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

WHOLE NO. 283

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Original Poetry.

Thy Will be Done.

Hark how upon the midnight air.
A sad, wailing sound is borne;
A mother is weeping o'er her child,
Much sorrowing because it's gone.

A babe in its wondrous beauty,
Is stiff'ning in her embrace;
She is gazing in untold sorrow
On that beauteous infant's face.

Weep not for thy child, O mother!
To *thee* she was only lent;
As the pledge of an earthly union,
To thee she in gladness was sent.

But the Saviour had need of thy jewel,
Had need of the *lamb* of *thy fold;*
"For of such are the kingdom of heaven,"
He spake these same words, we are told.

Sorrow not that from thee she is taken,
She has only gone before,
And resting in Jesus' bosom,
She'll never know sin or care.

Thy casket still is not empty,
Seven jewels yet remain;
In Christian grace and meekness,
Do thou these jewels retain.

And if at times with sorrow,
Thy cup seems running o'er:
Trust God, he'll ne'er forsake thee,
His promises all are sure.

Say thou, with child-like feeling,
"*Thy will,*" not mine, be done;
Help me to bear my trials,
Through Jesus Christ, thy Son.

EMMA.

The following letter from Dr. Baird, well known both in this country and Europe, will be read with interest, for its earnest and fraternal spirit. Dr. Baird was born in Fayette County, in Western Pennsylvania, and educated at Jefferson College. In his many journeyings, he has not forgotten the home of his youth or the scenes of his early years, when the Lord visited our Western Zion.

HUNTSVILLE, Ala., Feb. 7, 1858.

MY DEAR DR. MCKINNEY:—I have read, with much interest, the account given in your *Banner*, of the great Synodical Convocation which took place in Pittsburgh in the early part of December. When I learned that such a meeting was to be held, I was disposed to alter my plans, and visit Pittsburgh at that time; but I found it to be impossible to do so. It must have been a blessed season. I cannot but hope that great and lasting will be the effects. For myself, although the Saviour has manifestly called me to labor in other fields, I never can cease to feel a deep interest in Western Pennsylvania, the land of my birth, and of my school and college days.

My earliest recollections go back to the latter years of that great religious awakening which reached from the Western part of North Carolina and Eastern Tennessee, up through Kentucky into Eastern Ohio and Western Pennsylvania. I have a vivid remembrance of affecting scenes in the churches, in the midst of which I was born, and passed my earliest years. That was a time of the right hand of the Most High. Blessed be his name, he is as able to do great things now as he was then. And although the McMillans, and Porters, and Powers, and Andersons, and Marquisses, and Browns, and McCurdys, and other great and good men of that day have all entered into rest, the God of our Elijahs is ever ready to be the God of our Elishas. O that it would please Him to rend the heavens, and pour out upon the Churches in Western Pennsylvania, and all the regions around, such a blessing as they have never seen, not even in the days of old.

And may He visit the Colleges and Schools, in that entire region, with the influences of the Holy Spirit, and bring all the youth that are in them into his glorious kingdom. I am greatly pleased to learn that the Colleges at Cannonsburg and Washington are in such a flourishing conditiom They are Institutions that are dear to the heart of every Presbyterian of Western Pennsylvania. They have been great blessings to the Church and to the State. I rejoice, too, to see that the Theological Seminary at Allegheny City has so large a number of students, to enjoy the instructions of Professors that are not only able and learned men, but also men who aim to keep abreast of the times, and who desire to raise up, not only a well instructed ministry, but also one that shall be alive to the conversion of the world. God grant that they may be long spared, to see their noblest aspirations amply gratified.

We live in wonderful times. I cannot but hope that the Saviour is drawing near, to bless his Zion in our land, and in other countries. There is decided, though gradual resuscitation of the "faith that saves," in all the Protestant world. Of this I have not a doubt. My recent visit to the Old World—the *eighth* within the last twenty-three years—greatly encouraged me.

I meet with your *Presbyterian Banner*, now and then, in my tours, and always read it with great satisfaction. Its spirit is ever good—conservative, and yet active. I am much pleased with the eminently courteous style of its editorial articles. When you differ from others in opinion, the points at issue are ever treated in a candid and Christian manner. This is as it should be. Pursuing this course, you cannot fail to make your journal a most welcome and most useful messenger to the churches. You Correspondents, too, are evidently men of the right stamp. The letters of the excellent brother in London, who writes to you so regularly and so abundantly, are invaluable, and are, of themselves alone, worth far more than your paper costs the subscribers. I had the pleasure of making his acquaintance last Summer, when in England, and was delighted with his attainments and spirit. Long as his letters are, they are not a whit too long; for they give a condensed summary of the events as they transpire in the Old World, especially in Great Britain and Ireland.

