of English Literature. Such notices must necessarily be brief, and therefore imperfect. But in the case of a kind of literary photograph of current thought, as embodied in books, they may, I trust, be found useful and interesting. I wish to avoid the aspect of critical dissertations, to shun the heaviness of formal lectures, and to chat, as it were, familiarly with ministers, students, and the general body of your many and intelligent readers. Too much, therefore, will not be expected from these papers in the way of fulness, written, as they are, at considerable intervals. Omissions also will necessarily be made. The press is too prolific even for a complete nomenclature to be given of its literary progeny; and, therefore, as I CAN, and doing the best I can, and hoping by practice to become more au fait in this new line of writing, I confidently claim both the indulgence and attention of my American Presbyterian cousins.

Let me begin with our SERIALS. Some of these are weekly, others monthly, others quarterly. Some of the weeklies—like "Cassell's Illustrated History of England," or his "Arts Exhibition at Manchester," or like a new series just begun of an "Illustrated History of the Bengal Massacre" and "Mutiny," just started, or like "Reynold's Miscellany," the "London Journal," the "Family Herald," the "Leisure Hour," and the "Sunday at Home,"—are issued, not only in numbers each week, but are sent out in monthly parts. The same is true of "Dickens' Household Words," as also of the "Christian Treasury." The last mentioned, maintaining its usual excellence, as to variety, pungency, and spirituality, is published at Edinburgh. PICTORIAL Illustration, except in the case of the "Treasury," "Household Words," and "Chambers' Journal," is common to all the Serials I have mentioned. The truth is that WOOD ENGRAVING has attained to a perfection and accuracy, such as in its early use, was never dreamt of. Go into the sub-editor's room of any of the publications which I have mentioned. Look at the blocks as carved by the cunning hand of Gilbert, and other eminent engravers, and then you will confess that in itself it is a beautiful specimen of art, altogether independent of the invention and genius displayed in the grouping of the figures. Then, it is not to be forgotten that these wood engravings are well paid for. A few days ago, I signed, as Chairman for the day, of the Tract Society Committee, orders for payment for a series of such engravings. The cost of the main illustration which you see on the first page of the "Leisure Hour," or of the "Sunday at Home," is £4 or £20, and so on, in proportion to the size of the other smaller illustrations found in each number.

But how is it, you ask, that these illustrated Serials, which are sold at only a penny per number, pay? The writers, as well as the engravers, are well paid. Thus the "Leisure Hour," and the "Sunday at Home," pay respectively fifteen shillings and thirteen shillings per page. In "Dickens' Household Words" and "Chambers' Journal," the remuneration is, I think, higher still. How then do the periodicals pay? The answer is, by a multiplied circulation, and just in proportion to that circulation. Thus the "London Journal" issues every week several hundreds of thousands of copies. The property in it was sold the other day for a very large sum, many thousands, besides a life annuity of £700 per annum, settled on and secured to the original proprietor. It was purchased by the owner of the "Illustrated London News," a weekly which has a very large capital invested, which pays its writers, artists, and pictorial correspondents, sent abroad to every scene of stirring interest, in a princely manner. It sells at six pence per week; while a recently started rival, the "Illustrated Times," asks only two and a half pence, and is doing well.

War times suit this class of weeklies admirably, in the financial sense of the term. People like to have pictorial sketches of a Indian strongholds, and battle pieces. A royal progress, either here or on the continent, also helps them well, as does the Arts Exhibition at Manchester, or any extraordinary accident or disaster. The expense is great of all the Serials, but those I have named all pay the proprietors; perhaps I err in saying so, and would be glad to be found mistaken; as to "Reynold's Miscellany," a vile pandering to vice, by its licentious tales, for years past. I am satisfied that its circulation is much diminished of late; and it is also very pleasing to be able to say that while the "London Journal" is still objectionable, yet that its moral tone, as well as the real solid interest and information of its contents, as contrasted with trash, has greatly improved. The fact is, that periodicals of that class have been, in spite of themselves, craned up to a higher platform by the influence of a pure literature, now going rapidly and extensively into circulation. Not that Christ is openly confessed, save by a few literary journals. There are poems which appear in "Household Words" and in "Chambers' Journal," now and then, that "savor of him," but they are few and far between, and the allusions are not very intelligible. As for the former, its literary ability is very great; Dickens himself writes very little for it, but he regularly edits it. Mr. Saba, who wrote articles descriptive of a personal visit to Russia, last year, is a writer of rare and graphic power. In reference to "Chambers," it still preserves its high utilitarian standard. Its practical negation of Christianity all along has been its grand defect. If the author of "The Vestiges" be, as is said, one of its proprietors, and its editor, (I cannot say that he is,) we need not wonder if the Chambers' school of liter-

