PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VI, 20: 14. presbyterian Advocate, Vol. XX, Sc. 9,

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

WHOLE NO. 274

DAVID Mckinney, Editor and Proprietor.

PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA.

Philadelphia, 111 South Tenth Street, below Chestnut

TERMS .-- IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, DECEMBER 26, 1857.

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

Original Poetry.

My Mother's Song.

There's melody in every land, Sweet songs from foreign clime, Yet loved the most above them all, My mother dear, are thine. The memory of childhood's days Recalls sweet songs to me; The songs we sang, when all at home, Beneath the old roof-tree... And shall I e'er forget the song, The choicest one to me, The song of love that first I heard Upon my mother's knee?

She sang of Heaven, of Jesus there; Of saints in God's employ; Of holy angels' watchful care, Who'd guard her darling boy: And as she'd sing, she'd press my head Ulose to her heart so true: Oh! then, it always seemed to me She was an angel too.

My mother's voice, I'll ne'er forget, That voice so sweet to me; The song of love, that first I heard Upon my mother's knee.

And now, though all those days are fled, These many, many years, That song recalls my mother's voice, And fills my eyes with tears. Oh, should I, when my time is done, To heaven's bright home attain, I know I'll meet my mother there, And hear that voice again.

Till then, I'll ne'er forget the song, The choicest one to me: The song of love, that first I heard Upon my mother's knee.

The Presbyterian North-West Seminary The following very able article, over the

signature of "J. M. L.," appeared in the St. Louis Presbyterian, of December 3d. The author requests its transfer to our columns, giving us liberty to issue it at twice. milder terms of the latter action should even Let none be deterred from reading it. The seem to impair the force of the stronger friends of Synodical control, will, we think, feel that justice is fully done to their cause. Northern Old School Presbyterian churches, The article is in a good spirit."

North-West. It is deeply to be regretted that brethren having so much in common should divide upon questions of minor importance; yet the chief duty now for the lovers of Zion is to discuss some of the principles involved, so that the mind and heart of the Church may be united, and that wise counsels may urge forward an enterprise so important to the growing interests of our North Western churches. May I request a place in your columns for views diverse from those you have hitherto supported, yet urged in a spirit with which I hope you will find no fault?

I do not propose to discuss the necessity for such a Seminary. Nearly three-fourths of the minority in the Synod of Cincinnati were the avowed opponents of the entire scheme; and a recent writer in the columns of the St. Louis Presbyterian takes his stand for no more Colleges or Seminaries for twenty or fifty years. Where in advance, one generation will place this growing country; or how far behind the other churches that period of time would leave our lagging Zion, no living of the General Assembly over our Theologi-cal Institutions preferable to their control by man is competent to say. But though the movement for a new Seminary meets with this kind of opposition, the sentiment of the Church in the North-West seems truly in favor of the enterprise; indeed it is a great object before the prethren here, thwarted for many years by various disappointments.

Nor is it my design to speak of the personal matters, unhappily belonging to this discussion. It is the part of those who have not become entangled here, to keep themselves aloof. For my part, I have never had the slightest acquaintance or intercourse with Drs. MacMaster or Thomas. I have no reason to think otherwise than that mutual esteem and confidence exist between myself and Dr. Rice. Since our acquaintance began, no question, that I now remember of has found us ranged upon opposing sides until now; and no prejudices against him have led to my present difference of opinion. The difference of principle between us, I, will mention, and will endeavor to maintain.

And I may add that I do not design to discuss the vexed question of Slavery. It is my firm conviction that with the legislative position of our General Assembly upon this subject, our Church is almost perfectly one. So the Philadelphia Presbyterian deoides after reading all these Western discussions. So I believe. Yet I use the word legislative, because there are some who dislike exceedingly the interpretations put upon the acts of the Assembly. The Church stands upon one common basis; all are agreed, upon it; but the reasoning is different in the mind of a Northern or of a Southern Pres. byterian, for reaching the same conclusion. Few Northern men can endorse the reasonings of Dr. Adger, in the Southern Presby. terian Review; and few will agree with the articles of Dr. Armstrong in the Central Presbyterian. But the great principle of the Assembly's decisions, running through them all and uniting them all together: namely that simple slave holding is not a bar to Christian communion-is one that receives the consent of the Church at large with far more unanimity than could be secured upon any of the moral questions of t'e day, where a divided sentiment is possible. If legislative action was proposed in our Assembly upon the subjects of Temperance, Secret Societies, or possibly of Sabbath mails, I believe there would be more division at this hour, upon either of those subjects in the Presbyterian Church, than upon the subject

It seems true, however, that the movements, understood to be aggressive in the South, have aroused an antagonism in the North. Yet only in one instance, to my knowledge, has this taken the form of urging another "deliverance" on the part of the Assembly to change our legislative position.

to the Assembly's past acts. We and our Southern brethren have reached one common conclusion by routes so different, that we wish to map out our course; and to show that we have not passed through the swampy grounds—"love for Slavery," and "no eman-cipation"—that seem to lie in the regions round about Columbia and Norfolk.

