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DAVID McKINNEY, Editor and Proprietor.

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

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THEME-" That Christian Parents be exhorted to

is set apart to the army or navy.

the counterfeit points to the true; and it is our business to inquire what is the truth, in fanely parted with for a mess of pottage! doctrine and practice, which is disguised May we not presume then, that while such

the altar was the highest and best; parents ought so to calculate, and to train first and best of the offspring; (3.) that they who had been pre-eminently spared—as their first born had been in the (2) that this sacred office required the Egyptian scourge—should be solemnly ded. apart, and instructed, and prayed for, with icated to God as his of double right; while thus also they should point to Him who is placed at every advantage for their early the great First Born among many brethren. Reasoning from all analogy, these principles are of full force under the Christian dispensation; and are even expected to obtain the substance. Do Christian parents doubt sons ministering in holy things. What that God's service at the altar is still the highest and the best? Or is this indeed the lurking fallacy, the worm at the root of our ministerial supplies, that fathers and look toward such a dedication would be mothers in the Church seek worldly avocations for their sons, as more lucrative, or more honorable? Have they, indeed, ceased present? Would it not oftener occur, as to regard the sacred office as the birthright with for a mess of pottage?

in the sacred office, calls for the first and best of their offspring? And if this be so, then does it not in effect set up the first claim to each one of those who, as sons, are able to serve Him in the ministry? Or, longing to both Economies, of consecrating to God's altar the best of its kind, cut off promising, or too useful in a worldly point of view, to be given up to this religious

because these, as a class, had been savingly distinguished from Egypt's first born, who were swept off by the destroying angel, does not God's effectual call to any of our the sacred office altogether, and merge the Christian ministry into the common Chrissons hopefully converted to God, does not this so far indicate that He who separated them from their birth, would put them into the ministry? Is there any provision made under the New Testament, for their redemption with money, from so blessed and privi leged a service? If so, where is the family of Aaron, upon who u, in their stead, the office can tall? And if there be miscon ception here, may not the Church be failing of her supplies, and the ministry of its reinforcements, just because this family resource is neglected, and there is none ap pointed in its stead? Christian parents do rather ignore their own priesthood when they deny the duty of their sons and God's claim upon them as the proper sons of Levi. Should they not ask importunately for their new birth, as Hanna asked for Samuel, with them, they should be dedicated to his serme my petition which I asked of him. to leave it to his providence to indicate God. But if it be conceded that the sacred office is that in which ordinarily God may be most eminently served; and if our dedication of sons to such service supposes always his effectual preparation of them for surely there can be no danger here of trenching upon the Divine prerogative.

of Christian parents be separated for this was of a proper age, I was to have been sent corresponding obligation to devote them as parental dedication in such daily training, the Lord's, to his most eminent service in not only for the ministry, but for heaven.

The Duty of Dedicating our Sons to God, the ministry? Is not the presumption then for the Gospel Ministry. want continues, if our sons are owned by give their Sons to God with a view of their being trained by the Spirit, and by the Church, to the work of the Gospel Ministry."

God as his children, through his converting grace, they should be consecrated to his highest service. to he his Gospel ministry. There are certain cardinal truths affecting if he so please? And how can Christian most deeply the life of the Christian Church, parents respond to the Divine command, which, by reason of long neglect, have died and with an eye upon the whitened harvest, out from the common recognition, and need pray that the Lord would send forth laborat intervals to be re-argued and re-estab. ers into his harvest, if, at the same time, lished. Such a truth, we take it, is this they are not using their proper influence duty of Christian parents to dedicate their with God and with their sons, to put these sons to God, with a view to the Gospel min. of their own household into the harvest istry. Like most other great practical field? Who shall tell how many loud truths, it has had its counterfeit in systems prayers in our Church assemblies, for the of formalism; and the false practice has reinforcement of the ministry, have been prevailed instead of the genuine, until the powerless, just because of this lurking selfvery abuse has thrown discredit upon the deception in many a parent's heart? Amidst true doctrine. So that even now, at the suggestion of so important a topic, we think domestic field, the sad deficiency of laborit needful to vindicate it against any sus- ers, and the dismal prospect for any forthpicion of fellowship with that absurd coming supplies, worldly parents have rather system of designating a particular son of sought for their sons the position of merthe family to the ministry, just as another chant princes than of ministers of Christ. And what wonder that God often as now, It should not be forgotten, however, that rebukes such worldiness, and shows them that this, their birthright, has been proimmense destitutions in the harvest field under this empty formalism.

