

# PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VI, No. 20.  
Presbyterian Advocate, Vol. XX, No. 25.

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

WHOLE NO. 290

DAVID MCKINNEY, Editor and Proprietor.

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FOR THE WEEK ENDING SATURDAY, APRIL 17, 1858.

## Original Poetry.

### Lines, to Lebanon Choir.

My friends, that mournful word, farewell,  
Now breaks upon my ear;  
Causes my heart with grief to swell,  
And bids me drop a tear.

Though but a few short years ago  
Our little band first joined,  
To sing the Saviour's praise below  
With cheerful heart and mind,  
Yet many changes we have seen  
In those few fleeting days;  
And our unworthy lives have been  
Still spared to sing his praise.

Some of our number have removed  
To a distant land,  
While others whom we fondly loved  
Obeyed death's stern command.  
Though different leaders we have had,  
There none remains but one;  
Give honor to your chosen head  
Until his course be run.

And now, my friends, my turn has come  
To bid farewell to you;  
I leave my childhood's happy home,  
The "West" appears in view.  
Think not that I can e'er forget  
The friends I leave behind;  
No! till the sun of life shall set  
I'll cherish them in mind.

When I am in that far-off land—  
When Sabbath morn' deth comes;  
I'll think upon that little band  
Whose song God's praise "at home."  
O how I loved to join that band  
And praise the Saviour's name;  
And still, though found in distant land,  
My heart will be the same.

And shall we meet on earth again?  
Our God, alone, can tell;  
May we in heaven forever reign—  
Dear friends, adieu, farewell!  
Sugar Hill, April, 1858. MATTIE.

### Difficulties which Sometimes Occur—A Question.

A worthy pastor sends us the following: "Mr. Editor:—Having been a pastor yourself, you can appreciate the difficulties of pastors and Sessions in the prosecution of duty. In your next issue, please give us your solution of the following query, viz: What should a Church Session do with a member, otherwise in good standing, who refuses to contribute even a fifth part of his salary to the support of the Gospel? A small congregation is somewhat pressed to meet its engagements to its pastor; the amount promised, when punctually paid, does not furnish a living salary, and of course the pastor can make no deduction; with but few exceptions, the members pay their due proportion, and if A, B, or C, would do likewise, it would not oppress them in the least, while it would greatly relieve a more generous class of hearers. In such a case, Mr. Editor, what is the duty of the Session? Does our Book justify discipline? Is it a sufficient apology for such delinquency, that the delinquent is not in heart, but from convenience only, a Presbyterian? That, if his favorite Church were sufficiently convenient, he or she would at once change their ecclesiastical relations. Suppose, further, this preference for another branch of the Church were not avowed but proven by the following facts: 1st. Leaving the services of the Church to which the delinquent belongs, whenever it is more convenient to attend the services of the other. 2d. Giving ten times as much provisionally, as is given for the regular and stated services of his own pastor. 3d. Willing to be kind, Mr. Editor, as to enlighten the Sessions of our churches as to their duty in the premises above stated? The case suggesting this brief communication is doubtless one of frequent occurrence; and your solution of the query propounded, will prove satisfactory and beneficial to others, as well as to the undersigned."

"CONSCIENCE." There are difficulties attending every thing human. Men will not all do right, and, in religious affairs, there can be no compulsion. We must bear with men, instruct them, win them if possible. It is the duty of every man to contribute to the expenses incident to social worship, and the burden should be divided, having some respect to individual ability. Christians will acknowledge the obligation, and to some extent, conform to the rule. But every one, looking man-ward, has the right of choice, and, looking God-ward, is bound to choose correctly, both as to the church he will join, and the extent of his contributions.

There are cases in which a man may feel it needful to unite with a church which is not his first choice; but then he should do his full share toward its support. He should be thankful for the opportunity of Christian fellowship, and cherish no feelings of parity. And let the church with which he temporarily unites, receive him cordially, and make him a happy home with them.

Where men fail to do their proper part in supporting the church with which they unite, it is from ignorance of God's claims, from the love of money, or from the want of a due appreciation of the Gospel. The minister, elders, and brethren will then readily see what is to be done. Teaching, example, a kind spirit and prayers will be employed. We have never seen a case where we would resort to formal discipline; though we feel confident that the man who will not do something toward supporting Gospel ordinances, is no Christian.