But this question truly belongs not to the matter of the Chicago Seminary. Whether it is possible for the Church to avoid all discussion of this topic, forced as it must be from other quarters upon the attention of our members, I need not inquire. On the one hand, if our position is the right one, it can be maintained; the views our people must have urged upon them, if we are wholly silent, are false, divisive and dangerous, and upon either topics we seldom allow errorists to hold the entire field. On the other hand, the question is much involved in the party politics of the day, is of an exciting ten-dency, and tends, when discussed, to close up doors of usefulness against us. In view f the whole matter upon both sides, the policy adopted by almost all our ministers is to let the topic alone, and I have seldom known it alluded to in one of our pulpits. Yet whatever feeling exists upon the subject, for the reasons above suggested, belongs not to the movement in favor of the North-West Seminary. During the meetings of the present Fall, none of the Synods of the North-West have taken action in the case as decided as the action of the Synods of Ohio and of Pittsburgh. In the North-Western Synods, the matter came before them through the paper of Dr. MacMaster, which sprung out of the controversy on the Seminary question. But without such call, the Synods farther East have taken up the matter voluntarily and carried it much farther. Both of these Synods have thought proper to reaffirm their concurrence with the Assembly's action in 1818. The Synod of Pittsburgh, it can hardly be thought undesignedly passes over the action of 1845, as if it had no existence;* while the action of the Synod of Ohio seems yet more significant. That body refused to re-affirm the action of 1845 in direct connexion with that of 1818, lest the

in comparison with the Southern, are more It is very evident, Mr. Editor, as you say, that the Seminary question is now a matter the Assembly's ground, and are less influng the churches of the enced by opinions outside of the Church. Their outside influences are pro-slavery and ours abolitionist, and they have yielded more than we. I judge thus for these reasonsthat the tone of defiance and the disposition to agitate, and the restiveness of opposing sentiments belong to them; that pro-slavery views are uttered frequently by them without rebuke, while abolitionism is seldom found among us and never unrebuked; and that, by newspapers, essays and books, Presbyterians discuss the matter there as they do not here. I suppose two things especially allay discussions in the Northern churches. 1st. Not through fear, feeling, policy or interest, but from conviction we esteem the Assembly's legislative position right and wise. 2d. We regard the spiritual interests of the colored people of the South as of importance infinitely above their temporal condition; and we esteem it our duty to hold minor matters in abeyance lest we be hindered in

doing the great work of the Church. But the chief matter which it is my present design to discuss, is this: Is the control the Synods immediately about them?

The question is not a new one. The General Assembly of 1809 submitted to the Presbyteries three modes of establishing such Seminaries, for their views on the question. 1st. One Seminary. 2d. Two. 3d. One for each Synod. The advantages of the first plan are stated to be, in brief, larger funds, arger library, a more perfect system of education and union of views and friendship in the pupils. The advantages of the second will readily suggest themselves from a comparison with the other two." "The advantages which would attend the third, to wit, the establishment of Theological Schools by the respective Synods, would be the following: The local situations of the respective schools would be peculiarly convenient for the several parts of a country so extensive se that for the benefit for which they were designed. The inhabitants having the Seminaries brought near would feel a peculiar interest in their prosperity, and may be rationally expected to contribute to it much more liberally and generally than to a single school or even to two. The Synods also, having the immediate care of them and directing either in person or by delegation all their concerns, would feel a similar interest, and would probably be better pleased with a system formed by themselves and therefore eculiarly suited to the wishes and interests of the several parts of the Church immediately under their direction. Greater efforts therefore may be expected from ministers and people to promote the prosperity of these schools than of any other. The disadvanages of this mode would be the inferiority of the funds, a smaller number of Professors, smaller library, and a more limited system of education in each. The students also would be, as now, strangers to each other.
"Should the last of these modes be adopt-

ed, your committee are of opinion, that every thing pertaining to the erection and conduct of each school, should be left to the direction of the respective Synods. If either of the first, the school should be subject to the control of the General Assembly." See Assembly's Minutes 1809, page 431.

