# PRESBYTERIAN BANNER & ADVOCATE.

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

**WHOLE NO. 271** 

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### FOR THE WEEK ENDING SATURDAY, DECEMBER 5, 1857.

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

# Briginal Poetry.

Suggested by the death of Mrs. Mary Banks, wife of Hon. Ephraim Banks, of Lewistown, Pa. A severed link in the household band,

A spirit flown to the better land! A tender mother, a faithful wife, Has passed from this world of sin and strife. A Christian, who leved the Church below, Now dwells where praises unceasing flow. One who made God's servants her special care;

With prophets on high their joys shall share.

Why was she called? So needed here, A loving family to cheer; That by her walk, so meek, divine, Religion's light should clearly shine. Why is it thus? Ah, none can tell, But He "who doeth all things well "-Hath nobler work for her above. And friends may chasten in his love, To draw their hearts from earth away, To treasures which can ne'er decay; And He who heard her fervent prayer,

Earth's ills are o'er, life's duties done-The Jordan cross'd; the victory won; And though you faint beneath the stroke, Death's sentence you would not revoke; But pray that God will you prepare, Her death to die, her joys to share.

Dear stricken ones, for you will care.

Pacific City, Mills County, Iowa.

For the Presbyterian Banner and Advocate. The Training of Children. BY REV. DR. SCOTT, OF SAN FRANCISCO. The proper training of children is a subject that can never be worn out. Even when nothing new is elicited, it is important to bring old truths again and again before the public. The Bible and the history of all nations, ancient and modern, concur in recognizing the formation of character in youth as the foundation of a country's welfare. As in building the pyramids it was the huge pile arose, until at last it was finished from the top downwards; so it is in education. It is by line upon line, and precept upon precept, here a little and there a little, the work is done. And what is this work? It is to educe the mind, and distinctive institutions, depend upon the authority must be regarded, and respect moral and religious character of our children. This subject is of peculiar interest to us. Because the United States is governed by young men, many of whom graduate from no other University than that of the hearth stone of their father's house, this is the greatest and the best University in the world. But many of our young men leave it too soon, or are but imperfectly trained in it. Our new States, and our cities, are filled with young men exposed to peculiar temptations. Not only are they recently from home, but many of them are without proper female society. They are in the period of the passions. They are anxious to succeed; to make their pile or their mark in the world, in a short time. The dangers that surround them are many. The fascinations of vice, the engrossing cares of life, and the absence of home restraints. And not the least danger is the weakening of the moral sense by the irreligion and infidelity that prevail in society around them. Now to protect and save the young, is surely an object worthy of the most liberal, persevering, and concentrated efforts of the community. Schools, both day and night, and papers and books of a proper character, should always be within their reach. But after all our lyceums and lecturings-after all our cheap publications, and Bible Classes, and Sabbath Schools, "Ragged Schools," and Young Men's Christian Associations-are we satisfied with the result? We are not. We say honestly, we are far from being satisfied. The results attained are not commensurate with our hopes, nor with our efforts. Crime is still on the increase. The clouds of ignopresent course of a very large number of our tion—is not hopeful. The future of Amer. the loan ought to be extended, it being ican youth, physically, mentally, and so-cially, is not hopeful. The prospect is one of diminished stature and strength. The hastening to be rich, the excess and extravagance, and dissipation of the present generati n, are likely to entail feebleness and lux. ury on that which is to come-nor is this true only of those who have had vicious parents. The ranks of such are every day in. creasing from the thresholds of piety. Are there not now among the profane many that were brought up in the homes of industry and prayer? We do not read aright, if violence and forgery, intemperance and lewdness, profane and obscene language, robberies, murders, divorces, and suicides, have not become so common, as hardly to awaken our surprise. Society is diseased. It is corrupt It is rotten. A fearful malady is at work, and sad consequences are to be apprehended. Thinking men, earnest minded, large hearted men are sad, and some are even despairing.

a rapid movement in the downward road? To have any fears on such a subject, is more as Christians, we should consider the \_\_ Central Presbyterian. dangerous tendencies of excessive devotion to money-making and sensual delights. If

How is it that so much parental love and

produce no more fruits? In the next gen-

eration, who are to be our successful mer-

the children? What, then, can be done? 1st Why a more healthy, vigorous pecies of literature can be put in the hands of the young. In popularizing science, our school systems are almost emasculated. Our children are fed on namby-pamby stuff, when they should have honest, hard bread, and sound meat.