Under the Old Economy, the original or
immense destitutions in the harvest field continue—while the Master is so urgently dinance required the first born son to be set calling for men-while the Church is apart for the priesthood, or rather this sac- trembling before the gates of hell, just for erdotal office was one of the birthright priv- lack of some such systematic reinforcement ileges. The principles underlying this ar-rangement, were, (1.) that God's service at them with this in view?

a view to such a holy service, would be conversion to God? What a train of pious influences would of needs go forth from such a parental aim in the daily education? What fervency in prayer would come from more specially, as the shadow merges into such a prospect and hope of seeing these lofty Christian conversation and example would naturally ensue. And have we not reason to believe that the prayers which heard, and that thus our sons would be converted much more commonly than at with Hannah, that the vow accompanying privilege of their Samuels, and Johns, and the petition would draw down a gracious Timothys, which it were profane to part answer from a covenant God? But we have staggered at this point! We have And will it be for one moment disputed hesitated to say, "If thou wilt give unto by Christian parents that this service of God thy servant this son, then I will give him unto the Lord all the days of his life;" and therefore often our sons have grown up in unconversion for lack of this very parental dedication.

OBSERVE: We do not contend that all for which of their sons shall they make out our sons should be put into the ministry. an exemption on the ground of inferiority? | whether converted or not. Nor even that Does not this principle, so essentially be. all of them who are hopefully the Lord's should be, of course and at any rate, absolutely designated to that office. God must the plea that any son is too talented, or too call them as he called Aaron. But we urge that, on our part, we should hold them as devoted to the Lord for this work, as that to which we may fairly hope that God will And further; as "the first born" were call them; and that, with this view, we claimed as a class, for the ancient ministry should train them, and pray for them. and lead their minds and direct their course, looking to his providence and his Spirit to second our efforts and open the way. This would contemplate quite a different course sons, so far set a mark upon them as being of conduct from that which most comclaimed for his service in the New Testa- monly obtains in our households, with ment priesthood? Let it not be answered respect to our sons. It would point that under the New Testament the priest. to the highest aims for their usefulhood is only the common Christian voca- ness and their devotedness, and it would tion, in smuch as every believer under this call for an exalted Christian culture. Economy is ordained to be a priest; for the such as a mere passive dedication could same argument, if pressed, would abolish never reach. We would not, by any means, maintain any such presumption as would dispense with a particular, personal call, in tian discipleship. If, then, we see our any case. But we believe that this call more often comes to our converted sons than is commonly admitted. And we believe that among them at least, the misapprehension is much more often against the call than for it, and keeps out of the ministry more of these who are called than it brings

iuto the ministry of those who are not called. But this view of the subject has not been verlooked by the General Assembly of our Church. In 1840 we find them using such language as this: "We suggest to Chris tian parents the important duty of dedicating their children to God, and especially of pleading continually with the Most High, in subordination to his holy will, to sanctify their sons, and prepare them for the sacred ministry. Our feelings (they add.) have been deeply enlisted in this subject by the statements laid before us from the Board of the pledge, that if God would but convert Education, which show that the number of our candidates for the ministry is decreasvice in the Gospel ministry? "For this ing. We call upon all the pious parents in child I prayed, and the Lord hath given our communion to consider this affecting circumstance. We have hundreds of vacant Therefore, also, I have lent him to the churches in our connexion. Several mil-Lord As long as he liveth he shall be lent lions of the population of the Union are to the Lord "-1. Saml. i: 27, 28. But it believed to be destitute of the stated means may be contended that we should rather of grace; the heathen world spread out bededicate our sons to God's service in gen fore us in one vast scene of crime, and eral, without any special reference to the cruelty, and woe, appeals to us with an unwork of the ministry; that we ought rather | yielding and soul-piercing importunity, to send them relief. And yet our candidates their function, lest we seem to dictate to for the ministry are fewer now than they have been for some years. Will you not lay this to heart? Will you not bring your sons and consecrate them anew to your covenant God? Will you not give over seeking for them the transitory honors and the work, and the inward call of his Spirit riches of this world, and pray the Lord of as a special personal requisite, and if, also, the harvest, if it seem good in his sight, to it implies a submission to the order of his anoint them with his Spirit, and send them providence as to the outward call, then forth into his harve-t, which is perishing for lack of laborers?"-Minutes 1840, p. 310. We would only urge, in conclusion, the But, consider (1.) that the pressing wants striking FACTS which so attest the importance of the field are such as to call for such a and value of such parental dedication. The system of recruits. If the whole tribe of celebrated John Newton testifies: "I have