The Assembly of 1810; received answers from twenty seven Presbyteries—six voting against any Seminary, one for two, and ten or each of first and third plans. Even at that time, as many were for Synodical control as for the control by the Assembly. Yet the Assembly, because of misconceptions urged against the first plan, felt at liberty to adopt the first without further reference; and in the circumstances of the Church at that time. I have no doubt they

*It was proposed in the Synod of Pittsburgh, to affirm the Assembly's action of both 1818 and 1845; but, on deliberation, it was regarded as more appropriate to re-affirm the Synod's own action of 1839 and 1841. The former embraces This met with but little favor; it certainly found little sympathy among those with whom I am accustomed to feel; and it

great advancement of ideas in the Church, inary do not know those that are five years

before or after them.

Fifty years ago the Assembly almost adopted Synodical control, and spoke favorably of it. Now the mere discussion of it is thought to imply a want of confidence in the Assembly. This may be simply disavowed. We are Presbyterians as thorough as those who coldly bid us leave the Church of our fathers, our birth, our faith, our vows, our labors. We prove our sincerity by every just test to which it can be subcted. / Yet we have no more confidence in ne General Assembly than, we have in any five, eight, or more Synods, called to act in especial friends feel grieved that they have unison upon any subject. We agree in leaned upon the Assembly's promised aid," the doctrinal Standards upon which the Assembly rests; we love the brethren with and churches North of the Ohio river will whom we are there associated; we cordially easily recall with what surprise and indignation the important institutions that are tion they found themselves sternly, and controlled by the Assembly, because their harsbly arraigned before the General Assembly. influence is as wide as the Church, and be- bly as COVENANT BREAKERS, for neglecting cause they draw their support from the en- a work which we had in no wise felt ourtire Church, and ever need the prayers and selves bound to do, and concerning which

sympathies of the great body of the people. Whatever the Assembly ought to do; and concerning which we were quite unaware that we were pledged. And since the charge, our consciences have whatever it is better for the Assembly to not responded to it. Dr. Rice, on the Assembly do; shall have our cordial support; but the sembly's floor, disavowed any such pledge, question now is, will it not be better for our and acquiesced in the remark of another Seminaries to place the chief rule in the member that the Assembly does what the

I. Upon financial grounds.

All future Theological Seminaries must e established in view of this as the settled policy of our Church; that we are to have many Seminaries If this is indeed the policy, then each new Seminary must draw its endowment chiefly from the Synods about it; and these Synods are the proper and most efficient bodies to take measures that will secure the needful funds. Indeed t may well be called in question, whether the influence of the Assembly has ever amounted to much in securing the endowment of any Seminary. Princeton may seem to be an exception. But Princeton when endowed, was the sole Seminary of the Church; it stood in the same relation to the whole Church that now a new Seminary would sustain to the surrounding Synods; and as an exception, it makes ev rything in favor of the present argument And it may easily be shown that the whole Presbyterian Church of 1810, was inferior in resources to the seven Synods of the North West, that up to this time, have been engaged to sustain the Seminary at Chica-Church contained four hundred and thirty

In 1810, the entire Presbyterian four ministers, seven hundred and seventywo churches, and twenty eight thousand nine hundred and one communicants; while these Synods in 1857 reported four hundred and seventeen ministers, six hundred and seventy four churches, and thirty-five thousand two hundred and forty-two communicants. These seven Synods then, are larger than the whole Church that established ing, and the amounts contributed, it is as asy to see that the entire Church could rgument would be needless.

But aside from Princeton, which had auch the same advantages that we now niary advantage from its being under the Assembly's control?