In making a royal road to scholarship easy, we have denied them the gymnastics of the mind, and too many of them have stumbled over the ass' bridge, or stopped still on it. The Peter Parley literature of our schools should be exiled to the islands of the Southern Pacific.

2d. Our children should be taught every where and always, that knowledge, mental power, discipline of thought, and not a mere recital or parrot examination, is the thing to be gained by going to school. Dr. Johnson said that it was a great thing gained when a child knew there was such a place as Kamtschatka. All knowledge tends to profit. 3d. Family government and training must be resumed. It seems to us, without intruding ourselves into the pulpit or into the peculiar province of a religious journal, that one of the sources of the evils of the times is in the relaxed state of family gov-

As the common schools and Sabbath Schools have prevailed, and have been made to take the place of family teachings, so the influence of parents have diminished. Now, if the common schools and the Sunday Schools are made substitutes for family government, then it were a misfortune that they were ever established. It is not their vocation to take the child altogether from parental training. Their true place is auxiliary to the parent. They are to help the parent, but not to supersede him, or in the smallest degree weaken his influence.

4th. In the family training of children there must be a more earnest, simple inculcation of moral precepts. In becoming enlightened and liberal, we must distinguish between a proper regard for religious truth and absolute indifference. Whatever the religion of the families of a nation or of a country may be, in regard to morals and mental activities, that same characteristic will distinguish its population. Hebrew, by stone upon stone, and course upon course Pagan, and Christian history confirm this statement. It was education that made Memphis, Rome and Athens what they were. Bagdad, Canton, Paris, and New York, respectively, are the results of educational

efforts. To save the young, we want an increase strengthen the moral affections. The well-being of society and the permanence of our entherity must be regarded and respect

5th And a more kindly and reciprocal fellowship should subsist between parents and children, and between employers and the young under their control. There should be greater mutual confidence. They should share more fully in the common pursuits, associations, and amusements of life. The old are in need of the glee, hope, and fervor of the young; and the heat of youth needs to be tempered by the soberness of age. If the young are thrown off wholly from the associations of those who have experienced wisdom, there is great danger that they will give loose rein to their passions, and open the door to every enemy, every temptation, and every vice. The perfect year has its four seasons, each in its place. So the best society, and that which is in every way most hopeful for the republic, is youth with age, and age with youth, each in their proper place serving their country and their God, in serving each other.

#### For the Presbyterian Banner and Advocate. Board of Education .--- Urgent Need of · Funds.

The pecuniary affairs of the Board of Education have reached a crisis which requires immediate measures for relief. A loan of five thousand dollars was effected, in order to pay the November appropriations in full, so that none of the students should be compelled to abandon their studies near the beginning of the session. Although, in the ordinary course of Providence, this sum can be repaid before the next quarter, (February 1st,) the Board cannot possibly pay the op rance are still dark and threatening. The propriations due the students on the approaching quarter, without some special interposition. The Board do not think that necessary to close the financial year free from

> the churches, whether many of our students shall suspend their studies or not. Is not every Presbyterian, who recognizes the implied pledges of the Board to candidates for the ministry, and who values high qualifications in the sacred office, virtually committed to assist, to the utmost, in supplying the needed funds? Our appeal is made in the name of Him who has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it

> debt. The question is, therefore, left with

unto me. SECRETARIES OF THE BOARD. Presbyterian Education Rooms, November 23, 1857.

## A Forgotten Injunction.

In 1854 the General Assembly passed the following resolution:

"Resolved, That we recommend to the Elders, Deacons, and Trustees of our churchcare, anxiety and toil, labor and money, es and congregations, to meet together on some day before the 1st of November next. and yearly thereafter, or oftener, if necessachants, our legislators, statesmen, and learned and great men? If the morning of life is neglected—if the young are physically debilitated, and morally depraved, and their not so supported, to take immediate measures minds dark and ignorant, how can we avoid to increase i is support, and report to their Presbyteries at their next meeting."

How many Eiders, Deacons, and Trustees, painful to a well-disposed mind. It fills us have done this? And how many pastors with horror to think of the calamities that are there whose sulary supports them? If are always sooner or later measured out to this duty has been neglected, let it be done corrupt communities by a retributive Provi- now, and Christmas may have a less gloomy dence. As parents and patriots, and much aspect in many a parsonage than it has now.

