PRESBYTERIAN BANNER & ADVOCATE.

preshyterien Banner, Vol. VI, No. 24. Preshyterian Advocate, Vol. XX, No. 19,

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

WHOLE NO. 284

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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, MARCH 6, 1858.

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

Original Poetry.

Prosperity's and Adversity's Friends. Alas for our friends! in prosperity's hour They hovered around us with bewitching power To gather our gifts, and to climb by our aid, They lingared in sunshine, and were not afraid. But now, as adversity's clouds gather fast, They leave us, all stripped, to the cold, stinging

Prosperity's friends then alone do us know, ... We only know them when thus sunken in woe.

Prosperity's glare from our eye oft conceals A friend that adversity only reveals; And though this may us from our false friends

It ever will bring our true friends to our side. Adversity's friends are for every hour, Our need is a chain which will bind them wit

That yearning of soul and that union of heart, The storms of adversity never can part; Their deeds of denial, devotion and love, So pure and so silent, an angel might move. Adversity's friends then indeed do us know, We never knew them till thus sunken in woe.

God's Purposes. FROM INTERVIEWS WITH INSPIRED MEN,

BY REV. LOYAL YOUNG. Theophilus.-We have come again, venerable men, to obtain further instruction:

Nicodemus.-I have difficulties on the subject of election, predestination, reprobation, and the like, and wish to ask whether the precious inheritance of the Christian comes to him by accident, or by God's previous appointment? PAUL. -- We have obtained an inheritance.

being predestinated according to the purpose of Him who worketh all things after the counsel of his own will.—Eph. i: 11. Herbert.—I am of the opinion that if any are chosen of God, it is after they are worthy of being chosen.

PAUL.—He hath chosen us in Him be fore the foundation of the world.—Eph. Theophilus - Was it because God foresaw

something good in us that he chose us? or did he choose us that we should be holy? PAUL.—That we should be holy.—Eph.

Theophilus.—To what privilege has God predestinated us? ATT. - Having predestinated

the adoption of children by Jesus Christ to himself.-Eph. i: 5. Nicodemus. -- Was it on account of any good in the creature that this predestination took place; or was it entirely dependent on

the will of God? PAUL -According to the good pleasure of his will .- Eph. i: 5. Nicodemus.—Is this decree of predesti-

nation absolute and unchangeable? PAUL. -God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

-Heb. vi: 17.

Herbert.—Well, then, if I am elected, I shall be saved, let me do as I may. Theophilus.-No, if I am elected, it is through sanctification and faith. Is it not

- PAUL -God bath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

-2. Thes. ii: 13, 8. Theophilus. - You see that election does not lead to sin and unbelief, but to faith and

Herbert .- Well, I have another objection to the doctrine. It makes God partial, and

therefore unrighteous. PAUL.—Is there unrighteousress with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharach, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he

hardeneth.—Rom. ix: 14-18. Herbert.-Why then does God blame the sinner, and find fault with him, since the sinner does not resist his will? PAUL.—Thou wilt say then unto me, why doth He yet find fault? for who hath resisted

His will.—Rom. ix: 19. Herbert -Yes, that is my objection. PAUL.-Nay, but, O man; who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto

dishonor.-Rom. ix: 20, 21. Herbert.--- Flow do you apply this figure? PAUL - What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he the doctrines are the foundation of the premight make known the riches of his glory on the vessels of mercy, which he had afore

Gentiles.—Rom. ix: 22-24. Herbert .- Whatever may be said of persons being ordained to salvation, I cannot admit that any have been ordained to condemnation. Are there any such?

JUDE -There are certain men crent in unawares, who were before, of old. ordained to this condemnation, ungodly men, turning the grace of our God into laciviousness, and denying the only Lord God, and our Lord Jesus Christ.—Jude iv.