PRAYER.—Bowed knees and beautiful words cannot make prayer; but earnest desire from a heart bowed by love, inspired by God's Holy Spirit, and thinking for God, the living God, will do it, anywhere or any place, at any time.—Dr. Cumming.

### Good News from Cleveland.

We have, in common with many, felt a deep interest in the Old School enterprise in Cleveland. It was hence with great pleasure that we received the following letter from Rev. Frederick T. Brown, pastor, speaking not only of God's blessing upon his own labors, but of the great favor bestowed upon all the churches.

MR. BROWN WRITES: DEAR SIR:—As another item of the good news that is ever going up to you in these days of refreshing from the presence of the Lord, I may tell you of the mercies we have received.

Since the meeting of the Pittsburgh Convention, we have received into our little church here on profession of faith, forty persons. There has been a delightful work going on throughout the city for two or three months past; and all the Evangelical Churches here have been more or less blessed. There have been "new measures" used; and the truths preached have been the old-fashioned doctrine of the Gospel—total depravity, helplessness, guilt, damnation, the necessity for regeneration, absolute dependence on the Divine Spirit, faith in the Lord Jesus Christ, etc., etc. This has been the constant language of all in our union meetings. Congregationalists, Baptists, and Old School Presbyterians, have been speaking in one common tongue. I have attended the union morning prayer-meetings, and the union Tuesday and Thursday evening preaching services, for two months, regularly, and I have yet to hear the first "new divinity" prayer, address, or sermon. The good work is still going on in its full strength.

Our new church, seating about seven hundred persons, will be finished in about three months. It is just one mile up town from the Old Round church. The chapel on the West end of the lot has been finished and in use for three months. I preach morning and evening in the Old Round church, and in the afternoon in the Chapel. Yours, truly, FREDERICK T. BROWN.

### Revival at Clintonville, Pa.

DEAR SIR:—"There is joy in heaven over repenting sinners. So there may be joy on earth when they turn from their evil ways. Multitudes are repenting in these 'times of refreshing from the presence of the Lord,' and consequently there is great joy because of this, in heaven and earth. God has come down as dew on this part of his Israel, to the quickening of sinners and the dedication of sinners. The Lord's Supper was administered in this church on the first Sabbath of this month. The meetings connected with it, commenced on the Monday evening previous, and terminated on the following Tuesday. Great interest was manifested in the meetings. God poured down the influences of his Spirit to the conviction and conversion of sinners. Many persons were hopefully converted to the living God, and added to the church; and others were inquiring for the way of salvation. The brothers Walker and Boyd aided the pastor in the services of the occasion, to whom thanks are due for their acceptable services, and we hope they may be abundantly rewarded for their labors among us. The whole church had done for us, whereof we are glad. We hope that this may be but the beginning of more particular times of reviving from the presence of the Lord, to this part of Zion. Yours, in the Gospel, JOHN V. MILLER. March 31st, 1858.

### Cash and Morals.

MR. EDITOR:—The state of morals throughout the whole country, has been lamentably vitiated, and pervaded every manifestation of society, high and low. This vitiation appears to have been coincident with the facilities for obtaining money on credit either from public institutions (banks) or private individuals. I do not think there is any one thing that would have so beneficial an influence on the morals of the community, as the cash system of doing business. In addition to this, one person, or persons are simply two which I think will meet every objection. They are—1st. The cash system removes all opportunity of acting dishonestly with either money or goods, obtained on credit. 2d. There being no opportunity, there is no temptation. J. V. H.

### Revivals at Freeport and Slatkoff.

REV. DR. MCKINNEY DEAR SIR:—Some weeks ago I sent you a brief account of the work of grace which was then in progress in my charge. Since that time, the Lord's Supper has been administered in both my congregations. These communion seasons we can truly say, have been to us, "times of refreshing from the presence of the Lord." The communion was held in the church at Slatkoff on Saturday evening of March. Brother Hall assisted us on the days of preparation. On Sabbath morning, thirty-nine persons from ten to fifty years of age, having been previously examined as to their faith in the Lord Jesus Christ, and personal consecration to his service, stood up publicly before the congregation, to avow the Lord to be their God and Saviour. In addition to these, one was added on certificate. Great solemnity pervaded the congregation during the whole occasion; and there are still some inquiring "what they must do to be saved." Yesterday the Lord's Supper was administered in the church at Freeport. Pro. Taylor, of Tarentum, preached for us on Friday and Saturday night. On Saturday evening, Dr. Elliott and Bro. J. B. Annan, of the Western Theological Seminary, came to our assistance. At no time during the progress of our religious exercises for weeks past, have there been greater manifestations of the presence of the Holy Spirit, in the tenderness which pervaded the large congregations, than there have been from Saturday evening until the very close of the week. There were twenty-two persons added to the church on examination and profession of their faith in the Lord Jesus Christ. Among these, were the young and the old, from eighteen to nearly sixty

