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

WHOLE NO. 286

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, MARCH 20, 1858.

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Select Poetry.

A True Hymn.

Since o'er thy footstool here below,
Such radiant gems are strewn,
O! what magnificence must glow,
My God! about thy throne!
So brilliant *here* those drops of light—
Where the full ocean rolls, how bright!

If night's blue curtain of the sky
With thousand stars inwrought,
Hung like a royal canopy
With glittering diamonds fraught—
Be, Lord, thy temple's outer veil,
What splendor at the shrine must dwell!

The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze—
But shows, O Lord! one beam of THINE:
What, then, the *day where thou dost shine!*

Ah! how shall these dim eyes endure
That noon of living rays,
Or how my spirit, so impure,
Upon thy glory gaze?
Anoint, O Lord! anoint my sight,
And robe me for that world of light.

For the Presbyterian Banner and Advocate.

Rev. Cephas Dodd—Commemorative.

"None of us liveth unto himself, and no man dieth unto himself," is the solemn and affecting averment of a holy Apostle, speaking by the inspiration of the Spirit of God. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." This is emphatically true of every Christian, yea, of every human being in God's universal kingdom. He is not his own maker. He is not his own owner. He is not his own master. He has no right to live for the promotion of his own ease, honor, or advantage. It is his imperative duty, and he is bound to make it his life-long business, to "glorify God in his body, and in his spirit, which are God's." If this is true of every individual, and of the humblest Christian, is it not manifestly and pre-eminently true of the Minister of the Gospel of Jesus Christ? He is, in a peculiar and significant sense, "a servant of Jesus Christ," and a "steward of the mysteries of God." He has, in an especial manner, consecrated himself, his soul and his body, his time and his talents, his influence and his all, to the service of his God; and in all that he does, "he seeks not his own, but the things which are Jesus Christ's." While he lives, he is willing to "spend and be spent" in his blessed Master's service; and when he dies, he dies trusting for salvation in the merits of his Redeemer; and saying, "Victory, victory, through Jesus Christ!"

It was truly thus with the venerable and beloved friend, and pious and devoted minister of Jesus Christ, to whose memory we now present this small tribute. He lived for his fellow-men, for the Church, the kingdom of the Redeemer, and for the glory of God. Nor did he ever cease to labor, until his Master bade him lay down the cross, that he might ascend to wear the crown; until he was called to exchange the arduous labors and incessant warfare of the Church militant on earth, for the ineffable enjoyments and eternal rewards of the Church triumphant in heaven. "For him to live was Christ, and to die was gain."

The Rev. Cephas Dodd was born on Ten-Mile, Washington County, Pa., on Tuesday, October 12th, 1779. He received his literary education at the then Canonsburg Academy, the germ of the present noble institution of Jefferson College, which has been so signally blessed of God in days that are past, in training up ministers of the Gospel of Christ to labor in our own country, and in foreign lands. So far as is known, the venerated father who is the subject of this notice, was first truly awakened and brought under deep serious impressions, while pursuing his literary course at Canonsburg. As no record of the matter has been left, and as other sources cannot furnish information on that point, it is impossible to state just at what time he was first brought to entertain a hope of an interest in Jesus, nor when he united with the Church by a public profession of religion. But the genuineness of his discipleship was evinced by a life-long course of deep, steady, fervent, and glowing piety: and by his whole-souled consecration of all his time and energies, for more than half a century, to the work of the Lord.

Mr. Dodd studied Theology with the Rev. John McMillan, D. D. He was licensed to preach the Gospel by the Presbytery of Ohio, at Canonsburg, Pa., on the 29th day of October, 1801. And on the first Sabbath of November, he preached his first sermon at the church of Lower Ten-Mile, on 1. Tim. iv: 8. From the time of his licensure until his settlement as a pastor, he labored as a Domestic Missionary in a very extensive field, embracing Upper and Lower Ten-Mile, Jefferson, New Providence, Meristown, and other points. On the 14th of December, 1803, he was ordained by the Presbytery of Ohio to the full work of the Gospel Ministry, and having received a call from the united congregations of Upper and Lower Ten-Mile, he was installed over them as their pastor. "This relation appears to have continued until the 16th of April, 1817, when it was dissolved by the Presbytery." From that time until the close of his life, he continued to labor, with very little interruption, as the stated supply of Lower Ten-Mile. During the few last years of his life, the work being too onerous for himself alone, he shared the labors with an assistant minister. His labors among the people of his charge were greatly blessed of God, not only in promoting the regular increase of the church, but several precious seasons of the special out-pouring of the Holy Spirit, were enjoyed under his long and faithful ministry.