Levi was needed for the old temple service, been told, that from my birth my pious and all the sons of Aaron for the priesthood, mother had, in her mind, devoted me to tie it is quite as necessary now that all the sons | ministry; and that, had she lived until I work, if they can have the requisite qualifi. to St. Andrews, in Scotland, to be educated. cation. And whence should the recruits But t'e Lord had appointed otherwise. She be looked for, more appropriately than from died before I was seven years of age." Yet, this very quarter? And is not this always mark the training of which he testifies: the fair presumption in the case, that the "When I was four years old, I could repeat ministry will be taken from families of the the answers to the questions in the Shorter covenant? And if Christian parents have Catechism, with the proofs, and all Dr. any right to presume upon their children Watts' smaller catechisms, with his chilbeing owned as the Lord's, have they not a dren's hymns." This was the power of that

How the hand of a covenant God wrought upon our thoughts and judgments; for if we so, I thought, is the crisis of mingled sorrow

pious sentiments in his mind, and to cherish devout feelings in his heart. She marked, with pleasure, her son's early inclination for the ministry, which had been awaked by means of her own early religious influences upon him. Accordingly, when at a suitable age, he was sent to the College of Edinburgh, t pleased God to work in him the graces of a Christian character, and he became a devoted and faithful minister of Christ, after his pious mother had been laid in the dust. Dr. Claudius Buchanan was, from his childhood, devoted by his parents to the ministry. He was, however, a reckless youth, and pursued a course of wandering through several years, until, at length, the God of Newton brought him to attend on the ministry of that reclaimed wanderer, and he was led to Christ. It was on hearing sermon from the passage in Isaiah: "How beautiful upon the mountains are the fee of him that bringeth good tidings," that all his early parental dedication to the ministry forced itself upon his heart. He became, at length, a preacher of the Gospel in England, and afterwards filled an important post in India, as a herald of the Cross.

It is recorded, also, of the celebrated Philip Henry, that his godly mother devoted him, in his tender years, to the service of God in the work of the ministry; and though she died before he was fourteen years of age, he always spoke of her as being to him, what Timothy's mother and grand mother were to him-acquainting him with the Scriptures from his childhood. She prayed with him daily; catechized him, and thus laid the foundation for his future usetulness in the great and holy work to which she had devoted him.

Of the Rev. John Bailey, who was a faithful minister of the Gospel in Ireland, and in New England, it is recorded that his godly mother dedicated him to the service of God in the Gospel ministry, from his earliest moments. He was accordingly trained in a way befitting such a sacred aim, and from being reared like Timothy, he became, like him; an eminent minister of the

New Testament. We add the name of the celebrated President took example from the mother of the Proph. from authentic sources, of Benares, Cawnet Samuel, and vowed a vow unto the Lord, that if he would indeed give her a manchild, she would devote him to his service all the days of his life. Hence he was called Samuel. At twelve years of age, it is remarked that he was more ardent in his supolications for being introduced into the cospel ministry, than for any other thing. The event proved," says President Finley, in his sermon on his death, "that God accepted the consecrated boy-took him under his pecial care-furnished him for, and emloyed him in the service of his Churchrospered his labors with remarkable success. and not only blessed him, but made himself blessing." See, also, to the same effect, the case of Rev. Dr. McMillan, as narrated in "The History of Jefferson College," by Rev. Joseph Smith D D Appendix p. 414. God has not left himself without witness. His faithfulness to his household covenant. and to his New Testament Church, has been signally manifested in a long line of minis ters, parentally dedicated to him in this holy work From Samuel, and those that follow atter, a great cloud of witness bearers have this Synod could testify to the same effect, of such early parental dedication in their case. It has always pleased God to propagate his Church by means of a pious poster-He has transmitted his Gospel ministry by this means. The sanctity of the donestic relation and the power of parental influence and prayer, have been employed by him for so momentous a result as the recruiting of laborers for the harvest field of the world. And by all the necessities of lands, he cal's upon Christian parents to lay their sons at the foot of his altar, and to crave for them, as their high Christian birthright, ninistry of reconciliation. FATHERS AND BRETHREN OF THE SYNOD, where are our sons who have attained to years of maturity, or who are fitting for their stations in life? Have we honesly devoted them to the sacred ministry, and then, in good faith, pleaded with God to train them up for so high and holy a calling, if it were his will? Or have we borne no testimony in the household. and used no influence with God toward this esult? Might it not be expected that the Christian ministry would be recruited from our families? Does not God's service need hem? Are not the churches calling for men? Are we not now to labor and pray that the promise may soon be fulfilled, as the glory the latter days, that our sons and our daughters shall prophesy, and that our oung men shall see visions, as well as our old men dream dreams; and that, "in the beauties of holiness from the womb of the morning, the Church shall have THE DEW

Ask for Wisdom.