ature expect to work out the regeneration of society, without Christianity or Divine revelation. The utilitarian school in English literature, as well as in English politics, seem to be philanthropists and patriots of that cold blooded order. In "Chambers' Journal," papers styled "The War Trail," have appeared for some time, from the graphic pen of Captain Mayne Reid, the son of an Irish Presbyterian minister, who distinguished himself in the Mexican war. He came to this country in 1848, intending to proceed to the help of Hungary just at the time when Georgey betrayed his country for Russian gold. Settling down in London, Reid has become a noted writer. His "Rifle Rangers" and "Scalp Hunters" have their scenes in Mexico, while his Christmas Books for boys are full of stirring adventures, coupled with a rare knowledge of the zoology and botany of the various regions into which he conducts his young readers.

Passing by an enumeration of the contents of our weeklies, I refer now to the Monthly and Quarterly. Of the former, I have before me, denominational publications. I. "The Evangelical Magazine," the organ of the Congregationalists. Doctor Morrison, of Chelsea, is disabled for editorial duties by bad health and advancing years. Mr. Stoughton, of Kensington, superintends it, and is an occasional contributor. He seems to have given it an increased literary excellence, although in that respect the "Evangelical" had, for several years, made a great start onward. Its old Puritan theology is retained without the prosiness of the past, and a greater variety is infused. Thus the number for October commences as usual, with one of a series of "Biographical Notices of Men of the Past," giving us "Vigilantius and his Times," a Christian Presbyter, of St. Jerome's days, but denounced by the latter, as afterwards by Rome, as a heretic. He raised an earnest protest against image and angel worship, against monasticism, celibacy, and pilgrimages. I have no doubt this article is from the pen of the editor, who, as a series of lectures recently published as delivered in the Congregational Library shows, has been lately paying great attention to the History of the anti-Nicene period of Church History.

Then we have as a contribution to the II. department of each number, "Biographies and Obituaries of Eminent Christians," in which the life of a valuable country minister, lately deceased, is sketched. Then come III. Essays: "The Fathers—Their Experiences and Our Experiences." By "the fathers," do not understand the "Fathers" of the Church, ecclesiastically so named, but the godly of the olden time; "our fathers" trusted in thee," &c. IV. Aphorisms, No. XVII.—Five Minutes with the Old Divines. V. Extracts from New Publications; one from Ruskin, the well known Archaeologist (and shall I add, poetical architect) and the other from a book, which I am glad to be able to name to your readers as worthy of trans-Atlantic circulation, "Laws from Heaven for Life upon Earth." The other departments of the "Evangelical" I need not allude to.

The "Baptist Magazine" (the profits given to widows of Baptist ministers), arranges its contents much like the last mentioned monthly. As a day of Humiliation and Fasting is just about to be observed here, a leading article on "Fasting" comes opportunely. The question is discussed, "How far Fasting is a Christian duty at all?" After noticing the prevalence of the practice among the Jews and ancient heathen nations, and as a custom which has received the sanction of the Greek, the Roman, the Anglican and Puritan Churches, and deprecating the idea of meritorious bodily mortification, and "the commanding to abstain from meats," as being good in itself, the writer comes to the following conclusions:—That fasting is no where commanded and enjoined in Scripture; that the direct sanction of Scripture is given to fasting in the instances where abstinence from food is the natural result and expression of some great sorrow, when any difficult or arduous duty, or momentous crisis awaits us, and while we are led by the secret influences of the Spirit to special acts and exercises of devotion. Further, it is never spoken of, "except as an adjunct and accessory to prayer." It may, indeed, be added, have a beneficial, moral and physical influence of itself, in the result of mortifying the body, and keeping temper and appetite in subjection. Paul seems to have used it thus; but this usage is rather a moral discipline than a religious ordinance, so that in the latter sense it is strictly true that fasting is never disconnected from prayer. To intensify devotion then, we may imitate the practice of a Wesley, a Hall, a Fuller, in stated seasons for fasting and prayer, and like them may reap great spiritual benefit. And so, under intense spiritual feeling abstinence is easy, or when sin is to be confessed and deplored. "Partial abstinence" might prove helpful when total is injurious.