Shortly after his settlement as a pastor, from the want of proper medical attendance for his family—there being no physician nearer than Washington—he was induced to engage in the study of Medicine. It is known from his own personal statement, and from other sources, that at that time he had no intention of practicing as a regular physician, but merely to fit himself to practice in his own family. But at the earnest solicitations of his immediate neighbors, he consented to attend upon their families. Thus, his services becoming known, he was sent for by others; and his kind heart unable to resist the calls of suffering humanity, he was constrained to yield. In this way his practice increased, until it became very extensive and laborious; and besides his first and highest vocation, the great and arduous work of the Gospel Ministry, he had a medical practice equal to that of the most extensive practitioners.

He may also have found it necessary to pursue the practice of medicine to supply the deficiency in his salary, as his people, especially at the first, were not able to give him an adequate support. But he did not engage in it from a hope of gain; for it is a well-known fact, that for much of his labors as a physician, he never received any pecuniary reward. By the people among whom he lived, he was esteemed an excellent and skillful physician; and so great was their confidence in him, that while he was able to pay a visit, they would not send for any other.

Our beloved father, though a person of modest and retiring character, and averse to display, was yet a man of very superior intellectual attainments. He was an excellent classical scholar, a profound theologian, an earnest, tender, and instructive preacher of the Gospel. It is said he rarely took an active part in Church judicatories. This was owing, perhaps, principally to deafness, with which he was afflicted for many years, and which continued to grow upon him with advancing age, rendering it impossible for him to hear, and so unfitting him to participate in any business But he was well acquainted with the Constitution and Form of Government of the Presbyterian Church, and was a wise and judicious counselor; always ready with a sound opinion upon any point of Presbyterian Church order. He was a person of great amiability and gentleness of manners. He was a loyal and devoted friend, a kind and indulgent father, and a Christian gentleman, and he adorned all the relations of life. At the time of his decease, he was the oldest member of the Presbytery of Washington; and he was most loved by those who knew him best.

He died as he lived, the same meek follower of the Lamb of God. The same earnest, self-denying servant of his Master, Christ. Owing to his extreme difficulty of hearing, it was only at times that he could converse upon the state of his religious feelings, and his future hopes. He had no raptures. He would often say, "I have no very lively feelings; things seem rather dark; but I have a hope in Christ which sustains me." Once when the writer was sitting by his bed-side, conversing with him, he drew from beneath his pillow his small Bible, and holding it up and pointing to passages which he had marked, he said, "These precious promises are all my support and my comfort now." "My only hope of salvation is in the atoning blood of Christ." For nine weary months he lay upon a bed of languishing and pain. But at last the springs of life were broken, and at his residence near Amity, Pa., in the midst of his friends, on the 16th of January, and in the 79th year of his age, without a struggle he calmly fell asleep in Jesus, as the tired child falls asleep in its gentle mother's arms. And he has been gathered home to his glorious rest and reward, as a shock of corn fully ripe is gathered in its season. Let those, then, who are still left to labor in the world's great harvest, double their diligence in advancing the interests of the Redeemer's kingdom, ever looking for and hasting unto the coming of their Saviour God. And as one and another of the standard-bearers in the camp of Prince Immanuel falls, and as God is heard speaking to the pious young men of our Church and of our land, by the voice of his providence and of his Word, and saying, "Whom shall I send, and who will go for us?" may the ready response of every willing heart be, "Here am I, Lord, send me." W.P.H.

Lower Ten-Mile, March 6th, 1858.

[*Presbyterian* please copy.]

For the Presbyterian Banner and Advocate.

Revival at Curlsville, Clarion County, Pa.

DEAR BROTHER McKINNEY:—The accounts that reach us, through the columns of the *Banner and Advocate*, of revivals in many of the churches of our beloved Zion, are deeply interesting and cheering. A brief account, therefore, of what the Lord has done for us, in this portion of his heritage, will not, we believe, be without interest to many of your readers.

In Leatherwood church the Lord's Supper was dispensed on the first Sabbath of February, previous to which, meetings for prayer and preaching the Gospel were held for nearly two weeks. Toward the close of the meetings a general interest was awakened, and the "one thing needful" seemed to engross the attention of all. The Holy Spirit was evidently at work in the hearts of both saints and sinners. Professing Christians were stirred up to lay hold upon the strength of God, and sinners were made to feel their lost condition, in many cases, most deeply and affectingly. The consequence was, that forty-five were added to the church, thirty-nine on examination and six on certificate. Of those received, twenty-three were males, fourteen heads of families, and six received the ordinance of baptism before sitting down to the table of the Lord. A more solemn and impressive occasion it has never been our privilege to witness. Truly God was in this place, and hearts were melted down at his presence.