But I did not intend, when I took up the pen, to write you so long an epistle. May God bless you in your most laudable efforts to disseminate intelligence respecting the kingdom of our Lord among his followers, and to incite them to greater efforts in his glorious cause.

Ever your friend and brother,
R. BAIRD.

For the Presbyterian Banner and Advocate.

Prayer and Work.

These are not so far apart. Prayer is power. I know not how to estimate the power of prayer. It goes up to heaven and comes back, as silent as the gossamer on the evening air. But, see! It has moved mountains. It has made high places low, crooked places straight, and cast up noble highways for the Lord. A grasshopper springing into the air will move the world. But who notices *that* agency? A stammered prayer from infant lips may seem almost as small a thing. But see! The world was moved! The little ripple went dancing over the wide, waste sea, between this and heaven; broke on the eternal shore; opened the hand of God, and came back a great, swelling tide, rolling over our shores, freighted with a richer cargo than ever was merchantman from India.

Do not forget to pray. When you see a Christian not just what he ought to be, *do not talk, but pray.* When few come to solemn feasts, and fewer still to the help of the Lord against the mighty, do not *complain*, but *pray.* When you see any cloud in the future, or the way rugged—closed up, it may be, by some mountain thrown right across—do not *despair* and *fold your hands*, but *pray.* The mountain will vanish. The lukewarm become zealous, and the Church gather a beauty that will make every heart glad.

Ye who have this power, exert it. Put your hand to this spring that moves the universe. Grasp this key that opens the storehouse of a boundless fullness. With Elijah, just stand under these brazen heavens, and send up your prayers, until they shall be covered with clouds, and the cry ring through all these borders, "Get ye up, eat and drink, for there is a sound of abundance of rain."

And then the actual work. When Calvin returned to Geneva, after his exile, and saw the life of the Genevese, he cried, indignantly, "Of what use is a *dead faith*, without *good works?*" *Prayer and Work!* They are the two hands of a mighty giant. The one is ever open and stretched toward heaven; the other shut, grasping weapons, and accomplishing Titanic labors. Prayer without Work? It is the muttering of the giant in his unhealthy slumbers. Pray that multitudes may be gathered into the Church, and *do nothing*, were to pray for a golden harvest, and neither break up the ground nor sow the seed. You pray that this man and that, who never enters a church, may, "by the Grace of God," be brought in. But you forget that, in a very important sense, the *grace* of *man* must precede the "Grace of God." He might come. But there, right in his way, stand these huge conventionalisms—he has no pew; he has no invitation; no kind attention. I have no doubt there are multitudes *out of* the house of God, who would gladly be *in it.* And a kind word to a stranger; a polite attention during his first hours of loneliness, might fill many a seat otherwise empty; and, what is better, fill many a seat otherwise empty in the "house not made with hands." This is not quite theory. We have known churches literally *filled* by this kind of polite attention, and sometimes at the expense of others, where this same attention was wanting. But there are a thousand ways of working. This is only a specimen.

The great duty on which it is meant to shed some illustration, is, "Be ye *doers* of the Word, not *hearers* only." There is, perhaps, a more grave responsibility resting on Christians in this regard, than they are apt to imagine. Each man may, by an example of faithfulness, give an impulse to another, until it shall be found, like an electric current, pervading an entire community. *Christians have very much in their own hands the destiny of the Church.*

We feel guilty of truisms here, Mr. Editor, but they are truisms worn so smooth by use, that they have small influence on consciences. And if we could re-stamp and reissue them with the figures on them brought out in more bold relief, we would, perhaps, have gained a point. D.

For the Presbyterian Banner and Advocate.

A Refreshing.

DEAR BROTHER MCKINNEY:—This pen has written many a line for the columns of your journal, but none ever with half the joy that it now does these, which may tell to the world what great things God is doing for us, even *us*, in Washington, Guernsey County, Ohio. He has revived us greatly. On last Sabbath, (7th inst.,) the Lord's Supper was administered in this place. Revs. J. R. Duncan and J. E. Alexander assisting. Our preparatory exercises commenced on the preceding Friday. No very special intimations of the Spirit's presence were visible until the Monday night following. Then such was the state of feeling, and the attendance, that we thought proper to continue our meetings during the week, in the evening.

God, blessed be his name, has come very near, and blessed us. Thus far, thirty-two have been hopefully converted, and united with the church—all with our church but two, and they go to the Associate Reformed.

