PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VI, No. 10. Presbyterian Advocate, Vol. XX, No. 5. | "ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." | WHOLE NO. 270

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TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, NOVEMBER 28, 1857. By Mail, or at the Office, $1.50 per Year, Delivered in the City, 1.75 " " } SEE PROSPECTUS.

Original Poetry.

Lines,

DEDICATED TO AN AGED FRIEND.

'Tis pleasant to think of the friends that we love,
Though far from our vision they often remove;
Yet, though we be sever'd, we think of them yet,
And their counsels and converse we cannot forget.

One dear Christian friend, whom I've met in my way,
My thoughts oft revert to, though now far away;
His head is now silver'd with age, yet he strives
To labor in Zion, as long as he lives.

Should these simple lines meet my honor'd friend's eyes,
'Mid the scenes of his labors, he'll soon recognize
One who has oft listen'd, with tear-moisten'd eye,
To his kind admonitions when sorrow was nigh.

Yes, my time honor'd friend, have we not found it sweet
To mingle together, at Jesus' feet,
Our cares and our sorrows, and freely make known
Our wants, in petitions before Mercy's throne?

When sad disappointment my pathway has cross'd,
And my poor fainting heart with temptation was toss'd;
When sorrow and sadness my spirits bore down,
Thou hast taught me to look from the *cross* to the crown.

Thy counsels were bless'd to enlighten my road,
And lead me to rest more securely on God;
Thy calm, soothing tones, have my sorrows subdued,
Assured that *all things* would still work for my good.

We may yet meet again, and our friendship renew,
Which, I never can doubt, is enduring and true;
But what, if to meet be not *here* to us given,
We shall meet, and find sweeter reunion in HEAVEN.

Nicklesville, October, 1857. MARY.

For the Presbyterian Banner and Advocate.

Taking a Man on Leather.

The following anecdote is related in connection with the Rev. B. T. Lacy, of Virginia:

Mr. L. was one day riding in a stage coach with a man who seemed utterly averse to conversation. Every conceivable means was adopted to interest and draw out the taciturn stage traveler, but all in vain. At last the man, evidently observing the aim of his companion, spoke out with some abruptness, "*Take me on leather, and then I can talk with you.*" Mr. L., happening to be posted up to some extent on the subject suggested, complied with the request, and the result was, an interesting conversation between the minister and the tanner.

This anecdote suggests a few thoughts on the judicious adaptation, by ministers, of their ordinary conversation to the tastes and capacities of their fellow men.

That ministers should confine their attention exclusively to studies of a theological character, none will attempt to maintain; and few, if any, would limit even the pastor, in his common intercourse with his people, to subjects of a strictly religious nature. There are occasions when pastoral conversation should be religious, and religious alone; but in the ordinary mingling of minister and people, religion need not, and should not, be the *sole* topic of conversation.

Even the truly pious, wish to see their pastor in his character as a man and a sympathizing friend, as well as in that of an official minister of the sanctuary. And besides, it is important for their encouragement that they see in their pastor an exemplification of the truth that religion is a practical matter, and that the common duties of life may be discharged and its rational pleasures enjoyed in entire compatibility with the obligation of religion and the abounding of Christian communion.

With respect to the unconverted of any charge, the minister who addresses these on religious subjects alone, will soon find his opportunities for so doing to diminish in proportion as the persons sought after can be successful in avoiding an interview. The impenitent cannot be expected to desire, nor even long to tolerate, conversations exclusively devoted to subjects, which are not only uncongenial with their feelings but to which they entertain a deep-rooted antipathy.

Taking for granted the propriety of a minister, as a member of society, consulting, within appropriate limits, the secular tastes of his fellow men, let us glance at some of the beneficial results of such a course.

The minister, being a truly intelligent and well informed man, wins thus the respect of the man of the world. How common are such expressions as these: "He preaches fine sermons, but he lacks common sense." "He is a man of great learning, but he knows nothing of the world." "He is a mere child in matters of every day life." All who mingle much with mankind are familiar with expressions of this character. And it is evident that in proportion as these gain currency as applicable to any particular minister, in that proportion does the minister lose the respect of the people and especially of the unconverted portion. It is equally clear that when a minister, able in the Scripture, exemplary in conduct and kind in spirit, shows, by his daily intercourse, that he is also well informed on matters of business and social interest; that he takes practical views of things; that he can feel as a man as well as a preacher, and that without any compromise of true, ministerial dignity, he can mingle socially among men, he will, to a greater or less extent, necessarily be respected. This respect felt for the minister will soon grow into the warmer sentiment of settled friendship. Men will almost unavoidably love those who manifest an interest in them and in those things in which they are deeply interested. The respect and friendship thus gained, will scarcely fail to beget sentiments favorable to religion itself.

