PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VI, No. 15.
Presbyterian Advocate, Vol. XX, No. 10.

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

WHOLE NO. 275

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, JANUARY 2, 1858.

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Original Poetry.

"Her Ways are Pleasantness."

Come, ye seekers after pleasure,
Ye aspirants after fame;
Who on earth lay up your treasure,
Striving *here* to gain a name.
Building up your airy castles,
On imagination's plain;
Soon to see your hopes all blasted,
And your expectations vain.

Think you the immortal spirit
Can be charmed with toys like these?
This that 's formed even HEAVEN to inherit,
Think you *earthly* joys can please?
Think you that the humble Christian,
Oft despondingand distress'd,
Has no drop of sweet enjoyment
To refresh his troubled breast?

When you see him droop and languish,
Mourning over Zion's wastes;
Is there nought but bitter anguish—
Nought but woe his spirit tastes?
O, there 's *joy*, e'en in his sorrow!
Though cast down, 't is not despair;
Night brings weeping, but tt-morow,
Oft brings bliss beyond compare!

Faith on eagle pinions soaring,
Says, "His promise cannot fail;
Soon we 'll, at his feet adoring,
Own that *grace* must still prevail."
Hope, too, brings enchanting visions
Of celestial, heavenly joy;
Where, amid the fields Elysian,
Bliss is found without alloy.

O, deceive yourselves no longer!
Seek a higher, nobler aim;
Rise to pleasures purer, stronger,
Than all earthly bliss or fame!
Doubt no longer, that there 's pleasure,
E'en when Christians droop and mourn;
Then they value most the treasure
Which the world cannot discern.

Soon all earthly joys must perish,
And forever pass away;
But in *heaven*, all bliss possessing,
Saints shall live to endless day.

October, 1857. MARY.

The Presbyterian North-West Seminary.

[THE ARTICLE OF "J. M. L." CONCLUDED.]

I question the expediency of giving the control of our Theological Seminaries to the General Assembly.

II. Because we do not thus secure the most efficient management of these Institutions when fairly in operation.

There are matters necessarily connected with the composition of our General Assemblies, which must ever prevent the supreme judicatory from being efficient *as a business agent*. Our Assemblies are made up of the same men, ministers and elders, who compose our Synods and Presbyteries; and these being delegates to the higher court, we may presume the best elements of the lower courts are always in the higher. This statement is sufficient to show that our argument involves no contrast between the Synods and the Assembly in reference to the ability, intelligence, integrity or piety of the members, but simply a contrast of the bodies as organized to do business. In all matters where truth is concerned, where principles are discussed, where the foundations of doctrine are settled, no popular assembly in the world demands my confidence in comparison with the General Assembly. Yet it is unfit for attending to the details of business, where facts are to be examined; and when a minute acquaintance is desirable with more than can be brought before a deliberate body.

In every General Assembly, it is a serious defect to business matters, that the members are too little acquainted with each other. By the time, indeed, that the members begin to know each other, and the body to acquire a little experience in the working of the Assembly itself, the most important business has already been put into the hands of various committees. These committees are selected almost at random; not by default of the Chair, but by necessity. For he is a rare Moderator who knows beforehand that he will have this work to do, or is acquainted with one third of the names he uses for this purpose. With a body so constituted, with a large amount of business to do, hardly beginning to know each other till they are restless to go home, it is not strange that the details of business are liable to neglect, except in cases of special interest. The more we multiply our Seminaries, the less possible will it be to secure the interest of the mass of the members for any one; and the affairs of each will be necessarily but little cared for or understood, save by its own circle of friends. Far better let its control be among that circle. Let the General Assembly give up the Seminaries to the Synods.

It is not hard to see that the inefficiency of the Assembly must increase as the Church grows larger. No body, let its wisdom and strength be as they may, can attend properly to any business, which it does not understand, and which it has too little interest to study. The larger the Assembly becomes, the less efficient will it be for mere business matters, and the more difficult will it be for any one Seminary to carry with it the sympathies of the House. Already have we seen exhibitions of jealously between the Assembly's Seminaries upon the floor of that body; and these unseemly strifes will be only more imminent and more unpleasant, the more institutions are placed under the control of one body.

And if the foreshadowed changes occur in the Constitution of the General Assembly; if the body is to be made more select and smaller; if it is to lose in any degree its popular character; then I hope the control of the Seminaries will be brought nearer home to the people, and that such a body, energetic and powerful, will be deprived, by its constitution, of all power to originate movements in the Church, and confined to the great duties of review and control.