years of age. In addition to these, fifteen were added on certificate. There are still others inquiring, and our prayer is, that they may soon be brought into the kingdom. I think we all felt that the Spirit of God had sent these dear brethren to us on this communion season, with special messages of grace to sinners and sinners. "Oh let us give thanks unto the Lord for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." PASTOR.

### Church Dedicated in Illinois.—Revival.

MR. EDITOR:—On the first Sabbath in March, 1858, the church building just erected by the Presbyterian church of French Grove, Peoria County, Illinois, was dedicated to the worship of the True Jehovah. Sermon by the Rev. James Ferguson, West Jersey, Stark County, Illinois, and prayer by the pastor, D. F. McFarland. The building is frame, and of the old-fashioned doctrine of the Gospel—total depravity, helplessness, guilt, damnation, the necessity for regeneration, absolute dependence on the Divine Spirit, faith in the Lord Jesus Christ, etc., etc. This has been the constant language of all in our union meetings. Congregationalists, Baptists, and Old School Presbyterians, have been speaking in one common tongue. I have attended the union morning prayer-meetings, and the union Tuesday and Thursday evening preaching services, for two months, regularly, and I have yet to hear the first "new divinity" prayer, address, or sermon. The good work is still going on in its full strength.

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### From our London Correspondent.

Execution of Orsini and Pierri—Rudio Spared, and Why—The Behaviour of the Congress, and the Number of Victims—Louis Napoleon's Visit to Rome—Remembrance in England—His Violence toward Switzerland—The Spy-system in Paris—Mischief and Danger Looming—Henry The French Dispatch—A Fund for their Relief—Military Demonstration—Protestantism Profile in Ireland by a New Ministry—Why?—The Irish Primary Schools versus Political Education—The Jewish Inspiration—The Solar Eclipse and Clairvoyance—News from India—Colonization there—The Weather—Guinn's, the Evangelist, at Belfast—Waiting for the Spirit—Lady Hancock—Presbytery and Tractarianism.

### LONDON, March 19th, 1858.

ORISNI AND PIERRI, as I anticipated in my last letter, have been executed. The execution was witnessed by a large number of persons, and the latter were not without sympathy for the party who, in concert with Alloupp, an Englishman, had the grenades (filled with fulminating mercury), prepared, and who also fired Rudio as one of the intended assassins. The execution of the traitor, however, was not without its effect. The French Emperor, who is now in the hands of the British, was excited, with an assumption of gravity and levity, while Orsini displayed amazing calmness to the last. Only when the veil was thrown over his face (worn by criminals who are executed as "parades," along with the shroud, or shroud, and with the feet naked,) did a flush occur in his moment.

This man's conspiracy, and the attempt to execute it, cost the lives of fourteen innocent persons. Independent of the inflexible law of God, which sternly forbids assassination and murder under any pretence, the throwing of deadly grenades among a crowd, (by men reckless of general slaughter, provided only that one hated object would be destroyed,) is a crime of the most heinous kind. Nevertheless I must report that there is a great reaction in public feeling here. That Louis Napoleon is a bad man; that he was himself, erow, the head of a conspiracy; that thus one person perished at Boulogne; that he violated others in destroying the last Republic; that he gave orders to a soldierly lining the Boulevard; that he ordered the first men to the executioners, to strike terror into the Parisians, and thus has innocent blood upon his soul; and that many transported by him, have perished miserably in the swamps of Cayenne; these things are now coming up afresh upon our national memory. Then, it is not forgotten that he could have redeemed Italy, but that he rejected the Pope, divided that fair country with Austria, and in spite of letters and promises, that no reforms in the States of the Church have yet been effected.