The influence upon the judgment, of kind and intelligent personal intercourse is wonderful. Its power in the direction of error is potent. Take a young man even from the land of Knox, one grown up under the influence of the Westminster Confession, and taught to look upon Rome with abhorrence as the Babylon of the Apocalypse, drunk with the blood of his own sainted ancestry; take even this Scotch-bred and Scotch-taught youth and place him for a time under the influence of a Jesuit, adorned by diversified attainments, ease of manners, smoothness and plausibility of speech, and withal a protean adaptedness to circumstances however varying; and, though a complete victory may not be gained, we may yet well wonder if Scotch prejudices do not, at least, yield to something akin to sympathy for a system which he comes to regard as little understood and grossly misrepresented by the Protestant world.

The reason why so many Protestant girls return from Jesuit schools proselytes to the faith of the Papal Anti-Christ, is hence obvious. Priests and female teachers first ingratiate themselves with their pupils and win their respect and friendship, and this accomplished, the transition step is but short and easy to the espousal of their religious sentiments.

The same disposition which favors the inoculation of error may be turned to advantage in the cause of truth. By gaining the esteem and affectionate regard of our fellow-men, we may exert a material influence over them for good. Those who love us will be likely at least to respect our religious sentiments. Loving us and respecting the sentiments we espouse, they are likely to be our frequent hearers; and they will hear attentively, and, perhaps, with deep interest. With an ear attentive to every word and a heart favorably disposed, the arrow of truth, directed by the Spirit of God, is likely to find the desired mark; and conviction of sin, and crying for mercy, and embracing Christ as a Saviour, need not be regarded as *strange results*.

Besides, by gaining their attachment, the minister obtains an influence, in private, over unconverted men which others could not possibly exert. The sinner would be offended with rebukes, warnings and advice coming from a minister, who had never previously won his friendly regard, whilst he might be tenderly affected, arrested in his downward career, fixed in his resolutions to seek salvation, and ultimately led to Christ by the same admonitions given by one whom he respects and loves.

But the benefit of such an adaptedness to men's habits of thought as has been alluded to, is not limited to the person with whom the minister converses. The latter is himself a gainer. Leaving out of view the social pleasure he enjoys and the friendly interest he excites, the minister becomes better qualified for the discharge of his duties in the pulpit. His preaching is likely to be more intelligible, and forcible, and, consequently, more interesting and useful.

As a general rule, the ministerial recluse is poorly qualified for preaching to the masses. His reading is almost exclusively theological and metaphysical. As he reads, so he thinks, in an atmosphere far higher than that in which the masses think, and as his preaching must accord with his constant habits of thought, the learned book-worm usually preaches above the comprehension of his hearers.

The case is different with the minister who, without neglecting his duties as a student, mingles freely with the people, becoming acquainted with their habits of thought, and adapting himself to their tastes and acquirements. He descends from airy heights, to the plain where he has found his audience. If a man of judgment, he soon discovers that profound discussions, abounding in abstruse terms in theology and philosophy, fanciful flights in the nebular regions of speculation, and dazzling displays of rhetoric, are by no means what the people need. He sees they want the truth *brought down*, and *home to them*, and his familiar conversational habits enable him to adapt himself to this want. His address will be direct and personal. His style will be simple, and to a great extent, colloquial. His dialect will be mainly the good, old Anglo-Saxon. He will cast about him, as did the greatest of all preachers, for familiar illustrations. He will gather these mostly from the every-day avocations in life, and from the characteristic traits of humanity, and with these he will enlist and rivet the attention; he will make clear as the day, truths otherwise but dimly apprehended, if understood at all; he will make an impression deep and lasting as is the remembrance of the objects from which his illustrations are drawn.

Few will deny that great advantages are connected with the course recommended. Most of us, however, find it no easy matter to succeed in a varied adaptation of our conversation to the secular tastes and pursuits of men. Many ministers are naturally reserved, and consequently more or less indisposed to conversation on any subject. Many, by the circumstances of their birth and early education, are measurably disqualified for mingling sociably among the masses, toward whom they are drawn, if drawn at all, rather by a sense of duty than by any congeniality of feeling. Many are more or less unfitted for general intercourse with society, by their habits of study. Besides all this, the most of us are not *prepared* to converse intelligently with men of other callings—*we have not the requisite amount of information;* and, unhappily, some assume the manner of teachers where they ought to be really learners; thus making themselves ridiculous in the eyes of their people.