Of these thirty-two, *twenty-two are young men*, sixteen of whom are from the Miller Academy. Of the thirty students now in regular attendance in that Institution, twenty-five are professors of religion, many of whom are young men of fine talents, and no doubt will enter the ministry. Seven adults have been baptized. Some of the leading citizens of our pleasant village have come out on the Lord's side; others are inquiring. We see no intimations whatever of any abatement of the Spirit's power, as yet. O that it may continue, till hundreds more shall turn to Jesus; and may it spread to every church throughout the land, till every pastor and people in our land are made to rejoice as we do now!

We expect to keep up our meetings, day and night, this week, assisted by the brethren named above. O, brother McKinney, pray for us! W.M.F.

For the Presbyterian Banner and Advocate.

Revival at Coolspring, Pa.

COOLSPRING, Feb. 11th, 1858.

REV. D. MCKINNEY, D. D.:—We have been enjoying a refreshing season in the Coolspring church, Presbytery of Erie.

Immediately after my return from the Convention at Pittsburgh, I commenced my annual visitation for Catechetical purposes. In my visitation this year, I was accompanied by one or other of my Elders. We had not proceeded far until we found more than usual interest on the subject of religion. God's people were awakened to a sense of their duty, and were praying for the outpouring of the Holy Spirit. In answer to prayer, God has poured out his Spirit upon us.

On the day set apart by the Convention for fasting and prayer, we had a very large and attentive congregation. It was evident to all that God was present by the influences of his Spirit. We appointed prayer-meetings in different parts of the congregation. These meetings were kept up until the 27th of January, when our service preparatory to the Lord's Supper commenced.

On Sabbath the 31st of January, we received into this church, on profession of their faith, twenty-seven.

Our services have been kept up ever since with increasing interest. There have been twenty-six persons attending our inquiry meetings, sixteen of whom have expressed a hope.

Brother J. W. Dickey was present from Friday evening previous to the communion, until Monday evening, after, and rendered very acceptable and valuable service. We trust his labors in our midst have not been in vain. Yours, in the Gospel,

J. W. MCCURE.

For the Presbyterian Banner and Advocate.

Revival at Mifflin, Ohio.

CENTRAL COLLEGE, *Franklin Co.*, February 16, 1858.

REV. SIR:—With pleasure I attempt to give a sketch of a very precious revival of religion in the church and congregation at Mifflin, Franklin County, Ohio, commencing not far from the time of the good "Convention" at Pittsburgh.

The "Pastoral Letter" was read in the church, attended by the blessing of Him who ever hears and answers the prayers of his people.

The church, although small, has been greatly revived in this time of refreshing from the presence of the Lord, and many who were apparently secure in sin, have been alarmed, and there are quite a number of hopeful converts. To the grace of God, to his great name be all the glory, through Jesus Christ our Lord.

Mr. Washburn (the pastor of the church) having been laid aside by sickness, through the Winter, and not yet restored so as to labor among his affectionate people, could not participate in the cheering work of grace, except as the intelligence was given him by friends at Mifflin.

I would mention here that the people have been favored with a season of the kind and arduous assistance of the venerable Dr. Hoge of Columbus; and also of Rev. J. D. Smith and of Rev. Mr. Maynard. Your, truly,

E. B. WASHBURN.

For the Presbyterian Banner and Advocate.

Another Church Revived in Indiana.

The Lord our God has again visited us with a delightful season of refreshing. For some time past the hearts of Christians were drawn out for the salvation of the youth. This earnest desire was manifest in the supplications at our weekly prayer-meeting, and especially at the weekly teachers' meeting. Attendance by the pastor upon two Sabbath School Conventions, in the Fall, had the effect to lead him to preach upon the subject, and often call attention to the need of a work in the Sabbath School. God has heard prayer. We have just held a series of meetings, in which we have had the Divine blessing. Many Christians have felt their graces greatly quickened. Between twenty and thirty have cherished hope in Christ, and others have been awakened. Above forty have met us for inquiry and prayer. It has been delightful to labor in this work. The means used have been the plain and affectionate preaching of the doctrines of grace, and meetings for prayer and inquiry. We have fully shown man's utterly ruined condition, the sovereignty of grace, the fullness of Christ, and the freeness of the offer of salvation. The work, as was to be expected, has been almost exclusively among the youth of the congregation. Toward them, the hearts of the people of God were drawn, and upon them the blessing has come. To God be all the praise of this precious work.

J. C. BROWN.

Valparaiso, Ind., Feb. 10, 1858.

For the Presbyterian Banner and Advocate.

An Important Question.