Herbert.—Then God must be the author of sin, since he fore-ordains what comes to

JAMES.—Let no man say when he tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.-Jas. i: 13, 17. Herbert.—God must be pleased then with

the sinner's destruction. EZEKIEL.—As I live, saith the Lord God. I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.—Ezek. xxxiii: 11.
Nicodemus.—Is predestination consisten

with free agency? or can an act be wicked which God foreknew and decreed to permit? Theophilus, I think you will find that he that forgives first, wins the laurel of the

though our blessed Saviour was to be taken and crucified according to the counsel of God, this decree did not justify his crucifiers, who acted as though there was no decree. What did you say, Peter, to those that cru-

oified Christ? PETER -Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.—Acts ii: 23.

Theophilus.—The prayer of the disciples shows that Herod, Pilate, Gentiles and Jews, in crucifying Christ, fulfilled God's counsel. Nicodemus. - What was said in that pray-

THE DISCIPLES .-- Of a truth, against thy holy child Jesus, whom thou hast ancinted, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. - Acts iv: 27. 28.

Theophilus.—Though Jesus was delivered up "by the determinate counsel and foreknowledge of God," yet in his reply to Pilate he charges him who delivered him up. Nicodemus .- What did he say to Pilate?

JOHN.—He that delivered me unto thee nath the greater sin.—Jno. xix: 11. Nicodemus.—Is our election, and consequently our salvation, according to our own

PAUL.—Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.—2. Tim. i: 9.

Nicodemus.-Has God left any whom he as predestinated to life, to fail of heaven? PAUL.-Whom he did predestinate, them ne also called; and whom he called, them he also justified; and whom he justified, them he also glorified.—Rom. viii: 30. Nicodemus.—How are such persons kept

rom final ruin? PETER.-Kept by the power of God hrough faith unto salvation.—1. Pet. i: 5. Nicodemus.—Have we anything to do with the secret purpose of God? Is this to be our rule of action?

Moses.-The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law.—Deut. xxix: 29.

Theophilus.—Finite minds cannot com-

prehend infinity.

PAUL.—O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out !-Rom. xi: 33. Nicodemus.-How may I arrive at certainty that I am elected?

PETER.—Give diligence to make your calling and election sure.—2. Pet. i: 10. Nicodemus.-May I feel confidence in nyself in view of my being elected? PAUL.—Be not high-minded, but fear.—

Theophilus.—If we have evidence of our election, how should we be affected? JESUS.—Rejoice, because your names are written in heaven.—Luke x: 20. Nicodemus.-Will no charge be brought

against the elect of God? PAUL.-Who shall lay anything to the charge of God's elect? It is God that justifieth.—Rom. viii: 33. Nicodemus.—The doctrines of election and predestination are not so objectionable

after all, and inspired men seem to hold them very much as though they had taken lessons Theophilus.-No, Calvin took his lessons from them.

PAUL.—Farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

-2. Cor. xiii: 11.

Address

Of Dr. Rice, before the Cincinnati Convention, on the topic, "The means to be used in, and the proper method of, conducting a Revival;" as reported by the Presbyterian of the West.

He said, as to the agency by which alone revivals are begun and carried on, we are all agreed. It is the Holy Spirit. And how to secure and retain this blessed influence. we know. God gives his Spirit in answer to prayer. By believing, earnest pleading with God, every true revival is begun and carried on. But how to preach at such times-how to present the truth in due proportion—this is a great inquiry. The minister needs to be familiar with his Bible, and with human nature. He ought to preach much from his own experience; he ought to preach all the great doctrines. as well as the precepts and the promises of the Gospel. Doctrinal preaching need not, and should not, be dry. It ought to be, and may be, mighty. The doctrines of the Cross will make men feel, if anything will. They never grow old. They never lose their power. I love to hear a sinner say, "I can't feel." It shows that he is beginning to realize the doctrine of depravity, of the hardness of the natural heart. God sanctifies men "through the truth"-through his entire system, and

Ministers, in revivals, are tempted to run prepared unto glory, even us whom he hath called not of the Jews only, but also of the truths that feed Christians, and to begin to declaim to sinners. The result is, that Christians go to hear sinners addressed and to watch them—their own piety declines, and the revival languishes. Appeals to men's fears or sympathetic emotions, are well enough in their place and proportion, but depending mainly on them leads to false and ephemeral results. Keep up doctrinal preaching—feed the Church and keep it praying. When you exhort, let it be after

presenting some great truth. As to the frequency with which meetings should be held during a revival, the Dr. contended that time must be given for home duties, and for secret meditation and prayer. Great excitement of the animal feelings must be temporary, and result in a sad reaction. The Church should be left, at the end of a revival, like a field in April-

all moist and growing.