Still more; his own hand now presses on Switzerland, and he has compelled that weak State to send suspected refugee Frenchmen into the interior, so as not to be near his frontiers. Worse still, there is the new Minister of Police, who to supply as high a position as any Cabinet, has been appointed; and consequent gloom, if not terror, reigns in Paris. Spies abound on all hands. The traitors are everywhere, lest they should be suspected of having received news of the Emperor, which pleased them, or to look melancholy, and pity. It is not surprising that they are resenting the supremacy of the Police regime. Waiters in hotels, servants in families, folk-travelers on railway carriages, are all stared at in silence, lest in each should be a spy. The Times speaks out sternly and ominously on the subject. It indicates that this state of things cannot last, and urges a change of policy ere it be too late.

THE REFUGES IN LONDON are many of them in great distress. I was in company, the other day, with a French Protestant minister, from whom I learned that many of our eminent statesmen, legislators, and literatures in France, are almost without bread. I have reason to believe that, irrespective altogether of political feeling, means are being organized by Christian men to relieve these victims of poverty. They suffer for their conscientious convictions; and whether these be right or wrong, viewed abstractly, still merit sympathy and respect. "Why? What a noble thing it will be," exclaimed the French pastor, "thus to show them what true Christianity is!"

As to the FRENCH DISPATCH, which denies any attempt at coercion, it is read now in the light of the impudent and threatening demands on Switzerland. While the Emperor says he will withdraw his requests, and leaves all to the loyalty (or friendship), and good feeling of the English people; "why? (it is) here said, that is nothing better than an attempt to put us in the wrong, if we do not comply with his wishes, and may be used afterwards as justifying a quarrel!" Still the Times tries in a second article to make the best of it, and altogether it seems as if the new Ministry would be allowed to retain their position for some time. It is significant, however, that they are about to prepare, room on the heights near Dover for at least ten thousand soldiers, besides arming the forts and Martello towers in the neighborhood. This is designed to tell France that we are not to be caught napping.

At the camp at Shoreliffe, near Dover, there are about one thousand militia from the North of Ireland. They refused to attend the Episcopal service, and the Irish Presbyterian Church is providing them with Chaplains and ordinances. At Plymouth, also, the Irish Assembly has begun a good work, having formed a congregation both for Presbyterian civilians and soldiers.

THE CHANGE OF GOVERNMENT, as I formerly indicated, bears favorably on the cause of Protestantism in Ireland. If you have lived there, you would inevitably be less liberal than living here in England. Why? Because in Ireland you see the Whigs playing into the hands of the Papists, because they have an implied compact with Dr. O'Connell and the Pope, if they will keep the people quiet, not to interfere with Maynooth, or with aggression, at times; on Protestant schools and evangelization, and that there shall be plenty of British chap-

lains for the army. Because, also, they give away places at the bar and on the bench to Romish partisans, and in the Established Church they advance men who are not always to be trusted as bold and honest opponents of Romanism, although personally amiable. On the other hand, the Derbies, with a Napier as Lord Chancellor, an Eglington as Dublin, and Lord Naas (son of the Christian and good Earl of Meath), as Chief Secretary, the Evangelical Churchmen, both lay and clerical, are fairly and fully recognized as worthy of promotion, instead of being habitually ignored.

In Irish Church matters in Ireland, we find it rumored that the aged Primate, Dr. Beresford, will retire from the See of Armagh, and make room for Dr. O'Brien, Bishop of a Southern diocese. Dr. O'Brien was formerly Divinity Professor in Trinity College, Dublin, and delivered lectures on "Justification," "Obtaining an exposition, and a defence of the grand Pauline doctrine, such as has had no equal, perhaps, since the Reformation. Strange to say, these lectures are out of print, and to obtain a copy is exceedingly difficult. Dr. O'Brien himself declined to permit the republication; but there is no reason to believe, that he has changed his doctrinal sentiments. He was much more popular when elected Archbishop of Tuam, than when he was elected Primate. True it is that the latter has sympathies with Evangelism, chiefly through his dislike to Romanism, against which he has written most ably, and also from family influences, his daughters being devotedly pious and earnest persons.

He is, however, of an unsteady on the subject of the Sabbath, as was Dr. Armitage, whose "Broad Church" school he belongs. There seems a doubt, however, about any change being made at present; but if the Derby ministry find itself on the eve of destruction, the arrangements spoken of will be probably effected.

A RIOT IN DUBLIN has been caused by the collision of the Police with the students of Trinity College, at the time of the entrance of the new Lord Lieutenant. The Police behaved in the most savage and brutal manner. The young men were clubbed and cut with their swords, and brutally manhandled with their bayonets. Several of them, it is feared, were mortally wounded. Some of the guilty Police have been identified, and it is significant that most of them are Papists, and under the dictation of Jesuit Confessors. This seems to throw a glimpse of light on the frequency of the portents of the young Collegians are mostly candidates for the Established Church, and born the elite of the rising generation of chief Protestant families in Ireland. A stringent inquiry has been instituted, and the Colonel of the Dublin Police is, in the meantime, suspended.