Brother Montgomery rendered timely and valuable aid during the last week of our meeting, for which we desire to return our hearty thanks.

Next day, after the close of the meeting in Leatherwood, preaching commenced in Licking—the other part of the charge. Every family in connexion with this church had been visited, previously to the commencement of our meetings, by the elders who were every where kindly received, and we doubt not but their visits were blessed by God, to the good of his people. A deep interest was manifested from the beginning to the close of the meeting, which lasted two weeks. The house of God was literally filled, morning and evening, with people eager to hear the glad tidings of salvation which were proclaimed faithfully, forcibly and affectionately by the brethren who assisted on the occasion. It soon became apparent that there was a shaking among the dry bones. The Spirit's power was manifestly felt in the prophesying of the Word, by which the sleep of spiritual death was broken and the breath of spiritual life imparted to many a precious soul. To this church sixty-nine have been added—sixty by a public profession of their faith in Christ and nine by certificate. Of those received on examination eleven were baptized, thirty-two were males, and twenty-two heads of families. Truly the Lord hath done great things for us, in this pastoral charge, whereof we are glad. Ninety-nine precious souls have come out from the world, and enlisted under the banner of Christ! Many of these precious souls are, no doubt, the fruits resulting from the faithful, pious and persevering labors of the late Rev. John Core, who was for more than thirty years pastor in Licking church. "Cast thy bread upon the waters, for thou shalt find it after many days."

The brethren who assisted on this occasion were the Rev. Messrs. McCay and Cummins, whose faithful ministrations amongst us were highly appreciated, and to whom our best thanks are due.

Yours, fraternally, J. MATEER.

For the Presbyterian Banner and Advocate.

Revival at Chandlersville, Ohio.

REV. DAVID McKINNEY, D.D.:—It is good to be where God is manifesting his power to save. When he draws near, his people rejoice, and dead souls are raised to life. The Lord has passed this way and refreshed us by his grace. God has heard and answered the prayers of his people. Ever since the Synodical Convention in Pittsburgh, I have observed an increased religious interest among our people. This was especially manifest in the increased attendance at the weekly prayer-meeting.

The Methodist brethren held a protracted meeting the last of January, during which there was a great deal of interest manifested, and quite a number were received into their church. I am not informed as to the precise number. Our own people (Presbyterians,) then determined to hold a series of religious meetings, commencing on the 23d of February. The time was delayed to afford the pastor an opportunity to visit the people, and to avail ourselves of the moonlight. Some feared that by this delay the interest would abate; others had strong faith that God would carry on the work which *he* had commenced. He did carry it on; for the interest increased rather than diminished. Our meetings commenced on Tuesday morning and closed on the following Monday night. These meetings were all characterized by deep solemnity; and often was heard the anxious inquiry, "What must I do to be saved." Many found peace in believing. Forty were added to the church; six on certificate and thirty-four on examination; fifteen of these received the ordinance of baptism. Some of these were heads of families. The communion was administered on the Sabbath; and truly it was good to be there to see those persons of all ages, from the old man of sixty-five down to the young virgin of fifteen Summers, coming forward to the table of the Lord for the first time. When our meetings closed on Monday evening, the people appeared unwilling to leave the house; but stayed nearly an hour, talking about what the Lord had done for their souls. "Truly God is good to Israel." "The Lord has done great things for us, whereof we are glad." There are still some inquiring.

I am under lasting obligations to Rev. W. M. Robinson for his assistance during the week, and to Rev. S. Wilson for his assistance on the Sabbath.

Yours, in the Gospel,
JOHN KELLY.

Chandlersville, O., March 6th, 1858.

For the Presbyterian Banner and Advocate.

Revival at Bethesda and Perry Churches, Clarion Presbytery.

BETHESDA CHURCH.

As this Presbytery is putting forth special efforts, this season, for the building up of Zion in our midst, I was appointed, to preach a week or more, if necessary, in Bethesda church. Brother D. McCay commenced the exercises on Monday afternoon, and stayed till Wednesday afternoon, when I began to preach. The congregation intended to have the Lord's Supper administered to them on the Sabbath; but when Saturday came, by a vote of the congregation, this was postponed till the following Sabbath. By this movement of the congregation I was led to believe that God was about to visit us; nor was I mistaken. The people were willing, yea, exceedingly desirous, to wait upon God, in his sanctuary, another week, that they might still entreat him for a blessing. Session asked me if I would stay? I said, within myself, should I leave, seeing here are people who wish to have the Word of everlasting life preached among them another week, and conscience whispered, no. The Spirit of God commenced to be poured out upon this church just then, and continued in still greater effusion throughout the next week, when by its work twenty-six members were added to that church. Zion herself was much revived there. I feel very thankful to brother McCay for the useful services rendered occasionally during the meeting, and for the excellent council he gave us, which encouraged us much. He is experienced, and his words were pleasant to one who had never been so immediately under weighty showers of heavenly blessings before. For a young preacher a revival of religion is the most excellent school to gain the most useful information which his office demands.

