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

WHOLE NO. 280

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, FEBRUARY 6, 1858.

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

Original Poetry.

Thy Will, O God, be Done.

My Father, while I wonder here,
If aught should cause the silent tear,
Teach me to say, with heart sincere,
Thy will, O God, be done.

When anxious cares within my breast
Arise, why should they break my rest?
Thou knowest what is for the best,
Thy will, O God, done.

Should sorrow bow my spirit down,
Should friends or kindred on me frown,
O let me say, before thy throne,
Thy will, O God, be done.

Should health and strength my portion be,
And should I meet prosperity,
How easy, then 't would be to say,
Thy will, O God, be done.

But should affliction be my lot,
May I be calm, and murmur not,
And breathe the prayer which Jesus taught,
Thy will, O God, be done.

Should joy or sorrow meet me here,
Should friends be false who seem sincere,
Still let this be my earnest prayer,
Thy will, O God, be done.

When friends I love are called away
To realms of everlasting day,
With heart resigned, teach me to say,
Thy will, O God, be done.

And when I lay me down to die,
O may this prayer ascend on high,
Without a murmur or a sigh,
Thy will, O God, be done.

And when I reach that happy shore,
Where sin and sorrow are no more,
O may I sing forever more,
Thy will, O God, be done.

CLARABELLA.

Maple Grove, November, 1857.

Home and Foreign Record.

DOMESTIC MISSIONS.

The receipts for two or three months past have been highly gratifying, but still (Jan. 12th, 1858,) there is a deficit of $3,500, compared with the same time last year. The Board earnestly desire that the churches which have not made collections, during the ecclesiastical year, will do so promptly. They would gladly be enabled to appropriate to missionaries, in accordance with the real needs of the individual cases.

The Ecclesiastical, or Fiscal year, will terminate with next month. On the first day of March the current year's cash account will be closed. Moneys received after that day will not be reported to the next Assembly, but will be registered in the account of the following year.

RECEIPTS, in December: at Philadelphia. $10,966; at Louisville, $1,840.

EDUCATION.

The Board gratefully acknowledge a ready and liberal response, from many of the churches, to their calls for aid. They are, however, obliged still to speak of want. The treasury lacks over $5,000 of enough to pay to candidates the quarterly appropriation due the first of February.

RECEIPTS, in December: at Philadelphia, $7,471; at Pittsburgh, $223; at Louisville, $239.

FOREIGN MISSIONS.

CHINA.—Rev. John W. Quarterman, of the Ningpo Mission, died on the 12th of October, of smallpox. He was a native of Georgia, and had been eleven years in the mission. His death is a great loss.

Mr. Lowrie speaks of two inquirers, who would probably be soon received into the Church.

Mr. French writes from Macao: "I have never preached to more interesting audiences since I have been in China. Our chapel is crowded every day, and the people hear with very marked attention."

INDIA.—Letters have been received to November 2d. The missionaries rejoice in brightening prospects.

Mr. Ullman speaks in the following hopeful language of their future labors: "I trust that our Church at home will only be stirred up by our present calamities and trials, to engage with more heart and soul in the work of our missions in India. There is, no doubt, a glorious future for India; and the present fearful commotion will, we hope, only accelerate the coming of the kingdom of our Lord, by sweeping away a number of obstacles, particularly the system of caste, and give us a really Christian government, which we have not hitherto had, though the Directors of the East India Company are nominal Christians. My prayer to the Lord is, if it be his will to allow me twenty years more to labor in India, that I may be permitted to see the glory of the Lord in this land of darkness. Now we are like children in disgrace, sent into a corner of the land; but the Lord will again have mercy upon us, upon our native churches, upon our India missions. O for that faith which shrinks from nothing!"

Dr. Campbell, writing from Landour, concludes his letter by the following remarks, viz.: "I trust that we shall see brighter days in India: so the friends of missions must not be discouraged. Will not many young men come to our assistance, to fill up the ranks of those who have fallen? Why should they not be baptized for the dead?"

Mr. Scott, writing from the same place, says: "I trust the Church will not be disheartened in regard to our work, on account of these troubles. Many seem to think that soon we shall see salvation coming to poor India, as it has never done before."

THE JOURNAL of Rev. Joseph Owen, of Allahabad, detailing the events of the mutiny, is deeply interesting, and should be read.

AFRICA.—Messrs. Wilson and Williams have both suffered from sickness. The latter had gone to Madeira, and would probably have to prosecute a journey to the United States, for his recovery.