The tendency of the General Assembly to slight its business matters, which, in my view, grows out of the very composition of the body, has not been unnoticed in the Church. The *Southern Presbyterian Review* expresses the fear that our superior judicatories are likely to become a proverb in the land for their haste and inconsideration, and their tendency to yield, like all popular assemblies, to their feelings on one side or the other. And yet more forcibly to the point of matters now specially before me, if the *Princeton Review* is to be taken as a good witness in the case, the General Assembly does not even pretend to give attention to the most important matters connected with these Seminaries. "In the multiplication of our Theological Seminaries, it seems to be more and more the policy of the Assembly to accede to the wishes of their respective Directors and supporters. The Assembly at Buffalo sanctioned the whole plan of the Seminary at Danville, proposed by the Directors of that Institution, WITHOUT EVER HEARING IT READ!" There it is, then. And the *Review* declares it reasonable that those "*not directly interested*" should defer to those "*charged with the cares of an Institution, and responsible for its success*," unless the welfare of the Church forbid.

Just so I think. But I think, also, that it is no harsh charge to say that a body of which such a fact is true, is inefficient for business. And I think that such business had better be given up at once into the hands of those *directly interested*, and who, it seems are, at all events *charged with its care, and responsible for its success*.

I question the expediency of giving the control of the Seminaries to the General Assembly,

III. Because in the present condition of things it naturally belongs to the Synods, and because the Synods have the efficiency I have denied to the Assembly.

By the present condition of things, I simply mean the conceded fact, that as the Church enlarges, the number of Seminaries is to increase.

It is in the nature of things, that each Seminary will create interest around itself as a centre. If there is danger that our ministers will not see alike, if trained apart, it is a danger neither to be overlooked nor over-estimated; but it is one that Synodical control does neither create nor increase, and which the General Assembly cannot obviate. If, indeed, our Seminaries teach all the same faith, there are no small advantages growing out of "diversities of operations," and of an adaptedness to particular fields. It is vain to suppose that any Seminary, established from this time forward, can be, in any just sense, a Seminary of the whole Church. Individual students, for special reasons, may wander from Iowa to South Carolina; individual Professors may attract students beyond the natural sphere of the Institution; but from the Synods immediately around, each, will be drawn, often the Professors, always the Directors, chiefly the students, and the means of its support; in these Synods its affairs will be familiar matters; there its Alumni will chiefly settle, so far as room can be found for them; and the warm feeling for its support will be felt there, as it will nowhere else in the Church. Naturally then, the control belongs there; since no others feel the responsibility, or the interest which these Synods will; and since the sole charge of their Seminary secures attention to it, such as the Assembly will not give to several, we argue that the business will be better done by the Synods.

The Synods are so constituted, that we may look for more efficiency in business than in the Assembly. When a Synod comes together, the members know each other; they know who are efficient; the Moderator knows his committees; and each man knows much of the details of the business before the body, both of that which has been transacted in former years, and of that which is now to come up. It is a great matter for efficient business that a body should know itself, its own workings, and its past transactions. No general knowledge of the Assembly's matters is equivalent to what each man knows of his own Synod. Besides, each Synod knows its own field, its character, necessities, resources and desires; knows its own Seminary, its history, its teachings, its influence and its reputation; knows who are competent to be Directors, and does not blindly vote for names unknown to half the members. There seem to be many advantages belonging to this form of Seminary government, of which these are a few.

Until it can be shown that a body renewing its members every year, can better manage a permanent institution, than can a body equally competent, and changing but little; that a body strange to each other, and little knowing the modes of its own business, is better than one well acquainted with its business and its working; that a body whose attention is divided, whose interest is general, whose knowledge is partial, and whose opportunities and disposition to increase it are small, is superior for such a purpose to a body, giving its sole attention to affairs in which it is deeply interested, and of which it has more knowledge than any other brethren can have; until these things can be shown, it seems to me that the Synods, rather than the Assembly, should control our Theological Institutions.

There is still another point of the argument for Synodical control.

IV. It may suffice here to say, that the Synodical control of our Seminaries, in comparison with that of the Assembly, is quite as safe for every interest we should expect to secure.