Dr. Rice spoke, finally, of the private means to be employed—of personal labor by Christians with sinners, showing that "a word in season, how good it is."

FORCE may subdue, but love gains; and

From our London Correspondent.

The French Moniteur and Threats against England sketch for your readers. The Oppressed French Protestants—The News from India—Affecting Letter from the Cawmpore Staughter House—A Queen's Drawing-Room Described—The Ceremony of Presentation—The Personet of the Bridgroom and Bride—Their Departure for Berlin—The Queen's Grief at Parting, and the Weeping Brothers—The Leviathan Affoat—McComb's Presbyterian Almanuc—Ministers, Presbyteries, and Congregations of the Irish Assembly—Its College—Its Charch and Manse Scheme—Colonial, Home, Jewish, and Foreign Missions—Annual Revenue for Missions—A Contrast—Reformed Presbyterians—Paucity of Students—Postscript. -The Oppressed French Protestants-The News

breaking out in revolt against the Imperial dynasty, the other four could send an overwhelming force to suppress the insurrection:

This is a new thing, marked by great sagacity; but "man proposes, God disposes."

FROM INDIA, since I last wrote, we have telegraphic news up till the 9th of January. Sir Colin Campbell was acting with his wonted vigor. His dispatches—relating the final retirement from Lucknow, of his surface and side of honor, all radiant and fair. At prise on hearing the firing as he approached own final victory—have been published. Wirdham's dispatch has also been published. It appears that on the approach of the Gwalior force, Windham had sent repeated messages to Sir Colin, asking instructions. but that he never heard from the Commanarose from the fact that from obstructions on the way, no letter or message ever of the great army of mutineers, and the result was a retreat to the trenches, followed coming to the rescue, was one of those special providences which have marked the Divine hand in the whole of this awful struggle. Other victories, clearing the

Doab, have been won by Col. Seaton. The following is an exact copy of a letter written by the wife of Captain ____, of the Engineers, a few days before the massacre of Cawnpore. The writer was the sister of particular friend of mine, the wife of one of the elders of my own church, some years ago. The Christian piety, and the maternal fidelity and tenderness of this doomed lady,

come out in the letter, in a very affecting man With what a tumult of emotions must it have been penned! It was sent out of after you. another married sister in this country, who had in her charge the three children so ants in the long hall, and you hear from the solemnly addressed:

I write this, dearest Henriette, in the belief "Lady s carriage stops the way," that the time of our departure is come. The &c., &c. I spent a good while in watching whole of the troops rose here, and we took refuge in a Barrack. We: are so hemmed in by overpowering numbers, that there seems no hope for a long time to nick my way up St. are left, out of one hundred and twenty men. Sad, sad numbers against such an awful enemy. Many joined the infantry, and they have six guns against us. The walls are going!

This is an awful hour, my darling Henrietta. Jessy, Emily, and George (her children,) cling to us. Dearest George (her husband,) has been well up to this time, but he is, I grieve to say, send me.

bliged to abandon his post. Many brave men

ters in England). Tell them that there is but one thing, needful. Tell them to seek, sorrowing, that faith which is true and steadfast, an anchor the soul. Conny darling (her own son in England,) your mamma, has longed to see you, and know you. Seek your God in spirit. Alice, my sweet-child, remember thy Creator in the days of thy youth, Seek him till you can say, I have found him. Ellen, my little lamb, I must never ee you again in the flesh, but remember I shall look for you, where sorrow and disappointment can never enter. Henry, my dear boy, my heart earns over you.