Is it the Western Seminary at Allegheny? de in feebleness and embarrassment, only ncreased by the way in which members of The Synods around that Seminary did for ts support, substantially, all that was done; and they would have done it better and sooner if, relying upon their own resources, they had been relieved of the chilling influence exerted by the Assembly. It may be very well now that Allegheny, after the struggles of a quarter of a century, has risen above a bare existence to a rank of honor and respectability, to point to it as showing the Assembly's fostering care. But how can we forget, that outside of the adjacent Synods, Allegheny was a scoff for years; that the echo of these railings has scarcely yet died away from the halls of the Assembly; that the useless patronage of the Assembly held out hopes that were never realthe Assembly would remove the Seminary, hindered the exertions of its friends and

ille pointed out in proof of the Assembly's stroke. If there was anything needed to

amounted to nothing. The prevailing feel- acted wisely. Neither of these Assemblies efficiency in raising funds? Danville gives ing of those who say anything upon the subject is to explain why we in the North hold now. At present, the practice of the Church has already passed beyond the first two plans here referred to. We have two Seminaries hitherto proved, before the Church at large under Synodical control, and three under knew one word upon the subject. The funds under Synodical control, and three under the Assembly. As the Church grows, the advantages of Synodical supervision will be come more apparent, and will force itself upon our notice. Indeed the sooner we recognize it, the better for our Institutions.

The argument for Synodical control as thus presented in the report of the Assembly's Committee nearly fifty years ago, is well worthy of being carefully pondered now. It is quite remarkable that not one of the objections to this system, as present. now. It is quite remarkable that not one of the objections to this system, as presented by them, would now be regarded as of any force by any intelligent man. In the vading the Presbyterian Church which would few will question that we may have in all the Seminaries we are likely to establish, as good libraries, Professors, &c., as they expected to secure for one; while one of the er, is now quite impracticable, and never could amount to much in even the smallest church. For the students of the Church together, is now quite impracticable, and never may the day be distant when curinstitutions church. For the students of the Church together, is now quite impracticable, and never may the day be distant when curinstitutions church. For the students of the Church together, is now quite impracticable, and never may the day be distant when curinstitutions church. to say Synodical control, have received large —Presbyterial or Synodical—are shut out from the sympathies of the Church at large, because thus controlled. It is certainly no wish of mine to cut off these sympathies, nor do I believe that this argument tends at all in that direction. Everything that has been done for Danville, could have been done—better done and sooner done if, instead of taking the Church by surprise in its

> open and above board, to establish it by the After all, to what have the Assembly's pledges amounted? Not a stone has, as yet, been laid at Danville; every dollar secured could have been otherwise gathered; its Directors and Trustees appointed by it do. I question the expediency of giving the In other words to endow, an Assembly's Assembly the control of the Seminaries,
>
> I. Unon financial grounds.
>
> I. Unon financial grounds. to receive them. This has been, and ever will be, the practical result.

establishment, there had been a movement,

CONCLUSION NEXT WEEK!

From our London Correspondent

The Crisis Abating—Good: News from India— Official Dispatches—Havelock and Wilson made Baronets—What a Handful Did—The India Company Doomed -The "Times" on the American Crisis, and New York Street Demonstrations— The Moral Deduced—The Dissenters, and Exeter Hall Preaching The Use of the Litary Mr. Brock's Sermon The "Union," the Bishop of Brock's Sermon-The "Union," the Bishop of London, and the "Presbyterian Conventicle"—New Caricatures—Mr. Spurgeon and the Bishop—The Slow Goach and the Express Engine—Sponsorship for the thousand in a London Workhouse—Sponsors in the Establishment—Its Evils—Remarkable Revival of Religion in Scotland—The Lay Preachers and the Nobleman—The Queen and Mr. Caird, and Evangelism—"Mistress Albert" and her Daughter—The Princess "a Godly Girl"—Dr. Livingstone—Dr. Cullen's Pamphlet—The Pope—The Indian Relief Fund—The Mormon Question.

LONDON, November 27, 1857. The ship which bears this letter will

arry out good news and dee of late , are First, the COMMERCIAL CRISIS is fast abating. Months, indeed, must pass away, and much suffering must be endured through the dark and dreary Winter, by the working classes. But still the country is not ruined, and in the midst of chastisement; God remembers mercy. If one was sure of a general elevation of the standard of complercial moderation and morality on both sides of the Atlantic, and a reduction in those Princeton Seminary: When farther we habits of luxury which always mark the moral consider the altered times and views, the decline of great nations, there would be reasalls upon the churches the habits of giv- son to bless God more and more for the refining fire of affliction.