The financial aspect of this part of the subject, relates to the investment of funds. No man will contend that perfect security is attainable in pecuniary matters. It may seem to press the matter too far, to suggest, that the Assembly's own funds, and those for Princeton Seminary, have been unfortunate. But besides the unwise investments which have resulted in the loss of thousands of dollars, the accounts of the Assembly have been most negligently kept: and a report made upon this subject to the General Assembly of 1852, showed that the most patient and eminent skill were unable to bring order out of confusion. It may be enough here to declare, that any funds raised for any future Seminary, can be as safely invested under Synodical control. In all likelihood, the agents employed would be the same in either case.

Another aspect of the matter is, that the funds might be safe from loss, but perverted in the use of them. It is impossible to arrive at perfect security here. If it cannot be found in the Synods, so neither can it in the General Assembly. "No man is competent to predict what evils may spring up in our churches in fifty years to come; and as the evils are unknown, their spread and prevalence cannot be anticipated. If we are to judge by the past, we may fear for the Assembly, as much as for any six united Synods in it; and the more, as one body is more easily perverted than a number. Within twenty five years back, we nearly lost the Assembly, with our name, funds, Seminaries, and all, but our faith. Not a few in the Church in 1835, in view of the risks before us, would have felt relieved, had Princeton and Allegheny been controlled by the Synods adjacent to them.

It seems to me, that the greatest security we can have, is to require, in the Constitution of the Seminary, and in its Act of Incorporation, that all its teachings be in conformity with our Standards. This does not cure every thing; nor can we find any security that will. We cannot find any adequate security from that great evil that has come upon so many churches—the formal reception of a creed that has lost its power over the churches. The radical cure for this is the preventing grace of God; and the means to be used by us, not an overweaning confidence in this judicatory, or that, but a watchfulness against errors that creep in unawares, and that often arise when least anticipated. The utmost care and watchfulness we can exercise over our Seminaries, as the fountains of influence, will not prevent difference of opinion on matters not regarded as vital. No one complains in the Church, that Dr. Hodge differs from the views of the General Assembly on the subject of Romish Baptism; or that Dr. Thornwell openly attacks our Boards, or expresses Pro-slavery views; or that Dr. Breckinridge teaches Millennarianism, and avows that he and the compilers of the Confession of Faith hold opposing views on points not defined, as of faith. With all this latitude which the Presbyterian Church has always allowed, we have nothing better to set forth than our PRINCIPLES; around these we may rally. It is characteristic of us to distrust mere men, whether called by the name of Assembly or Synod, to appeal to written formulas; and when we have clearly defined what a Seminary must teach of these, we have done the most we can to secure its usefulness. The Standards of the Church are our bond of union; it is neither possible nor desirable to secure identity of views upon a wider variety of teachings than they embrace; and when a subscription to them fails to secure us, we will have just reason to distrust also our judicatories themselves.

But it is my view of the case, that the General Assembly has full control of any Seminary under the control of inferior judicatories; so that by direct review—or at all events, through complaint from below—it could reverse any action that seemed against the welfare of the Church. It is not needful, however, to argue this question in the present instance. For the majorities in the Synods need but adopt the plan proposed by the Directors of the North-West Seminary, and there seems no principle worth contending for, on the part of those desiring to give full control to the Assembly. With the single exception of throwing the present Chairs vacant, no point can be named that is not reached by the proposed plan. Not a thing can be done by the Directors; not a change can take place in the course of studies; not a Professor can be duly elected; not a law adopted for its government by the Synods, without the express approbation of the General Assembly. If there is any force in the preceding argument, for the superior efficiency of the Synods to transact this business, it is thus we secure this efficiency. The Synods do what they are more competent to do; but the Supreme Judicatory can reverse any unwise or improper action. So long as it is an easier thing to find fault with any action, than to devise measures in which no fault can be found, so long this arrangement gives the advantage to the Assembly, which has all the desirable power, and little undesirable labor. And it is not unworthy of repeating, that the Assembly's Committee, almost fifty years ago, foresaw that many Seminaries in the Church had better be left to the control of the respective Synods.

Having thus a deep interest rather in the matter of control, I conclude with a few words touching the ability of these Synods to build and endow this Seminary. Even should these unhappy strifes continue, it can be done, much more, if we can all be united.

I have given previously some statistics of these seven Synods. I add that the *congregational* expenses reported by these churches for 1857, were $400,000. This amount, with $87,000 of benevolent contributions, makes the gross amount of nearly half a million of dollars, raised upon this field in one year; and this, though one hundred and ninety of the churches are reported vacant, nearly one fourth of all—of course the feeblest in ability—and as many do not report a cent for any purpose.