THE LANGUAGE OF EXPERIENCE.—He parents are so devoted to an increase of that can tell men what God hath done for stock and dividends as to neglect the mind his soul, is the likeliest to bring their souls and the social affections -if their ambition to God; hardly can he speak to the heart, is to occupy a palatial residence, keep a that speaks not from it. How can a frozensuperb equipage, and deck their daughters | bearted preacher warm his hearers' hearts, in the stiffest crinolines, richest turs and and enkindle them with the love of God? most coatly silks, and have their sons drive But he whom the love of Christ constrains, the fastest horses and drink the most costly his lively recommendations of Christ, and wines; then what will their grand-children speeches of love, shall sweetly constrain do-if they have any? Will not the spirit others to love him. Above all loves, it is of the lathers become stronger and more the most true of this, that none can speak

#### From our London Correspondent.

ignificant Tokens of the Indian Calamities-The Duke of Cambridge, Lord Granville, and the American Ambassador at the Mansion House— American Ambassador at the Manston House—
The Martyred American Missionaries—The Courage of the Survivors—Lord Shaftsbury on India—
His Alleged Influence with Palmerston—Church Patronage—Woodlands and Romsey—The Premier's Country Seat, and his Pew in the Abbey Church—The Sexton and Church Architecture—Palmerston and Short Sermons—The 'Catholic and Apostolic Church"—A High Day at Gordon Saures—The Seven Angels Prophets. Apostle. and Apostolic Church"—A High Day at Gordon Square—The Seven Angels, Prophets, Apostle, Evangelists, Chief Pastor, &c., and their Kobes—The Communion Service—Intoning and Responses—The Epistles to the Seven Churches Read—Chanting the Prose VERSUS Singing in Rhyme—The Book of Liturgy—The Communicants—The Pastor's Discourse—The Four Fold Ministry—Tithes and Offerings—Registrar General's Returns Failure in the Launch of the Leviathan—Other Failures—The Future—Postscript.

#### LONDON, November 6, 1857.

Connected with the Indian MUTINY, two catures are almost daily revealed in the Times. First, advertisements appear, auxously asking for any information of missing officers in India. Among these was one, the other day, seeking to ascertain the fate of the brave Licutenant Willoughby, who blew up a magazine (not the principal one,) on the day of the outbreak at Delhi. Burnt and injured, he escaped into the country, but has never been heard of, and is believed to have been murdered. Second, heading he Obituary column, are two or three each day, announcing as killed, at Cawnpore or Delhi, gallant officers, tender women, and cometimes civilians and their families. Their names are now ascertained as of those who have perished, and family affection thus embalms the memory of the lost ones, and claims a nation's sympathy. Here is one specinen, as it appeared yesterday:

"Killed, at Cawnpore, on the 19th of July, 1857, Brevet Colonel George A. Smith, of the Tenth Bengal Native Infantry, after forty-three years' service in the Indian Army. At the same time and place, Mary, his beloved wife, aged 45."

Let your family readers only think what vounds, almost incurable, have thus been nflicted on thousands of our English homes, and bless God that Columbia's sons and daughters are exempt from such woes.

A sword of honor, and the freedom of the city, were presented, this week, to the DUKE OF CAMBRIDGE. He was afterwards enterained at dinner, at the Mansion House. The Duke is Commander-in-Chief, and very p pular. His speeches were very sensible. Lord Granville, one of the Cabinet, detended Lord Canning against the "red tape' charges, denied that there was any discord 'groaning under red tape," are better inormed than Lord Granville. Mr. Dallas spoke strongly, at the Mansion House Dinner, in approval of stern punishment of crimes in India. Their perpetrators were deserving, "from the whole human race, of summary and peremptory extirpation."

pears that, unable to hold the fort, the Eumurdered by Nena Sahib's band. It was in tioa. this last band, three American Missionaries his generous supporter, as well as the son inlaw of Dr. Vaughao, of the Lancashire College,) he writes to Calcutta, in undiminished courage and faith. So is it in Burmah. The tempt to seize Pegu, in which case, they and their Karen converts would be sacrificed. But "not a man has quitted his post. The as aforetime."