This church has been without a pastor for a period of almost nine months. It is a pleasant and, in many respects, a desirable field. The church has a most efficient bench of pious and devoted elders—I know none more so. The people are full of kindness, and very intelligent. Amongst such people a pastor would find an agreeable home. I was sorry to leave them, we had spent such a good and precious time together. I hope the Lord of the harvest will send in a faithful reaper amongst that people, to speak words of encouragement to the young Christians and to break to them the bread of life.

PERRY CHURCH.

About half an hour after I came home from Bethesda church, the time came, as appointed, for my own church meetings. Perry, from a cause, has been, for some years past, rather passive, but now she seems active. She has been much revived. Our meetings continued two weeks, excepting one day. Occasional services were rendered me here, but the great part of the labor had to be performed by myself. In blessing other churches has not overlooked this one, and I, as the pastor of the church, feel deeply thankful to him for this special visit that he has paid part of my charge. Spiritually speaking I am greatly encouraged now to labor amongst this people. I believe the church is about to flourish. On last Sabbath, the communion Sabbath, the people could not all get seated, and had to stand in the aisles. Twenty-two were added to the church, all but two, on examination. I hope the day is not far distant, when all the obstacles which are in the way of the advancement of the cause of Christ will be removed, and when peace will prevail over the earth.

JOHN McKEAN.

From our London Correspondent.

Dinner to Dr. Livingstone—His Interview with the Queen—Zeal of the Portuguese Authorities—The Objects of the Expedition—Livingstone's Speech—Tale of the Travels—Duke of Argyle and the Government—Dr. Wilberforce, and "Christianity" in Africa—Convocation—The Divorce Bill, and Proposed Alteration of the Prayer-Book—Particulars of Assault on Canton—A Christian Officer—Humane Orders of The Commander-in-Chief—The Rev. William Burns in China—Successes in India—Sir Colin and Windham—Nena Sahib's Treasure Taken—The Ladies from Lucknow Welcomed at Calcutta—The New India Bill—Its Nature—The Debate—The "Peccavi" of the Chairman—London Missionary Society and India—Sabbath Services for the Masses—The Leicester Square Profanity—Mammon, and Sunday Railway Traffic—Relations with France—An Arrest in London—Government Prosecutions—Weather, Trade, and Funds—Postscript.

LONDON, February 19th, 1858.

THE DINNER TO DR. LIVINGSTONE, to which I alluded in my last, was quite a demonstration. Sir Roderic Murchison, President of the Royal Society, and one of the greatest geologists of the age, was in the Chair, and was surrounded by a brilliant assembly of men eminent in all departments of science and literature. But a week's notice had been given of the intention to offer this public tribute of respect and admiration to the African traveler, and it was thought the assembly would be small. Instead of this, Freemason's Hall was crowded to excess, and numbers applied for tickets, which (with £5 offered for one,) could not be obtained.

Just before the dinner, Dr. Livingstone had an interview with the Queen, who expressed her ardent desire that God's blessing might attend him in his new expedition. The Minister of Sweden and Norway was present, and a letter of great interest was read from the Minister of Portugal, (who was suffering from illness,) stating that his Royal Master felt the deepest interest in the success of Livingstone, and had given orders to all Portuguese authorities in Eastern Africa to forward his views.

With the expedition goes out another African traveler, Captain Beddingfield, of whom Livingstone said that "he knew something not only of African rivers, but also of African *fevers*." Dr. Kirk, of Edinburgh, an eminent naturalist, goes with the expedition, which also includes geologists, botanists, and geographers.

Among the grounds for admiration and gratitude toward Livingstone, Sir Roderick dwelt on the fact that he had accurately ascertained the latitude and longitude of every place which he had visited. Livingstone's speech was characterized by his wonted simplicity and singleness of heart and purpose. To arrest and stop, if possible, the slave trade, and to introduce to Africa "the inestimable blessings of Christianity," he avowed to be his main objects.