Next, FROM INDIA comes cheering news, then less easily endow Princeton, than these also. The fugitive mutineers from Delhi ynods can Chicago. In fact, the whole re- pursued and routed. Lucknow, we trust, orted contributions of 1810 were \$5,439; safe, and a large force under Havelock while in 1857 these Synods, exclusive of there. The most of Central India quiet, Presbyterial and congregational expenses, and Agra saved from massacre. The Bomreport of benevolent contributions raised bay Presidency (with some exceptions,) quiet, upon their field, \$87,000. If the Assembly and Madras tranquil. There is much rewas as small now as it was then, if the en- mains to be done, but India is virtually reergies of all the Church were directed to the conquered. In many parts of Bengal, there control of a single Seminary, our present will be a wasting faming among the popula-

The official dispatches from India, extending back over several months, and many eek for the North-Western Seminary, what of them written by officers who have either other Institution has derived any real pecu- succumbed to disease, or have fallentin battle, have just been published. The brief. but spirited reports by Havelock, of his battles, and his frequent references to his How long was that Institution left to strug- Highlanders, stir the blood as you read them. The gallant Neil and Nicholson give more detailed accounts, in a style admirably the Assembly, and upon the floor of that clear. Alss! both have since perished body, suffered themselves to speak of it? The East India Company are about to settle. a pension on the widow of General Neil, of £500 per annum, besides the usual allowances for the family of an officer of his rank who has been killed in battle. There is but ittle doubt that there will be monuments. erected both to him and Nicholson, at the

ation's expense. Havelock and Wilson have been created Baronets, with pensions. This has given great satisfaction. The Times calls it, " i step in the right direction," but argues that both should be made peers.

It is to be remembered that all that has been accomplished in India, has been done before the arrival of troops sent from England. These were beginning to reach India toward the end of October. But the East ized that the fear constantly excited that India Company hired sailing, instead of steam vessels, at first, and the former were hindered the exertions of its friends and very slow in their progress, being baffled by kept back contributions upon their own winds and calms. The increased expense of field for years; and that the final success of steam ships was the bugbear-"a penny Allegheny has been secured, not by the Assembly's efficiency to endow it, but by the loss of India. But, thank Providence, we rise in value, and by the sale of property shall now get rid of the Company. As soon granted for its use by the State of Penn- as Parliament meets, the total abolition of ylvania.

Shall we then have the Seminary at Dan-by Ministers. This will be a most popular.

intensify the national desire for the direct : control of the Crown and Parliament, it would be doings and mis doings of the Su oreme Council at Calcutta, apparently a set f red-tape, heartless, and godless men. They have virtually insulted the European residents, by requiring them to register their arms, in common with the natives. Lord Canning has not been independent enough to control their folly, or false philanthropy, a vir than deres perceteta se

The Propagation Society held a great meeting here, yesterday. The chief speakers were the Bishops of London and Oxford. The missionaries of the Society in India are to be doubled, and a native ministry especially is to be aimed at. That is the true olicy for all Christian missions there. The Thurch Missionary Society is to be associated in the erection of an intended church at Campore, over the well into which the hacked bodies of women and children were thrown. Dr. Wilherforce, compared the cowardly policy of protecting caste, and of covicesting Christianity, to the spirit and conduct of the Jews." If we let this man go, the Romans will come and take away

cally put to death, before being finally put to death." Probably, the nation would not have been aroused to its guilty neglect,

and future duty, but for these things. AMERICAN DIFFICULTIES form the subject of a friendly and suggestive leading ar ticle in the Times. It remarks on the long unbroken prosperity and uninterrupted progress of the New World. America has hardly had "a history, in the modern and sombre sense of the term." While the Continent has been convulsed by revolutions, while even England has had to fight her way

while even England has had to fight her way through wars, insurrections, and "strikes," A merica has seen her way clear before her, and "has only had to build and occupy, to plant and reap the increase, to educate and receive the blessings of education."

The very prosperity of the United States has made the people weary and irritable, at times, of their happiness. The people's "or casional irritability," pertidularly toward England witch of their desire to turi every conversation into a channel which shall draw forth some compliments to America and her institutions, much of their encour and her institutions, much of their encouragement to filibustering and other institut great enough for her. Prosperity is not sufficient substitute for glory. It is not enough to conquer the wilderness, to build vast cities where the Indian and the panther wandered, in the life time of men still young; the American people seem to tire, of this monotonous and uneventful prosperity, of the ever unclouded sky above them and the unbroken smoothness in the path they tread. Wishout a grant froiter