O, dear boy, if you saw the situation your lit weep over ever having pleased your own desires. Seek your God, and serve him, and please him and always hate whatever is sinful. o all your dear friends. Dearest, we hope to eet and part no more, where we shall serve God

say, dearest H., peace that passeth knowledge; any protest, although there does seem somee with you. My gratitude is unchanged. speaks in every line of this letter, ad T .. London About twelve "Reverends" were vine in God grant that it may soon fill the acpalace - Revole. Hamiltoner and but

Some years ago, I was one of the "presented," at the Court of St. James, and the ceremonial then was just the same as it is now. You are set down at the side door of the palace, and whatever your rank or profession, you must be dressed accordingly. Parting. and the Weeping Brothers—The Leviathan Mont—McComès Presbyterien Altmanus
—Ministers, Presbyteries, and Congregations of
the Irish Assembly—Its College—Its Charch and
Manse Scheme—Colonial, Home, Jewish, and Forsign Histone—Annual Resemble for Missions—
A Contrast—Reformed Presbyterians—Paucity
of Students—Posteropt.

LONDON, February 5th, 1858.

THE FERMON MONTEUR, or official paper,
has been publishing addresses from the
army, in which England is characterized as
the den of assessins, and an invasion is proposed, in order to drag the would-be murderers to light and justice. It may be said
that 'these addresses must appear, among
others, in the official paper. But the evil
effect on the French population, which is
now entirely deprived of a free press, is
likely to be very great, and to excite an envenomed feeling toward England. The
Enaminer, our ablest weekly paper, takes
the Emperor to task for this, and with
sashing power of sarcasm, dwills mockingly on the liberty given to free speech in
France! The freedom is taken with Engleind, and the license of speech given to the
French army. It is but a poor excuse to
say—as may be said—that the Emperor
wishes, by the publication of such rhodomontade, to display his own-moderation in
contrasts.

Next, the case of the persecuted Protestants had sought the advocacy of "forestants had sought have been refree sought of the pash, when I w A clergyman must appear in gown, cassock, bands, short trowsers, silk stockings, and

tions by Frefects, which have never yet been redressed.

The Emperor, either from alarm or prudence, has just issued a decree, appointing the Empress, Regent, in case of his own demise before his son ceases to be a minor. Will that son ever sit on the throne of France? Judging from the past of that turbulent country, and from the probabilities of the future, the answer must be, "No." To make Paris know its weakness, and to hold its population, in case of insurrection, in check, France is now divided into five military sections, each under a General of Division; so in case of any one breaking out in revolt against the Imperial presence. So, putting on your most polite looks, you enter; in your turn, and hand your second card to a grand officer of State,

her side stands the Prince Consort. You Cawnpore, of Windham's disaster, and of his approach. If it is not a special day, when. from the Queen's indisposition, (as when I went,) or as on the Princess Royal's Drawing-Room, it is desirable to save time-vou approach the Queen, kneel on the right knee, put the back of your hand under that of the Sovereign, extended to you, and raise der in Chief. This the latter admits, and it arose from the fact that from obstructions "presentation" is not accompanied by the kneeling or the kissing of the Royal hand, reached him. Thus Windham was left to but by a low bow, while the Queen kindly his own resources; the engaged what he smiles and bows to you. In either case, you found too late was not the advanced guard must not turn your back on the Queen, but 'back out" from her presence. To walk backward is easy enough, no doubt; for a by a bloody battle next day. Sir Colin crab. It is not so easy for a man; and it is worse still for a lady to rise up, and with each heel to push back her train, and so float out to the top of the staircase. There is a case on record of an aged nobleman, Lord Rolle, who knelt before the young Queen, and fell in his attempts to get on his feet. The warm-hearted woman sprang from her seat, and helped him up. On the day I was there, she recognized several of her personal acquaintances; and in one instance stepped from the

dais and shook hands with a lady, with words and looks of great affection. The "backing out" is a short progress, and you are on the top of a grand staircase, where you must not remain, as others throng

the beleagured place, by the hands of a The great business is now over, and you faithful native nurse or Ayah, and reached are at liberty to leave. But when you get door-way, as one conveyance after another rolls up, and Lords, Ladies, &c., pass out, for a long time, to pick my way up St. James Street, till I found, in the long line of carriages waiting, for the company, and extending back nearly a mile, the phæton of the kind London Banker, who insisted