Since the dinner, a son of the missionary Moffat, himself a minister, has been married to a young Christian lady at Brighton. He and his wife go out as missionaries, and as such, received, after their marriage, a public and solemn address from Livingstone.

It was stated by the Chairman, that of Dr. Livingstone's Travels, not less than thirty thousand copies had been sold in this country!

The Duke of Argyle, on behalf of the Government, expressed their deep interest in the expedition, and publicly denied the truth of a statement which he said had been made at Washington, that England had changed her opinions on the subject of the slave trade. He stated truly, (what could not be said on other matters,) that Lord Palmerston had *always* been decided in his determination to put it down, if possible. The Duke also, as a Scotchman, gloried over Livingstone as a countryman, and as a native of one of the islands of the West of Caledonia, and concluded with a graceful allusion to Iona, one of these islands, formerly the source of light to Western Europe, and to Livingstone, born near to it, as destined, he hoped, to carry to benighted Africa the blessings of the Gospel of Christ.

Dr. Wilberforce, Bishop of Oxford, was present. As the son of William Wilberforce, he expressed his desire to see the slave trade abolished. He also expressed great admiration for the traveler, and his hope for a great future for Christianity in Africa. One cannot help suspecting that "Christianity" with *him* means, not the Moffat and Livingstone type of it, but Oxford Christianity, with Apostolic succession priests, trained in the semi-monastic (Bishop's own Institution,) College at Cuddesden, going forth to set up their cathedrals, and altars, and "mummeries," amongst the astonished Africans, thus giving them not bread, but a stone. The said "Slippery Sam" is indeed a dexterous man. With a Dissenter at his side, he is very liberal; with the semi-skeptical members of the "Stirling Club," he has, ere now, dined in that very hall, himself a member; while with Henry of Exeter and other High Church bishops, he takes counsel to defeat any measure which would abridge their absolute power over their dioceses. He is able, eloquent, plotting, dangerous; a hybred-Evangelical, and a thorough Jesuit. The following furnishes some insight into his doings:

At the Annual Meeting of the Manchester Auxiliary of the Church Pastoral-Aid Society, in the Free-trade Hall, the Rev. Canon Stowell, referring to the importance of the veto of the Society, said a large proportion of the young clergy were preparing to be the pioneers of the Church of Rome in the Church of England, and some of our bishops were caught in the snare, and were either dupes or designs in the matter. The last number of the *Quarterly Review* stated that a theological college had been established at Cuddesden by the Bishop of Oxford, and three or four other bishops had agreed to accept a full year's residence at Cuddesden, in lieu of the Cambridge voluntary, or the theological lecture of Oxford. The same periodical stated that the college was "fitted up with every fantastic decoration to which a party meaning has been assigned:" that the so-called altar "affects in every particular the closest approximation to the Romish model;" that the service of the sacrament of the Lord's Supper is "conducted with genuflexions, rinsing of cups in the piscina, and other ceremonial acts foreign to the ritual and usages of the Church of England;" and, lastly, that a service-book is in use in the chapel, "concocted from the canonical Hours of the Romish Church." One of the students, himself on the eve of going to Rome, stated that it was impossible for any student to pass through that college without becoming a Romanist. It was high time these things were exposed, for we had been asleep too long.—*Manchester Examiner.*

CONVOCATION has been sitting, and aping the free Synodical action which the Erastian supremacy of the Crown denies to the Church of England. To do the Tractarian party justice, they struggle for liberty, and cry out under their bonds, far more than the Evangelicals. But neither party are prepared to risk all by a disruption, or by separation from the State. The other night I saw fifteen bishops, all seated together in the House of Lords. What a medley of opinion! What a false position for ministers of Christ! But they are there, it is pleaded, to defend the interests of the Church. The natural sequence of a rich Church Establishment!

At the Convocation, the High Churchmen cried out loudly against the Divorce Bill passed last session, and urged a vote in condemnation of it, which they *nearly* carried. But the timid Evangelicals and others walked out without voting, because they feared to be thought "disrespectful to the law of the land." That was not the spirit of Henderson and the glorious Scottish Assembly, in the seventeenth century, which, in the very face of a threatening Court and Council, overthrew prelacy.

Again, when the subject of alteration or revision of the Book of Common Prayer was referred to, the trimming Bishop of Lincoln took the lead in deprecating any change; the High Churchmen followed, and the Bishops of London and Winchester were as hearty in their protest as any of their Right Reverend brethren. Lord Ebury is to bring forward a motion for revision in the House of Lords. I do not believe he will have much support. And so the Act of Uniformity remains in its wickedness, and the baptismal, and burial services, which the Evangelical, Mr. Ryle, so ingeniously defends, (because intended, he says, *for believers only*,) remain untouched, with all their mischievous teachings and tendencies. All this is bad and sad enough. But who shall say, that if real Evangelism go on progressing, it may not, sooner than most expect, lead at least to an emasculated prelacy, to a "reduced Episcopacy," and to a real and final separation of the discordant elements now bound together by the "compromise" system of Anglicanism, as it is?