Wise and weighty are the words of Dr. John Brown, of Edinburgh, with which the article concludes: "Fasting, in connexion with religion, is plainly instrumental—a means to an end. * * * I am afraid these seasons are more unrequited than they might be. It appears to me that fasting, in our Lord's sense of the term, is just equal to observing a season of extraordinary devotion, with which abstinence from food was connected, as at once the means and expression of devotion." As a matter of course, the "Baptist Magazine" takes advantage of some difference of view, as to the effects of Infant Baptism, between certain ministers of the Free Church who have lately written on the subject, in order to laugh at the theory itself. Not long ago, it re-echoed the cry from the Baptists on your side of the waters, as to the alleged disease and neglect of Infant baptism among American Presbyterians. Still, its tone, in general, is not bitter.

Our opp. "Presbyterian Messenger," is a third periodical which is a great favorite be-

yond our own boundaries, and is not quite unknown in the United States. The number for October has a second and concluding article on "Oratorios," which, perhaps, might be republished in your columns, with advantage. Besides, there is a second biographical notice of the late Rev. Dr. Alexander, of Princeton. You may rely on it, that Old School and Princeton Theology has no warmer adherents than English Presbyterians. There is, in the "Messenger," a remarkable paper on the East India Mutiny, and the Opium trade, not so much indicating that the vile traffic is one of the provoking causes of the judgment now upon us, as showing how the occupation of the opium-giving districts by the insurgents will diminish the produce, and that by providential events, there seems an opening for gradually but surely giving up the growing of opium; and if proper pressure be afterwards exercised, of getting rid of the trade altogether. This article, I have no doubt, is written by a Liverpool merchant, with oriental and Chinese experience, and well qualified to deal with the question.

The "Eclectic" was once edited by John Foster, afterwards by Josiah Conder and Dr. Price. The present editor, I know not; but recently, in reviewing Conder's life, he uttered some melancholy words as to the neglect of periodical literature, of the "Eclectic" class, by the wealthier Dissenters. Their patronage to it is limited. It does not pay. This is to be regretted. It has been always conducted ably. Scholarship and refinement always are prominent, and although it defended Mr. Lynch's rash apologies, yet I would not set it down as having decided sympathies with Negative Theology.

"The Eclectic," in an article on "Nature and Art in the Cure of Disease," gives its reasons for thinking that Homeopathy, both in theory and practice, is nothing but a delusion. In an interesting paper on "Modern Judaism," it says, truly, that "the Synagogue continues to exist, but Judaism does not live." Of George Gilfillan's "Christianity and our Era," it says, with equal truth and severity, that it is "exaggerated, morbid, and therefore mischievous." A more conceited writer is not to be found any where.

Turning to the Quarterly; the "British Quarterly Review," for October, edited by Dr. Vaughan, President of the Laneshire Independent College, is rich in papers of superior value. To the classical reader, the article on "Statius and His Age"—treating, as it does, of a quasi-epic poet in the degenerate age which succeeded the Augustan, and of one who "went on writing Epics as if he lived in the days of Homer," (very inferior Epics, too), and the first with whose name the public recitation is associated—will interest a select class of readers. No man but a first-class scholar, and familiar with the first-class models of Latin poetry, could have written this article.

"The Ethics of Revealed Theology," bears marks of the editor's hand. The objections made on the ground of injustice, cruelty, deceit, &c., apparently sanctioned in the Old Testament, are here dealt with. A preliminary maxim laid down is, "No man can be a believer in the Theology of the Bible, who is not a believer in the ethics of the Bible." The writer then proceeds to show "what the ethics of the Bible really are, and how it comes to pass that men who err with regard to revealed morality, must, of necessity, err in regard to revealed theology." Thus, with regard to the imprecatory passages in Scripture, it is said, boldly and honestly, "the indignation is an avowed religious indignation, and can not be morally wrong without being theologically wrong." The idea of some modern writers, that the authors of the Psalms were only partially inspired, is earnestly deprecated. As I have felt strongly myself, as Dr. Duff, and men of that stamp, are now expressing themselves in reference to the horrid butcheries in India, and their authors, it is added: "It is vain, it is sheer imbecility to reply, it is written, 'bless and curse not,' for it is also written, 'he heareth not the sword in vain,' and that, in a judicial sense, at least, there are occasions, when it is as truly humane, eye, and as truly religious, to curse, as to bless. And who is to say, that the cases to which the imprecatory Psalms refer, were not all of them as bad as the case of Doeg, and some of them even worse. Do we not feel bound to assume, under any view of the matter, that the wickedness thus denounced must have been of the most signal and most monstrous description." After all, it is not hard to see, how the pulsing sentimentality of "peace" newspapers and advocates, and the pretence that the Old Testament sternness is inconsistent with New Testament meekness and mercy, would deprecate Justice herself, uproot the fences of Law, eye, and even charge the Almighty with vindictiveness in his awful judgments on men here, and his dread retributions in eternity. This sentimentalism is little better than masked infidelity. My sympathies always go with the man to be executed for murder, not with the murdered—with the bloody and barbarous heathen, and not with the Avenging Sword. Thus the "Morning Star" (a penny London morning paper), apologizes for Indian massacre, by calling it "Sepoy avengement!"