OF HER YOUNG MEN?"

Even among those who do pray regularly. he prayer for wisdom does not, I suspect, form a part of their petitions. Many of us eem to have a confused notion that sense, reason, good judgment, or by whatever name we call our intellectual faculties, are quite distinct from spiritual blessings, and are things too wordly to be named in our prayers. Yet what was Solomon's choice, but an understanding heart to judge the people? That is, a sound and powerful mind capable of discerning the truth and the right in the line of his daily duty. Solomon's choice should be our prayer; in St James' words, we should ask of God to give us wisdom. And as in other points of our conduct, so it is also in this-that by asking God to give us a wise and understanding heart, we con fest to ourselves that our opinions and judg ments are serious things, for we do not bring mere trifles before God's notice in our pray. ers; and that, being serious things, they demand our own serious care; that duty and again, at nightfall, there were torrents of

with bim through all his after impieties, ask ill because we have judged ill, and have and hope that has come upon us. and with all the persistency of a Divine or gradged ill because we took no pains to judge dination, checked, disciplined, and reclaim well, then the sin is not taken away from ed him, till he became an able and faithful our act, but remains in it; and the act was minister of the New Testament, according to that pious mother's prayer, is a notable chapter in the annals of the Church.

The biographers of Rev. John Belfrage, repart of our daily prayers to God that he mill state that his Christian mather labored. marked, that his Christian mother labored will give us understanding in it; that he will to prepare him for the sacred office—to form assist our judgments, so that, seeing what is right and true, we may maintain and follow it both in word and deed; I do not doubt that such prayers will be answered, and that. where we now act blindly and carelessly, according to any prevailing feeling or fancy, there we shall act upon the full persuasion of our minds, and that persuasion will be, in general, according to the will of God.—Dr. Arnold.

> THE FREENESS OF DIVINE GRACE -There is no need of price, or canvassing, or manual labor, to obtain the highest dignity and happiness of man. It is the free gift of God, and may be easily possessed. As the sun shines, as the fountain bubbles, as the rain descends, so does the heavenly Spirit shed abroad his influence.—Cyprian.

From our London Correspondent.

India, and Suggestive Maps and Pictures—The Long Fight at Delhi—Havelock's Second Manch and Retreat—Lucknow's Respite, and Havelock's Peril—Calling out Militia, and Fresh Troops for Peril—Calling out Militia, and Fresh Troops for India—Premature Explosion of Conspiracy—The Fast Day—Gloom and Sunshine—Spurgeon's Sermon at the Crystal Palace—The Collection and the Crowd—The Covetous Directors—The Times, and its Three Remarkable Papers on the Fast Day—The Press, and its Celerity—Texts preached on—General Solemnity—Probable Issues—Meeting of the Emperors—Sabbath Breaking at Stuttgardt and Berlin—A Reminiscence of Ems, and a Duke's Birth Day—The King of Prussia—German Revival—Tractarian Secession—The Two Catechisms—Cullen and the Relief Fund—England's Maynooth Policy—The Cardinal's Style—The Atlantic Cable—Belfast and Orangeism.

LONDON, October 9, 1857.

MAPS OF INDIA-some of them Panoramic-enabling you to see, as at a bird's eye glance, the track of every river, the line of every trunk-road or telegraph, the relative position and distance of the great cities, and strong holds of the different Presidenciesare now common in our Printsellers' windows, as well as in private houses, and are the subjects of anxious and constant, reference, to multitudes. Our pictorial newspapers give us likenesses of Nena Sahib, and of the puppet King of Delhi. Besides this, Davies. His mother, says his biographer, we have lithographed or colored drawings, pore, Lucknow, and especially of Delhi with the lofty circumvallations of walls, and gates, and flaunting towers and bastions, which, with our own hands, we were left, in God's judicial displeasure, to make so terrible against ourselves. There is the Jumna, in the foreground, and the bridge of boats, over which fresh bands of mutineers have arrived, week after week, without any power, on the part of the British, to intercept them. Yonder, to the right, are the British lines, opposite to that Cashmere Gate, through which each fresh band of conspirators, a day or two after arrival, are compelled, on pain of expulson across the bridge, into the open country again, to go out to conflict and dread chastisement with the troops of England. For example, the Neemuch mutineers, lately arrived, assaulted the British on the first of August. The fight continued all the night, and till the afternoon of the following day. The British troops were kept well under cover, and the slaughter of their adversaries was tremendous. Beaten, and dispirited; their nowder manufactory exploding, and five huntestified of these things. Many members of dred artificers therein killed; the Hindoos accusing the Mohammedans, and all trembling for the issue; if I cannot announce, ere this letter closes, that Delhi is fallen, yet it is a moral certainty that it is so, and that the next mail will bring us the welcome tidings.