FROM CANTON, we have particulars of the assault, and of its success, so far as it had progressed before the leaving of the mail. A graceful precedence was given by the English Commander-in-Chief to the small French force of nine hundred men, in assaulting one of those forts which command Canton, and *all* of which were taken with very little loss on our side, before the news left. Canton City was, in fact, at the mercy of the Allies. Some precious lives were lost; amongst others, special mention is made of a Captain Bate, an officer of extraordinary merit and ability, and who crowned all his fine qualities with an humble and manly Christian piety. I refer to this, as one of those many cases which have recently proved that in our army and navy there are, far beyond the average of past days, a goodly number of eminent and decided followers of the Saviour.

Our Commander-in-Chief at Canton, had issued special orders to the troops, to be humane, to spare life, and not to "loot" or plunder. If compelled to enter the city, it might prove another Lucknow, in the sense of a gauntlet of deadly fire from loop-holed houses; but this is not very likely, unless *extreme* obstinacy should be shown by Yeh, in yielding to the assailants, who, from the heights, could pour destruction on the whole city, and lay it in ashes by their shells. May the Great King overrule all these things for his glory.

Our missionary, William Burns, still continues his Apostolic labors in China. He was the founder of the Amoy Mission, which has yielded, in its short history, such abundant fruit. His converts he introduced to the American missionories, who received them into fellowship. The Captain of a merchant vessel, recently returned from Shanghai, told me that he saw Mr. Burns on a part of the coast where Europeans, by the treaty, are forbidden to go. He wore the Chinese dress, and the pig-tail of hair, as the natives do, and lived amongst them, with another missionary, and all for the sake of propagating the truth that saves.

FROM INDIA, have come fresh details, and also telegrams of fresh successes. Several fierce attacks made on Sir James Outram, at Alumbagh, had been repulsed with great discomfiture to the foe, and the villagers, who had hitherto refused to supply the camp, were pouring in, *with ample provisions for the troops.* This is a significant expression of a turn of the tide, and of a conviction on the part of the natives that the English "Raj" is *not* over, nor likely to be put down. Sir Colin Campbell had written a separate dispatch, in order to supply an omission in his former one, with regard to General Windham and the officers under him. The Calcutta correspondent of the *Times*, says that those nearest Windham speak admiringly of his courage and coolness. But his *prestige* as a General is gone, unless he has an opportunity to redeem his reputation. And who will bring back the victims of the surprise?

The *treasure* of Nena Sahib, buried at Bithoor, had been discovered; and it also appears that in an engagement with rebels, headed by ——, a number of his *immediate attendants* were taken, and were immediately executed. The monster himself was still at large.

The ladies who had been rescued at Lucknow, had reached Calcutta. They were welcomed by a royal salute, and the Governor-General had gone out to meet them.

There has been a kind of interim debate, during the week, on the annexation of Oude. Lord John Russell defended the policy of Lord Dalhousie, but lamented the neglect of his warnings as to occupying the country by English troops. Of the dreadful disorganization and cruelty which, in spite of remonstrances and warnings, had been perpetrated in Oude, by the robbers and farmers of taxes under the government, the statistics are appalling. From 1848 to 1854, there had been, dacoities, 1,031; persons killed, 4,399; persons wounded, 4,555; others killed and wounded, not separately specified, 2 060; total, 11,014. Villages burnt and plundered, 547; persons forcibly carried off, 1,493; and *suttees*, 44!!

THE MINISTERIAL MEASURE FOR INDIA was introduced on Friday last, by Lord Palmerston, and has been the subject of continued discussion through the week. Its nature is very much what was predicted, and foreshadowed. There will be no change in the local administration. There will still be a Governor-General, and a separate administration of Presidencies, as now. The revenue, also, will be collected, as usual, and expended under the eye of the respective governments of the Presidencies. But the *Court of Directors at home* will be abolished, and all power will be exercised in the Queen's name, through a President and Council of State for India. The President shall be a member of Parliament, and will be liable to go out with a retiring government. The Council will have eight members, (not in Parliament,) experienced in Indian affairs, to give advice. The President, (acting on behalf of the Cabinet,) will have the *final* decision in his hands.