Electricity, in connexion with a notice of "Andrew Cross, the Electrician;" Politics, in prospect of a new Reform Bill; African Discoveries, with Dr. Barth's new Book of Travels; the "Cotton Dearth," (dwelling on the great increase of cost of cotton, tracing as the writer expresses it, "the intimate connexion between the growth of our cotton manufacture and the extension of slavery in the United States," and pointing out India as a new field of supply);—articles on all long ago, it re-echoed the cry from the Baptists on your side of the waters, as to the alleged disease and neglect of Infant baptism among American Presbyterians. Still, its tone, in general, is not bitter.

The "Westminster Review" has always been identified with Socialism and semi-

infidelity. It indulges in subtle attacks on plenary inspiration; and Puritan theology is its abomination. Mr. Martineau, brother of Miss Martineau, the writer, (who has now got beyond the "half-way house" of Unitarianism,) is one of its leading contributors. The London book-sellers who publish the "Westminster," Messrs. Chapman & Hall, are the media of that particular school which shakes off the trammels of orthodoxy, and disports itself on the edge of a precipice. Daring speculation, and intellectual pride, find here room and verge enough for their manifestation. It has a very pungent article on "Political Priests," with express reference to Dr. McHale and the Mayo Election Committee's Minutes of Evidence.

In another article, the case of Christianity vs. Heathenism, is thus scaglied and falsely put: "We know, from modern poets, reports, and other unequivocal proofs, that London is not one whit better than were either Athens or Rome. Those who think that it is, very greatly deceive themselves. Man is man; the same passions and temptations exist under every dispensation. Christianity has not changed man. Perhaps it was not even intended it should do so." Could any thing be more treacherous and false than this! London is as wicked as was Athens or Rome, just so far, and no farther, than Christianity has not had influence. Where its blessed truth falls on the multitudes, it enlightens and purifies; and according to its grand design (no "perhaps" here) it has changed multitudes in London into earnest, loving followers of the Spouse One. Again, the "Westminster" says that the doctrine of justification by faith is not found in the early Christian writings. "It is beheld as a meteoric light in the Epistles of Paul, and immediately goes out." And so adds the Reviewer: "The Natural and obvious inference would be, that either in the Pauline writings themselves, this so-called foundation-doctrine of the nature of argument and illustration not intended as a revelation of spiritual truth, or that the authority of that Apostle was not so great with the Primitive Church as with the Church of the Reformation." We see the animus here of deadly hatred to Pauline teaching, going so far as to make his powerful reasoning what Unitarians like to go called "false and inconclusive," and even to call that in the early Church's opinion he was not regarded as an inspired writer.

I have omitted to notice in their proper place, "Blackwood," and "Fraser's Magazine." In an article, "Our Hagiology," while the Protestant view is taken as to the loathing or equivocal character of Romish Lives of the Saints, and all the miracles are rejected, advantage is taken by "Blackwood," to throw light on the real facts connected with the early history of Ireland as "the Island of Saints," and of the labors of Columba and the monks of Iona. "Blackwood" publishes tales or novels, as it used to do, in Chapters. "Beloeche Traits," throws much interesting light on the character and life of a Mohammedan people in Central Asia. The "Syriz River" treats of the Euphrates river route to India, as suggested by Chesney, and declares that "the obstacles to the Euphrates valley scheme, arising from laxity of government and the wandering tribes, are 'mirage dangers' which would vanish on approach." In "Fraser," a Manchester man gives us an article on the Arts Exhibition in his own city, and deals severely with the greenness of some of the Old Masters. Music, English Civilization, the Drama, Art, and History, all have papers devoted to them.