SOUTH AMERICA.—Mr. Pratt writes from Ubaque, near Bogota, October 29th. He has been having a discussion, in the journals, with the Romanists, from which he anticipates much benefit, in correcting impressions about the religion of Protestants, and in preparing a way for the circulation of the Bible. A free press would do wonders in Catholic countries.

INDIAN TRIBES.—Labors were progressing at all the stations, but no very special results were manifest. To diffuse knowledge and train the young, is the great thing. Doing this, we may always hope. There will be fruit.

RECEIPTS, in December: $16,906.

PUBLICATION.

We do not find any notice of the issue of new books. The donations to Colportage fund, Dec. 12th to Jan. 13th, were $1,931; and receipts for sales, in December, $2,969!

CHURCH EXTENSION.

RECEIPTS, in December: at St. Louis, $1,221; at Philadelphia, $128: at Pittsburgh, $189.

For the Presbyterian Banner and Advocate.

The Young Man in the Gospel.

The inspired pens of three of the Evangelists, have given us the character and prospects of a young man, who stood as fair for this world and the next, as thousands that hear the Gospel. In all ages, since these narratives were written, this young man has been the representative to many, of their character and hopes; and many so much resemble him, that they are disposed to ask his question, "What lack I yet?"—Matt. xix: 20.

Let us enumerate some of his advantages, in the Church and in the community.

He was a YOUNG man. Life was bright before him. The world has pleasures and charms that attract, and even fascinate the young. Circumstances and seasons may fill a youthful mind with gloom, and dark shadows may obscure the future. But hope usually brightens the scenes of early life; and in health and prosperity, the young heart is generally disposed to rejoice. We have no reason to believe that this young man made his inquiries concerning ETERNAL life, because of failing health or dejected spirits. He had not held fast to the world till he could hold it no longer; but he had still before him the bright visions which delight the young. He was in possession, not only of youth, but of much to render life agreeable and the world charming.

He was RICH. The Evangelists say he had great possessions. We may speak of the vanity of riches; of their danger to the soul; of the folly of trusting in them, or being puffed up by them; but this is certainly true,—riches in the hands of a young man add much power to the temptations, alluring him to choose the world as his portion. But riches are a means of influence. A man *may* be rich, and despised; but wealth *does* extend a man's influence, does elevate him in society; nor is this wrong, when he uses his wealth rightly—is "rich in good works, ready to distribute, ready to communicate."

It is probable that, being rich in his youth, the young man had not acquired his property by his own exertions. Though this is not said, yet he was perhaps descended of a family of wealth, standing, and respectability.

He was a young man of STATION. In the Gospel by Luke, he is called a ruler. It is not known how high his office, nor whether it was civil, or in the synagogue. As a young ruler, he had some esteem in the community.

In all likelihood, he was a CHURCH MEMBER. That no mention is made that he was a Jew, is the clearest proof that he was so. He was evidently acquainted, from his youth, with the oracles of God, and accustomed to the services of Jewish worship.

Let us notice some points of his character.

He was a believer in God's Word, and in the doctrine of a future life. Possibly he had never doubted the Scriptures. He asked: What good thing shall I do, that I may have eternal life? This shows his belief of these things.

He was a moral man. He stood charged with no irreverence toward God—no filial disobedience is laid to his account. His hand had never been raised to harm or defraud a neighbor; no impurity stained his reputation; no falsehood had brought reproach upon him; and, content with his own possessions, he had cast no envious looks at the fields of the stranger. At least, *this is the account he gives of himself*; and in the absence of direct rebuke from our Lord's lips, we also may allow the bold challenge, "I have done all these," to pass without contradiction. It is likely that few young men of his nation had kept the law of God more rigidly than he. Surrounded by many who knew him from his childhood, before the wondrous Jews, he says, and doubtless in all sincerity, "all these have I kept from my youth up."

He was respectful to religion and its teachers. A ruler himself, he shows no false pride of station; no undue sense of his own importance. He addressed our Lord even with reverence. He *knelt* before him and asked in respectful deference, "Good Master, what good thing must I do?"

His actions indicate that he was deeply interested in this inquiry. He came in haste. When our Lord was gone forth in the way, he came running and kneeled to him. He seized his opportunity as the Great Teacher passed. True, he was young; and worldly-minded men could give many reasons why he should not be in haste to press such an inquiry. His life had been good. Perhaps there had been some few failings now and then, but what were these before a merciful God! If *he* needed to make such an inquiry, how sad was the estate of thousands all around him! And surely there was time enough for him yet. These and a score of similar objections, might have occurred to prevent him from coming to ask this great question. But an earnest mind looks through the flimsy covering of paltry caviling.