Havelock's second march toward Lucknow, was not without fruits. The Oude insurgents forsaking Lucknow, and rushing to oppose the British, the garrison rushed forth, and were able to procure ample prohis Church, and of perishing millions in all visions; so that their safety from starvation was, in the meanwhile, secured. Probably before this letter appears in print, you will know through other sources, and by later the distinguished honor of serving him in the | news, whether Havelock himself is safe, as great anxiety prevails on account of the Oude mutineers crossing the river to attack

> The Government are providing FRESH REINFORCEMENTS FOR INDIA. The militia, also, are being now extensively called out, and numbers of them will be employed to occupy our great naval depots at home, to secure them from possible insult, and also to garrison Gibraltar, Malta, and the Ionian Islands, so as to allow regular troops there to be dispatched to the seat of war. If Havelock be found not to be himself in peril at Cawnpore, and if the next mail brings us word not only that Delhi has fallen, but that the insurrection has not spread in the Bombay or Madras Presidency, we shall then be delivered from fearful anxiety. For the dreaded interval before supplies from home could reach India, will well-nigh be ended: and once that British troops are there in force, the mutineers have no hope

The Governor of Ceylon, in a private letter to a friend in England, the contents of which have been made public, states that but for the premature outbreak at Meerut, the plot of the conspirators was so thoroughly prepared and laid, that a simultaneous masacre would have taken place over the whele of Bengal, and that probably "not one European would have survived." This is not to be forgotten among the reasons for national thanksgiving to Him who, we trust, is chastening, in order to bring sin to remembrance, and to lead us to the conviction that Christianity must now be openly avowed and taught, (without State interference for or against,) and Mohammedanism and Hinlooism, be treated with tolerance indeed, but no longer with favor, and protection,

The DAY OF NATIONAL FASTING AND HUMILIATION, was Wednesday last. After a long season of fine weather, the Fast Day was one of gloom and falling showers, intermingled with glimpses of blue sky; and depends on our lives, so our lives depend the clouds. And, as was the day and night, splendid charger, while young Alexanderrode them, and its twin sister declaring that we sions and crushing thrones.

Mr. Spuegeon preached in the Central Transept o the Crystal Palace, to no less sixty-four persons. His text was: "Hear ye the rod, and him that bath appointed it." especially the Metropolis, for its home sins; and with regard to Hindoo idolatry, and our protection and patronage of it, he spoke thus: "We never, for a moment, should Hindo/s, which was neither more nor less. than 4 mass of the vilest filth that imagina-tion could conceive. Religious liberty was a principle, but when religion taught immorality, then he would, at once, 'down with He never could tolerate such a system as that. If religion countenanced Thugism,

Touching on the recent popularity of Verdi's Operas, he referred to "Lords and dies who frequently sat in theatres, to listen h plays which were a long way from decent." The collection in the building, for the Relief Fund for the Indian sufferers, amounted to £475, to which the Crystal Pilace Company added £200. Many serious persons blame Mr. Spurgeon for going at all o the Crystal Palace, whose Directors used him for an apology to open the Palace on the Fast Day at all, and to swell their own dividends. Their receipts, at a shilling each, for wenty-three thousand five hundred and sixty-four persons, were large. But the contern, after all, does not pay.

The Times, on the morning of Wednes-

day, had three remarkable papers. First, a leader, boldly avowing that henceforth England's grand mission must be, to Christianize and civilize India. Second, a noble and comprehensive manifesto, put forth prominently in the columns of the Times, from the Committee of the Church Missionary Society, in which our past shameful neglect of India, and our future duty, were impresrively set forth. Third, a remarkable letter from a lady, under the signature of "Eleanor," to her British sisters, on the prevailing extravagance in dress and equipage, and the love of pleasure to the neglect of the cause of Christ, and of the perishing poor. She refers to the common custom of paying £100 for a ball dress, and to ladies who think themlove of gayety and dress had been very rampant ere this mutiny broke out, and some doubtless to be found in the Fast Day con-

gregations, not only in London, but all over the Kingdom. To show how the press mirrors public feeling, and its quickness of execution, too, on the afternoon of the Fast, the Globe, and other evening papers were conveying to the provinces faithful outlines of a large number of sermons preached in the Metropolis, while the Times and all the morning papers of yesterday were almost filled with sketches All this deepens the impression on the nation's heart. God grant that it may be permanent, and that it may be seen-both as to the deliverance of those who "are drawn into death, and ready to be slain," in India, and as to permanent reformation at homethat the promise has been ours, "whilst they are yet speaking, I will hear."