But the difficulties suggested will not excuse in any, a persevering neglect of duty. We must strive to surmount these obstructions as well as those we meet with in other departments of our work.

The naturally reserved should struggle against a disposition which proves so greatly in the way of their usefulness as ministers. The more they cultivate the sociable element in their nature, the greater will be their ease and fluency in conversation; and a modest deference to others will always aid in winning the way to their hearts.

Those who have been reared in the midst of affluence, and under the polish of fashionable life, must remember that their Divine Master, from whom they have received their commission to preach the Gospel, himself associated as a friend with the poor, and surely those who claim to be his servants, will strive to become imbued with his lowly spirit, and will learn to accommodate themselves, if necessary, to the most humble circumstances of life.

Those whose habits of study render it irksome to mingle socially with men of other pursuits, must, to some extent, break in upon those habits. Study is necessary—indispensably so; and habits of study must be acquired and rigidly persevered in; but studying is by no means the whole of the work of the minister. Duty often calls us out into the world, as men, as social beings—benefitting and receiving benefit. Such calls, we should unhesitatingly obey.

But we must never forget, that, while mingling with the world upon the common platform of secular conversation, there is to be no compromise of our ministerial relations, as Ambassadors of Christ to dying men. Whilst, as social beings, we enjoy ourselves, and contribute to the temporal happiness of others, all must be subservient to the grand end to which we, as ministers, by our ordination vows, are especially consecrated. "Do all to the glory of God," should be our ruling maxim, in whatsoever we think, and say, and do. JOHN.

Meetings for Prayer.

We are pleased with the spirit manifest in the following extract from the letter of a young Christian, in a retired congregation. Churches not having pastors should yet meet for prayer, praise, and the reading of the Word. And elders should be so wise, and have such a weight of character, that they could by exhortation, add to the benefits of the meeting. The letter says:

"In your paper of October 17th, is a pastoral letter from the members of Lake Presbytery, on the subject of prayer-meetings, which I have read with the most intense interest. I am glad that those brethren have had that letter published. Perhaps it may (*and may God grant it,*) assist in rousing churches and individuals in our beloved Zion to a proper feeling on this subject. The sentiments contained in that letter are surely in accordance with truth, and if so, how deficient are many of our churches!

"If prayer-meetings are (as was once expressed to me by a clerical friend,) the *pulse of the church*, what conclusion must we be forced to? The little church with which the writer is connected, is now vacant—supplies never exceeding once a month. The intervening Sabbaths are emphatically *silent*. No opportunity is offered to meet together and mourn over the wants of Zion, and implore God's gracious return. Must we be compelled to take up the lamentation of the prophet, Isa. lxiv: 7; 'And there is *none* that calleth upon thy name, that stirreth up himself to take hold of thee.' Ah! have we not reason to fear that He has not only hid his face from *us*, but *consumed us because of our iniquities?* But we shall not despair. There are, I trust, *even here*, those who weep in secret over Zion's desolations; and the letter above alluded to, and the proposed convention of the four Synods, are surely encouragement to every true Christian heart, and evidence too, that God is yet in our churches and he may yet visit us."

For the Presbyterian Banner and Advocate.

Pray for the Convention.

MR. EDITOR:—It is a cause of thankfulness that God has put it into the hearts of so many of his servants to agree to meet, in a prayer-meeting, at Pittsburgh, on the First Tuesday of December. The object is certainly worthy; the proposed action lawful; to go together into the presence of our great King with *one* request and *one* desire! Who can or will refuse? Yes, this "is according to the law." Our King has a standing invitation to all his subjects to come, and while they come he asks, "What is thy petition and what thy request?" He has likewise a standing promise for those who agree to ask for a given blessing. May we not expect a present God and a present blessing too at that meeting!

Would it not be desirable that this meeting be made the subject of special prayer in all our churches, on the Sabbath preceding? How delightful too to think that on the days of the meeting all ministers and elders, all praying men and women within the bounds of the Church, who cannot go up to the meeting, are bearing it and all the great interests of Zion on their hearts before God!

Let those two days and three nights be a season of prayer, not only in Pittsburgh, but all over the bounds of these four Synods, and the blessing in answer will be without measure.

Esther needed the fasting and praying of all the Jews about Shushan, when she was about to plead for the lives of her people; much more will that prayer-meeting need the fasting and praying of all God's people within the bounds of the four Synods and of the whole Church. Surely no true child of God will refuse to pray at "such a time as this."