Doubtless he thought he was ready to do all that might be demanded. He felt that something more was required than yet he had ever reached. The world, indeed, might have decided that he stood in no need of anxiety. Born and educated in the Church; blameless in morality; zealous of duty; an influential and useful member of society; why need he feel any sense of deficiency, or ask in haste the question, What lack I yet?

It may possibly be true that no *thoughtful* man is in the wrong without having at times a painful impression of his error. When men grossly indulge in sin, or when they live without reflection, it is hard to decide how stupid and seared the conscience may become. Yet the slumbers of conscience may not always continue; and doubtless it often awakes in men who seem to be careless, and this at unexpected times. But certainly when a man is instructed in the true teachings of the Scriptures, no excellence of personal character can satisfy an intelligent mind that all is right between it and its God. Solid peace to the conscience must rest on a better foundation than our own works of righteousness.

Feeling that something was lacking, he thought himself willing to supply it. It was doubtless a self-righteous feeling, and founded on ignorance of himself, yet is there something hopeful in his inquiring spirit. He has some idea of the value of the soul; some desires after everlasting life. Still his thoughts were too low for these great subjects, as the unhappy event shows. Let us learn here, with profound humility, that a soul may be an inquirer to little profit; and even to no advantage. Yet the very position of the young man here gives us an interest in him. He makes an open, candid, and most momentous inquiry; as one not at all ashamed to confess his anxiety; he esteems everlasting life a subject worthy of his thoughts indeed. He came not like Nicodemus, by night, and when Jesus was alone. In the open way, like a frank, ingenuous man, he comes to ask our Lord.

It is even said that Jesus, beholding him, loved him!

Nor are characters like his so rare, but that we may have met them. The teachings of the Bible influence many minds that do not fully yield to them. So we have seen many young persons, of both sexes, correct in their general deportment; lovely, amiable, kind in their relation to others; with desires for usefulness; the joy of parental hearts; commanding respect and awakening hope in their pastors; beloved by their companions, and highly esteemed for many virtues. Their society is desired; their visits welcomed to the social circle. Christian friends, beholding them, love them. And yet, if these stood in the place of the young Jewish ruler, before the incomparable Teacher, his faithfulness would say to each one, while he loved him, "Yet lackest thou one thing!

Indeed it would be hard to find a young man who, in his natural character, is superior to this one. Few can make claims as high, or with greater plausibility.

Yet he went sorrowfully away from Christ!

L.

For the Presbyterian Banner and Advocate.

Revival at West Union, Pa.

REV. DR. McKINNEY:—It ever imparts joy to the Christian, and gives him courage by the way, to learn of the power of Divine grace on the souls of men. To hear of God's people being revived—showing a devoted and earnest spirit in the Master's work—and that sinners are turning to the Saviour, causes joy not only in the Church on earth, but there is joy in heaven over one sinner that repenteth. With this view, I would tell what the Lord hath done for his people and for lost sinners, in this part of the heritage of God.

The congregation of West Union, in the Presbytery of Washington, has recently enjoyed some special tokens of the presence and power of the Holy Spirit, and are now rejoicing in the fulfillment of the promise of the Father, which we have heard of Christ.

It has been the privilege of the writer to preach to that people, as supply, and to administer the Sacrament of the Lord's Supper, at which time God was pleased to show his power and favor in blessing his people, and in making the word effectual unto salvation. The services commenced one week previous to the communion, and continued until the Monday evening after. Every time that the congregation assembled, it was evident that there was more than common interest, by the earnest attention, the tearful eye, and the increasing number present.

When Sabbath came it was a solemn day, and all present appeared to feel that "the Lord is in this place, and I knew it not."

The services were prayer, praise, and the preaching of the Gospel of Christ; as teaching the sinner's lost condition; his aversion to the law of God; his unwillingness to come to the Saviour; the need of the Holy Spirit to melt the hard heart, and make the soul willing in the day of Divine power; the duty of "repentance toward God, and faith in the Lord Jesus Christ," and the want of the Holy Spirit to give the earnest desire to the seeking soul, the office of the Spirit as the author of the new birth; and that the blood of Jesus Christ, his Son, cleanseth from all sin. When God is pleased to bless his word, then the haughty spirit is broken, the hard heart contrite, and the true sacrifice is presented on the altar of God's grace, and by the merit of Christ, it is accepted of God.