The texts preached on, showed a wonderful variety. Some were curious. One was: Raze it, raze it," or, Prayer-Book version, 'Down with it, down with it." This, by a Lady Huntingdon minister, was applied to the conspirators' cry in India, and to our swn nation's cry, (with the exception of some "Irish Sepoys,") as to the putting down the mutiny, and at the same time the destruction of Caste, and of a cowardly policy. Dr. Hamilton's text was: "I do remember my faults, this day;" and in the course of this sermon, he quoted "a prophetic passage" from Dr. Duff, written twenty two years ago, predicting such a calamity, if the nation repented not. Another Presbyterian minister, (a friend of yours, whom I shall not name,) discoursed on the bitter and unexpected sorrows which had come on the sufferers in India, and on Britain too; and also on the duty of the Chuch and nation toward India, as well as on the refuge to be found in this day of trouble, from God alone, from these words: "Thou hast showed thy people hard things, thou hast made us to drink of the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of thy truth. That hy beloved may be delivered, save with thy right hand, and hear me."-Psalm lx:

The sums raised by collections over the Kingdom, when added to the subscriptions so generally made, will be vast. God grant that a New Era may now be initiated in the history of England, of India, and the world. The Fast Day was observed universally, and with very great solemnity. The whole nation seemed to bow in abasement before God, owning the justice of the stroke. The press and the pulpit were, as a rule, the faithful exponents of the opinions, confessions, and feelings of a people, whom the Great Governor will surely use, when he has purified it, for the glory of his name, and the establishment of Messiah's kingdom. One thing seems settled, in spite of Colonel Sykes, and other advocates of "traditional policy," that henceforth Christianity must unfurl her banners, fearlessly, in the eyes of Hindoostan. And another settled thing is, that High Caste Brahminism will henceforth be a thing disarmed and powerless. In the Punjaub, Lawrence is enlisting Sikhs, in great numbers, who are Mohammedans, but Dissenters, and therefore, on the principal of border hatred, are fierce against the Delhi conspirators. Edwards, also, the hero of Moultan, is reaping the fruits of past justice and generosity, and thousands are flocking to his standard.

The recent MEETING OF THE EMPERORS, s an event of great political significance, as formerly indicated. The effect is to make the French Emperor more powerful at home, and more the object of wonder to Europe. At Stuttgardt, he threw the Emperor of Russia completely into the shade. The latter made himself almost disagreeable, was laughed at for wearing a Cossack dress, and behaved very much like a spoiled boy; whereas, Louis Napoleon was polite to every

; on a borrowed and clumsy steed, he won the, are bound to obey those commandments. Then, the coming of the young Empress of gestive: Russia, unexpectedly to Stuttgardt-probathan twent: three thousand five hundred and | bly distrustful of the husband's ability to discuss political matters with Napoleon—was felt by all as a very awkward affair. The He gave severe lashing to the nation, and | Empress Eugenie would have been there, had the Czarina announced her intention to that effect. And the gossips say that the latter was afraid of the superior beauty and grace of her French sister Empress, to say have tolerated the so-called religion of the nothing of the secret Muscovite pride, which regards, both Napoleon and his wife as upstarts and parvenues.

There is no reason to believe that in the

private interviews of the Emperors, Napoleon showed any inclination to break with England. The fact is, the English Alliance as that. If religion countenanced Thugism, and the commission of bestial acts, he would not tolerate that; and he contended that it that at his back, he stands prepared to resist all Europe. The young Emperor of Austria had no meeting at Stuttgardt, with the suppress the Hindoo religion by the strong French monarch; but, after a great deal of diplomacy, he and Alexander have met and we hear much of kissing and embracing, followed by long secret interviews. Austrian policy is always despicable in its wrigglings; and while Russia may seem to forget Austria's refusal to back her in the last war, as well as her "great ingratitude" for help against Hungary in 1848, she is

not likely to forgive either.