If these Synods, while growing, while spending their strength so largely in erecting church edifices, while to so great an extent still beneficiaries upon the Board of Domestic Missions, can do this much in a single year, what is to hinder the easy endowment—more speedily than of any previous institution—of a Seminary, that will do us and the cause of Christ immeasurable good. Let not the unhappy reply to this be, our own divisions! J. M. L.

For the Presbyterian Banner and Advocate.

Get Rich.

MR. EDITOR:—Holidays give us an opportunity of a visit to our friends, that we could not otherwise enjoy. We spent Thanksgiving day in the congregation of Rev. G. W. Taylor, and had really a feast of fat things. Mr. Taylor preached upon a new subject. It was, "The duty of every man to get rich—the way for every man to get rich—the reasons why every man does not get rich—and the danger of making haste to get rich, as illustrated by the present financial difficulties." The discourse was listened to with the deepest interest, and most fixed attention. It should be in print for permanent use, and be in the hands of every family. OBSERVER.

INDIGNITIES.—Without knowing particulars, I take upon me to assure all persons who think that they have received indignities or injurious treatment, that they may depend upon it, as in a manner certain, that the offence is not so great as they imagine. —*Butler.*

From our London Correspondent.

The Opening of Parliament—The Queen's Speech—Debate on the Address—Derby's Charge against the Ministry—The Fall of Delhi—Special Providence—Mourning for the Fallen Brave—Loss of Life by Massacre—General Mortality by the War—The Death of Lawrence—Wesleyan Activity in Missions, Home and Foreign—Popish Chaplains, and Their Pay—The Soldier Deceived in Death—A Truth-Telling Priest—Church Missions in India—A Concordat between High and Low—More Bishops for India—Cui Bono?—Colonial Bishops—The Late, and Present Bishop of London Contrasted—The Address at the Cemetery—A Welsh Puseyite—Welsh Presbyterianism—The Welsh in London—Colleges in Wales—The Leviathan, and the Launch—The Crisis at Hamburg—Dr. Livingstone—Postscript.

LONDON, December 4, 1857.

THE QUEEN, in person, opened Parliament yesterday. In the evening, there was a large muster in both Houses of Paliament. I was present in the Commons during the whole of the proceedings, and probably in my next may give a sketch of the scene and the actors, as well as of the Royal procession. The Queen's speech touched on the Indian troubles, expressing great admiration for the bravery of both soldiers and civilians. It referred to the commercial crisis, and the necessity for a Bill of Indemnity, in consequence of the suspension of the Bank Act. It gave indistinct indication of a change in the Constitution of the future government of India, and also announced that a measure for Parliamentary reform, will be introduced. These two great measures, however, are held over till after the Christmas recess.

In both Houses, there was a debate on the address. Lord Derby blamed, (and as I think, with great justice,) the neglect, or refusal of the Government to send troops *overland*, instead of by the long passage round the Cape. The Emperor of the French, the Sultan, and the Pasha of Egypt, all were ready to open the way. Our troops have arrived slowly and late, in India, and only for the mercy of God, and the astonishing ability of Indian officers and Generals, our Indian Empire might have been lost. Ministers retort on their opponents, that they were as much surprised by the mutiny as they were. But Lord Ellenborough did give early warning. Mr. McLeod Wylie, writing from Calcutta, wishes that either he, or Lawrence of the Punjaub, were Governor General.

Detailed accounts of the CAPTURE OF DELHI, have appeared in the papers. They are very interesting. The remarkable providence of God in the matter, is devoutly recognized. It appears that the season was *unusually healthy*, otherwise the whole British force would have melted away. It comes out, too, that an assault had been resolved on long before it actually took place, and ere the siege train arrived. The advanced column was actually ready, but the mistake of an officer defeated the design. From the strength of the place, and the number of the enemy, it is now clear, that had our troops succeeded in penetrating the town at that time, they must have been destroyed within the walls. As it was, it was *within* that the loss was so heavy. Double-shotted cannon swept upon our troops, from every lane and street, as they advanced, and it was while cheering on the men to charge on one of these guns, that the brave Nicholson received his death wound. The whole country mourns him, as well as the two Lieutenants, Salkeld and Home, who succeeded in the daring and desperate work of blowing open the Cashmere Gate. The first received dreadful wounds, and sunk under them in about ten days. The other, Home, joined in the pursuit of the mutineers, and by a premature explosion, or a shot, from the flying foe, he lost his life at the blowing up of a hill fort. The casualties of the war have been frightfully numerous. The last mail adds to them, accounts of officers murdered, and in one case, the slaughter of a Political Agent, Colonel Beatson, and his two sons.