We have seen sinners in Zion, trembling, weeping and exclaiming, "Sirs, we would see Jesus;" "What must I do to be saved?" "How shall I get rid of my burden of sin?"

About thirteen persons united with the church, most of whom are her children. And since the communion, about fifteen more have confessed that they are lost, and desire to seek pardon and peace by the new and living way, which the Lamb of God has prepared, most of whom are now hoping in Christ, and the precious promises in the Gospel of God's Son.

Among these persons you may find both the parents and children; four heads of families, who have too long neglected their souls and the salvation of their households. One of these has passed more than threescore years and ten, on earth, without Christ being precious to his soul; but now they all have resolved, by God's grace, to seek pardon, peace, and eternal life. W.J.A.

CHRISTIAN EDUCATION IN INDIA.—A preliminary meeting of friends to the general diffusion of Christianity in India, was held at the Caledonian Hotel, Robert Street, Adelphi, on Friday last, to take into consideration the desirableness of raising a fund to be applied to the establishment of Christian Vernacular Training Schools in the great central towns in India, for the instruction of masters and mistresses in the best systems of modern primary education.

From our London Correspondent.

Native Christians in India—Sir J. Lawrence and their admission to Public Service in the Punjaub—Judge Wylie's Testimony as to Christian Policy in Peshawur, and its Success—Guilty Cowardice or Enmity—Mackeson and Edwardes—A Contrast and the Results—Great Meeting in Exeter Hall—Death of Havelock—A Repulse and a Victory—The Ladies and Wounded at Allahabad—Bishop of Southwark and Popish Indulgences—The Jesuits and the Dublin Police—Dr. Cullen and the Priesthood—Pseudo Charity in Ireland—Protestants Untrue to Principle—The Connaught Presbyterian Missions and Ballinglen—Townsend Street Schools, Dublin—Romish Intolerance in France—Government Prosecution of a Romish Writer—Mistaken Policy—The War in China and the Opium Trade—The Times' Commissioner—Death of John Henderson—Mr. Binney and Australia—Postscript.

LONDON, January 8th, 1858.

A NEW PRINCIPLE has been introduced by Sir J. Lawrence into Indian administration. For one hundred years the Company's policy was to *conceal* Christianity, from the cowardly fear of offending the natives, and of provoking insurrection. Had our holy religion been both *lived* and *preached*, the dread records of blood, staining the historic page of 1857, never would have been written. Our policy was religious indifference. This, as the *Times* says, "the natives could not understand; religious truth they were not permitted to comprehend; and they credited us, therefore, with the only alternative, the religious fanaticism of the Crusaders."

Lawrence's ordinance admits native Christians to employment under Government. Hitherto their Christianity *excluded* them. "The native Christians," says Mr. Montgomery, Lawrence's agent, "as a body, have, with rare exceptions, *been set aside*. I know not one in the Punjaub (to our disgrace be it said,) in any employment under Government; a proposition to employ them in the public service six months ago, would assuredly have been received with coldness, and *would not have been complied with*." *Now*, native Christians are to have the brand taken away, and "the system of caste is no longer to be permitted to *rule* in our services."

Although this change has been only adopted in the Punjaub, yet in the present temper of England, as indicated by the powerful articles of the *Times*, there can be no doubt but we shall see it in the end extended over the whole of India. It is significant that in the Punjaub, whence Lawrence sent every available soldier to the South-East, to help on the war against the Sepoys, *no dissatisfaction* has been expressed or manifested at the change of policy. Native Christians, one writer has proposed, should form regiments in the army themselves. They will now be eligible for *civil*, as well as military service; and, admitted into the *police*, they will doubtless be found very valuable.

Judge Wylie, in his monthly letter from Calcutta to the *News of the Churches*, dwells on the dishonor done to Christianity last year by the Company, in refusing to permit the Church Missionary Society to establish themselves as instructors of the Santhalhill tribes after the suppression of the outbreak among them. He also refers specially to Peshawur, where Lawrence and Edwardes have encouraged the missionaries to remain at their posts, and where all is peace. Before Edwardes, the Commissioner was Colonel Mackeson. This man vowed—if he did not *swear*—that as long as he lived, he never would permit a missionary to come into the Province! This daring resolve was soon after followed by his assassination, at the hands of a Mohammedan fanatic, the representative of *one* of those vile anti-Christian systems which *he* had resolved should rule supreme. Missionaries *are* there now, and Edwardes—the hero and the Christian in one—has the whole population crowding to take service under the English banner, and enthusiastically attached to himself.