It was once my privilege to sit at the feet of a distinguished Professor of Metaphysics and Moral Philosophy, who was wont to say to his students, "Gentlemen, get acquainted with the names of books." He knew the suggestiveness of names, and how new thoughts would spring up in connexion with the titles of books, old or modern, even if for the present the contents could not be examined. And so in these Quarterly notices, I feel that while it is impossible to write reviews of new books, or even give extracts, yet that a fair idea may be conveyed to your readers of the drift of English thought, and opinion by the names of current books, adding occasionally a few words of commentary.

Of Biography, Fiction, and Poetry, I may mention, that of the first in connexion with the second, the recent publication of the "Life of Charlotte Bronte," by Mrs. Cashell, a young lady of rare genius, struggling through great difficulties, and of masculine power of thought and delineation; and also the issue of a cheap edition of her best work, "Jane Eyre," as well as "Poems" by herself and sister, have excited quite a sensation. The Quarterlies, one or two of them, have had papers on Charlotte Bronte and her works. Then as to Fiction, Transcendentalism is trying to do for its own purposes. Thus we have "Abney Land, A Tale," issued from that notorious manufactory of cunning falsehood, the Masters of London, and its object is to popularize the old idea that earthly misfortunes haunt the families of those whose property is derived from the spoliation of Church lands at the time of the English Reformation.

Alexander Smith, of Glasgow, a man of mark in POETRY, already known by his "Life Drama," ere while a brewer's clerk, and now a Librarian in Glasgow University, has published a new work, "City Poems," which are highly praised. So, likewise, there are poems by McCarthy, a young Irishman, and a joint volume by Wilberforce (son of the late Archbishop), and Blanchard, which redeem the age from the accusation of being quite prosaic.

And what think you of CONVICT LITERATURE? I have before me the paper of a Chaplain of a London Penitentiary, in which he narrates what MS. productions flow from the pens of imprisoned ones. Here is a glimpse of them:—Poems on a great variety of subjects, grave and comic. Many.

Essays, moral and didactic, including a legend, entitled, "Dyspepsia Diaboli." Several. Autobiographies. Very numerous. Reform of prisons, etc. Several. Inhumanity of the Cellular System of Prison Discipline. Several. Excellence of the System. Several. Plans for Improving Public Morals. Several. Sermons preached in Prison, etc.; original. By a prisoner. Several. A Treatise on Indigestion. By a Surgeon. The Book of Common Prayer Reformed. By a Clergyman; and a Metrical Version of Job. By the same. Etc., etc.

It is to be observed how many educated and fallen men are writers here. He is a specimen of stanzas addressed to his wife, by one who was not a swindler or a thief, but, inflated with vanity and fond of society, neglected his business, got embarrassed, and committed the crime that made him an exile:—

"Kiss Heaven to thee in mercy sent
One gleam of short lived joy,
When thy fair face in rapture bent
O'er thy beloved boy.
'Twas but a gleam; for oh! how soon
He left the blissful hour,
And o'er thy left and lonely home
A deeper gloom was cast!"

"Yet 'mid the errors, mad and wild,
That grieved thy gentle heart,
On me thy face hath ever smiled;
To pardon—was thy part,
And now, when round the wanderer lone
Despair's black vapors roll,
Thy love with brighter light hath shone
To cheer his stricken soul."

"If mortal prayer for others' weal
Awaileth aught on high,
Thy cheerful name, whene'er I kneel,
Is wafted to the sky.
Him who hath wreck'd thy spirit's peace,
Thou' e'er again my 'st see;
But night and day, I'll never cease
To think, my love of thee."

In Theology, Doctor Pusey appears in "The Councils of the Church" by the Council of Jerusalem A. D. 51, to the Council of Constantinople, A. D. 381; and also in a second work, "The Real Presence of the Body and Blood of our Lord Jesus Christ, the Doctrine of the English Church, with a vindication of the Reception by the wicked, and of the Adoration of our Lord Jesus Christ." The last work is all that Denison, or even the Papists could desire. An "Anglo-Continental Association for making known upon the Continent the principles of the English Church, exists." Its first two publications are Bishop Cosin's work on the Doctrine and Discipline of the English Church, translated into German, and "Life of the Blessed Virgin Mary, in the words of Holy Scripture." If the High Churchmen can persuade the Continental Papists that their *via media* is best, by such means as these, it will be a marvellous result indeed! They have also published a "Life of Bishop Armstrong, late of Grahamstown, Cape of Good Hope, with an introduction by the Bishop of Oxford." Dr. Armstrong was after Samuel of Oxford's heart and school. But a true Evangelical and a Protestant takes his place now. Then we have Armstrong's Sermons on the Festivals, Church, Penitentiaries, Tracts for the Christian seasons.