THE GREAT ECLIPSE proved a great disappointment, both to astronomers and to the multitude, by reason of heavy clouds peculiar to our atmosphere, which obscured, and almost entirely shut out the brilliant rays of the sun. I caught but a few rays of light, through the veil of mist and clouds, through the veil of mist and clouds of the maximum covering of his disc, was apparent. At no time was the gloom profound, though a sad aspect was given to the landscape. Very few persons have seen the results in the case of a total eclipse, in a clear, unclouded sky, such as that so graphically described by the Astronomer Royal, (as witnessed by himself) and as referred to in my last letter.

THE TIMES makes a severely satirical use of the eclipse, in connection with Lord Clarendon. That notorious member of the late Cabinet had announced, that on the evening of Monday last (the day of the eclipse), he would give personal explanations as to certain rumors affecting his character. But on Monday night, when many had gathered together—including some ladies—inflamed by prurient curiosity to hear the promised explanation and defence, Lord C., having been advised by friends that the course was inconvenient, and somewhat unparliamentary, withdrew his statement. Whereupon the Times congratulates him on his discretion in keeping himself, like the eclipsed sun, in shadow, and only could have wished he had always done the same!

FROM INDIA, we have news up to the 24th of February. The combined forces had not yet advanced into Oude, not being sufficiently strong in artillery, or perhaps in men, to surround and besiege Lucknow. Nana Sahib was still alive and mischievous, having still a discretion by sending into England. About the end of February it was expected operations would commence in Oude, and one of the morning papers here anticipates that early in April we shall hear of the fall of Lucknow. If so, the heart shudders to think of the slaughter which must precede. Sir John Lawrence's was sending fresh Sikh regiments from the Punjab, to help Sir Colin. The son of his deceased brother has just been created a Baronet, and will have a pension of £1,000 a year. This is a graceful homage to great men, on the part of the new Ministry. It remains to be seen whether Lord Carnarvon will continue to be Governor-General, and if not, whether Lord Stanley, or Sir John Lawrence, shall succeed him. It would be a master-stroke of policy, if Derby, guarding against the nepotism of appointing the former, were to bestow the office on the latter, as it would conciliate the whole Evangelical party. In itself it would, I believe, prove an unspeakable blessing to India.

The King of Delhi is to be transported, for life, to the Andaman Islands, having been convicted by a Military Commission of abetting the rebellion, as well as of sanctioning atrocious cruelties. In Central India there were hill-forts, being captured, or about to be assaulted.

COLONIZATION FOR INDIA has occupied part of a night's debate in Parliament. The Ministry allowed a Committee of Inquiry to be appointed. The subject was introduced by Mr. Erwt, member for Liverpool, and very ably argued by him. The East India Company has always discouraged colonization; at one time it is absolutely prohibited, and in this debate we observe its present Chairman raising bugbear difficulties and objections. The object would be to colonize hill districts, and to cultivate the growth of the indigo trade. Strictly speaking, under the Company's rule there are only twenty-two thousand Europeans, civil and military,

recognized and resident in India! An article in the leading journal—I presume from Marham's pen—warmly exposes the colonization cause. The climate of the regions specially in view, is far more favorable than Belize, Sierra Leone, and other places whither the English repair, for the purposes of trade and commerce.

THE WEATHER has undergone a marvelous change for the better. We had a fortnight of snow and frost, not in themselves severe, but accompanied by intensely cold winds from the North or East, and a largely increased mortality in the metropolis. Now the general breath of Spring is around us, and the poor invalid feels and owns the blessed change. But it is too soon to expect continued warmth, and ere May-day comes, many an aged one, and many a young maiden, wasting under fell consumption now, shall have passed to the tomb. It is a dying world. The great Resper is never idle, and gradually but surely one generation after another passes away. Oh that men were wiser!