Presentation at the Court of St. James. The siege has lasted four days; and let this be a warning to your Government never again to place British officers in such a piliable position; only one this privilege may be sometimes useful, as it cawinore. It is sad and painful to reflect on that our lives should be sacrificed in such a conhat our lives should be sacrificed in such a con-lition: may also facilitate greatly his acquaintance Give my love to my sweet girls (her little daugh-with objects of historical, artistic, or philosophical interest. Nevertheless, once at Court was quite enough for me. It was a study, and a sight, not without instruction and interest. There seems a great convenience, in these appointed days for public bodies as well as for private individuals, to pay their respects to the Sovereign. Your own WHITE House has its President's Levees. although marked by non-exclusiveness, and

by Republican simplicity.

The last Drawing Room was held on the 30th January. Only think of the profanity le brothers are in at this moment, you would of our Queen appointing it for the anniver-weep over ever having pleased your own desires. martyr," in memory of whom the Book of Dear Henrietts, we leave them all in the hands of God, and your tender watching. My dear love what degeneracy! Articles and letters have Common Prayer had a special service! Oh appeared in the Times, urging the abolition of the Service from the Prayer Book, altowithout weariness.

Dearest Mrs. M., the same to you: I would gether. High Churchmen have not made What a true woman, mother, Christian, at the Drawing-Room, was the Bishop of taken deep root in Ulsten Itis a noble

A QUEEN'S DEAWING ROOM I shall now present. No remarks, as far as I have yet , whole land! The sum total raised last? seen, have appeared in the Church journals on the subject. As the procession passed down the Long

Walk, I had an excellent view of the young couple. Prince Frederick William, without being handsome, is a fine-looking young man. He is tall and portly. His complexion is fair; his eyes blue; his face not German, in the sense of squarenes or high cheek-bones; his moustache, "imperial," and hair, are light colored. His smile of recognition to the people was very cordial; and I could say, from his appearance, that he will fulfill his enthusiastic assurance, given to the Corporation at Dover, who welcomed him on his landing, that "the dear object of his life will be to watch over the happiness of the Princess." As for his bride, her child like aspect at once strikes you. She is not tall, but the contrary. Her complexien is pale. Her profile, as pre-

sented to me pleasing, but not handsome and is the impression left on the spectator's mind by her face; and that, I believe, is the true impression of her real character. There is "the mind, and music breathing from the face," which constitute the real and lasting charm of a woman and a wife.

Better than all, there is reason to believe that the Spirit of God has made this young woman his temple, and has beautified and garnished her soul by his own graces.
"Favor is deceitful, and beauty is vain, but the woman that feareth the Lord, she shall be praised." The procession through the streets of Lon-

don on the final departure of the young couple, excited extraordinary enthusiasm. It might be called, indeed, from its heartiness, and from the multitudes who joined in it, a National demonstration. Bitter was the parting between mother and daughter, on that gloomy morning of the 2d of February, 1858. From the palace gates there came forth, amid sleet and snow, an open carriage, in which sat Prince Albert and the Prince of Wales, facing the Royal couple; the eyes of the young bride were red with weeping. From State reasonssuch as would be acted on here in similar circumstances, to prevent factions and jealousies—the young wife leaves all her English attendants and friends behind. A German Countess, and other ladies, took charge of her, it is said, from the hour when she was dressed for the bridal. Thus she goes, alone, with her husband. Other young brides, however, do the same, it is true, and new friendships are sure to be made by the young and plastic heart. So will it be here; and, best of all, a good husband, full of tenderness and truth, will make up for every deprivation. Still. home affections were strong and as the bride passed away, so young from a fond mother's arms that mother and the younger daughters watching her, with tearful eyes, from a balcony-she did weep heartily. With difficulty she regained her composure, and braced herself up to receive and return the greetings of the multitude that lined the streets For an hour the procession moved on, the Prince and Princess bowing to the people, and a sharp snow-storm prevailing all the while, and beating on the uncovered head of the Prince, as, uncovering, he returned the popular greeting. Her very youth, and the thought that England's "rosebud" and "first born," was leaving her country and kindred, made all the women yearn over her, and even strong men look affectionately on her as she passed (according as they were old or young,) as confacdaughter or sister who was to

be seen no more. The assessment of feature and Reaching Gravesend, a fresh demonstration awaited the young couple. Tilbury Fort—famous as the spot where Queen Elizabeth once harrangued the troops—poured forth its vollied thunders in salutation of the Royal squadron, getting under weigh. Then the father and two brothers, (the Prince of Wales and Prince Alfred, took farewell; and on coming on shore, the two boys, the younger, especially, wept bitterly. All these little touches of nature throw light on the really domestic character of the Queen, and make her all the more dear to the nation. And medical current carry in