Lord Palmerston spoke in a strain of moderation toward the Company, and denied the intention of reflecting upon them. But the Chancellor of the Exchequer, in a very able speech, brought up their past sins to the nation's remembrance. Among these, he did *not* enumerate their patronage of idolatry; nor did Lord Palmerston, except very faintly and indirectly, refer to the future of India in connexion with Christianity.

The Chairman of the Company, Mr. Mangles, attempted a reply to the Chancellor's speech. He referred specially to the Missionary question, and on behalf of the Company he seemed willing to stand "in the white sheet" on the stool of repentance. He stated, truly, that the tendency to discourage heathenism had been constantly increasing, but he affirmed that *every thing* that savored of patronage to idol-worship should be utterly extirpated. This will stregthen the hands of Evangelical Christians in their pressure upon the Queen's Government, by-and-by.

The London Society for the CONVERSION OF THE JEWS, has reached its Jubilee, or fiftieth year. It was founded by men like Simeon and Leigh Richmond; is enthusiastically supported by the Evangelical clergy and laity of the Church of England, and has been very useful, especially among Jews on the Continent. A series of Jubilee meetings has just begun.

The LONDON MISSIONARY SOCIETY, yesterday, held a great meeting in Exeter Hall, with a view to the enlargement of its operations in India. Lord Shaftsbury presided, and delivered one of his earnest and stirring addresses. The Society proposes to send out twenty additional missionaries to India within two years. The Society has already fifty there. The total number of missionaries employed by all Societies, including the American, but exclusive of native preachers, does not supply more than one missionary to every five hundred thousand of the population. The Chairman denounced the false accusation made against the religious Societies, that they desire *compulsion* in India. All they want, he said, was "strict justice and impartiality; that no man should be rejected merely because he was a Christian, and that the Government should refrain from countenancing the rites, paying the priests, and taking toll of the votaries of superstition."

To the SABBATH SERVICES for the working classes, were added special sermons, last week, continued night after night, in St. Bride's, Fleet Street. This movement, as far as attendances of the classes aimed, was concerned, was a great success. *All* the preachers were Evangelical, and amongst them were the Bishops of London and Carlisle. The Dissenters began, last Sabbath, night, a new course of twelve sermons at Exeter Hall, and at Westminster Abbey. The services will be continued, probably, till the beginning of April.

A *Travestie* has been attempted on these services, by a profane mammon-hunting Lessee of Drury Lane Theatre, who also is proprietor of the *Sunday Times*, and who commenced his career as the keeper of a public house. In Leicester Square a large building was erected, some years ago, for the purpose of popular instruction and amusement, somewhat on the same system as the Polytechnic, but with greater variety. Financially, it proved a failure. It has now the name given, of the "Alhambra Palace," and thither, on Sabbath week last, the public were invited to repair, by an advertisement quite in the theatrical style of announcement.

Mr. Rutherford is a United Presbyterian minister. His name is well known in the North of England, as an able opponent of the Sunday League agitation. Much impatience was shown by the audiences, both morning and evening, under the sermons, which were *endured* only in expectation of the concert that was to follow. Some of the most notorious and godless characters were present.

The profanity was evident, and the *motive* transparent. Mr. Rutherford was met by severe remonstrance from the religious press, and retired from his engagement. He has expressed his regret, and adds that he expected that the music would be such as is performed in the Choral Service of the Church of England. *It was an unhappy and damaging step on his part.* The scheme was of the same base description as has led to Sunday Evening Concerts in public houses, in which "sacred music" forms a part. "And for what?" indignantly asks the *Christian Cabinet*. "Because the proprietor reveres religion? Emphatically we repeat, No! But the devil, knowing the great religious element PROFESSEDLY existing among Englishmen; and, we mourn to say it, naught but an *empty profession*," (*too sweeping*,) "therefore decorates his trap with a seeming godliness, and souls are eternally ruined by swallowing this pill of pleasure."

The attempt to open the Crystal Palace to *proprietors*, on the Sabbath afternoon, is persisted in by the Directors. The Brighton Railway Company will gladly support the movement. At a recent meeting of Directors, when Captain Young remonstrated against Sunday traffic, "he was met," says the *Record*, "by a principle worthy of MAMMON himself, that the Directors have to consider only the financial interests of the Company, and that a religious obligation is out of place in matters of business. In other words, the Brighton Railway Company has to deal only with dividends, and has no concern at all with the law of God."

Our RELATIONS WITH FRANCE are still uncomfortable, by reason of the public feeling *against* the Emperor's demands and policy. His *apology* and "regrets," expressed to Lord Clarendon, have *not* appeared in the *Moniteur*, and it now comes out that all the insulting addresses from the French Regiments were *not* inserted by "inadvertence," but deliberately; not so much to insult England, as to prove to France at large, the devotion of the army.