truth and justice are to be found in these statements. My object is to tell them what the Times is saying about the present orisis. It igoes on to dwell on the novelty of enforced eness, of multitudes who depend on labor for their daily bread, and says that we who have suffered so often in this way, and who even now have so many in age or sickness to support by Poor Law relief, "can well feel for the misery with which the popula tion of the Atlantic, cities, are threatened." Reference is then made to the sufferings of the Irish and Germans, to the "hunger meetings," and banners inscribed with the words. "Work or Death?" It ascribes these demonstrations not to native American feeling as to property and political economy, but to the multitudes, that have gone to America from Parisian workshops, from Germany, Switzerland, and Italy. The Times expresses strong confidence that the worst s past, that the vast produce of the West and South will bring wealth into the country, and that the merchants who have fallen will spring up with true American elasticity, or their places will be filled by others, and that general prosperity, ere a twelvemonth is over, will return. Still, in dividual sufferings will be great, and with this the heartiest sympathy is expressed.

The article closes by the deduction of "a moral, or rather a principle." The desti-tution in the A lantic cities will remind Americans how much their social condition is tending to similarity with our own, and therefore they may learn to look on us with more indulgence. The fact which, all re-cent history teaches, is the supremacy of conomical over political laws. Not that Forms of Government have not their effect. Northern sea board! States; crowded with migrants, will have great difficulties to struggle with. But "there is a power of amalgamating the races, which gives assurance that Americans will succeed eyen with the most stubborn materials which Ireand and Central Europe can produce. There is no friend to humanity, to civiliza tion, to the progress of liberty and truth, all the world over, who does not heartily wish that such success may be yours. To win such success, the Bible and the Gospel, the College, the Pulpit, the Common Schools, will be found an armory of proof. Without these, democracy fell in olden times. With these fully leavening society, it would gladden angels, embody before the nations what a Christian people ought to be, and radiate a benign and hallowing influence as wide as the limits of the globe.

The DISSENTERS OF LONDON have opened a series of Winter services on the evenings of Lord's day, in Exeter Hall. This is done in consequence vof the legal obstructions thrown in the way of the resumption of Episcopal and Evangelical preaching in that central position. Mr. Edonard, the in cumbent, complained that it injured the attendance on the Church of England ser vices, and took advantage: of aclaw which forbade another clergyman trespassing on the parish of the regular incumbent. Driven thus from Exeter Hall, the Evangelical had arranged for preaching in St. Martin's Hall; but here, too, a High Church rector said "Nay," and the movement is arrested. A "Clergyman of the Church of England" writes admirably on the subject, in a letter to the Times. He takes Mr. Edonard to task. If by his prohibition he meant that his church had been shorn of its congregation, or other neighboring churches, or if he meant that the Church of England gen-

crated building," then there are two alternatives. If the former is his meaning, then the matter of moment with him is not, how can the greatest number of ignorant and perishing souls be instructed and saved, but how can the greatest number be brought in Exeter Hall, and crowds of Churchmen will be there. "Who, sir," says the clergyman, "is now the damage of the Church? Who is casting her ministrations into the back-ground, and giving needless prominence to Dissenters? And yet such are the men who boast of their Churchmanship, and are ready to denounce others as enemies of the Establishment.

The Morning Post has always said, in the name of High Churchmen, "Why not open Westminster Abbay or St. Paul's 2. There are two difficulties in the way, if not more! First, even if the Deans and Chapters admitted the profamin vilgus, the people might not be able to hear in those vast buildings, fit only for the chanting of Psalms, and the strains of the pealing organ. Next, half the people themselves would not be disposed to go to such places. What the working man wants to attract him, is a place. whither he can go without feeling he is in a church, and thus he is weared off his careless habits. But if the authorities of the Cathedrals will try the experiment, then let them sanction the Evangelicals; such as were intended to preach in Exeter Hall. That; It fear, they will not don't It would be a piebald list, and if each party spoke out, his mind, the true Gospel, and "another" Gospel, would be heard, to the exposure of the "compromise" condition of the Establishment, and the bewilderment and peril of many souls. Every day, the absurdity of the "compromise" is coming out more and more, and the present movement of Dissenters, at Exeter Hall, conducted with such brotherly feeling, and using, as they do, the "Litany" of the English Church as part of the devotional service, but tends tondraw closer and closer the Evangelical Christians of the Empire, and make them feel, that they are one, as the living members of one Great Head. God grant that even the Trautavianism of the Establishment's may elead to closer union of the real friends of Christ, and to some visible, and yet unthought of plan for the healing of our "un-happy divisions."
The Rev. William Brook, an able and

tions, and such like excesses, arise from a vigorous increpolitan. Baptist minister, feeling that the country's history is hardly preached the first sermon of the series in Exeter Hall, on the evening of Sabbath last. As I have said, the Litany, was used, and to the intercession for "all bishops, priests, and deacons," he added, after the word "deacons;" " pastors, ministers, and missionaries of the Gospel"—"words to which," says the reporter of the Times, up one could possibly object not even we imagine, the most rigid Churchman."
Very much mistaken you are, my dear Mr.