Altogether, the loss of life, by massacre and the fever, sunstroke, &c., which overtook those who were trying to escape, has been terrible. The accounts are imperfect and incomplete. But, as far as ascertained by last mail, there is a total of one thousand five hundred and twenty-four officers, civilians, clerks, missionaries, women, children, and others. Of officers, the loss in this awful way was two hundred and fifty-six, and of women and children, six hundred and seventy-four. "If," says the *Times*, "the entire story of their sufferings, and those of the survivors, be carefully weighed, it will surely be found that we have passed this year, through one of the most frightful calamities ever recorded among a civilized people!"

The losses in battle and sieges, as well as by disease, have likewise been frightful. And then, what mortality among General officers. The death of Lawrence, at Lucknow, was, as the following will show, greatly to be deplored:

THE LATE, SIR HENRY LAWRENCE, AND MISSIONS.—It is asked, what were the sentiments of Sir Henry Lawrence in reference to missionary enterprise in India? The following letter from the Rev. T. H. Fitzpatrick, dated Moulton, August 14, 1857, supplies a sufficient answer: "We mourn the death of Sir Henry Lawrence very much, he was such a useful man. When he lived at Lahore, where he was chief ruler, he used, when going to church, to call upon younger officers to take them with him, that none might stay behind. When there happened to be no chaplain, and our friend Colonel Marten was not there, or able to officiate, he used to read the service and a sermon to the congregation. He always had morning prayer in his house, however large the company or visitors might be, or however urgent public business, and his example led others to do the same. He subscribed £50 a year to our Amritsir Mission, and offered £50 more per annum, if we would get up a girls' school. He founded an asylum for the children of European soldiers in the hills, and subscribed £1,000 per annum to it, and more recently established another, to which he also contributed munificently. He was the support of many, and has died, I suppose, a poor man. My groom was once in his employment, and when I told him of Sir Henry's death, he cried bitterly. All India will mourn his loss for a long time."

The WESLEYAN BODY are very active in the work of both Home and Foreign Missions. Home Missionary operations have, for some time past, been receiving an augmented share of attention. To realize the value of Wesleyan influence in England, you must go through the manufacturing towns of Lancashire and Yorkshire, where their main strength is put forth, and their greatest successes have been achieved. As to the Foreign Missions, the Wesleyans seem resolved to be forward, if not foremost, in preparing for the re-opening of India, to the Gospel. Other branches of the Church of Christ, in this country, are contemplating a similar extension of agency, and I trust and hope it will be the same with American Christians. To be baptized for the dead, and to risk all for Christ, surely many a student in the United States is ready to say, "Here am I, send me!"

The ROMANISTS are beginning to send shoals of priests to India. They have been whining about the small pay which the priests, who act as Roman Catholic Chaplains to the troops, receive from the East India Company. But, independent of the fact that these batchelor-priests are without families—most of them Maynoothians, who have been brought up as the sons of small Irish farmers—the pay is, in itself, *handsome*. I was about to say, and I rather say, ample; as there is nothing handsome, or ought, but worse than waste, in paying men whose business and office, as blind leaders, will be to lull the conscience of the dying soldier with the fatal opiates of absolution and extreme unction. Some of them may be better than their creed; like an Irish priest, of whom I know, that he told the apparently dying servant of an Irish friend of mine, not to trust in him, (the priest,) "for he could do nothing for him, but to trust in Christ, alone." The man recovered, and such was the impression left on his mind, as to the Romish system, (for he *was* trusting in the priest,) as contrasted with the priest's acknowledgment, that he never entered a Romish chapel again.