MR. EDITOR:—"*If all were to do as he does, what would become of the Church?*" Such was the remark of a certain collector, in a Christian congregation, after a fruitless attempt to collect the pew rent due from one of the prominent church members. The delinquent member was the owner of a farm worth at least forty dollars per acre, in a wealthy neighborhood. He was in the prime of life and wished to be ranked amongst the best society. And some had thought him a suitable person for the eldership. But he had paid no pew rent for three or four years in succession. As often as he was called on by the collector, he made the fairest promises, assuring them that all should be settled up soon. But the convenient season did not come, and those fair and oft-repeated promises were not fulfilled.

It was after the above mentioned collector had made another fruitless attempt, that he made the remark quoted above, "If all were to do as he does, what would become of the Church?" And he then added, "I have asked him till I am ashamed to ask him any more." Verily what would become of the churches if all the members were to act as that member acts? Are not all pew-holders bound in justice, honesty and truth, to pay their stipends when due? Each one knows at the end of the year, whether he has paid or not; and if he has not paid, he ought to ask himself the question, Were all to do as I am doing, what would become of the Church? Yours, &c., JUSTICE.

From our London Correspondent.

Marriage of the Princess Royal—Her Character—The Political Aspect of the Match—Death 'mid Royal Festivities—The Dirge from India—Sketch of Life of Sir C. Campbell—The French Emperor and Suppression of the Hostile Press—The Refugees and French Claims—Is a Quarrel sought for?—Papers Illustrating the Conspiracy—French Police—The East India Company's Petition and Protest—Change of Government and Patronage—State Interference Deprecated by Missionaries—Queen Mother of Oude's Death—Sir H. Rawlinson—Bishop of Oxford—Intemperance and the Masses—Hard Times—King Frost—Postscript.

LONDON, January 29th, 1858.

The MARRIAGE OF THE PRINCESS ROYAL is over. It was celebrated on the 25th inst., with great solemnity, in the Chapel Royal, by the Archbishop of Canterbury, assisted by other Prelates and Dignitaries of the Church. There were present, also, the King of the Belgians, (the uncle of the Queen,) the Crown Prince and Princess of Prussia, (mother of the bride-groom,) and other distinguished foreigners, besides Cabinet Ministers and Foreign Ambassadors, and ladies of rank. The young bride is little more than seventeen years of age. She is most amiable, and there is every reason to believe that the marriage is one of purest affection on both sides. Prince Frederic Wilhelm, if he survives his father, the Crown Prince, will wear the Crown of Prussia, and our English Princess will share with him the throne of the second greatest Protestant Kingdom in Europe. Putting aside the pageantry, the processions, the popular enthusiasm, and the general festivities all over the country, one cannot but thoughtfully dwell on the probable issues of this union on the destinies of two great nations. The following, from one of our weekly papers, on the *political results of the Royal marriage*, is excellent:

"We have lately had reason to admire the firmness, the tact, the energy with which the King of Belgium held the reins of government during a conflict of no slight magnitude, which threatened either to overthrow the constitutional rights of the kingdom, or to plunge the State into civil war. No one can doubt that it was Leopold's familiarity with English political traditions and English history which at once enabled him so to rule Belgium as to render constitutional and moderate measures at that crisis, decisive with the people, and which taught him what those measures ought to be. And can we doubt that the same spectacle of English politics, and the same close connexion with English statesmen, will produce a similar effect on the mind of the young Prince of Prussia, and confirm in him the habits of a constitutional monarch far more effectually than all the historical and legal lore of his German University training? All the political philosophy of Bonn and Berlin would never endear to him the constitutional freedom of Prussia, as will his personal experience of English politics and politicians—his knowledge how real is the national life of England, and how much more real than it could ever have been had not kings and ministers known how to yield to the people as well as how to guide them.—*Economist.*

The vanity of all earthly things was forcibly brought out, in connexion with this Royal marriage. The Prince Regent of Baden and [illegible] had come to England to attend the ceremony, when on the Friday before its celebration the telegraph flashed the news of the death of the Grand Duke of Baden. Thereupon the visitors took their departure. Next, the Countess of Westmeath, who resided in apartments within the precincts of St. James' Palace, expired about the same time, and thus a funeral has fast followed a bridal. Such is this shifting scene. "The fashion of this world passeth away." But naught but the Divine Spirit will avail, either with rich or poor, to teach them so to number their days, as to apply their hearts unto wisdom.

The love of excitement; the desire of the multitude to see the wedding procession from Buckingham Palace to St. James'; the crowding of the West End to gaze upon the illuminations, are not unnatural. But we do not manage these affairs, as well as the French, who excell at *spectacle.* In contrast with them, we are *not* a demonstrative people.