THE LEVIATHAN is now affort and lies pposite. Deptford dock yard. What her future will be, none can tell. I should be very sorry—with present prospects, and considering the vast capital sunk in her, as well as the expenses of her launch to have hares in the undertaking.

THE PRESEYTERIAN ALMANAC, for 1858 published by Mr. McComb, of Belfast, is as usual, most valuable. The present is its nineteenth issue. The number of Licentiates under the care of the Irish Assembly. s sixty six. Fifteen ministers were ordained last year... Six departed this life, one of whom was William Crotty, originally a Romish priest, at Parsonstown, King's County. The total number of ordained ministers five hundred and fifty-seven; of Presbyteries. thirty-seven; and of congregations five hundred and fourteen. The Reformed Presbyterian Synod, (Old School Covenanters,) has twenty-seven congregations and twentysix ministers: It has also a Theological Hall The Eastern Reformed Synod, (of which the late Dr. Paul was a member, and a leader,) has nine congregations in Ulster, one (vacant) at Liverpool, and seven or

dained ministers.

The General Assembly has for its present Moderator, Dr. Goudy, one of the authors of The Plea of Presbytery." It has six Professors of Theology, six missionaries to India, (in Gujevat,) and five missionaries to the Jews. Its Home Mission helps to sustain weak congregations in Ulster, but expends its main strength on Connaught and the Roman Catholics; founding, also, congregations in the South and West, for the many Scottish farmers settling there. There is, in Dublin, a local mission to the Romanists. There is a Colonial Committee, very vigorously sending out ministers to the Colonies, and also assisting the English Synod at Plymouth in providing ordinances for Presbyterian civilians and soldiers. There is a Continental Mission, which helps the Waldenses, the Evangelical Church in France, and the Evangelical Society of Geneva. From the Church and Manse Fund, the total grants, from its formation, have been £11,869. The great landholders cheerfully grant leases in perpetuity, for churches and manses. They find that their best tenthing very significant, that the only Bishop antry are the Presbyterians. The system has

year for the various schemes, was £13,640. What a sign of life, as contrasted with the period (less than thirty years ago,) when both Synods, (the Ulster and Seceding,) by their separate efforts, did not raise £500 for home objects, and had no foreign missions at all! The great difficulty, I fear, with the Irish Presbyterian Church, will, ere long, be a scarcity of candidates for the ministry. Intermediate classical schools—swept away by the National Board System, and the results of famine and emigration—are urgently advocated and required. J.W.

P. S.—It is now believed that the reports of outrages on ladies by the Hindoo Sepoys have been much exaggerated. Lord Canning's policy of temporizing with the native Princes, is defended by the Times, as absolutely necessary under the circumstances valeat quantum. The whole truth we shall have by and by. Dr. bMeLeaninishere opression

speaking occasionally, acceptably and use fully.
Parliament resumed its sittings last night.

I shall have, D. V., something definite to report thereament next week. Bishop Wilson, of Calcutta, is dead. He was one of the lions of the Evangelical party, in its early history; the friend of Wilberforce, Simeon, and Ceoil. He revolutionized the London parish of Tslington, now thoroughly Evangelical. He was the admirer and friend of Dr. Duff: He died nearly eighty, years, old to the state of the their . It