As for CHURCH MISSIONS IN INDIA, the Propagation Society, and the Church Missionary Society, seem to have been brought to harmonious action. The former has hitherto been permeated by the High Church animus, and, to a large extent, is so still. But there is an increasing number of Evangelicals amongst its missionaries in various parts of the world. Lord Shaftesbury, on behalf of the other Church Society, proposed that it would readily unite in the erection of an English church at Cawnpore, if the Propagation Society would agree that the appointment of the clergyman should rest in the joint nomination and approval of the Archbishop of Canterbury, and the Bishops of London and Calcutta, for the time being. This proposal was accepted. The Evangelicals are pretty sure to have the *first* appointment, at least, all their own way; and doubtless they calculate on the rising strength of their party, and the increasing prospects of an Evangelical Episcopacy, both in England and India, for a long time to come—that the church to be built over the well at Cawnpore will always be occupied by a faithful witness for Christ. Too much stress is being laid by Churchmen, of all shades, on the importance of having more Diocesan Bishops in India. If the Primitive Apostolic Church knew nothing of these, and if, for three hundred years, the Bishop was the pastor of one congregation, surely there is no need, even for India's wide field, to have chief-rulers set over the *true* rulers of Christ's house. Dr. Duff and his associates can carry on their noble work without such doubtful helps as these. The Colonies are, in many places, oppressed by a High-Church Episcopacy, through the effects of Gladstone's influence in the days of the Derby Ministry. Newfoundland thus groans, and the few Evangelicals there have to bear the Cross, and are under an Episcopal frown.

The BISHOP OF LONDON endears himself very much to his clergy, by his unaffected kindness and humility. He differs in this considerably—as an Evangelical clergyman remarked to me a few days ago—from Dr. Blomfield, his predecessor. In an immense diocese like that of London, (which probably will, ere long, be subdivided,) the Bishop must be a man of business, and must receive visits from many of the clergy, who wish to consult or ask favors from him. There is, therefore, a day every week set apart for their reception at London House, the Bishop's town residence, in St. James' Square.

Doctor Blomfield, on such occasions, adopted a system congenial to his somewhat imperious and High Church temperament, and to the business ideas which he associated with such interviews. He was wont to stand at one end of a long table, and receiving each clergyman who wished to see him with a bow, and who stood at the other end of the table. If the good man was slow in telling his object and errand; or disposed to talk about generalities, the Bishop speedily asked him what his business was, and, on hearing its nature, he gave a decided direction or answer, one way or the other; and then, with another bow, dismissed the clergyman. Thus he was able to see a large number in one day. But Dr. Tait, what ever he may do hereafter, from necessity or choice, has at least *begun* very differently. Each clergyman, as he enters, is warmly shaken by the hand, and made to sit down in an arm chair, and the Bishop, drawing a chair close to him, enters at some length into affectionate conversation with him. And so the timid are encouraged to tell their difficulties and trials, and the hearts of all are won. If ever the day come, (and the signs of the times indicate that between the pressure from without, and the tendency to close approximation between all Evangelical Christians, it may come ere another generation has passed away,) when Archbishop Ussher's idea of a Reduced Episcopacy, in which Presbyteries would be virtually revived, and the Bishop would be nothing more than a standing Moderator, and *primus inter pares*, the *first* among his equals, and elected by them—then Dr. Tait would, I think, be the kind of man who would be the harmonizing *primus* of such an hour.

At the recent consecration of the City of London Cemetery, the Bishop, having read the usual prayers, and legally set apart about fifty acres of ground for the purpose of burial, unexpectedly delivered an excellent address. He deprecated the idea of superstition being connected with such a ceremony, as it only meant to indicate—independent of the legal action taken—"by Christian worship to surround this building and this ground with thoughts that have their root in prayer, and which remind us of those great truths which are our consolation when we lay our friends in the grave." He then went on to give indirect yet real rebuke and warning to the careless chaplains so often found at cemeteries, who heartlessly hurry over the funeral service as fast as possible; to the nurses in hospitals, who attend the dying; and to the gravediggers, calling on all to call to mind the great solemnity of the work devolving on them.

A GREAT SCANDAL has been caused in a Welch diocese, by a Mr. Davies, an intense Puseyite. In the first place, when engaged with his rector, in administering the Lord's Supper, another clergyman, Mr. Morgan, (the guest of the rector,) presented himself with the other communicants. The rector gave Mr. Morgan the bread, but Mr. Davies refused the cup to him, and when challenged for his conduct, he replied, "Because I do not think Mr. Morgan is in charity with all his neighbors." This lack of "charity" may have simply been fidelity in testifying against Tractarianism. But, in addition to this, Mr. Davies recently refused to allow his Sunday School children to unite with Dissenting children at a social meeting, seeing that the latter, with their parents, were out of the pale of salvation. The rector has refused to allow him to preach, and the people approve. But the bishop denies the right of any one but himself to *inhibit* the preaching of a curate licensed by himself.