LORD SHAFTSBURY has been speaking, at a country meeting, with great carnestness and force, on the Indian Mutiny. Shaftsbury, as you are already aware, married the daughter of Lady Palmerston, by a former marriage, and therefore the step-daughter, now, of Lord Palmerston. The latter is said to take the advice of the former, on his Church Patronage, and, right or wrong, Shaftsbury is believed to have great influ ence with him. If we are to have Church Patronage, it could not be in better hands for the interests of Evangelical religion. Not long ago, I was at Romsey, in Hamplands, the country seat of the Premier, is beginning of the Reformation movement. ight opposite the pulpit, and in the centre of the church. Enter, and sit down. The cushions are old, the Prayer Books, the has | Suffice it to say that there is, in the "Apossocks, and the small carpet, all old. In this tolic" service, a prayer of consecration, not corner sits Lady Palmerston, opposite her Popish in its substance, nor formally enhusband, and at her side Lord Shaftsbury, dorsing transubstantiation, yet suggestive when he comes on a visit. The Rector is both of the one and the other. The bread

that is no harm, I suppose; not certainly, if his Lordship likes the Evangelical teaching, and prays devoutly, and has, by this time of day, got more orthodox on the question of original sin, than when, some years ago, he told the Romsey people, addressing them on education, and kindred topics, that "all children are born good," and that education and parental influence moulded them for good or evil; probably he did not mean all

that his words would seem to imply. From Romsey and its quietude, the Premier comes to town to attend Cabinet Councils; but, as I was told, he always returns home, by express, on the same day.

The "CATHOLIC AND APOSTOLIC

CHURCH," as the adherents of what is popularly known as Irvingism love to call them-selves, continue to exercise considerable influence in London. In company with the Rev. W. Graham, of Bonn, I went to their Cathedral, in Gordon Square, this week. I had paid a visit to this place once before. but it was when but few were present, and on an ordinary occasion. But this time, I had a thorough insight into the working of the system. It was a high day. Once a month, and on a week day, the Seven Churches (for such is their number in the Metropolis, and limited to this number in harmony with the symbolic character of the system,) assembled at Gordon Square for a full choral and Eucharistic service. To obtain an entrance on such an occasion, was a rare privilege, and I owed it to the fact that one of "the prophets" had been formerly a fellow-student with my friend, Mr. Gral am, who now invited him to be present. Arriving at the church at ten o'clock. we passed down the cloisters, and winding through a small door, we found ourselves in the nave of the lofty and beautiful building. The tesselated Mosaic, increasing in richness as it extended into the chancel, was under our feet. Above were the arches and fluted columns, the side-aisles on either side. with the great altar, with the thrones or seats of the apostle, or others of the sacred order. These last, the apostle, (for there is but one,) the prophets, the seven angels, the chief pastor, the four evangelists, the deacous, together with various attendants,

and all variously robed, were beginning, as we entered, to take their respective places. We were shown into a side-aisle, and the service began with a voluntary on the organ. The Seven Angels entered in procession, and took a prominent seat. Behind them were two other orders. These seven angels at once arrested the eye. All were portly between Sir Colin Campbell and the Gov. and fine looking, evidently persons in the ernor General, and justified the orders sent higher walks of life. Most of them were to civil magistrates in India, against indis- fifty years of age, some still older. Each criminate punishment. Dr. Duff and friends, was dressed in a long, white silk garment, edged with satin, with a girdle round the waist, and embroidered with gold near the

The Prophets had each a white stole, or surplice, with a loose, black seige jacket over it, reaching to the waist. One class who. as I was informed by a lady, were attend-Detailed accounts have appeared, of the ants on the respective pastors of the churches, INSURRECTION AT FUTTEHGURH. It ap- wore jackets of purple silk. The Apostle had a garment, profusely embroidered with ropeans tried to escape in boats, but were gold on a white ground, and in various mostly all killed by muskets and cannon, fired | figures, with a golden circulary plate on his by pursuing Sepoys. One hundred and breast. The Prophet of the day, and the sixty five went down toward Cawnpore, on Evangelist also, as well as the Chief Pastor, the river, and these were all, or nearly all, wore gorgeous dresses of the same descrip-

It is the Communion service which is were included. A fourth, Mr. Freeman, read to-day. Prayers are intened by a priest whose name I have seen in an American from the altar. The Liturgy, or usual mornpaper, as having perished, is not in the ing prayer, as well as this Communion of printed list. Mr. McCleod Wylie, writing fice, bears a general resemblance to the from Calcutta, makes special mention of the kindred services of the Church of England. noble perseverance of Mr. Butler, of the But the Sacramental service is more American Episcopal Mission, who came to lengthened. The responses are sung by the Bareilly last year, as the pioneer of an people, led by the organ and a choir, and the Indian Mission. Driven away by a dread-ful insurrection, (in which many perished, evident familiarity with music and singing, among others Mr. Robertson, the Judge, is remarkable and suggestive. Every time that the gloria patria is sung, all turn to

the East. One feature was characteristic. The "Seven Churches," so called, were here in missionaries suppose that the King of Ava one body. The Seven Angels, therefore, may, in the absence of English troops, at have their special vocation to day. Ere the service has long begun, one of these leaves his place, and steps into a reading desk. overshadowed by one of the arches, in the work goes on as before, and the American body of the church. Immediately he reads brethren and native preachers labor precisely aloud, and with great distinctness, the first of the Epistles to the Seven Churches, as it is written in Rev. ii. Leaving the desk, a Collect is intoned and responded to, and then a second angel takes the desk, and reads a second of the Letters to the Seven Churches. And so, with a prayer or Collect between each, the whole of the seven Epistles are read, the seventh angel closing the