The King of Prussia did not send his brother to the Conference at Stuttgardt. He is afraid of too close an intercourse between France and Russia. His policy is equally adverse to the predominance of Austria. The result is, inaction on the part of Prussia whenever a great crisis comes, and a large standing army which never strikes a blow, although it sometimes has threatened The SABBATH OBSERVANCE OF CONTI-

NENTAL MONARCHS, (or rather its mock

observance, and real profanation,) comes out curiously enough, in the accounts of the Stuttgardt meeting. The series of enter-tainments was fixed to conclude on Sunday. But first in the morning the host, the King of Wurtemberg, goes to the Protestant Church, and his guests, Louis Napoleon and the young Czar, repair respectively to the Romish Mass, and to the Greek Church. This part of the programme having been duly carried out, and dinners, &c., following, the great ones repair to the Opera House in the evening, where the King—a great lover of music—has got up Bohemian selves economical in personal expenditure, if the for their special cutertainment. Here it is limited to £1,000 per annum. This the Muscovite shows his Tartar rudeness, by walking out before the performance is half over, while Napoleon, crafty, smiling, and apparently enthusiastic, applauds and claps his hauds, even after the curtain falls. Such was the Sabbath of the King and the Emperors. Such, too often, is the Sabbath all over Protestant Germany. On the Duke of Nassau's birth-day, at Ems, I have, ere now, listened, early in the Sabbath morning, to a sweet hymn sung by a multitude of school children, drawn up on the hillside opposite the town; then came the usual Protestant services, ending at noon; after that, all was holiday, and in the evening there was a grand ball, to which all the chief inhabitants, including the physician in whose house I lived, his son and daughter, besides military men, went in full dress. But what are we to say about Berlin itself? The King of Prussia is not an intemperate man. That falsehood is now dead, if not buried yet. The King of Prussia is, we trust, a Christian man, and has warm evangelical sympathies. But the King of Prussia, the patron of the Evangelical Alliance; the friend of Krummacher; the opponent of Lutheran ritualism: the founder of the Jerusalem bishopric; the protector of Continental Protestantism: one of the deliverers of the Madiai from the cruel hands of Papal persecutors—he thinks it no harm to go to the theatre at Berlin on the evening of the Lord's day ! A friend of mine, who was recently at the Berlin Conference, said, in relating this, "It is well for us that we may not judge other men!" It is true; but we know what the Scriptural standard is; we know that God's law cannot alter; and with Berlin, with its half a million of people, and Church accommodation-not all occupied-for only forty thousand, we see how by Luther's letting down at the first the high standard of God's own arrangement, the Sabbath has in Germany practically been trampled under foot, and both sound doctrine and pure morality have, in conse quence, well nigh perished from the land How slow must be the process of revival, if thus the Sabbath remains despised! And if a mighty shower of the Spirit come down on Germany, will not the recognition of the Puritan, the Scriptural Sabbath, be one of

its carliest fruits from to non said The Morning Advertiser states that no less than TEN CLERGYMEN OF THE ENG-LISH CHURCH, distinguished for their literary standing, are about openly to go over to Rome, and that immediately. The leading Tractarians have been persuading them to defer the step for a little time. They are all traitors together. It is only those who throw off the mask at once, and go over to the enemy, that can claim the credit of honest avowal of conviction, although even that is tardy at the best. What a state would an army be in, with such traitors in the camp; or another Londonderry, with such Lundies in the fortress! How surely, on the discovery, would and hospitality. It is intended to add sevthey be expelled or executed. And yet the ceral hundred miles length to the cable before Church of England is so powerless or so faithless, and her "compromise" bosom is so expansive and all-embracing, that she either will not, or cannot, do either one or the other. The Union newspaper is doing its work well, as also is the Tractarian Critical Journal, and others of their publications. A ROMISH AND A PUSEYITE CATECHISM.

the one bearing the imprimatur of Paul Cullen, Archiepiscopus Dubliniensis, the other "The First Catechism of Christian Doctrine," published at the Union office, in the Orange ranks, and it is to their loyin the Strand, bear a most striking resemblance to each other. The Sacraments are in each, seven in number, and are, Baptism, the Lord's Supper, Confirmation, Penance, Holy Orders, Matrimony, and Extreme Unction. So there are also seven deadly sins in each, viz, Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth. "The Commandments of the Church" are in each case said to be six, the Popish Cate. sin belong to them; that as our salvation rain, and by-and-by the moon burst through one to a degree; and, mounted on his own chism telling ous that it is at sing to break every now and then by earthquake convul-

admiration of the masses on a great fete day. Here is a parallel column painfully sug-

THE PUSEVITE CATE- THE POPISH CATE-CHISM.

CHISM.

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CHISM. the Church. the Church.
1. To keep certain ap. 1. To do no work and

pointed days holy by rest hear mass on Sundays ing from servile works.

2. To be present at Divine service on all flesh meat on days of Sundays and holidays of abstinence.

3. To keep the days
of fatting and abstinence days, when you are 21
appointed by the Church, years old. 4. To confess our sins
to our pastors, or some every year.
other priest, whenever they trouble us.