Revival at Harmony, N.J. at to MR EDITOR: It may be interesting to some of your readers to know, that God has been pleased to revive his work in our midst. During the services in connexion with the administration of the Lord's Supper, on the first Sabbath of January, there was evidently more than ordinary interest ... We were thus encouraged to continue our meetings from day to day. And for nearly four weeks we had meetings in the church every evening, and frequently during the day. Our meetings were well attended, and the Spirit of God was evidently in our midst, awakening the careless and unconverted, to seek after an interest in the Saviour. Great solemnity pervaded our meetings; the Word preached was brought home with power and effect to many souls. "The Lord has done great things for us, whereof we are glad." Sixty have united with the Church on profession of their faith, and two on certificate; thirty of whom are heads of families. prime of life, and two are over seventy years of age. Twenty adults were baptized thus illustrating how the ordinances of the Gospel have been neglected in this portion of the Lord's vineyard. We were assisted in the services at the church, by the timely aid of Revs. G. Bush and Mitchell, also J. McNair, D. D. all of whom have our During other three weeks, meetings were held at Roxbury, in the upper part of the congregation, where there was much interest manifested. Brother Knighton preached on alternate evenings, with megnate this point, and one result of which is, the people have resolved to build a church, for afternoon and evening preaching. In less than two days I raised, upon subscription,

besides a lot of land on which to build, the church. The means made use of during this sea son of interest, were the means of God' own appointment; preaching the Word. prayer, visiting from house to house, and the invitation frequently given for any to remain after the services, to converse with the pastor; also, set times were appointed when any one might meet the pastor in his study.

nearly twelve hundred dollars; and that can

yet be raised to at least fifteen hundred

There are others still, who have been led o pray to God for pardoning and forgiving grace, but who have not seen their way clear, as yet, to come out and unite themselves with the Lord's people:

For the Prespyterian Banner and Advocate. Meat and Sugar Plums.

OUR EDITOR :- I've been thinking, and am in a fix! I don't know how an editor manages to live. He has a great multitude to feed, and while some are hungry and want solid food, others are surfeited, and can't bear anything but the very lightest kind of knick-knacks! Indeed, the greater part of his readers seem like spoiled children, and they don't want any thing but sweet cake and sugar-plums! Now, it may be well to try to suit every body, at least to some extent; but as the "maple-sugar government; don't do for boys and de fear, not fo girls either so this feeding people with sugar plums won't make strong men of them;

t hurts their digestion; it spoils their tem per; it makes them fretful and sickly ! presume "our editor" thinks so; but what can he do? What can he do, when all his readers are like so many whining children crying for sweetmeats? Besides, "our editor knows another thing; there is much poisoned confectionary now a days, and I am afraid some of it gets into the hands of our people, and into their heads too; and may be, into their hearts! "Our editor" knows; even if he don't tell! I hope he will be a little cautious, and give us some good solid meat for the old folks, as well as ugar-plums, without poison, for the clildren and young people. As for the grown up ones who want knick-knacks and sugar-plums, they ought to be weaned!! So I think. Men and women should put away childish things I m That's the way Paul did when he grew up 6 "Our editor" did so too; may be he will teach his readers the same lesson. But with so many crying after him, and begging for nuts and candy, what can be do? I don't see how he lives! Can you tell me? Norody

THE HUMBLE HOME—Are you not shr. prised to find how independent of money peace of conscience is, and how much hap piness can be condensed into the humbles nome? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion, but if God be there, a cottage will hold as much happiness as might stock

The Relief.

Come unto me all ye that labor and are heavy laden, and I will give you rest. This gracious invitation comes from Jesus Christ, who is both able and willing to bestow what he promises. Sin is a burden—not to the careless, but to the awakened. They feel its condemning and its corrupting power.....The burden is heavy and great; it is oppressive and galling; it is hateful and polluting; it is crushing and fatal. From it the sinner cannot deliver himself; and where shall he go for relief? Jesus invites, Come unto me; and he promises, I will give you rest. Here is relief; rest; peace; salvation.

And notice two things: 1. The way of relief; it is by coming to Christ. This is the only way. Jesus Christ has died for our sins, and believing in him, we shall be forgiven. For to come to him is to helieve in him. This is the way.