Part of the service was the chanting of the Psalms, as they are found in the prose version, beginning at the Psalm cxx., on to the exxvi., and also the Psalm exxx. With all my educational associations with rhyme, I could not help feeling, with the shire, on behalf of the Tract Society. Wood English translation before me, printed in separate lines, as in the original Hebrew, close to the town. There is a fine Park, that this mode brings out best, the meaning with its ancestral trees, and a large mansion, of the Spirit; and that this was surely more with a colonnade in front, looking out on akin to the service of song in the house of the lawn and meadow, through which flows the Lord in Solomon's days, than is our beautiful river. I saw some very old present system of singing, with the Procruspedars among the trees I visited in the tes construction of rhyme, and often very early morning the old Abbey Church, once bad rhyme. I hope this is not heresy. the possession of Monks and Friars, in con- Some High Church Presbyterians would nexion with a Monastery hard by, but con- call it such. I despeir of the singing of the fiscated by the orders of Henry VIII., in the | Psalms, as they are in the prose, in Presbyterian churches, in my time. Perhaps the This church is of rare beauty, and of Cathe- levity of choristers and the associations of dral dimensions. It survived the shock of the past, between chanting and formalism, the civil war, and the iconoclast rage of may account for this. But can any one Cromwell's soldiers. The cavaliers seem to argue that there is sacredness in rhyme? Is have covered the shafts and buttresses with not the essence of the sacred song, as well ugly plaster, to conceal and protect them. I as its original form, preserved in the prose, saw the gross looking, broad shouldered Sex a rendering of the Hebrew more exact ton of the church, who began the work of than even the version of Rouse, without any cleaning and restoration; and from pure love of its angularity and harshness? Let any of architecture, and without pay, he worked one take up a paragraph Bible, as printed by on at it five years. Since then, an Archæolo our Tract Society, and see whether the gical Society has completely restored the printing there given of sacred song—given building. This is Palmorston's parish as in the original, in measured lines—is not church. There is the old square pew, congregation ought to be.

I shall not dwell long upon what remains. Evangelical, but not powerful or popular; and the wine are consecrated separately, and it is whispered that he gets a bait not to and over each the priest makes the sign of be so lengthy in his preaching as usual, the cross; and the prayer (while it recited

effect that they might "become to us the body and blood of Christ," for the spiritual nourishment of the soul. This is very like the language of the Scottish Episcopal office, which Evangelicals so carnestly deprecate. Before the partaking of the communion, incense was burned, and accompanying the ascending cloud was chanted, by the whole congregation, Mal. i: 11, "In every place incense shall be offered

unto my name, and a pure offering," &c. After a silent pause, the altar was approached by those within the chancel. The Seven Angels walked up, and others in order after them, concluding with the choristers and organist. Then followed the people,

male and female, perhaps about three hundred and fifty or four hundred in all.

After all the partaken, some payers followed, and the service was concluded with the benediction. I neglected to mention that about the middle of the service, a short homily was delivered, from a pulpit in the

body of the church. We were about to leave, but were told to keep our places, by two ladies. To this we assented, as we were told that the "Fourfold Ministry" was about to be exercised. The people all crowded to the centre; the prophets, &c., all repaired to the same quarter. First entered one of the reading desks the Chief Pastor, an elderly man, who read an exhortation on Holiness, and forcibly enough did he denounce the formalism and idolatry of Rome. But he did not spare either the Greek or Protestant Churches. The latter, he said, each were worshippers of a text, and thus split up the body of Christ into fragments. He then gave a running commentary on the sixth and seventh chapters of the Epistle to the Romans, displayed considerable power of analysis, all designed to enforce the lesson, that without holiness, no man could see the Lord. Next appeared, in the opposite desk, an