FRESH TELEGRAMS FROM INDIA, have been received. After Sir Colin's victory over the Gwalior rebels, (the survivors going over into Oude,) he was vigorously prosecuting his grand design of gradually clearing the roads, and then surrounding Oude on all sides. The Prince of Nepaul was approaching the only outlet pass on the Eastern side, with a large force of Ghoorka followers in aid of the British. Several bands of rebels had been dispersed, and Rajahs executed. Post communications were generally re-established.

Sir Colin Campbell is the one General in India, on whom, since the death of Havelock, all eyes are turned. He may be described as a soldier of fortune. He is of a Highland family, in the island of Angus, in the County of Argyl, and belongs to the same clan, by the mother's side, as the Duke of Argyl. It must be confessed that the Campbells were, in their early history, bold and rather unscrupulous chieftains. But, one Duke of Argyl was a martyr for Christ's crown and covenant; another was a Patriotic Minister of Queen Ann. The family has been *true blue* Presbyterian for centuries; and William Campbell, a prosperous trader of Glasgow, was and is, one of the noblest benefactors, and most vigorous supporters and Elders of the Free Church of Scotland.

Sir Colin entered the army in 1808; was in the Peninsular war, as a Lieutenant; led the Forlorn Hope of twenty-five at San Sebastian; was severely wounded on the breach, and every man of the twenty-five, except one, was killed or wounded. He led his regiment nobly at the Alma; was previously fourteen years in China and India; was apparently neglected in the Crimea, but thoroughly prized on his return, and at Palmerston's request, started, on a day's notice, for Bengal. How much, under God, depends on his life! What a great task is before him! He is sixty-four years of age.

THE FRENCH EMPEROR has availed himself of the sympathy excited by the vile attempt to assassinate him, to rule with a higher and stronger hand than ever. Two Paris journals—one the *Spectateur*, the other the *Revue de Paris*—have been suppressed. But for the principle involved, one could have little sympathy with the proprietors. The *Spectateur* was a revival of the *Assemble*, which, during the war, was fierce for Russia, and did its best, on behalf of the Orleanist faction, to break up the Alliance with England. Its crowning crime was, its insinuation, last week, that the assassination would not have been attempted if there had been *an hereditary monarchy.* And so the Imperial "elect of eight millions of votes," orders it to be extinguished without hope of revival. The *Revue de Paris* was a Democratic journal, and had therefore a mortal dislike of the man who, by the *coup d'etat* of 1852, destroyed the Republican Government.

The *Times* has an article, alike dignified and severe, on the subject of the liberty of the press, thus assailed. It takes up a decided position, and coolly says, that as Frenchmen assert that their country is very different from England, and that as Imperialism is what suits them best, why, let it be so; but England will not alter.

So the *Times* correspondent at Paris, resumes his attitude of severity, and on the question of the expulsion of refugees from England, quotes, with proud defiance, the refusal of George III. and his Ministry, to Napoleon I., to his daring demand to send away from the Channel certain Royalists who were obnoxious to him. Long may England and America remain true to freedom, and never permit the crimes committed in its sacred name, to be the occasion of a surrender which would be fatal to a nation's vitality!

It is painful to mark the sycophantic tone of our fashionable *Morning Post* toward the French Emperor. It makes a miserable attempt, to answer the *Times*, and proposes that an alien law should be enacted, by Parliament, by which, even "on suspicion," refugees should be expelled from England. It must be a very small section of the community which sympathises with views like these. It is hard to believe that such unEnglish writing is not *paid for* by French "secret-service money." It is quite the custom, for the last week or so, to seize all the Paris carriers of all London newspapers which criticise the Emperor's policy. In other words, if you or I were in Paris, and were accustomed to receive the *Times*, or *Daily News*, we would find ourselves *minus* our daily luxury of a London morning paper, because the French censors found that it contained something offensive to the Emperor and his minions!

Some say that he *wants to pick a quarrel with England*, and that therefore a demand will be made, or has been made, for the extradition of refugees. He *knows* that to this Parliament never would consent, and in that case he would throw off our Alliance. It is a tempting opportunity, certainly, and he would find us sufficiently open to attack, with a war in India on our hands. But I do not believe he will venture on such a step. He is too crafty and far-seeing, for that. The English Alliance is his safeguard; its dissolution would be the knell of his ruin. That wickedly-cool and clever correspondent of the *Times*, at Paris, is industriously transmitting to us extracts from *the Emperor's own writings*, in other days, on England's inflexible jealousy of "arrests."