In connexion with Christianity in India, a great meeting has this week been held under the Presidency of Lord Shaftsbury, in Exeter Hall. The object, as announced, was "to consider the future relation of the British Government to religion in India." It was farthest from the thoughts of the conveners of this meeting to advocate any thing like Government interference or influence in *favor* of Christianity. Rather the spirit prompting it was a deprecation of the policy of the past, and a "*hands off*, gentlemen," protest, so as to leave perfect liberty for the future.

Lord Shaftsbury made a powerful speech, in the course of which he said: "Let us thank God there are such men as Sir J. Lawrence in India. If ever you *want a Governor-General, there is the man for the post.*" These words were received with a burst of enthusiastic and reiterated cheering. They but gave utterance to the convictions and feelings of the Christianity of the country. So, likewise, was their solemn affirmation given to the sentiment that "they would not consent to hold India upon any other tenure than the service of the Almighty, and the diffusion, by all the means in their power, of the blessings of the Christian faith, through the length and breadth of that empire."

The Hon. A. Kinnaird—a godly Scotch member, who is known in the House of Commons as the friend of the Indian peasant or ryot population—read from a medical journal, statements with regard to the frightfully mutilated condition of ladies and children *now in London*. The *Morning Star*, a vile sentimental panderer to the "peace-at-any-price party," and which, ere now, has insinuated apologies for the Sepoys, has been hinting that the many "atrocities," so called, were only imaginary! Mr. Kinnaird further stated, on authority, that there were ladies at Calcutta who had been not only so fearfully mutilated, but had suffered such degrading barbarities from the rebels, that they positively *refused to tell their names!*

Reference was also made to the noble offer of the late Robert Haldane, to establish a mission in Benares, at the expense of £40,000 of his own money, when one Director of the Company had said, "I had rather that a band of devils should land in India, than a band of missionaries."

Sir C. E. Eardley referred to the sad *disproportion of missionaries to the population*. In the four Presidencies, there were one hundred and twelve millions, with some four hundred missionaries; or one to each quarter million. In the territories outside the Presidencies, there were, among sixty-four millions of natives, only eight missionaries. Christians, with such facts before them, should endeavor "not merely to double, but centuple, the missionaries in India."

There sat, on the well-filled platform, a man of rough mould, about fifty-five years of age, with rather heavy features, head bald in front, with dark hair falling on each side, and with liquid, dark, and deep-set eyes lighting up his seamed and bronzed face. This was Mr. Marshman, son of the famous missionary, Dr. Marshman, to whom, as well as to Carey, the East India Company more than half a century ago refused permission to land on these territories. This man has spent the best of his life in the East, and he is the brother of Lady Havelock. It is to his pen the best articles on India in the *Times* are ascribed. He spoke with great good sense of the past guilty ignoring of Christianity, and suggested that as soon as the Crown assumed the government of India, a broad, well-drawn, comprehensive proclamation should be issued by the Queen, announcing that while no interference would take place with native creeds, yet that the Christian character and principles of the Government should be openly avowed.

The most interesting speaker of the day was the Rev. James Smith, who had been five years missionary at Cawnpore. He bore testimony to the cruelty and obscenity of the Hindoos, and exposed the system of government support of idol temples. He told how the people were wont to fling in the face of the missionaries the fact that the temples were endowed and the priests supported by the Company. But in reference to the *civil* administration of India, he showed that in the main it was just and merciful. He contrasted with it the ravages and cruelties of native princes, and referred especially to Oude, where, in a short time the lately dethroned family had, by cruelty and extortion, reduced the population from six millions to three millions. The introduction of the Bible into common schools, the withdrawing of Government support from Mohammedanism and Hindooism, and the employment of native Christians in the civil and military service, were prominently urged at this very important and influential meeting. As so many in the United States are deeply interested in India, as a missionary field, they will not object to the extended notice which I have given of the proceedings.

THE DEATH OF HAVELOCK, on the 27th of November, by dysentery, six days after the relief of Lucknow, was announced yesterday, and fills the land with mourning. He literally sacrificed himself for his country, and his career for the last five months was one unbroken series of untiring efforts and brilliant achievements. He did not survive long enough to hear of the honors and rewards decreed him by a grateful Senate. But his *heart* was *in heaven*, and he now wears an immortal crown in the presence of Him whom he so often preached, whom he so ardently loved, and whose name and cause he has been the instrument of exalting greatly.