Evangelist, a man of considerable oratorical It will treat of the times before the Ameripower. He began somewhat abruptly, by saying that the system of Papists would not do without a purgatory, because they did not teach the people to walk in the Spirit, and so not to fulfill the lusts of the flesh; and he dwelt on the importance of adhering to the way of holiness as marked out by the way-marks of ordinances. Next came the Prophet, a grave, tall, elderly man. This is the person who prefaced the Liturgy and offices found in the book put into my hands. Here are offices for the consecration of Fonts, for the ordaining of the different orders, for confession and absolution, &c.; and all these this man is supposed to have prefaced, under the special help of the Holy ists about greater efficiency in spreading their principles, and utters something like a sneer at the popularity of those sectarians who dealt "in illustrations and vulgarisms." meaning thereby, I presume, Mr. Spurgeon. This discourse, as a whole, was marked by great, though subdued power. Last came the Apostle, the most priest-like of all. He enforced the doctrine of obedience on the people. His premise was that the gifts of rule came through the Apostle, (himself,) the Church, and that through him they received the Holy Ghost, and that the people's responsive recognition of this rule over them, was a cheerful "obedience of faith." These five discourses were embraced within three quarters of an hour. The whole services lasted three hours and a half. The variety made it not appear very long.

I forbear to offer any lengthened reflections on this strange medley, this curious attempt to combine Ritualism and Spirituality, sensuous worship and sacramental grace. with practical holiness. The fallacy of the system-based on words, such as "Apostles," &c... and shown in the lack of proofs that extraordinary offices remained in the Church after that the Dispensation was ushered in and established—will suggest itself to every thoughtful reader. The near approach of the Second Advent was dwelt upon, and the collection of tithes and offerings was practically illustrated. The tithes seem to be devoted to the Building Fund, for the present; the offerings go to the support of the Apostle and his subordinates. The machinery and its sustenance seems very coatly. Yet, as fas est ab hoste doceri. I thought that as to the part the people take in public worship, and the exercise and bringing out of the varied gifts of men for the benefit of the whole body, something might be learned by Churhes whose order is really simple, New Testament, and Scriptural, like our own.

The REGISTRAR GENERAL'S RETURNS, for the quarter ending Sept. 30th, have just been published, and make some interesting dislosures. The actual increase of population in the United Kingdom is about one thousand souls a day. But, during the quarter, fifty thousand persons emigrated. As a sign of prosperity, marriages have exceeded the average of the last ten years. The births exceed the number in any previous eturn. The price of wheat is 17 per cent., of beef, 81 per cent., and of mutton, 4 per cent. cheaper.

The weather, also, was very remarkable. n the whole period since 1771, (eighty-six rears,) there have been only thirteen years n which a July was hotter than the last, and six years only, when the September was warmer. Taking the three months together. the average temperature, only one year 1818,) exceeded that of this year. The Registrar holds that an increase of warmth in Europe is salutary to man. The condition of cleanliness, however, leads to this result. Undrained soil and decaying vegetables yield poisonous exhalations. Seventeen thousand deaths, in the quarter, from nfections of this kind, are recorded, and probably no war ever cost us so much in he same space of time." Much more evidently remains to be done, in the way of Sanatory Reform. American cities, as well as ours, need pure water supplies, and a pure system of drainage. These are the first rules of sanatory science. The Chinese, with their rivers and river banks kept wholesome in spite of a swarming population, put us all to shame in this respect.

As to emigrants, of the fifty thousand mentioned, twenty thousand only seem to have been of English origin. Great numbers of Germans embark from our ports. One half of the English went to the United States, and nearly another half to Australia. Seventeen hundred only, went to our North American Colonies.

The attempted launch of the Great East-

when the Premier comes to Romsey! Well, . Christ's words, "Do this," &c.,) was to the 1 ern, this week, has proved A FAILURE. week he might ride over to Bedford and It seems to have arisen from mismanage-ment on one spot, by workmen who had charge of a great windlass Thus, while one end of the massive ship, under mighty pressure from various appliances on the river and on the land, moved several feet, the other end remained motionless. Five of the men at the windless were seriously injured, one or two fatally, by the revolu-tions of the windlass. All further efforts failed to move the " Leviathan," (this was the name given her by the young lady who broke a bottle of wine over her bows,) and the launch is postponed for another month. Meantime, all the ordinary supports knocked away, the monster ship, twelve thousand tons weight, lies on the wooden "ways," down which she was to slide broadside into the water. It is feared the pressure on them, and the clay beneath, may sink the ship lower than she is.