Papers connected with the conspiracy, have been found at Birmingham, in the lodgings of Pierri, one of its chiefs. They contain an immense mass of correspondence, which will probably throw much light on the affair, and its antecedents. It is, the third attempt made by a mine of gunpowder, or by an infernal machine, to destroy Napoleon III. In two cases, it was [illegible] discovered. In this last it was unsuspected, and so we hear, that when the Chief of the French Police appeared before his master, and told him what precautions had been taken, &c., &c., the Emperor, after listening to him, calmly replied, "All this may be very true; but, sir, the result is, that the French Police is the worst managed in Europe."

THE EAST INDIA COMPANY has drawn up a long petition, deprecating its own abolition. Lord Palmerston was asked to explain what the leading features of the measure would be, but he curtly replied that these would be expounded on the assembling of Parliament. The attempt on the part of the *Daily News*, the *Saturday Review*, and other defenders of the Company, is to show, that under a new *regime* the aristocracy will have the main patronage and good things of India at their disposal, whereas the reign of the Company has been virtually "The Empire of the Middle Classes."

Talking with an old Indian physician, a few days ago, on this subject, he seemed to think that the abolition of the Company's "Raj," or rule, *will* give an *overwhelming* and dangerous amount of patronage to the political party statesmen who may happen to be in power, and that the chief and best places will be assigned to the aristocracy. There seems little doubt of this; while, on the other hand, the tendency will be checked much by the press, and by public opinion. Not that these always succeed in hindering evil in the way of patronage. At all events, they act slowly, and often the mischief is irreparable. Thus, a Lord Paget has been made Inspector General of Cavalry in India, to the great scandal of Indian officers. Lord Clanricarde has been brought into the Cabinet, to the general disgust of the nation, while his eldest son, Lord Dunkellin, an officer who was sent away from Calcutta to Bombay, two years ago, because of his shameless profligacy, has *returned* thither, and been appointed to an honorable place among the staff of the Governor General.

The middle class, by its strength and weight, however, and by the enterprise of its educated sons, will not be left without position and influence in India. It is from their ranks that the most eminent civilians and military men in that country have hitherto sprung, and they are sufficiently able, when their sons are nominated by the Government, at the request of their Parliamentary supporters—to carve their way to wealth and eminence.

As to Missionary Propagandism in India, there seems a wicked desire, on the part of the *Saturday Review*, and other quasi-liberal and semi-infidel writers, to misrepresent the desire of Evangelical Christians, as if they wished the Government to back them by influence or force. This *they all deprecate.* A gentleman writes to one of the papers the following, which is very suggestive:

"I was myself a magistrate at the station where the first mission was set on foot in a recently annexed territory. The missionary, a devoted and faithful laborer, employed by one of the American Societies, was a personal friend of my own. I urged him occasionally to visit me. He rarely accepted my invitations; and why? I learned afterwards that he feared lest the frequency of his access to the representative of Government might be noticed by the quick-witted natives, and induce their seeking for intercourse with the missionary, to secure the favor of the magistrate. The single-minded man *was himself a native.* He knew the native character, its sycophancy, its almost insuperable tendency to use any means to arrive at its ends. He knew all this, and though he had scarcely a soul to speak to, he preferred remaining in solitude to hindering his work."

All this is very good; but it is something more than letting Christianity alone, to refuse an *equal* right to native converts with Brahmins, to enter the army of obtain civil employment. The latter would not be what is called by its opponents "an active discouragement of Brahminism." The peril of insincere profession of inquiry is thus spoken of by the *Saturday Review*, whose *animus* against Evangelism is strong:

"We suspect that the missionary's school room would be filled with a crowd of patient and attentive hearers, all of whom—for they would soon catch up the proper common places—would feel their consciences troubled, and their hearts softening. Convinced they would not be, [illegible] A native practising this Hindoo version of the expedient of Simon Magus, would retain caste and obtain promotion. The Sahibs would notice him; their ladies would exhort him; and as long as he stopped short of baptism, his co-religionists would respect him as a marvellously clever fellow." Then we have a terrible picture drawn of the dangers of "a nominal Christianity" mixing itself "in abominable amalgamation with Brahminism!" "The Eastern superstitions have always, we are told, "a fatal facility of uniting with it in monstrous combinations."

All this may be admitted; but, where is faith in the quickening Word and Spirit of God? It is not by "a sham Christianity" that we seek to expel "the old faith" of India; and, let but what has been done so largely in the Madras Presidency, and to a minor extent, but as really, in Calcutta and elsewhere, find counterparts *all over India*, through multiplied spiritual agencies and almighty power, and the grand end will be gained. Dr. Whately, Archbishop of Dublin, spoke admirably on the subject, a few days ago.