2. The relief itself; it is rest; just what the weary and heavy laden need—rest! It includes forgiveness; a sense of pardon; acceptance as righteous; peace with God; peace of conscience, and joy in the Holy Chost; a title to everlasting life; preparation for it, and final entrance into it; it is rest in God on earth, and rest with God in heaven! Surely this is rest, and this may be had by coming to Jesus Christ. Well

may the burdened sinner sing: "O, that my load of sin were gone!
O, that I could at last submit!
At Jesus feet to lay me down, To lay my soul at Jesus feet!"

🚧 oso giệt 24: 50,724 hai - **W.J.M.**

Useful to Ministers.

PREACHING CHRIST. - Christ must be preached in all the glories of his person.

Not in the dry, metaphysical language of the schools, but in the glowing language of the Scriptures—Christ, the wisdom and the power of God-the first born of greation—the image of the invisible God, manifest in the flesh! He who was with God, and was God, and thought it not robbery to be equal with God, or to receive the worship that was

THE BEST SERMONS. We are too often ready to judge that to be the best sermon, which has many strange thoughts in it, many fine hints, and some grand and polite senti-ments. But a Christian in his best temper of mind will say, "That is a good sermon which brings my heart nearer to God which makes the grace of Christ sweet to my soul, and the commands of Christ easy and delightful; that is an excellent discourse indeed which enables me to mortif some unruly sin, to vanquish a strong temptation, and wears me from all enticements of this lower world: that which bears me up above all the disquietudes of life, which fits me for the hour of death, and makes me ready and desirous to appear before Christ Jesus my Lord."—Preface to Dr. Watts'

NOT UNDERSTOOD .- A few years ago, a eloquent and learned Doctor of Dismity, now deceased, was preaching in a down-town church, in the city of New York, (where the poor were kindly allowed to occupy some of the back seats;) his sermon was well studied, carefully written, and delivered in good style. The doctor had occasion many times, in the delivery of his excellent discourse, to speak of the protomartyr. After the sermon, an old lady entered the vestry-room, and thus addressed the preacher: "Doctor, that was a good sermon, but one part I did not understand. You spoke many times of the pro to martyr; now, who was the pro to martyr?" The doctor, who was noted for his condescension, graciously enlightened the darkened understanding of the poor old lady telling her that the protomartyr was the first martyr in the Christian Church. "Then," said the old lady, "why did you not say so, doctor?"

A WISE RULE.—Bishop Soule says to preachers: "Brethren, my rule is this, and Ladvise you to adopt it : never owe any man more than you are able to pay, and allow no man to owe you more than you are able to icae and could con anomal Parate

Facts and Gleanings.

You had better find out one of your own weaknesses than ten of your neighbor's.

A PREVENTIVE. -There is no such thing known among the Burmese as a drunkard. A Burman knows that to be guilty of intoxication is to be punished with death; for the government inflicts this punishment for drunkenness as rigidly as it does for mur-

THE SCRIPTURES. The Scriptures are a depth that few can wade far into. and none can wade through; but yet all may come to the brook, and refresh themselves with drinking of the streams of its living waters, and go in a little way according to their

strength and stature. SECRET OF SUCCESS AT THE BAR. -I asked Sir James Scarlett what was the esecret of his pre-eminent success as an advocate. He replied that he took care to press home the one principal point of the case, without paying much regard to the others. He also said that he knew the secret of being short. "I find," said he, "that when I exceed half an hour, I am always doing misohief to siny client; If I drive into the heads of the jury important matter, I drive out matter more important that I had previously lodged there."—Bux-

DO INDIANS SWEAR ?- This is a curious question; and the answer by Mr. Schoolcraft should put the white man to the blush This gentleman, who has for many years studied the characteristics of the race, says: Many things the Indians may be accused to but the practice of swearing they cannot. Me have made many inquiries into the state of their vocabulary, and nothing is more bitter or repreachful than match annemoosh. which indicates simply bad dog. They have terms to indicate cheat, liar, thief, murderer, coward, fool, lasy men, drunkard, babbler but I have mever heard of an imprecation. for oath; The genius of the language does not seem to layor the formation of terms used in oaths, or for purposes of profanity.

This the result of the observation of others well as my own, to sty that an Indian cannot course? see I remaind and outs like was