Reporter. What ! a High Churchman rec-Americans can best estimate how much of ognize Mr. Brock, or any other like him "a pastor?" Rather such pastors deserve Was it not only the other day, when the Union expressed its abhorrence at Dr. Tait's attendance at 16 a Presbyterian Conventicle,", when the was last in Scotlandi? dod

Two CARICATURES now attract much attention in the print seller's windows. They represent two omnibuses in the streets of London. Of one of these, Mr. Spurgeon is the conductor. The likeness is good. With one foot on his proper stand, and the other stretched out, and with inger raised, and speaking eye, open lips, and smiling countenance, he invites passengers to enter the omnibus, on the back of which, just above the door, appear the words patent safety," while, on the door itself, is printed, "Surry Gardens," and elsewhere, "Park Street Chapel: The omnibus appears quite full, both outside and in. The other has for its conductor, a Bishop, with drooped hat and black apron. A sleepy dignitary is inside. The pace is very slow. "The Old Fares," is painted on the door, while the words, "St. Paul's, Westminster, Eulham, appear above and around it.

presume from the same hand, and the subjects the same, is seen in Slow Coach, and "The Modern Express." In the for mer, you see a four-wheeled privates carriage, with a bewigged old coachman on the box, and a Bishop inside; in the latter, Mr. Spurgeon sits joyously astride (with hair streaming in the wind,) an express engine, as it rushes on at the rate of sixty miles an **hour**ed second and influence exercises in

RED-TAPEISM IN THE CHURCH, has just received an extraordinary elucidation. A "Well-wisher of the Church," who, I have reason to believe, is the Surgeon of a West-End parish, in a letter to The Record, details facts to the following purport : There lately died, in the workhouse, an old man named Samuel Allday ... He was a god-father to the million. He stood god-father for many years, to all the children born in the work-house. "It mattered not to him whether it was the child of the care-worn, wretched wife, deserted by her unfeeling husband ; of the flaunting frail one with unblushing front of brass; or of the poor, proken-hearted victim of the vile seducer he asked no question—he kindly stood for

"He hesitated not to renounce the devil and all his works, the vain pomp and glory, (exotics in a work-house,) and carnal desires of the world; to express his stedfast belief, his desire for baptism—in short, to promise every thing for the unconscious indocents nay, he even promised to bring them all to the Bishop, and to teach them in the vulgar-tongue (which he was very competent to do,) all that was required in the Rubiic."

The old man had stood sponsor for a thousand children!

This is an extreme case, but it is an illustration of a fearfully mischievous system. To recognize "sponsors" at all, as the Church of England does, other than the parents, and actually to thrust the parents to one side, and to make persons take vows who have no intention to perform them; and for a clergyman to proceed through the baptismal service, with persons before him giv-ing assent to his questions, who, as fash ionable friends, have come to oblige their genteel acquaintances, and afterwards to go home with them to dinner, (making pres-

erally suffered by service in an "uncouse-1 ents to the baby of the " white robe" and the, "silver spoon,") or else, poor persons' sponsers, who are either notoriously ignorant, or wicked.

"The Evangelicals must groan under these evils. The relaxation of discipline in this way is shocking; and often, in Ulster, for to his own and other particular churches: *example, Episcopal ministers will baptize But if he means the latter, then what does "the other of Presbyterian parents, who he think of the wisdom of his course? will not submit to censure from their own Dissenting ministers, the ablest now preach ministers. "The stop-tub" is thus, in Ulster, a name ere now applied to a Church, which welcomes Presbyterian fugitives from a godly discipline.

A REMARKABLE REVIVAL of true religion has taken place in the North of Scot-land, marked by features peculiar, and in some degree unprecedented. To say nothing of the large circulation of religious truth by the Tract and Book Society of Scotland, and its numerous Colporteurs who pervade every town and hamlet, and visit every, mountain shealing, great results are being aphieved by lay preaching, in connex-ion with tract distribution. Several Episcopalian gentlemen of rank and fortune. have become converts to Christ, and that after living for years in carelessness. One of these a gambler and a patron of the Turf,

was arrested by conviction at the open grave of one of his boon companions.