I have called it a "prayer-meeting;" that is all I understand it to be. Just an invitation to come and pray. The object is not to make a revival, but to ask God to make one in our hearts and our churches. Now, this we think to be a subject worthy of such a *prayer-meeting*. Prayer-meeting! Yes, prayer-meeting! I know many *professing* christians set but little value on *prayer-meetings*. But God does value them. He does more in, and for, the humble prayer-meeting than he does for the preaching meeting. Every great blessing to the Church has been preceded by a prayer-meeting—a meeting in which the great work was to put up the prayer of faith.

One subject of prayer now, and at that meeting, should be that God would give us and our people such a type of religion as will make us love prayer-meetings more; such a type of religion as will cause them "that fear the Lord to talk much with one another," and much with God. T.A.M.

Autumn Leaves.

Autumn leaves by millions rotting in heaps unheeded, and yet each one a microscopic wonder of contrivance. And this snow-wreath that half envelopes them, made up of myriads of crystals, melting while I look at them. What an utter waste it seems! Wisdom and beauty flung wholesale into the pit of corruption. Until the day of resurrection we shall never comprehend this melancholy mystery. Then shall atoms all be portioned out, and every organized particle of earth's crust be found to be part of some soul's tabernacle. Then shall we understand how Cæsar's dust has also lived in the leaf, and his moisture effloresced in the snow, duly to be restored and reproduced when time and its uses are no longer; but meanwhile used everywhere, and nothing lost, mislaid, wasted, or forgotten.—*Dublin University Magazine.*

From our London Correspondent.

Fall of Delhi—Protracted Struggle—Marauding Bands—The American Crisis, and its Influence on the Money Market and Commerce—A Lady's Narrative as to the First Outbreak at Delhi—Lord Canning—His task—Will he be Recalled——Christianity and Courage—Rev. W. Graham and General Havelock—Nena's Proclamations—Cullen's False Charges—Austria and Persecution—Piedmont and Reaction—Constantinople, the Sultan, and Stratford—Missions in Turkey—Persecution—Meeting of Congregational Union—Harmony and Orthodoxy—Ministerial Support—Newman Hall, Baines and James on Preaching—Doctor Brown and the Dying Nobleman.

LONDON, October 30, 1857.

DELHI HAS FALLEN! Such was the news brought us by telegraph four days ago. By the play of the heavy artillery—lately brought up—upon the walls, a breach was effected near the Cashmere Gate, and the assault was made on the 14th of September. The troops met little or no opposition at first, but as they advanced into the town they were fiercely resisted. One account said that the loss on that day was forty officers and six hundred men killed and wounded. Another seemed to indicate that this was the entire loss incurred from the first assault until the final possession of the city, on the 20th of September. The latter was a view too favorable; and that during those six days stern resistance, houses occupied and defended, if not mines sprung, must have entailed further severe losses upon our army. "Great loss on *both* sides," seems to justify this view. The particulars conveyed by the telegram were incomplete, but it was stated with apparent conviction of its entire truth, that the King of Delhi and his family had escaped in the disguise of female dress. The mutineers were also seen crossing the bridge in the rear of the town, and the guns on the walls were turned upon them. If they have escaped in large numbers, they will carry desolation all over the rural districts, and become, with other mutineers, as well as with predatory peasants joining them, armed *guerilla* bands, which it will take a long period to subdue. Villages will be burnt, cultivation will be stopped, revenues will be *nil*, and altogether it seems certain, that although the back of the conspiracy is broken, a malignant vitality remains, and severe and harrassing work awaits our troops on their arrival in India. Generals Outram and Havelock had crossed the Ganges with little opposition, and were on their way to Lucknow. The garrison there, on the 5th of September, had exploded a second mine, destructive to many of their enemies as was the first, and had followed it up by a successful sortie. Havelock's force had crossed the river about the 20th September; about forty miles intervened, and if able to beat back his opponents, Lucknow would be relieved in a few days. But "the hope deferred" is still sickening many an English heart and home. Even with full success granted us, and the rebellion nnally put down, what a calamitous volume will have been added to the history of English connexion with India!