THE REV. GRANTON GUINNESS, the popular Evangelist, a native of Dublin, has been preaching to great multitudes in and around Belfast, chiefly in the Presbyterian churches. The largest church in Belfast (Rosemary Street) was crowded an hour and a half before the time of service, and outside, from the steps, the Rev. J. McNaughton, the minister of the church, preached to a multitude who could not find entrance. It is hoped that a real revival spirit was there. Our Presbytery office hears are to meet soon, for united prayer. These are encouraging times. Oh that all the Churches of Britain might be really brought into the humble, earnest, prayerful, and expectant attitude, waiting for the heavenly rain! Its early showers have been dropping on your Churches. May it speedily be as floods on the dry ground!

LADY HAYLECK has addressed the following touching letter to the Mayor of Birmingham, by whom, on behalf of the Corporation of that town, an address of condolence and expressive of the admiration of the Corporation and citizens for the character of her late husband, was written and forwarded:

BIRMINGHAM, March 11th, 1858. Sir:—I have this week had the honor to receive your letter, accompanied by an address of condolence from yourself, the aldermen, and burgesses of the borough of Birmingham. I was already prepared for such a mark of attention by a letter from your town, indicating that you had deep sympathy expressed for me in my bereavement, the kind sentiments felt in my behalf, and that of my fatherless children, by so large and respectable a body, and the most delicate manner in which this address has been conveyed to me, has quite overpowered me. I cannot find words to express all I feel.

The high acquaintance you have all been pleased to pass upon the heroic deeds of Sir Henry Haylecock as a soldier and a General, and the exalted terms in which you have spoken of my beloved husband as a man, are like a balm to my broken, afflicted heart, not merely because the praise of those we love is ever precious to us, but because it is so indicative of the high regard in which our countrymen hold the noblest characters of their race, and the delicate manner in which this address has been conveyed to me, has quite overpowered me. I cannot find words to express all I feel.

Our gracious Sovereign has provided beautifully for my wants, my sons are nobly following the bright example of their father, and my two daughters are my best earthly comfort. May a shade of regret might intrude if I were to reflect upon the altered prospects of my fatherless children, but I cannot for a moment indulge in vain regrets, for our heavenly Father may be doing for the best, and I have too much confidence in my husband's countrymen to suppose that they can ever cease to take an interest in the children of Henry Haylecock. May you will do me the honor to convey my heartfelt thanks to the Corporation of Birmingham, and to believe me, with every feeling of respect, to be yours very gratefully, HANNAH S. HAYLECK.

What nobility and sympathy are overlooked the grief of a Christian widow like this, and how does the supporting power of Christian faith shine forth from that German home of the bereaved! (At) BOURNEMOUTH, in Hampshire, (where I write these closing sentences,) the Presbytery of London met yesterday, to open a new church. It was to-morrow who had sojourned here last Summer for four months, but had witnessed the dominance of Tractarianism and High-Churchism in a place, to which, for the sake of its fine climate, the sick or dying repair from all parts of the kingdom—a scene peculiarly gratifying. I had tried to sow seed, and to cheer the hearts of a little struggling band. Now their prayers have been fully answered. A most effective demonstration was made of our principles and ecclesiastical policy. Dr. Hamilton preached one of his choicest sermons. An able minister remains to testify for Christ with cheering prospects. The Episcopal Incumbent, a cousin of the notorious Tractarian, Bennet, is in a great fright, and was very violent in denouncing "schism," last Lord's day. J. W.

### Old Psalm Tunes.

There is, to us, more touching pathos, heart-thrilling expression, more feeling displayed in some of the old psalm tunes, than in a whole host of modernisms. The strains go home, and the fountain, of the great deep is broken up, and the great deep of unfeeling feeling, that lies far, far below the surface of the world-hardened heart; and as the unwonted, yet unheeded, tear starts in the eye, the softened spirit yields to the influence, and "shake off the load of earthly care," into a clearer atmosphere. Strange, inexplicable associations brood over the mind, "like the far-off dream of paradise," mingling their oblate melancholy with musings of a still subdued, and more cheerful character. How many glad hearts in the olden time, ruffled in these songs of praise, how many aught on their minds, into a clearer atmosphere. Strange, inexplicable associations brood over the mind, "like the far-off dream of paradise," mingling their oblate melancholy with musings of a still subdued, and more cheerful character. How many glad hearts in the olden time, ruffled in these songs of praise, how many aught on their minds, into a clearer atmosphere.

MODERN SERMONS.—The style clear, strong and pointed, the divisions and subdivisions not too numerous, but distinct, are a great assistance to the memory. I cannot bear the new-fangled essay plan, with no subject announced, no plan, no application. Bishop Wilson of Calcutta.