I take this occasion to state distinctly that earnestly deprecate all allusions to government. I may add that as I shall, of course, deprecate the opposition of government to our efforts, so I shall, if possible, still more deprecate any assistance of government, as government, to it, as it will excite the greatest degree of suspicion and alarm, and raise the greatest prejudice against Christianity. I should say, that the maxim of this Society, as a missionary Society, with reference to government, ought to be the same as the answer given by the French merchant to the minister who asked how government could aid and forward the commerce of France. His answer was, "Laissez nous faire—let us alone." (Applause.) We should recollect that government is an agent which possesses physical power; and if government, therefore, were even suspected of coming forward to aid missionary efforts by its own power, it would be suspected of exerting physical force, than which nothing could be more fatal to the cause. I say it would be disastrous in any state of society, and it would be more peculiarly disastrous in such a country as India—for this reason, that it is impossible to take away the religion of the Hindoo by main force, which, I believe, is what cannot be said of any other religion under the sun. In all countries, but more particularly in that country, any interference of government must excite groundless suspicion; but as to the missionary cause they have no fear of them; because it is open to every one to listen, or to refuse to listen, to them as he pleases. I do think that the calamities in India are in some degree to be considered as judgments, not supernatural, but natural, upon our culpable neglect in not having overspread the whole peninsula of India, which it was free to us to do, with missionary stations and schools for those of the natives that chose to frequent them. And I do hope that we shall learn wisdom by what has passed. Let us not come forward to seek aid of government; let not government appear in a prominent manner at all; but let us come forward with our own money, our own exertions, and ask government for nothing more than that they shall let us alone, and not interfere with or hinder our operations. (Applause.)

The EX-QUEEN-MOTHER OF OUDE is no more. She died in Paris a few days ago. Her decease suggests melancholy thoughts. The breaking out of the insurrection in Oude, after her arrival in this country, seemed to have quenched all her hopes of restoration to power at the hands of the Company. How far she and her sons were privy to the conspiracy, we know not. We are not surprised if they wish it success. But the nation, while disposed, I believe, to rule Oude in equity, is resolved to persevere in its conquest. Sir Henry Rawlinson, an eminent *savan*, a servant of the East India Company for thirty years, and now a Director, maintains publicly that the annexation of Oude was unjust. He considers that there is no help for it, but to put the insurrection down. But then, he would have justice to the landholders of Oude, and a general amnesty proclaimed for India. He would have the Queen's authority to be established, and in the first instance represented by one of her sons. This would be to the natives the visible overthrow of the Company's rule, and would have a powerful influence, coupled with kindness and justice, upon the native population. It is probable that in this he foreshadows the intentions of the Cabinet. But his views are unpopular at the India House. The Company will "die hard."

THE BISHOP OF OXFORD preached last Lord's day evening, in Westminster Abbey. In the morning he had discoursed before the Queen and the Court. His powers of eloquence are undoubted; but somehow the public do not like him, and even his own party have, of late, called him "slippery." There is a hybred union in his speeches and sermons, of Evangelism and High Churchism. The former he owes to his father's training, the second is *his own.* In Westminster Abbey his sermon was on the Lord's cleansing of the leper. It was simple and striking, and, on the whole, Evangelical. He painted, with graphic power, the horrors of leprosy both physical and moral. He denounced the "swarming ministers and officers of iniquity" in this metropolis. He said that "the Divorce Act recently passed rightly, or wrongly, by Parliament, practically affirmed that our Christian people were so deeply sunk in sin that it was necessary to grant facilities for separating those whom God had said should not be put asunder." This, by the way, was a semi-Popish and pet dogma of himself, Gladstone and party, as to the *indissolubility* of marriage, even for the cause of adultery.

Speaking of Christ's "touch of power and mercy as healing the unclean, he raised the question, "How was this touch to be obtained?" The answer was, "All the ordinances of the Church are provided for, in *The Holy Communion especially provided for it.* In all these ordinances Christ came to touch the penitent man; and that these ordinances might be brought home to all, the walls of that venerable edifice had been thrown open." The spirit of Sacramentalism and Tractarianism, was sufficiently manifest in these words. But with a happy inconsistency, bringing out his childhood's faith, he added his advice to all that heard him, "*to go direct to Christ, and not to trust in forms or religious profession.* Let them pierce through the crowd, for this was a work *which every man was to do for himself*, and no one should let Christ go until he blessed him."