A French Refugee, M. Bernard, an Ultra-Republican, has been arrested *by our own Police*. It appears, as far as the evidence has gone, that he had forwarded to Paris a case of revolvers, the same as were found on the persons of Orsini and Pierri. Lord Campbell, as Chief Justice, had declared that *the law, as it is*, was sufficient to punish a conspirator, if *detected*. That will now be put to the test, and Bernard, if the preliminary examination (as I believe it will,) shall warrant a committal, will be tried before an English jury. Gladly, of course, would the French Emperor have Bernard in his power, in Paris. But that may not be, and *imprisonment* is the punishment which, in case of conviction, will be inflicted.

The *new law* proposed against conspirators for murder, warrants imprisonment only, *not* capital punishment. It but enlarges the *penalty* and the *comprehensiveness* (including "foreign" princes and persons,) of the Act already on the statute book. It can and will have no effect on any determined conspirator, and were it not a *concession* to France, which afterwards may form the ground for ulterior demands, it would be less objectionable. Nevertheless, it is hard to see how any Cabinet could *do less* than this, under all the circumstances. Meetings are being held by the Radicals, against the proposed legislation. Mr. Bright, who, after long absence, has resumed his place in the House of Commons, but has not yet spoken, denounces it, by letters to public meetings, strongly. I believe, however, that the Government will carry both this measure, and their India Bill, also.

The Trial of the BRITISH BANK DIRECTORS has been commenced, and may last for several weeks. It was the *first* of those gigantic frauds which were brought to light; and the villanies of others since revealed, help, as it were, to *diffuse* and *dilute* the national indignation, so that the guilty Directors may, perhaps, on conviction, be treated with less severity.

PRIEST CONWAY, a notorious agitator in a Mayo election, has been this week on his trial, in Dublin, before a jury composed of six Romanists and six Protestants. That the result will either be a triumph to Ultra-Montanism, or Constitutional liberty, has been foreseen ever since the House of Commons ordered the prosecution. There has, contrary to expectation, been very little excitement among the Dublin Romanists, on the subject of the trials, and Dr. Cullen's priests *stay away*. His cue, at present, is non-opposition to the Government, and more Popish chaplains for India.

THE WEATHER, in Italy, is of unprecedented severity. The Winter has visited the sunny South. The Po is frozen over, while here we have had no severe frost at all.

TRADE AND COMMERCE are slowly reviving. The Funds have run up to 97¼, and the terms for discount at the Bank of England are three per cent., and will soon, in all probability, be two and a half per cent., from the influx of gold, and the reaction of unlimited speculation and overtrading.

J.W.

P. S.—The honor paid to the memory of Havelock, at Boston and New York, (by lowering the flags half-mast high,) as indicative of the feeling of the American people, has been gratifying to the British nation.

Last night, the Ministry obtained a victory over all their opponents on the India Bill, the majority being one hundred and thirty-five. Lord John Russell supported them, and is likely to be the first President of Council.

A new order from the French Government has just appeared, that no British subject shall be allowed to land, as hitherto, at Calais, Boulogne, or any other port, *without a passport*. He must have it even to step on shore and return, as much as if he were proceeding into the interior. The *Times* is fierce on the subject—warns the Emperor of the certain unpopularity of the measure here, reminds him of the value of the Alliance, and exhorts all Englishmen who can possibly stay at home, to avoid France. The Parisian shop-keepers, if this be the result, may yet take their revenge on Napoleon.

For the Presbyterian Banner and Advocate.

Religious Interest at West Newton, Pa.

DR. McKINNEY:—I see in the *Banner* the accounts coming to your notice, of the awakening, conviction, and conversions, of sinners from various places near and more remote. It gives me pleasure to be able to add an item to your "news from the churches," which no doubt, will be pleasing to you and all others who love the Lord Jesus in sincerity. Fifteen have been added to this church, on examination, in little over two months, and quite a number are still inquiring what they shall do to be saved. There are evidences of more feeling on the subject of religion than has been seen in this village and vicinity for many years, and this interest is daily increasing. Our pastor is actively engaged, and is emphatically "diligent in business, fervent in spirit," in the cause and work of his Master.

Truly yours, **

AN Indian who was once challenged to fight a duel, said: "I do not see what good it would do me to put a bullet through any part, even the least dangerous part of your body. I could not make use of you when dead for any ordinary purposes, as I could of a rabbit or a turkey."