To one of two of them, the pulpits of the Free Church, the Establishment, and Congregationalists are thrown open, and tens of thousands have thus heard the Gospel, with eagerness, from the lips of laymen, as in the days of the Haldanes. At Aberdeen, where the use of one of the Established Church pulpits was asked, the clergyman refused. But he said that the speaker might stand controlled the pulpit on the stairs, and the also bargained with him that he was not to pronouge the Apostolic Benediction. These terms, were assented to, and fifteen hundred were addressed with unction and power, and the effect on the semi-refuctant Churchman was, that now the pulpit itself would be

open to the lay-prescher.

The young Elean of Kentore, brought to full decision for Christ by the influence of Miss Marsh, author of the Memoirs of Hedley Vicare, staying at his house, has turned his father's dog kennel into a chanel, where this tenantry are regularly assembled for worship. The Earl and his Countess are most active in doing good among the tenantry. But—and this I have from the best authority—what is still more interesting, if not more important, is that the Queen, Prince Albert, and the Princess Royal, have become more and more Evangelical in their views and feelings, this brated sermon at the parish church of Crathie, last year. This year, at the Queen's desire, he preached again, and with the greatest faithfulness. Weighty and solemn discourses, also, were delivered by other eminent men, among the rest, by Dr. Robert-son, of Edinburgh, in whose scheme for building and endowing a large number of new chapels for destitute districts; the Queen has taken the deepest interest, and subscribed to it £500.

Her Majesty is accustomed to go out, when at Balmoral, among the cottagers, in the plainest dress, and the simple people called her "Mistress Albert," and feel quite at home with her. From her hands they receive many a precious book or tract, including our Tract Society's "Leisure Hour," and "Sunday at Home." The Princess Royal, the bride-elect of the young prince of Prossia, has been equally active and useful. This last Autumn, the young lady, took a most affectionate farewell of the cottagers, and in several cases she wept on parting with them. Indeed, to use the language of one from whose lips I heard all this, and knew what he said to be true to fact, off there is reason to believe she is a godly, girl." Surely, for these tokens of blessing and revival in these dark days, praise should ascend to the King of kings.

DR. LIVINGSTONE left England this day for Portugal. He visits the King, at Lisbon, with a view to secure the zealous co-operation of the Portuguese Government, through whose territories, on the Eastern coast of Africa, the adventurous traveler purposes passing, to reach the heart of the great African Continent, to pursue his magnificent discoveries there, and to open central Africa to Europe, through the great river Zambesi. This river passes through the Portuguese possessions, and empties itself into the Mozambique Channel. I believe that Dr. Livingstone will not take his final departure from this country for Africa, for some time. So I was informed last week by Dr. Tidman, Secretary of the London Missionary Society.

DR. CULLEN has published a monster pamphlet in reply to Lord St. Leonard's letter of denial, that the Crimean Charitable Fund had been perverted to the education of Romish children in the Protestant faith. No doubt we shall have it fully analyzed by the papers. The Pope has forwarded money to Gullen (his own contribution of £40 in cluded.) for the sufferers from the Indian Mutiny, but as Cullen is to be the distributor. it will most probably be sent out to "rebel "priests in India, for the restoration of demolished chapels, or the use of the nunneries in India. The general Patriotic Fund now fast approaches the magnificent sum of £300,000. Part of this is from the Continent; £1,200, and upwards, has come from Hamburgh alone.

The news of the DELAY OF THE EXPEDI-TION TO UTAH, of American troops, has been received with regret here. The Times has an article on Mormonism, in connexion with their "temporary triumph." The Mormons are so fond of Old Testament allusions, "that the Federal forces will be compared to the army of the four Kings whom Abraham overtook to the five Kings whom Joshua overtook, to the five Kings whom Joshua overtook, &c. Mr. Buchanan will stand for Chederlaomer; the King of Elam; for Balak; for Goliah; or Nebuchadnezzar. As to Mormon courage, it is "a brute passion—the rage of besets disturbed near their feed." Liseems pretty clear that the United States Government must have a large army for this business. An overt act of treason has been committed, and these fanatics seem fast to be rushing on their own destruction. Alas for the dupes and victims of this vile imposture!

P. S.—Principal MacFarlane, of Glasgow long known as a leader of the "Moderates," in the Scotch Church, is dead.