5. To receive the Blessed Sacrament three Blessed Sacrament about times a year, of which Easter.

Easter must be one.

6. Not to solemnize
marriage at certain your pastors when you times, nor within certain are able. degrees of kindred, nor privately, without wit-

You will observe that in No. 4 of the Pusevite commandments, Confession is even made more frequent than in the Romish Church, and that any "other priest," as well as "pastors," (why not a Romish priest?) may hear the confession, and give absolution. But the recognition of the primacy of the Pope, is the crowning lesson taught in the Tractarian Catechism. After stating that the Church "is governed by Bishops and other clergy, deriving their orders in a direct line from the Apostles," the following occurs:

Q. Are all the Bishops equal?

A. All are equal in their office, but some are higher than others, as Archbishops, Metropolitians, and Patriarchs, of whom the first is THE BISHOP OF ROME, the Patriarch of the West. (!!!)

ARCHRISHOP CULLEN has been writing from Rome about the collections for the sufferers in India, in the same vile and selfish spirit as Cardinal Wiseman. Cullen accuses the Managers of the Patriotic Fund raised during the last war, of having refused to make grants for the education of the children of deceased Romish soldiers, and of using the fund for proselytizing purposes. The result will be, of course, in Ireland as well as England, that Papists will withhold help from the Fund for the Indian sufferers: Rome has no sympathy for heretic England, or the widowed and fatherless fugitives from India. Her tender mercies are cruel, and she is quite as treacherous to the British Crown as are the Mohammedans and Sepoys of India. Some of her partizans in Ireland have been circulating placards, urging the people not to enlist, reminding them that England's difficulty is Ireland's opportunity, and in terms of triumphant and fiendish hate, gloating over the massacres in India. The "Sepoy press" in Ireland is limited in its influence, and the priests do not openly countenance it. But save for self-interest, and hopes to win by cunning and by political pressure, more than they can gain by violence, knowing, too, that their own necks would be in peril, every Romish bishop and priest in Ireland, if not better than his creed. is a rebel to Queen Victoria at heart, and would gladly see the throne of one who, as a heretic, is excommunicated ipso facto, by the Canons, overturned to-morrow. England, however, not for her own sake, but for the glory of God's great name, will, I confidently believe, rise triumphant over all her traitorous enemies, whether abroad or at home. Her pampering of Maynooth, as a hot bed of heresy and sedition, has been her weakness and her sin at home, just as her patronage of Paganism and Mohammedanism—and all from base selfishness of motive—has been in India. Oh that we were indeed wise and right in policy. How, in the day of peril, "would one chase a thousand, and two put ten thousand to flight !"

The Times has been disporting itself afresh with CARDINAL WISEMAN, and his recent pastoral. The Cardinal loves to be rhetorical and sparkling; of true pratory, the soul of which is heart and earnestness, he is entirely innocent. But vainer than he of his literary performances, none is to be found. How cruel then for the Times to criticise his style, as Spanish translated into Latin, and Latin into English, &c. Lord St. Leonards and the Times have severely castigated Cullen for the lying charges he brings forward, in order to justify the ignoring by Papists, of collections for the Indian sufferers.

The ATLANTIC CABLE is now being unshipped at Plymouth. It is deposited in three water-proof tanks, with a wooden roof over all. These tanks will receive three thousand miles of cable. The two ships lie in the tidal basin. The wire passes through boiling oil, and its delivery will occupy six weeks. The Niagara will then go to New York for repairs. The American frigate Susquehanna, which had accompanied the Agamemnon and Niagara, has sailed for the United States Naval Depot in the Mediterranean. Her return next year. to assist in the effort more closely to unite the two nations, is looked forward to with satisfaction. The American officers had been received at Plymouth with all possible honor another attempt is made to lay it down.

In connexion with the BELFAST RIOTS. the Irish, Government has resolved henceforth to withhold commissions of the peace from persons who are members of Orange lodges. I think this is a justifiable step. Political Protestantism has done much harm to the progress and peace of Ireland, and too often has proved a barrier to the spread of truth. I am bound, however, to say, that many, and I believe an increasing num-ber of Christian gentlemen, are to be found alty and pluck, as a body, that in case of an Irish outbreak, the Government would be compelled to appeal. More was made of the Beliast riots, by the press, than was called for. The French Constitutionel took advantage of them to read us a lecture on the blessings of despotism; to which the Times couly replied that it was better to have liberty and an occasional emeute, than the iron compulation of despotism, broken up