Perhaps there was a little national pride, that needed chastisement We have failed in several matters lately, as the Times remarks. "Big Ben," the great bell at Westminster new palace, has been cracked, and must be put into the melting pot for reconstruction. The Atlantic Telegraph Cable has not answered on the first trial; and the worst of all our failures, as the Times remarked, has been the turning against us of our own trained Sepoy army in India. Still, ultimately we hope, by the Divine blessing, for success in all, and that science especially will continue her peaceful and riumphant march, in bringing nearer and loser the ends of the earth, and so be the pioneer of the Great King, and of the coming brotherhood of nations beneath his way.

P. S.—The first number of Thackeray's 'Virginiaus" has just appeared. I have read it, and predict for the work an immense success in America, as well as England. It is to be "A Tale of the Last Century." can war broke up, and of the great struggle too, and connecting these with fine home pictures, both in Virginia and in England. A genial spirit pervades what I have read, and Thackeray is not the man to stand up against American liberty. I transcribe the opening sentences for those readers who may not see the work, as illustrative of the tendency of the book to remove old grudges, and to bring the two nations more closely together:

"On the library wall of one of the most famous writers of America, there hang two crossed swords, which his relatives wore in the great war of independence. The one sword was gallantly drawn in the service of brave and honored republican soldier. The possessor of the harmless trophy has earned for himself a name alike bonored in his ancestor's country and in his own, where genius

such as his has always a peaceful welcome. "The ensuing history reminds me of yonder swords in the historian's study at Boston. In the Revolutionary War, the subjects of this story, natives of America, and children of the Old Dominion, found themselves engaged on different sides of the quarrel, coming together peaceably at its conclusion, as brethren should, their love never having materially diminished, however angrily the contest divided them."

The Bank of England has raised its erms for discount to nine per cent, the highest rate ever adopted. This arises from the drain of specie to the United States, and to India and China. To the latter, nearly a million sterling, in gold and silver, was dispatched this week. A great Sheffield house has failed for £700,000, from the American crisis. There is, however, no panic in England, as yet; but there is a thick and increasing gloom over the land. The Winter prospects, on both sides of the Atlantic are dark.

The Times of this day has an article in favor of the speedy settlement of the Central American question, for which object a British plenipotentiary has lately been dis-

No telegraph, as yet, from India. The Rev. Robert Henderson, of Sterling, lost two sons, one an ensign and the other a lieutenant, in the defence of Cawnpore.

## For the Presbyterian Banner and Advocate.

DEAR BROTHER:-I have just returned thus far from a tour to the South-Western part of Iowa, and, at the solicitation of some riends there, send you this brief account of my observations, hoping that it may meet the eye of some young men, preparing or ready to enter upon the work of the Gospel ministry.

There is a little church organized at Bed-

ford, the County-seat of Taylor County. The church is quite small, and the members considerably scattered, but there are s few excellent Presbyterians there. One old man, a Scotchman, inquired what the prospect was of having their little church supplied, and I informed him that there was scarcely any hope left before next Summer. The old man stood mute for a moment, the tears standing in his eyes, and then began giving vent to his feelings in accents and expressions that touched my inmost soul. 1 have been accustomed to sit under the sound of the Gospel; I cannot endure to be deprived of the privilege." He then told us of a man who had come up from Missouri, some twelve miles distant, to inquire if there were any Presbyterians any where in the country, and to request of them to send him word if any Presbyterian minister should have an appointment for preaching."

There is another little church at Clarinda Page County. Iowa: the members here are similarly situated; scattered, few, and poor as to this world's goods; but they, too, are liberal, warm-hearted people, They stand ready to do all in their power to support the Gospel, whenever they may enjoy again the privilege of regular preaching. The Clarinda church is virtually two, several members living about Hollyville, eight miles East of Clarinda, so that it will be necessary to preach alternately at Clarinda and Holly ville. This latter branch of the church i circulating a subscription to build a house of

worship, and had secured about three hundred dollars, notwithstanding the sparseness of the population, the poverty of most of the members, and the pressure of the times. Now, if some young man would go into

this field, he might, during the Summer season, preach at Clarinda in the morning, and Hollyville in the evening; during the the same manner. - Scott. sordid, and more injurious as it descends to sensibly of it but those who have felt it. be so lengthy in his preaching as usual, the cross, and one project the most state in the so lengthy in his preaching as usual, the cross, and one project the most state in the sole injurious as it descends to sensibly of it but those who have felt it.

preach there in the morning, and at Lexington, (five miles distant from Bedford,) in the evening. The distance from Hollyville to Bedford, is somewhere in the neighborhood of fourteen miles. These churches could raise probably about three hundred dollars, and an additional three hundred dollars from the Board would sustain a young man in that field. The country is rapidly filling up, and must be occupied. Who will go to Bedford and Clarinda? Young men, candidates for the ministry, about to be licensed to preach the Gospel of Jesus Christ, ponder well the question, "Is not this the Master's call?" It will be better to take a horse and buggy, and travel by private conveyance, as public conveyances so far out can not be relied on

Address J. C. McCandless, Lexington, Taylor County, Iowa, or B. B. Hutton, Page County, Iowa. W. M. STRYKER.