Strange is the condition of things with us just now. The AMERICAN BANK, and consequent COMMERCIAL CRISIS, has told all over the kingdom, but in some places far more than others. The news, however, that the New York Banks had at length suspended specie payments, was received in the Money Market here with satisfaction, inasmuch as it would check the drain of gold from this side, specie being no longer absolutely required. There was no panic here, indeed, at any time, but the rise of the discount has injured trade and commerce very considerably. Besides this, the East India Company is sending out vast quantities of silver every mail, and a *loan* will probably, ere long, be introduced by them into the market by Government sanction. Altogether, things look gloomy, and considering the sufferings and anxieties now being endured in India and at home, in connexion with mutiny and war, and in England and America in connexion with commerce, it is impossible not to feel sad, even from sympathy from such wide-spread sorrow among families and individuals. The feeling of horror, in connexion with war and massacre, is deepened when you converse with one who has come from the scene of them. Such has been the case with me. I have this week had at my house a lady, the wife of the commander of an Oriental and Peninsular steamship, sailing between Calcutta and Suez. In May last, or earlier, she went up to Delhi, at the invitation of General Frazer, the commandant of the city, and his family, to spend some time with them. She had an extraordinary and most providential escape from death. She left Delhi to return to Calcutta *on the morning* of the same day whose sun set upon a scene of horror. That evening news was brought to General Frazer that there was disturbance, and he was requested to call a parade. He did so; and as soon as the troops and officers assembled, the latter were attacked and slaughtered. The commandant himself—a veteran officer of the Company—was then tied to a tree, his three daughters, one only three months arrived from England, were murdered before his eyes, and then he himself was ruthlessly butchered.

LORD CANNING has had a heavy burden imposed on him by the unexpectedness of the outbreak, as well as by its extensive spread, and the want of English troops. The *Edinburgh Review* makes a bold defence for him. This might be expected from the great Quarterly supporter of the Whigs and the Ministry. Still, that he is quite equal to the crisis, seems *not* to be believed, either here or in India. The unpopularity of himself and his officials at Calcutta, is very strongly endorsed by a correspondent of our Tract Society there. Universal pleasure would be given to the Europeans there, were they all dismissed. But this, an India House official tells me, is not probable.

It is with a kind of painful and morbid fascination one lingers over such scenes as these. The heart can only relieve itself by casting the burden of anxiety and sorrow on the Great Sympathizer, and by humble trust in that Glorious Sovereign, who in judgment and in mercy sways an undisputed sceptre, and will cause all these things to further his beneficent designs.

It is very encouraging to know that CHRISTIANITY AND COURAGE have been beautifully united in the case of several of the most prominent men in this Indian struggle. This, as I formerly indicated, was the case with the deceased Lawrence, at Lucknow. The correspondent of the Tract Society at Calcutta, already alluded to, mentions that the Colonel now commanding there is also an excellent Christian man. There was a large depot of English and vernacular tracts and books at Lucknow. It may be that these have proved a blessing and a comfort to many of the beleaguered garrison. As to Havelock, fresh illustrations of his worth come out. Last week the Rev. W. Graham, of Bonn on the Rhine—the missionary of the Irish Assembly to the Jews—stated, at a public meeting, that Gen. Havelock had been a member of his church at Bonn, and that his wife and daughter were members for the last seven years. With regard to Havelock, he stated it as a fact, that he has been accustomed in India to use his tent for preaching, on the Lord's day, to his soldiers. This he did during the last Indian campaign, when Lord Gough was commander-in-chief; and being a Baptist, he even baptized several persons. A complaint was made; the commander-in-chief asked for an official account of the moral condition of Colonel Havelock's regiment, and finding that it was far superior to every other, as to drunkenness and other crimes, he sent him word to go on with his preaching, and, if he liked, to baptize the whole army.

Several of NENA SAHIB'S PROCLAMATIONS have appeared in the *Times*. The first is dated the first of July, in which the monster, using the language of affected piety, tells his followers that "by the kindness of God and the good fortune of the Emperor," (the King of Delhi,) "all the Christians who were at Delhi, Poonah, Fatarra, and other places, and even those five thousand European soldiers who went in disguise into the former city, and were discovered, are destroyed and sent to hell by the pious and sagacious troops who are firm to their religion." He calls on them to "rejoice at the delightful intelligence, and to carry on their work with comfort and ease." In another proclamation, of the same date, he says, "the yellow-faced and narrow-minded people have been sent to hell, and Cawnpore has been conquered." In a third, dated 5th July, he endeavors to quiet the popular alarm at the rumor that European soldiers had arrived at Allahabad, and declares that soldiers had been forwarded to check them. This miscreant was *not*, as was so confidently stated, a suicide. It is already known to your readers on what intimate and confidential terms he lived, before the outbreak, with the British officers and their families. He is familiar with the English language and literature, but in his English education in a Government School, *the Bible was kept from him.*

Nena Sahib was at the head of the forces who opposed the march of Outram and Havelock to Lucknow. Great indignation has been caused by the Governor General sending up Mr. Grant—a member of the Supreme Council—to the disturbed districts, who not only forbade the execution of one hundred and fifty of the Cawnpore mutineers by General Neil, but had actually set them at liberty. A bad, if not almost mutinous feeling, has been, I fear, elicited among British troops. We do not, however, know *all* the circumstances of the case.

