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Presbyterian Banner, Vol. VI, No. 35.
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"ONE THING IS NEEDFUL." "ONE THING HAVE I DESIRED OF THE LORD." "THIS ONE THING I DO."

WHOLE NO. 305

DAVID MCKINNEY, Editor and Proprietor.

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TERMS.—IN ADVANCE.

Original Poetry.

To Willie—An Afflicted Boy.

The ways of God are in the sea,
His paths in depths unknown;
But grace and justice, truth and right,
Are still before his throne.
Though gloomy clouds his ways surround,
The Lord is righteous still;
His love and mercy still abound,
While sovereign is his will.

When it gives trouble, who can still
The heaving of the breast?
Where quietness is his rich gift,
Who can disturb thy rest?
It fails to be thy portion here,
And storms thy pathway shade,
Yet hear his voice, "Be of good cheer,
'Tis I, be not afraid."

Stand still, O mortal, and adore—
Know ye that He is God!
Believe he doth all things well,
And humbly kiss the rod.
His wisdom he will soon display
To your admiring gaze—
Disclose to you his wondrous way,
And fill your mouth with praise.

I trust reflections such as these
Does Willie oft console;
O, do not fear on Jesus' arm
They burdens all to roll.

They father's God is also thine,
They portion and they all;

He still upholds, by strength Divine,
Whatever may befall.

What though affliction be thy lot,
If he his presence deigns;

The cross shall o'er a blessing prove,
Thy loss shall still be gain.

Fare much temptation thou art free,
That others lead astray,

From many snarest guardeth thee
Along thy dreary way.

And still, some pleasant flowers bloom
Around thy pathway here,

And shed a fragrant, rich perfume,

Their pilgrimage to cheer.

A father's care, a mother's love,

A tender sister, too,

Whose acts of kindness often prove
Her love sincere and true.

And when, at last, thy life is o'er—
When Jesus calls thee home;

Thy sorrows then shall be no more—
No more than glee of gloom.

No longer clogged with cumbersome clay,

Thy spirit then shall rise,

And soar to realms that shun decay

With shouts of glad surprise!

And though thy flesh may dwell in dust,

And there awhile dey;

I'll soon arise a glorious form,

And clothed in bright array.

United with thy soul again,

Thy happiness complete;

Eternal bliss thou shalt attain;

And fall at Jesus' feet!

With golden harp before the throne,

Thou'lt join the sacred song

Of happy saints and angels there,

And heavenly notes prolong.

No more pain afflict thee there,

No tear shall dim thine eye;

But rest forever thou shalt share,

To all eternity.

Nickelsville, 1858.

MARY.

For the Presbyterian Banner and Advocate.

Thoughts of Comfort

FOR CHRISTIAN PILGRIMS WHO ARE OFTEN
WITHIN THE WALLS OF "DOUBTING
CASTLE."

Number 3.

Are you afraid of NAKEDNESS? "If God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?"

Precious words of Jesus! The beautiful lilies of the field, arrayed in more glory than even King Solomon, these beautify and adorn the grass; who is it that arrayed them thus? 'Tis your Father's doing, and if he clothes these, why should you let the cares and anxieties of life—the question of

"What shall we eat, what shall we drink, and wherewithal shall we be clothed"—occupy your mind, and claim all your attention?

All day, and sometimes all night, do men, Christian men, labor and toil, and make their lives a weariness and burden, always haunted by a desire for more gold, more houses, more lands, more fame. True, a man must work if he would eat, but he must serve God, too; and when God promises to take care of all his children, and to add unto them that which the men of the world have to seek after; why then, my Christian friends, should you be so eager in the strife for gold? Let the worldling seek after these things, for God promises not to give them unto such, but to those who seek first the kingdom of God and his righteousness; to such all these things, food and clothing, shall be added.

'Tis the Christian's place to work as hard for the kingdom of Jesus as the man of the world does for gold, honor and fame, at the same time having the Saviour's words for it, that "all these things shall be added unto you." Let Christians do their duty now, in the present hour, and the future will all come right. Our Saviour taught us to pray, "Give us this day our daily bread," and to-morrow's bread; thus teaching us our daily dependence on him.