His loss will be great, indeed. Sir C. Campbell survives, and has proved his consummate strategy, first in his final relief of Lucknow, and secondly, in following, by swift retribution, the repulse of two thousand of our troops under Windham, and the burning of all their tents. The Gwalior mutineers, or regular army of rebels, cavalry infantry, and artillery, trained by ourselves, were assailed and routed by Sir Colin on the 7th of November, with loss of baggage, grain and munitions of war. The anxiety now is, *whether he can hold Oude*. It is there, the final struggle must be made.

The ladies and children, with the wounded from Lucknow, had all reached Allahabad in safety.

Next week I shall, D. V., be able to give you details. Meantime, it is plain the struggle in India is not over. Sir Colin, I hear, demands very large reinforcements from home. Four regiments have lately gone from the Cape of Good Hope.

The ROMISH BISHOP OF SOUTHWARK has thrown open the spiritual riches of another jubilee, to his flock. It is only three years since the last. Doubtless money is scarce at St. George's Cathedral, and throughout the diocese, in these hard times. The faithful will gain the benefits, on the following conditions: 1. They must fast one day on which fasting is not already of obligation. 2. They must three times, during the appointed period, visit any public church or chapel, and *must pray for the good will of the Holy Father*. (!) 3. They must give *alms* according to their devotion, with an offering toward the funds of the Association for the propagation of the Faith. (The "alms" are for *home* purposes; the "offering" for the foreign mission field, including those *infidel parts*, the United States of America. The Society for the propagation of the Faith expends money for *your* benefit, O ye unbelieving ones!) 4. They must approach the Holy Sacrament of penance, with sincere contrition for their sins. 5. They must devoutly receive the Holy Communion.

IN DUBLIN, the Jesuits are very busy, and it is confidently stated that they are the appointed Confessors and spiritual advisers of the police of the city! Dr. Cullin is thoroughly Italian, and un-English in his feelings and policy. The late Dr. Murray was much more of a patriot, and a Liberal. In spite of all his efforts, he finds many, even of the priesthood, still desirous of another *regime* than that of irresponsible spiritual despotism, defiant of all civil and constitutional law, and grinding its slaves to the dust.

The Roman Catholic laity in Ireland are generally more liberal than their clergy. Even in Connaught they are so far un-Romish as to express their contempt for bigotry of all kinds, whether in their own Church, or elsewhere. They believe that Protestants have as good a chance (so they express it,) of being saved, as they have. They condemn the ultra-Montane illiberality of their ecclesiastics, and endeavor to keep in good fellowship and favor with Protestants.

But from this flows evil. Nominal Protestants become so "liberal" as to subscribe to the building of Romish chapels, and give a countenance, occasionally, to their Sabbath-breaking observances. Even in the North of Ireland this spirit has too often shown itself, where the famous Father Tom Maguire used to preach. On the Sunday, at the opening of a new chapel, your quasi-Liberal Protestants (*children all the land over*) are wont to send their donations to the building fund, or attend in person. In the latter case, they were present at a dinner following the sermon, where false charity and whisky-punch ruled the throng till a late hour.

IN CONNAUGHT, the Presbyterian Mission Schools are still in operation, although with a limited influence over Romanist young people, as compared with the years immediately succeeding the famine of 1847. Still, the past results have been great. And so the Rev. J. A. Campbell, of Melrose, who, during the last Autumn, visited the Connaught Mission field, on behalf of the Scottish Ladies' Society, says:

"The poor perishing people, to whom the Gospel was preached nine years ago, are *somewhere now*. Some of them, I believe, are in glory, thanking God for the blessed light then let in upon their misery. Others of them have gone to America, and some of them, I believe, are rejoicing in the salvation which appeared to them before they went away. And there are many others, I doubt not, who are cherishing, in their secret hearts, the words of truth and tenderness which reached and gladdened them in that awful year.

"And as for the children which thronged these schools, if the priests would stop threatening, and cursing, and coercing for a twelve-month, and let the children choose between *their* mission schools and *ours*, it would soon be shown that these extinguished Bible Schools have a blessed memory among them still."