Colonel Thomas, writing in the *Times*, introduces afresh the question, whether in future the Bible is to be a class-book in the Government schools in India. He dwells on the fact that the missionary schools, where the Bible is used, are by far the most popular with the natives throughout the country. He maintains that without the Scriptures we can never hope to see the people lifted up from moral degradation, or be fitted to be trustworthy. In some points of view the question is a difficult one. But the formal exclusion of the Bible, in deference to heathen prejudices, seems to be carrying toleration of error to a guilty excess.

Investigation having been made into DR. CULLEN'S CHARGES against the distribution of the Crimean War Fund, it has been found that they are not tenable. One customary statement is that Roman Catholics furnish one-half of the defence of the country. The truth is, that as respects the army, hardly one-third are Romanists. As to the seventy thousand serving in the navy, not more than two or three per cent. are Romanists. Ireland, also, as a whole, receives from the Crimean Fund, for the relief of widows and orphans, an annual sum of £10,000, which represents a capitalized sum of £180,000. The whole Irish subscription was £60,000, and much of it Protestant money. Scotland gave £148,000, and only receives £5,000 annually. It is well ascertained that in the whole of Ireland not a single widow of a Crimean soldier has been refused relief on any ground. With respect to "parsons" in Dublin, as Dr. Cullen said, being distributors, there is not a single Protestant clergyman that has ever thus been employed. The charges of religious partiality in the matter of education have been proved equally groundless. The truth is, Rome and her celibates are too selfish, and married too closely to *one* absorbing ambition, to care for charity in the true and noble sense of the term. A Protestant Crimean Chaplain-General beseeches—I fear in vain—Cardinal Wiseman and Doctor Cullen to remember that "Charity suffereth long, and is kind, and thinketh no evil."

The CONCORDAT between the Pope and Austria displays, increasingly, its bitter fruits. The Romish Bishops have now almost all things under their control. Protestant and Greek Christians find it almost impossible to obtain Government employment, and cases have lately come to light, of two tutors in a Public School being dismissed by reason of priestly influence, simply because they were Protestants.

In Piedmont, the Reactionary party are making strenuous efforts to obtain a majority in the Parliament, and are most anxious to upset Cavan, and his Liberal Ministry. They hanker after a *Concordat*, similar to that now dominant in the Austrian dominions. They are trying to kill Constitutional Liberty by its own forms of election and government. It is believed, however, that their efforts will fail, for the present.

FRENCH INFLUENCE has received a check at Constantinople, by the reinstatement of Redschid Pacha, the friend of Lord Stratford, as Grand Vizier. The Sultan, while the French Ambassador was entertaining the Turkish Ministry at dinner, went, ostentatiously and in state, to the residence of his former minister, to dine with him, using language which indicated what his views and feelings were. Lord Stratford is soundly abused by the French Government papers, in consequence, but they find that tough old diplomatist very hard to kill. The reign of a French Prince over the Principalities, will not be tolerated by Russia, Turkey, Austria, or England. Indeed, a fresh Congress will be necessary, to settle the question whether there can be a separate Ruler placed over the Principalities, in harmony with the sovereign rights of the Sultan. Meantime, the American Missions make progress in Armenia, and in Constantinople itself. Interesting statements were furnished on these matters, by Dr. Dwight, at the Evangelical Alliance Conference, at Berlin.

A case of PERSECUTION is narrated in a letter to the *Times*, from Mr. Porter, missionary at Damascus. A family had renounced Islamism, and the missionary had claimed for them the protection of the recent Tanzimat, or law securing religious liberty. The local Pasha, however, seized one of the males, beat him severely, and threatened him with death, unless he recanted; and at last he was compelled to enlist, as a Turkish soldier. Dragged to the Mosque, he still exclaimed, "I am a Christian." At last the man fled to the British Consul's house, for refuge. The family also found shelter there. The Pasha had treated with silent neglect, all remonstrances. Probably he will be rebuked from head-quarters, but the incident shows the intensely persecuting spirit of Mohammedanism, and that Christians here must suffer for their Lord, for some time to come. Still, religious liberty being recognized legally, the way is open to a fuller development than ever before, of the faith of our *true* Prophet.