What a world of anxiety would be removed from many toiling, worldly Christians, if they would trust more in God, and less to themselves. How much more money and time Christians would have for the service of their Master, if they had more faith in him!

But, are you afraid of PERIL? "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." The path of duty is the path of safety; none need ever be afraid to follow where Jesus leads. Be it through sickness, be it in peril by land or by sea, at home or abroad, there shall no evil befall thee. We may call it evil, and may not be able, with our faintest tongues, to call it by any other name; but in the future, God may reveal to us so much of his designs with us, that we may be able to say, "that which appeared evil, hath been my blessing." God's ways are not as our

ways, and because things often happen so differently from what we, in our wisdom, would have had them, we call it "a mysterious thing—a dark providence." Poor short-sighted creatures, doth not God know what is best for the best?

The true Christian need not be afraid of peril—even death need not alarm thee, for even then the Saviour's hand shall lead thee. All your journey upon earth he will walk with you, and when he leads you through the dark valley of the shadow of death, ("tis the shadow only,) as he thus leads you, you need fear no evil, for at every step you take together, he will hear his encouraging voice, "There shall no evil befall thee, I am with thee, I will sustain thee."

S. C.

For the Presbyterian Banner and Advocate.

The Revival.

MR. EDITOR.—What constitutes a revival of religion? We find, under the present state of religious feeling in the community, diverse opinions in reference to the cause and effect of all this we see and hear. Some say it is of God; others, it is of man. Some admit it to be partly of God, and partly of man. Some say it is for good, and others fear it is for evil. Some are blessing God for the day in which they live, seeing and hearing of his wonderful works; others are trembling under an apprehension of evil, arising from mistaken views. Some are working to bring sinners into the ark of safety; others are working to keep them out. Some are ready to give up all for Christ, and others are holding on by way of sin.

Thus we see a world in motion, excited with hope and fear; many professing to be on the Lord's side, and many refusing to have this Man (Jesus), to reign over them. This constitutes, then, one phase of a revival. It is a state of mind, operating upon the Holy Spirit, which leads to the seeking after knowledge; and with the mind awakened, the heart is soon affected. Activity in the head begts feelings correspondingly active in the breast. So, then, we come to the conclusion we have in all the "tumult" we see around us—a revival, to this extent, that men are thinking, feeling, and acting in view of their responsibility as accountable beings. How far this state of things may conduce to a genuine revival, and the true prosperity of the Church, will, under the blessing of God, depend mainly upon the faithfulness of those who are set watchmen upon the walls of Zion. By using their position of influence to give proper direction to the popular current of feeling, they may turn it to the best account. Now broadcast the truth of God, which shall make men wise unto salvation. But by neglecting to improve the opportunity—refusing when God calls by the voice of many awakened souls, and by his providence—the result will be disastrous beyond human computation. Already we may discover the tracing of God's finger in the destiny of the faithful and the faithless. Those who give to the Spirit's entreaties an unwelcome ear, and a heartless, formal service, performed by constraint, see discord rending the fold over which they are placed as shepherds. As they failed to do the Master's bidding, the reward of the Master is denied them. Soon shall they seek him, but shall not find him—shall mourn, but not be comforted. While those who give exhibition of faith in their seal on the Master's work, are being blessed with souls, given as seals to their ministry, and the encouragement of their people, who love them, and delight with them in the prosperity of Zion.

FROM INDIA, we have no fresh telegrams since my last. You will ere this can appear in print, have ascertained whether we are to have a discursive and wearisome warfare during the summer, with the insurgents, or whether the flying columns have overtaken, broken up, and reduced them to powerlessness. Meantime, missionary operations must stand still, and the North-West Provinces remain in a transition state, preparatory to a fresh and enlarged occupation by the warriors of the Cross. Very much do I fear, that the day of peace and unobstructed progress for the Gospel is more distant than our political journals would have us suppose. I enclose, for a separate insertion, an extract from one of the letters of the famous Correspondent of the Times, illustrating the wonderful results of the electric telegraph, in connexion with warlike operations. Its services at the beginning of the mutiny, in May last, were such as to cause the emphatic declaration, "The electric telegraph has saved India!" When Railways are spread all over the vast peninsula, the strides of civilization and Christianity will be unparalleled in their rapidity. [See fourth page for extract.]