Mr. Campbell, in his "Report on the Mission Field," mentions, as grounds of encouragement, the fast improving state of the country, and the additions made to the Presbyterian ministry, both in *numbers* and *power*. The young ministers are full of zeal and devotedness, and are evangelists as well as pastors. Superior and Elementary Schools have been established. The Ballinglen Institution, in which Dr. Duff took such an interest, contains a Model Farm and Agricultural School. Boys and girls are trained both for out-door and in-door work. The Rev. Mr. Brannegan, (a convert,) is the minister of the Glen. The following is a pleasing picture, by Mr. Campbell. I believe it will be read with interest by many of your readers, to whom Ireland is "father-land," and to whom its evangelization is dear:

"There is a quiet beauty about the glen, a cultivation and clothedness about it which are exceedingly pleasing. The side of it on which the farm lies, is the sloping side, and has an undulating surface, here and there rising up into prettily-rounded hills. The farm group is a perfect picture. The house stands on the summit of one of these little hills. It looks forth from a bower of trees. Behind it, and attached to it, are the old farm buildings, which serve for kitchens, dormitories, &c. On the one side of it, retiring somewhat, and parted by a shrubbery, are the new Steadings. And on the other side, extending backward, is the flower and kitchen garden. Beyond the Steadings, on a higher knoll, very shady and very green, stands the gabled school-house. And, flanking the dwelling-house, on the other side, stands up the Grey Tower, with its unknown story of the olden times. And I must add, what completes the picture, the bridge, with its crossed wooden railings, just erected by the generosity of Miss Copley. The arable part of the farm lies round the farm buildings, but chiefly behind them. Above it there is a quantity of good pasture ground, and higher still there is a moor, a barren place, but rich in the indispensable article of fuel.

I was unprepared for the sight of so much rural beauty, and such appearance of comfort and prosperity as the farm exhibits. The blessings of heaven and earth seem to be resting on the spot.

And when I learned that the dancing-pole of the devotees of superstition used to be erected where the school now stands, and that an illicit Still was kept where the Presbyterian church and Manse now repose, I could not help looking on these two remarkable exchanges as precursors of better times to come. It seemed as if God's Truth had sought out this quiet resting-place, that she might establish herself there securely, and show her power in dealing with man's whole case—social, intellectual, and religious—giving him the knowledge of God, and of himself, and of the earth he lives on, and that by the three-fold instrumentality of the Church, the School, and the Farm."

The daughter of the Archbishop of Dublin, writes favorably to the "*News of the Churches*," as to the happy results of the conversion of Roman Catholics, both adult and juvenile, of the Irish Church Mission Schools in Townsend Street, Dublin. Perhaps some readers of the *Banner* will recollect the description of a visit paid by me, in the Summer of 1855, to these Schools, accompanied by the Rev. M. Pilatte, of Nice; and the astonishment of the people when he told them that he belonged to a Church, (the Waldensian,) which was older than the Church of Rome.

ROMISH INTOLERANCE continues to show itself in France. There is a law which seems to grant full liberty for the Protestants to have schools for their children, but—through priestly influence brought to bear on the Prefects of Department, and a vile perversion of the letter of the law which gives power to Prefects, to forbid the setting up of schools where they are dangerous to morality and order—in many places they have been absolutely prohibited. The *Times* has an article on the subject, setting forth the hardship of the case, and appealing from the priesthood to the Emperor himself for redress. As for Louis Napoleon, he does not desire to foster Popery for its own sake, or to persecute Protestantism. But that he is a *true* friend of religious liberty, no one can believe. The other day a Romanist writer was sentenced to fine and imprisonment, because he advocated the putting Protestantism out of the pale of toleration. The *Univers* has always done this, and *it* is safe. Here "the legs are not equal." But while the press and the liberty of printing are kept perfectly free, Protestantism abhors also the idea of punishing, by civil penalty, any bigot, however rampant.

CHINA will soon begin to occupy a large space in the public eye. The war against that country, or at least a part of it, awakens many inquiries and some anxiety. If the Emperor disavows Yeh, then the quarrel is *local*; if he indorses and helps him, he may even go so far as to try to expel foreigners from *all* the open ports.

Another question, that of the Opium Trade, is most important. The East India Company has, through this means, been obtaining an annual revenue of nearly four millions sterling.

The "*Times* Commissioner" in China, a person of great ability and vivacity as a writer, but evidently destitute of all enlightened Christian sympathy with Missions, declares that opium is being grown by the Chinese themselves, and that they will have it whether England countenance the trade or not. To this and kindred statements, comes an anonymous reply—evidently written by a member of our Church at Liverpool, an "Old Resident in China"—first rebutting the assertions of the Commissioner about the failure of Christian missions in China, by pointing to the remarkable success achieved at Amoy and its neighborhood, within a few years. This has a reference (although not so stated in the letter to the *Times*) to our own Presbyterian Mission there. Next, the writer points out, that while ten millions of the Chinese are opium smokers, and are ruined thereby, the vast mass of the population are untainted, and that if the opium traffic ceases, they will remain so.