The recent Autumnal Meeting of the CONGREGATIONAL UNION, was interesting in many points of view. In the first place, in contrast with the unseemly ebullitions of temper exhibited at former meetings, in connexion with our "Negative Theology" controversy, fraternal love prevailed. Next, it is significant to observe that, orthodoxy having obtained a decided victory in the Congregational body, Negative Theology is now quietly tabooed. Not that the spirit of it has entirely evaporated, or that there is, and will not be, an Old School and New School party, respectively, among Independents, but, with all the faults of those who assaulted error with such severity, it is felt that they had the cause of honesty and truth on their side, and that a debt of gratitude is due to them by those who would preserve, in full efficiency, the Gospel of the olden time.

Another point mooted at the Congregational Union meeting, was that of Ministerial Support. Certainly this is a pressing question, which, I think, can only receive its true solution by the establishment of a Central Sustentation Fund. Here it is that Congregational principles seem to interfere with a thorough and efficient working of such a movement. Mr. James admitted this difficulty, and suggested that the churches must be individually stirred up. Simultaneous collections for Missions may be, and are suggested, but they cannot be directed as under Synodical authority. Hence, they are not universal. There are County Associations generally established, which provide small supplements to ministerial stipend, but after all, a large proportion of Congregational ministers, both in towns and in rural districts, are suffering severely. Let us hope that this great barrier of the progress of Christ's kingdom, not only among our Independent brethren, but among all our unendowed Presbyterian churches, on both sides of the Atlantic, will be removed.

Another feature of the recent meeting, was, the attention given to the subject of preaching, by the well-known Rev. Newman Hall, of London, on "The Methods of preaching the Gospel best adapted to the Age." This, he considered, must be intelligible, forcible, natural, earnest, practical, and Evangelical; all which he severally illustrated. "Intelligibility was of primary importance. They must use the English language *of their own day*, and not go to their wardrobes for antiquated forms of speech, but must use the language of the community—the language of common life, not of theological cant. Why should the language used be of a theological school?" All this is very good, if we are sure that, in discarding the "language of a theological school," we do not make dangerous concessions to those who love "the wisdom of words," elegant phraseology; and actually look on Scripture quotations as rather common-place and vulgar.

As to length of sermons, Mr. Hall dwelt on the importance of brevity. Men of reading and reflection formed but a small minority of any congregation. They (the preachers,) spoke to men of business, and artizans—both wearied with their week's work—to small tradesmen, servants and children, who formed the staple of the audience. Lengthy sermons might have done for the selected few in former ages; but they were wholly unfitted for the present time. For every ten men who liked an hour's sermon, fifty liked half an hour. *Those ministers who aimed at forty minutes*, were more likely to be successful.

After the reading of Mr. Hall's paper, up rose Mr. Edward Baines, an eminent Dissenting gentleman of Leeds, a great advocate of Sabbath observance, and of Sabbath Schools, and the proprietor of the first provincial paper of the day, the *Leeds Mercury*. What followed as to the *reading of sermons*, (Mr. Hall *does* read, but with great ease, grace, and fluency,) was so very suggestive, especially what fell from the lips of the venerable Mr. James, of Birmingham, that I think your clerical and student readers will thank me for giving it entire:

Mr. Edward Baines had listened, with great delight, to the paper. Generally, he approved of the principles laid down. Mr. Hall had mentioned reading sermons. He did not think an ambassador from one court to another would read his message; how much less an ambassador from Christ? A read sermon always had an appearance of coldness, stiffness, frigidity, and called to his mind the distant study, the little library, shelves, and midnight oil. In the Senate and the Bar, where earnestness was wanted, there was no reading. Then, again, let them look at the infidels' halls of science, there was no reading there. There were men, the greatest of their time, who never read their sermons. Let them take Whitfield or Wesley. What effect would these have had if they had read discourses to the miners of Kingwood? For years he had felt it to be an exceeding great drag on the Church. He would not say that it should never be practiced, but he would say it was deteriorating in its influence. No man who assumed to produce an effect, read his sermons. Take the Friars at Milan and Naples, they did not read. He was glad to know that there was, at his right hand, an earnest man who would agree with him.