THE WEATHERMAN, at present, is Summer-like and genial. But trade and commerce languish, and revival is sadly slow. It is very questionable whether, until the Autumn or Winter, the country will rise from the dust of depression. How helpless are we, and how dependent on the Divine Hand! If war were to break out in Italy—France backing Sardinia against Austria and Naples—or if Napoleon fell under the successful blow of an assassin, how fearful would the results! "Would that the great King would send us, now, true prosperity, and stamp this year as one never to be forgotten for its peculiar calamities and its spiritual glory!"

THE ENGLISH PRESBYTERIAN SYNOD has held its annual meeting in Manchester this week. Its proceedings, at which I have been present, have been marked by much interest. The Rev. Dr. McCrie, our Professor of Systematic Theology and Church History, was unanimously chosen Moderator, and has presided with Christian grace and dignity. His opinions, at each session, were forcible, and his addresses to the members of the Presbytery, and the giving of the hands of the members of the congregation to their pastor, touching to many hearts—a scene long to be remembered. At their communion on next Sabbath, there will be a large accession to the church. So that this young brother enters upon his field of labor under most encouraging circumstances. And may the blessings of Heaven accompany his efforts continually, in withholding the erroneous doctrines of the Cross now being propagated in their midst, and in building up Christ's kingdom, by the gathering in of multitudes of "such as shall be saved."

F. A. S.

DEFECTIVE RELIGION.—A religion that never suffices to govern a man, will not suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from the work, and their kindred Evangelistic efforts in their own immediate congregations.

DEFECTIVE RELIGION.—A religion that

From our London Correspondent.

ACQUITTAL OF BERNARD.—Popular enthusiasm—Misfortune of the Government—Firing in France—The English Advocate—The Whig Party—Jesus and the Oaths—Bill—India and its Future in War and Missions—The Electric Telegraph there—The Weather and Trade—The English Presbyterian Society—Moral and Material Progress—Open Air Preaching in Ireland—The Free Church—The Organ Question—The Revival of Religion—The City of Manchester—The Pottery.

LONDON, April 23, 1858.

The true Christian need not be afraid of peril—even death need not alarm thee, for even then the Saviour's hand shall lead thee. All your journey upon earth he will walk with you, and when he leads you through the dark valley of the shadow of death, ("tis the shadow only,) as he thus leads you, you need fear no evil, for at every step you take together, he will hear his encouraging voice, "There shall no evil befall thee, I am with thee, I will sustain thee."

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bounds, is an element not to be forgotten in estimating results.

The Elder from Belfast, Thomas Sinclair, Esq., gave an interesting account of the great advance made by Irish Presbyterianism, in the elevation of the standard of ministerial support. Besides a general increase of stipend, £30,000 will be realized for Manse building.

The Rev. Dr. Goudy, the Irish Moderator, addressed the Synod in an after-dinner address on the subject of Government chaplains for Presbyterian soldiers in the army, which now are very numerous in the British army. The Highlanders had the Lowland Presbyterians of Scotland, and those from Ulster were estimated at about one-fifth of the British Army; in other words, number forty thousand men. For these, hitherto, no recognized Government chaplains have been provided, with some exception, in which allowances were made for the services of the Chaplain-General of the army.

The building of brick, is a neat and substantial edifice, and reflects credit on the architect, Mr. Goudy. It is "a secondary place," but a secondary place, is not to be despised. The building of brick, is a neat and substantial edifice, and reflects credit on the architect, Mr. Goudy. It is "a secondary place," but a secondary place, is not to be despised. The building of brick, is a neat and substantial edifice, and reflects credit on the architect, Mr. Goudy. It is "a secondary place," but a secondary place, is not to be despised. The building of brick, is a neat and substantial edifice, and reflects credit on the architect, Mr. G