Many well-informed persons fear that our Government wishes to induce, or force the Emperor of China to *legalize the trade*. The India mutiny has hitherto prevented this. Dr. Candlish, refering to this matter at a public meeting in Edinburgh, said: "To all appearance, there will be no settlement of Chinese affairs until things are settled in India. And the efforts of all Christian Churches should be directed to secure those in any settlement of the affairs of India. This country should wash its hands from the iniquity of the opium trade, altogether."

To effect this result, *great* obstacles must be encountered and overcome. Platitudes and plausibilities will be employed about "free trade," and to the effect that, without this, we should have nothing to exchange for tea and silk but the precious metals, of which we have but little to spare." The *Times* Commissioner admits that "the opium trade is a great thorn in the side of the British missionary." He tells how fathers come forward, and tell of a once faithful son who kept his parent in comfort, and who now leaves him in poverty, because of opium-smoking! He then asks whether it is the countrymen of the "elder teacher" who sell that opium?

He bears also, testimony to the usefulness of the missionaries; although denying that they are "making sincere Christians." "They are doing," he says, "the work which, if China is ever to become Christianized, must precede its conversion. They live among the Chinese people; they speak their language; they are known to them by deeds of charity and beneficence; their wives are the friends of the poor, friendless Chinese women; their children prattle to the natives in their own tongue, and are the messengers of their parents in little offices of love."

The celebrated "*Times* Commissioner" that *was* in the Crimea, MR. W. H. RUSSEL, has been dispatched to the seat of war in India. He will probably arrive in time to give his personal impressions of the scenes of conflict. At all events, we may expect accurate information from him, as to India.

I regret to record the somewhat sudden death of MR. JOHN HENDERSON, of Birmingham, the well-known partner of the firm of "Fox & Henderson," by which the two Crystal Palaces, in Hyde Park and at Sydenham, were successively erected. Mr. Henderson was a large-minded and liberal-hearted Elder of the Presbyterian Church in England. He was very firm for Sabbath observance, and would not suffer the sound of a hammer to be heard at Sydenham on the Lord's day, even under urgent pressure for time. He died after a brief illness, from, I believe, the return of an internal disease, which threatened his life several years ago. His loss will be much lamented. He had erected, near the "London Works," Birmingham, a church and schools, under one roof; had provided a library and news-room for working men, and had large Sabbath Schools, to which he devoted himself constantly; always, if possible, coming home on Saturday night, and at his post on the morning of the Lord's day. Like other remarkable "men of the time," he "rose from the ranks," and his sagacity and energy were truly wonderful. I personally mourn the loss of a warm friend.

The Rev. T. BINNEY, of London, in shattered health and spirits, has left for Australia, where he has two sons settled. It is hoped that the voyage, and change of climate, may recruit and restore him. He suffers mainly from nervous depression. In the same ship went out a number of Congregational ministers, to settle in Australia, and for whose support provision is guaranteed.

J.W.

P.S.—The rate of Bank discount has been reduced to six per cent., and a further fall is probable, as gold is rapidly accumulating.

The *Leviathan* is being gradually moved down the slip toward the water.

Victory to Jesus.

As a missionary was once preaching in a chapel to a crowd of Hindoos, a strong native aimed a blow at him from behind the desk, intending to knock him down. Happily, it fell on his shoulder, and did him little injury. The hearers, however, enraged at the offender, seized him, and secured his person. "Now, what shall I do with him?" said the missionary. "Give him a good beating," said some. "Send him to the judge!" cried others, "and he will receive two years' hard labor on the roads." "I can't follow your advice," he replied. Then addressing the culprit, he said, "I forgive you from my heart, but never forget that you owe your escape from punishment to that Jesus whom you persecuted in me." The effect on the Hindoos was most impressive. They saw it and marveled, and unable to keep silence, shouted aloud, "Victory to Jesus Christ! victory to Jesus Christ!"—*Collier's Prize Essay.*

LEARN TO STOOP.—When Benjamin Franklin was young, he visited Rev. Dr. Cotton Mather, and as he was going out of the house along a narrow passage, the doctor said to him, "*Stoop!* STOOP!" Not knowing what he meant, he went forward and struck his head against a beam over the passage. "My lad," said the divine, "you are young, and the world is before; learn to stoop as you go through it, and you will save yourself many a hard thump."

THE slowest advances to greatness are the most secure. Swiftrises are often attended with rapid falls; and what is soon got, is generally short in the possession.