Mt. Pleasant, Iowa, Nov. 11th, 1857.

#### Fine Preaching.

The curse of the age is fine preaching; it is morbid and pestilential. The want of the age is plain, intelligent preaching; preaching suggestive and illustrative; preaching ansorbing all that eloquence can offer, but eloquence adapting itself (without which it ceases to be eloquence) to the wants and states of the people; availing itself of the lights of history for illustration; or of science for confirmation; or of philology for eluci-dation, and holding all aloft that they may reflect their rays upon the genius of Christianity, and develop its superior lustre, adaptability and power.

The attempt to say fine things in the pulpit is a solemn sin; and fine sermons (like all other finery) are very evanescent in their influence. Let the fine sermon system die out as fast as possible, useless as it is to God! and man. It devolves upon a few men to show to those not gifted with so much moral courage, that there is everything to gain and nothing to lose by the adoption of a more honest system of instruction .- Gospel Messenger.

## Facts and Gleanings.

IF we expect to live with Christ in heaven we must live to him on earth.

THE breath of prayer comes from the life

RELIGION begins with a knowledge of man's self, and is perfected with the knowledge of God.

God hears the heart without words; but Hopkins. THERE will be mistakes in divinity, while

men govern. - Charlton. STRONG affections make strong afflictions. No affliction would trouble a child of God, if he but knew God's reasons for sending it.

men preach; and errors in government, while

THE more a Christian believes, and loves, and rejoices in the love of God, the more unwilling he is to displease him; and if in

danger, the more afraid of it. THAT hardy rashness that many account valor is the companion of ignorance; and of all rashness, boldness to sin is the most wit-

less and foolish. THERE is one redemption. He that is redeemed from destruction by the blood of Christ, is likewise redeemed from that vain

and unboly conversation that leads to it. "THE restless merchant, he that loves to

His brain in wealth, lays his soul to sleep On bags of bullion, sees the immortal crown, And fain would mount, but ingots keep him down.

Some people angle for praise with the bait of humility. They condemn themselves, hoping that others will contradict them and commend them. Rather join in running them down. It is always best to err on the safe side.

FAITH AND PATIENCE -The same spirit of faith which teaches a man to cry earnestly, teaches him to wait patiently; for as it assures him that mercy is in the Lord's hand; so it assures him, it will be given in the Lord's time.

THE humble, meek, merciful, just, pious and devout souls are every where of one re-ligion; and when death has taken off the mask they will know one another, though the diverse livery they wear make them strangers here. - Penn.

A QUAINT IDEA.—Jeremy Taylor, speaking of the widow of a blacksmith, who was constantly laboring to procure the necessaries of life, thus beautifully, but quaintly portrays her character:

"Thus she lived, poor, patient, and resigned. Her heart was a passion-flower, bearing within it the crown of thorns and the cross of Christ. Her ideas of heaven were few and simple. She rejected the doc-trine that it was the place of constant activity, and not of repose, and believed that when she at length reached it, she would work no more, but sit in a clean white apron and sing psalms."

THE OLDEST RELIGION.—A certain Italian priest, of a social and friendly character, recognized in his church, in the time of mass, the well-known countenance of an English gentleman. Glad to see him there, and wishing to convince him of the superiority of the Papal Communion, he wrote on a slip of paper with his pencil, and sent to his friend the following words: "Where was your English Church before the days of Luther?" The English gentleman wrote, in like manner, the following answer: "In the Bible, where your Roman Church is

WHILE we hear even hardened Pharaoh, under the dread of immediate destruction not only consenting to let the Lord's people go, according to the utmost demands of Moses and Aaron, but even entreating them to bless him also, we may know what, in general, to think of the confessions and pious language which are extorted from many wicked men, when death affrights them, which, being injudiciously attested, as genuine repentance by some Christians and ministers, often give encouragement to others to procrastinate, in hope of being saved in