Doctor Wordlaw's Systematic Theology, his cherished work for forty years, is now published. This forms the staple of his Lectures to students, and to the very last, underwent revision. The "Literary Churchman," a strait laced semi-Puseyite journal, in noticing it, on the whole favorably, refers to Wordlaw's deference to the Assembly's Catechism, and marvels that he did not follow its compilers in their professed belief of ancient creeds, and of a Catholic Church. "Scripture Characters," by Dr. Candlish; "Occasional Discourses," by Dr. Cumming; "Tholuck's Hours of Devotion, and Habbaugh's Heavenly Recognition, I just mention.

I conclude this vain attempt to embrace all that I desired to touch upon, by reference to a curious book in the Department of PROPHECY, "Echoes from Egypt, or the Type of Anti-Christ," by Mr. Grove, an English Clergyman. It investigates the "Number of the Beast," "Laternos," and all the rest of the usual interpretations, must give way before Amenophis, Baalzebub, and Beelzebub. Here is a considerable amount of learning brought to bear on the foolish theory that Egypt is the Babylon of the Apocalypse. J. W.

Rev. T. B. VAN EMAN was ordained by the Presbytery of Ohio, on the 20th of Oct., and installed in the church of Maple Creek, Pa. Sermon by Rev. S. Finley, charge to pastor by Rev. Wm. Smith, D. D., and charge to the people by Rev. W. D. Howard, D.D.

Rev. S. C. JENNINGS was installed pastor of the Valley church, by a committee of the Presbytery of Ohio, on the 12th inst. Rev. C. V. McKaig presided and preached the sermon; Rev. A. B. Brown, D. D., late President of Jefferson College, gave the charge to the pastor and people. Mr. Jennings still retains his relation, and gives part of his services to the church of Sharon.

Rev. J. B. ROSS, of Charlotte, Va., has received and accepted a call to the Presbyterian church in Frederick City, Maryland. His correspondents will address him accordingly.

Rev. Dr. HAMNER, a prominent minister in the New School connection, transferred his relation to the Old School, at the late meeting of the Presbytery of Baltimore.

Rev. SAMUEL BROWN'S pastoral relation to the churches of Windy Cove and Lebanon, was dissolved by the Presbytery of Lexington, on the 3d of September.

Rev. R. W. MARQUIS was installed pastor of the churches of Linton and Evan's Creek, was dissolved by the Presbytery of Co-shooton, on the 6th inst.

Mr. RUTHERFORD DOUGLASS, a licentiate invited to take charge of the church of Pisgah, in Woodford County, Ky. Mr. J. MONTON SCOTT has received a call to become pastor of the church at Winchester, Ky., to which he has been preaching for several months past. Rev. Dr. JEPHIA HARRISON'S pastoral relation to the First Presbyterian church of Burlington, Iowa, has been dissolved at his own request. Rev. JOSEPH R. WILSON, D. D., of Staunton, Va., has accepted a call to the First Presbyterian church of Augusta, Ga., and expects to enter upon his pastoral duties there on the 1st of January next.

Revival. There has been an occasion of deep interest and hopeful conversion, among the colored people of Lynchburg, (Va.) and the neighborhood. The Courier says of it:— "One of the effects of the great revival among colored people, has been the establishment of a regular system of prayer meetings for their benefit. Meetings are held every night during the week at the tobacco factories, the proprietors of which have kindly enough to place these edifices at the disposal of the colored by them. The members of the several factories preside over the meetings, and the most absolute good conduct is exhibited."

New School Movements. The Synod of Virginia has, by a vote of thirty to three, resolved to withdraw from the General Assembly North, and unite with the General Synod inaugurated by the late Convention at Richmond, and which is to be organized at Knoxville, Tenn., in April next. This vote shows more unanimity in the Synod than what was anticipated by some of the New School journals.

Synod of Pittsburgh. The late meeting of this body, in Monaca City, was one of unusual pleasure and interest. In a three days' session, there was a large amount of important business well transacted. There were no judicial cases; no personalities in debate; nothing to interfere with cordial Christian brotherhood. Some account of the proceedings may be expected next week.