The Rev. J. A. James, who rose amid cheers and laughter, said how comfortable he felt during Mr. Baines' speech, remembering that he, (Mr. James,) was to-morrow evening to read the annual sermon. For fifty years he never read a sermon, and never, till the latter part of his ministry, did he ever use a note. Four times he had preached before the London Missionary Society. On three of them he had ventured to preach without reading. Time, however, had produced an effect on his physical constitution; memory had lost some of its power and judgment, much of its vigor; and, though on ordinary occasions he never took a note, yet on extraordinary occasions he could not trust himself. He subscribed to every thing Mr. Baines had uttered. If they would avoid notes—he meant his younger brethren—until they had reached the seventy-third year of their age and the fifty-second of their ministry, they might then have them with his approbation. But he did implore them to guard against the habit, which he was sorry to say was creeping over our denomination. He knew there were men who read sermons with much greater effect than many who preached without notes. Many there were to whom the notes were like the rings of Saturn, which added to its beauty but not to its use, for he did not know what its use was.

Dr. Brown, an eminent Independent minister of Cheltenham, and a well-educated Scotchman, gave interesting particulars of his long-continued attendance on the dying bed of Earl Fitzhardinge. One of his ancestors, a Berkley, was the bosom-friend of Tyndal. But this Earl was a man of the world—rich, proud, and powerful. By a strange providence, Dr. Brown got acquainted with him, and he was the only minister he would see in his illness. Seventy-five visits were paid; and ultimately, this confession was made: "My life was a lost life; I thought religion was a melancholy thing; I find that it is the only thing worth having. Here I am, a poor penitent, clinging to the cross of Christ." This was the result of the faithful minister formerly saying, "You have a soul to be saved, or lost." J.W.

P. S.—As I close this letter, the public feeling is more cheerful. The funds are rising, and the shock produced by the American crisis is subsiding. Still, the prospects of trade and commerce are gloomy, and there is much anxiety.

Mr. McLeod Wylie writes from India, that the Governor General, after much delay, had, in answer to a strong petition, appointed a day for humiliation and prayer. But, alas! he invited, in the proclamation, not only Christians, but "*all loyal British subjects* in India," thereby including, *and intending to include*, Mohammedans and Brahminists, to join in prayer to God. This is the same vile truckling which has helped to bring down the judgments of God in India, and is most insulting to the only true God, and Jesus Christ, whom he hath sent. [illegible] he is totally unworthy of the confidence of enlightened Christians. J.W.

Facts and Gleanings.

A DISCONTENTED FAMILY.—Poverty, pride, and laziness.

THE grace of God in the heart of man is a tender plant in a strange, unkindly soil; and therefore cannot well prosper and grow without much care and pains.—*Lexington.*

IF men can read the characters of God's image in their own souls, those are the counterpart of the golden characters of his love, in which their names are written in the Book of Life.—*Ibid.*

DEFECTIVE RELIGION.—A religion that never suffices to *govern* a man, will never suffice to save him; *that* which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.—*Howe.*

THOUGH a gracious soul may not always enjoy sensible communion with God in the ordinances; yet it has always this good sign, that it cannot be easy and satisfied without it.

PROFITABLE.—A minister once quaintly said. "That he would desire no better fortune than to *buy* most persons at their real value, and *sell* them again at the estimate which they place on themselves."

DEAL gently with those who stray. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost, than a mine of gold.

BUNYAN:

"He loved the world that hated him; the tear
That dropp'd upon his Bible was sincere;
Assail'd by scandal and the tongue of strife
His only answer was a blameless life;
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart:
Paul's love of Christ, and steadiness imbibed,
Were copied close in him and well transcribed,
He follow'd Paul; his zeal a kindled flame,
His apostolic charity the same."—*Cowper.*

KEEP THE SABBATH.—Reader, stop and think for the moment. The Sabbath—this is the idea! How shall I keep it. Some one says: Be zealous on this point. Whether you live in town or country, resolve not to profane your Sabbath, or in the end you will give over caring for your soul. It was a remarkable saying of Judge Hale, that of all persons convicted of capital crimes, while he was upon the bench, he found few who did not confess that they began their career of wickedness by neglect of the Sabbath.

RIGHTEOUSNESS.—If I had the righteousness of a saint, says one, O how happy should I be! If I had the righteousness of an angel, says another, I should fear no evil. But I am bold to say, that the poorest sinner, who believes in Christ, has a righteousness infinitely more excellent, than that of either saints or angels. If the law asks for sinless perfection, it is to be found in Christ my Divine surety. If the law requires an obedience, that may stand before the burning eye of God, behold, it is in Jesus my mediator. Should the strictest justice arraign me, and the purest holiness make its demands upon me; I remit them both to my dying and obedient Immanuel. With him the Father is always well pleased; and in him, the believer stands complete.—*Hervey*