At Manchester, Norwich, and Leeds, and other places, vigorous efforts are made to reach the working classes by sermons, or rather *addresses*, without the formality of *texts*, and not without success. Let us hope and pray that the Great King has rich blessings in store for a class hitherto deficient of his claims and laws, and too long either neglected or regarded as inaccessible. Intemperance, and through it the demoralization of family life, is one of the mightiest barriers to real progress. Our artizan class especially, including the watch-makers of Clerkenwell and Coventry, and also cabinet-makers, shoemakers, and many others, are most improvident. Although they receive, in good times, high wages, when "the rainy day" comes, they have nothing laid up in store.

HARD TIMES are still the rule with very many. True, the money market is easy, the funds are rising fast, the discount at the Bank of England at 4 per cent., and much less for good bills out of doors. But credit and confidence are very partially restored, and commerce languishes.

We got, this week, a little COLD AND FROST, at last, with bright skies over head. Only a few snow flakes have fallen, but it was expected that in the parks the skaters would soon be busy in their exciting and oftimes perilous gyrations. To-day, however, the frost is gone. A severe Winter we are not likely to have now. We have read with wonder the accounts from your side, of the danger of losing the ice-harvest, from want of freezing weather. But we presume King Frost has dissipated that apprehension, ere now. With us, ice is preserved as a *luxury*, rarely sought in our cool and fickle Summers; with *you*, it is, if a luxury, a *necessity* also. J.W.

P. S.—The Calcutta *Englishman* thinks that another campaign—*after* the next hot weather—may be necessary for the conquest of Oude, and that Sir Colin needs twenty thousand additional British troops this year.

I am happy to say, in connexion with the Princess Royal, that in the Prussian official programme of rejoicings "authorized by the King himself," the reported Sabbath evening theatrical performance at Potsdam, on the eighth of February, is *omitted.* The announcements run: "On the following day, being Sunday, the Court will remain at Potsdam, and attend Divine service in the garrison church. Dinner in private." Strong remonstrant petitions were sent to the Princess, as a splendid present, from the British and Foreign Bible Society, signed by Lord Shaftsbury, the President.

For the Presbyterian Banner and Advocate.

Presentation of Bibles.

DUNNINGSVILLE, Feb. 10, 1858.

REV. D. MCKINNEY, D.D.—*Dear Bro.*: It may be encouraging and productive of good to state, in your valuable paper, that on the 1st of January, 1858, the pastor of Pigeon Creek church, Washington County, Pa., in behalf of Mr. L. Brewster, of New York City, presented one hundred and seventeen Bibles, to as many persons of Pigeon Creek congregation, who had committed to memory and recited perfectly the Shorter Catechism, without the omission or addition of a single word. The meeting was large and interesting. The church was nearly filled with an attentive and deeply interested congregation, notwithstanding the almost impassible state of the roads. An address appropriate to the occasion was delivered by Rev. John Kerr, of Monongahela City. The Rev. Bankhead Boyd, of the Associate church of Pigeon Creek, and Rev. T. B. Vaneman, of the Presbyterian church of Maple Creek, were present, and assisted in the exercises. A unanimous vote of thanks was tendered to Mr. L. Brewster, of New York City, for his valuable New Year's gift, and also to the Rev. Kerr, for his address. The smiling countenances of so many precious youth, gave evidence that they appreciated the invaluable gift, and that they enjoyed a happy New Year's day. Yours in the Gospel,

JAMES SLOAN.

For the Presbyterian Banner and Advocate.

Criticisms.

DEAR SIR:—I read, with much pleasure the strictures of "Z." and yourself, on the use of language. Such short items attract attention and do good, where a long piece would be passed unnoticed. I wish to call your attention to another fault of some of our speakers and writers. It is the use of Latin phrases and terms. I am not much in favor of either; but when any one wishes to show his learning or give a strong expression by quoting a piece of Latin, do let us have it in its purity, or at least correctly.

Not long ago, I heard a minister, of very high standing, derive the word "benevolence" from *bene* and *volere*, and in a late *Banner* was an article by "a distinguished Old School brother," in which was the following phrase, "*Clari et venerabiles* NOMINES." If that would not make "Quintilian stare and gasp," what would!

Latin does very well in a college address, and better in an address to a society of boys who have just conquered the Eclogues; but *the people* prefer the vernacular, and that in the most unadulterated form. BETA.

SINGULAR.—It is a fact not generally known, that Washington drew his last breath in the last hour, in the last day, of the last week, in the first month of the year, and in the last year of the century. He died on Saturday night, twelve o'clock, December 31st, 1799.