These things throw light on the state of religion in Wales. The Welch Methodists, who are virtually Presbyterians, and who have, ere now, received deputations both from the Free Church and Irish Assembly, and the Welsh Independents, are the ruling Evangelical influence in Wales. Up till recently, the Established Church was effete there. The salary of the clergy has been, and is, generally, wretchedly inadequate, and many of them *were*—if not *are*—ignorant of the language of the common people. The Welsh Methodists form a considerable body of Christians in Liverpool and in London. They have some very powerful preachers, and they have their own periodicals. The ministers take little or no part in public meetings where English is spoken, although there are exceptions. It is, I assure you, very interesting for a Presbyterian minister to attend one of these missionary meetings, as ere now I have been invited to do. About *one-half* of the congregation, or audience, all "ancient Britons" in blood, understand a speech in English, but *all look* pleased, and the ministers on the platform lead the way by expressive signs, and *sounds*—to *dassal* and indescribable to be called "cheering"—to indicate to the people their approbation of the sentiments uttered. One of the humblest, best, and most accomplished of their ministers in London, Mr. Thomas, was a theological student under the illustrious Thomas Chalmers, and has an imperishable and intelligent attachment to Edinburgh, to Scotland, and to Scotland's Free Church. The Welch Methodists have a College of their own. The Episcopalians in Wales have also a training College at Lampeter, into which heresy, in the form of Rationalism, seems to have crept, in the prelections of its Principal. The *Record* has borne strong testimony against the evil.

The LEVIATHAN, STEAMSHIP, is now in process of being slowly launched at Blackwall. She has to be moved off the stage on which she sits, by powerful pressure from machinery on land, and lighters in the river. Accidents have several times retarded the process, and the expense of these delays must be enormous. She may possibly be in the water to-day. But it is still uncertain. The proprietors, in hard times like these, must feel anxious as to the results. Some say the great ship ought to be employed in paying out the Atlantic telegraph next year. The shares in the Atlantic Telegraph Company for which £1,000 were paid, are now quoted at £500.

The FUNDS ARE RISING, and the commercial prospects improve. One of the Glasgow banks is to resume, the other is to be wound up. But a great check to the cheapening of money, and the restoration of confidence here, is caused by a terrible panic at Hamburg. More than twenty large firms have suspended. At Stockholm, also, failures have occurred.

There is considerable suffering in the manufacturing districts. Parliament will probably be called on to give some assistance.

DOCTOR LIVINGSTONE is this day to deliver a lecture before the Professors, Heads of Colleges, and students at Cambridge. His book of travels has an enormous sale, and is most interesting.

The French Emperor is obliged to abandon the IMPORTATION OF NEGROES, into his Colonial possessions. It was nothing less than a revival of the old slave trade, and it was found *it would not pay*. J. W.

P. S.—The following will give you a true mirror of English feeling at present, as to the natives of India:

THE "MILD HINDOO."—We have said that the English belief in the mild Hindoo has gone for ever. The articles quoted, all support that assertion, and we republish one of which it is the subject. "Nena Sahib," says the *Times*, arriving at the truth with a bound. "Nena Sahib is the type of Young Asia. The type of the revolt is Nena Sahib. He is the true barbaric ideal. It is he and his predecessors in the line of treachery, who have kept Asia down since the beginning of the world, and made her the property and prey of any stronger race. Yet, in a sense, this man is Young Asia, and we see what we are to expect from communicating European arts and accomplishments to Hindoos without our religion or our manly character. There is the whole truth. The sleek, polished, educated native, who speaks English like Englishmen, and quotes Milton and Shakspeare, is a savage, with a cruelty such as savages seldom show, a cowardice such as savages never feel. That, the conviction of the Anglo-Indians, is at last the conviction also of Great Britain."—*Friend of India.*

Some of our dilettante and semi-infidel writers protest against heathenism, as such, being considered as so very bad, and talk about Socrates and Plato. But the Bible and facts unite in rebuking them.

For the Presbyterian Banner and Advocate.

His Smile is More than Sunshine.

REV. D. MCKINNEY, D.D.—*Dear Brother*—We had a delightful and solemn Convention. May the savor of it abide with all the members, and may God have compassion on all our people. Let it be the earnest prayer of all, "O Lord, revive thy work." How refreshing, if God should smile once more upon us! His smile is more than sunshine.