A LARGE AUDIENCE.—On the recent Fast Day in England, for India, Rev. Mr. Spurgeon preached, in the Crystal Palace, to an audience of nearly twenty-four thousand people.

The Evangelical Alliance. GLASGOW, Oct. 8, 1857.

MY DEAR FRIEND:—I wrote to you a detailed account of the "doings" of the Conference, from Berlin. [That communication was not received.] In this letter, I propose to give you a "re-echo" of some of the leading men in the Conference. The presiding officer of the assembly, and who exercised a controlling and directing influence over all its deliberations and actions, was Pastor Kuntze, of Berlin. The pastor is a fine specimen of the manly German. He is tall and portly, with a countenance that expresses a great deal of amiability, and an equal amount of determination: some might call it studiousness. He was always present in the Conference, and he generally had his own way. He is not, by any means, a great man, but a man of excellent mind well cultivated; and, withal, decidedly an Evangelical minister, in the midst of the Formalism of Germany.

A far greater man than the Pastor, and one of the greatest, if not himself the greatest and best of all the German delegates, was the Rev. Dr. Krummacker, of Paderborn, where the King most recently resided. He is the Count's Chaplain. He is, I think, one of the master-minds of Germany. You see, in him, an old man, with all the fire and energy of youth about him. His mind is clear. His voice has wonderful volume and depth in it; it comes upon you like a thunder rumbling thunder—deep, rolling, sonorous. I listened to him with intense delight, although I understood but little of what he said; his voice and gestures were so singular, and so impressive. He is a large man, with a very marked face. He talks with every feature of his countenance. Krummacker's salutation and welcome produced a most favorable impression upon the Conference, especially as it was most happy and eloquently translated by Rev. Mr. Cairns, of Berwick.

Professor Jacopi, of Halle, is the making of a great man. He was a student, and I believe a favorite one, of the celebrated Neander. Luke Neander, he is a hard student. The effect of intense application is seen in his sharp features and attenuated frame. His mind is of a high order, and being a close student, his attainments, of course, are great. He is not Neander, and need not be; yet still he is a very superior man—promising to be one of Germany's great lights.

There were present other Germans, men of mark, whose force of intellect was said to be very great—such men as Palat V. Kaffi, and Dr. Moll, and Dr. Nitzsch, and others like them, who are doing the great Fatherland valuable service.

Every one in our own country has heard of Marie D'Abadie, the author of the History of the Great Reformation. It was anxious to see the man whose eloquence had thrown so wondrous a fascination around the dry details of history. Dr. D'Abadie is a venerable old man, tall almost as Dr. Harlow, and very commanding in his appearance; old age, however, is beginning to assail his right and power over him. Great and full for all the world, and whose head is full of mighty thoughts for the redemption and elevation of our race, thus will soon pass away. It will be a delightful reminiscence to me hereafter, that I have seen and heard the great historian most distinguished in this, that he loves God. Geneva is honored by being the home of D'Abadie. France was ably represented in this Conference. Dr. Grandpierre, of Paris, is a very distinguished man. As a speaker, I have heard few men to excel him. He had one of the ablest papers presented to the Conference, on the state of Protestantism in France. He and Dr. Fisch, both of Paris, are strong men of decided piety; in their hands, the cause of sound and Evangelical religion in France, will be a great success.

One of the strongest men from Great Britain, in this Conference, was Rev. Mr. Cairns, of Berwick. He is a clear-headed, warm hearted Scotchman, who did the cause of God good service in this meeting. He is comparatively a young man, but one of extraordinary promise. You have heard of the Hon. and Rev. Baptist Noel. He belongs, by birth, to the English aristocracy, and was at one time minister in the English Church, with every prospect of rising to eminence among the clergyman. For conscience sake, he gave up all, left the Establishment and became a dissenter. He carried with him a clear head and a godly heart, by Divine grace. He is an honor to God's Church every where. No better man, nor more humble Christian, was there than Baptist Noel. The most thorough going business man of the Conference was Sir Culling Eardley. He is an English gentleman of very great wealth, and of very decided religious character. He is after the kind of George H. Swarton, Philadelphia, without, however, having the strength of mind of Mr. Stuart. He runs a noble business trade. He is very rich for the cause of God, and freely uses his abundant means and his personal effort to