This last remark was suggested by incidents communicated to me by letters from different parts of our land. In a recent letter, concerning the dying experience of our lamented brother, Rev. Robert Glenn, the following sentence occurs: "There was a shower of rain in the afternoon; and after the shower, the sun shone very brightly. He asked if I saw the sun. Said he, 'the Sun of Righteousness looks far more bright to me, but it is not the same kind of brightness.' Of, he exclaimed, 'the smile of the Saviour!' and his countenance expressed the greatest joy."

How very similar is this to the language of a converted Choctaw, as communicated in a letter from my son, of which the following is an extract: "Another man, who was very old, and had always been blind; at the time he joined the church, told Mr. Reid that his 'soul was once dark,' and that 'it would still be so, but God looked into his heart, and then on Christ, and looked pleased; and now it was all light there.' He said that 'he had never seen the sun, and did not know how bright it was, but did not think it could be as bright as *God looking pleased.*'"

Thus the educated and experienced minister, and the recently converted Indian, have the same blessed experience, and speak the same language. Will not all the saints be able to sing the same song in heaven, though speaking different languages now? I may add, that this old blind Choctaw walks ten miles every Sabbath to hear God's Word, led by the hand.

Yours, truly, L. Y.

For the Presbyterian Banner and Advocate.

MR. EDITOR:—*Dear Sir*:—We were glad to hear of your visit to Chicago, *emphatically* the emporium of the West, and we wish many more of our Eastern brethren would do likewise, and visit not only Chicago, but various other cities of almost equal importance, which have grown up, as by magic, in this enchanted ground. A reciprocal good would be the happy result. After such a visit, our brethren would return to their homes and scenes of labor, and speak and write as eye-witnesses of the work, the great work, here to be accomplished by the instrumentality of the Church. With much greater effect could they urge upon their people, the claims of our home field. We would venture to suggest, that of which we have often thought, viz., that our brethren, occupying large and influential churches in the East, would do well to spend a few months, in the Summer season, visiting and preaching to our people where missionaries are located; or, wherever the Great Shepherd of the sheep might direct. Why, dear brethren, it would, indeed, be "a feast of reason, and a flow of soul," to us who are enduring the burden and heat of the day in the cause of our Divine Master.

Yours, in the Gospel, T.T.S.

Facts and Gleanings.

TRUTH is the most powerful thing in the world, since fiction can only please by its resemblance to it.—*Shaftsbury.*

You complain that you cannot pray; at least, then, you have one petition that you are bound to offer.

NOTE THIS.—It was a fine and true remark, that they who will abandon a friend for one error, know but little of human character, and prove that their hearts are as cold as their judgments are weak.

SPEAK FOR CHRIST.—Reader! have you never yet spoken one word for Christ? Have you never invited one sinner to the Saviour? Then I fear that though you may at last reach the New Jerusalem, you will tread those golden pavements wearing a starless crown. A single sentence may save a soul from perdition.

THE present state of the Jews is a great proof of Christianity. It is a surprising thing to see that people subsist so many years, and always in so miserable a condition; it being necessary as a proof of the Gospel, both that they should exist, and that they should be miserable, as having crucified Christ.—*Pascal.*

LOOK CHEERFUL.—A cheerful face is nearly as good for an invalid as healthy weather. To make a sick man think he is dying, all that is necessary is to look half dead yourself. Hope and despair are as catching as cutaneous complaints. Always endeavor to feel sunshiny, especially in the sick room, and to look so too.

CIRCUMSTANCES.—We are too apt to forget our actual dependence upon the circumstances of every instant. The most trivial events may determine our state in this world; turning up one street instead of another, may bring us in company with a person whom we should not otherwise have met, and this may lead to a train of other events, which may determine the happiness or misery of our lives.—*Cecil.*

GOD'S WAYS.—

God is justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

PREACHERS' DEFECTS.—The defects of a preacher are soon spied. Let a preacher be endued with ten virtues, and have but one fault, that one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times. Dr. Justus Jonas hath all the good qualities that a man may have; yet by reason that he only often hummeth and spitteth, therefore the people cannot bear with that good and honest man. —*Luther's Table Talk.*

FOR MORNING OR EVENING.—

Through the pleasures of the day,
When I read, and when I pray,
Let me ever keep in view
God is seeing all I do.
When the sun withdraws his light,
And I go to rest at night,
Let me never lay my head
On my soft and easy bed
Till I lift my heart in prayer
For my Heavenly Father's care;
Thanking him for all his love,
Sent me from his home above;
Praying him to kindly make
Me his child, for Jesus sake.