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

WHOLE NO. 996

DAVID McKINNEY, Editor and Proprietor.

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Original Poetry.

Doubts—Deliverance.

High on a tempest-troubled sea
My doubting soul was wildly tossed;
Each wave so fierce, it seemed to me,
One billow more, and all was lost!
Black clouds were gathered in the sky;
Scarce shed the sun one beam of light;
It seemed, so deep the gloom on high,
One shadow more, and 't would be night!

Long days, upon that raging sea
My soul was driven to and fro;
Above, no gleam of hope for me,
And naught but storm and death below.
But see! one ray bursts on my sight!
Another—*floods* upon me break!
The clouds rolled back; FAITH, Child of Light,
Cleaving the gloom, thus, chiding, spake:

"Why, trembling soul, this doubt and fear?
What though black clouds are hovering o'er?
The sun *still* shines as warm and clear
Behind those clouds, as e'er before.
What though wild waves are warring round?
God soothes the sea, and stills the storm;
Trust thou in God; in hope abound,
Repose, in peace, on Jesus' arm."

FAITH seized the helm; my spirit bark
Leaped gladly o'er the darkling sea;
The sky above no longer dark,
My happy soul from doubt set free.
And now, my vessel heavenward bent,
This trusty helmsman guides my way;
And beams of grace from heavenward sent,
Illume my path with constant day.

Steubenville, Ohio. H.C.M.

For the Presbyterian Banner and Advocate.

Thoughts of Comfort

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

Number 4.

Do you fear the SWORD? "The angel of the Lord encampeth around about them, that fear him, and delivereth them." Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. We may have to endure oppression and suffer wrong from wicked men, but there is a day coming when all these grievances shall be settled. If God be for us, who can be against us. In the hour of danger, the heavenly host are about us, to defend and deliver us. And what can separate us from Christ; shall tribulation, or distress, or famine, or nakedness, or peril, or sword? "Nay," says the Apostle, "Nay, in all these things we are more than conquerors."

Yonder, in heaven, standing at this very hour before the throne, is a great multitude of redeemed ones, who once suffered, and wept, and prayed upon the earth:

"These through fiery trials trod;
These from great affliction came;
Now before the throne of God,
Sealed with his Almighty name.
Clad in raiment pure and white,
Victor palms in every hand;
Through their dear Redeemer's might,
More than conquerors they stand."

Now they are out of "Doubting Castle," and in the light of heaven, and see that all things have worked together for their everlasting good.

And what think ye of these things? Have you faith to believe these promises? Are you at last to be classed among "the fearful and unbelieving."

Oh, employ living, active faith; this will unbar the gates of "Doubting Castle." Come out with joy, and as you come, behold the armor which your great Captain has provided for you; here it is, stand and receive it:

Gird your loins with this girdle of truth, put on this breast-plate of righteousness, and on your feet the preparation of the Gospel of peace; and here, above all, take the helmet of salvation, and the sword of the Spirit, and forget not to pray *always*, with all prayer and supplication, and watching thereunto with all perseverance.

And now, are you clothed with this whole armor of God? Then be strong in the Lord and in the power of his might. Fight a good fight, finish your course, keep the faith, and in heaven is there not laid up for thee a CROWN OF RIGHTEOUSNESS, which the Lord shall give unto thee. And as we march along, we will sing:

"Joyfully, joyfully onward we move,
Bound to the land of bright spirits above;
Angelic choristers sing as we come,
Joyfully, joyfully haste to your home!
Soon, with our pilgrimage ended below,
Home to the land of bright spirits we go;
Pilgrims and strangers no more shall we roam,
Joyfully, joyfully resting at home."

S.L.C.

For the Presbyterian Banner and Advocate.

Revival in Parnassus Church.

REV. DAVID MCKINNEY—*Dear Sir:*—We wish to state to the religious public, through your valuable paper, what the Lord has done for us, in our destitute condition as a Church and people, in providing us with a pastor, and in the very incipiency of his pastoral labors, making his heart, as well as the hearts of the people of his charge, greatly to rejoice in adding quite a respectable number of persons to the church.

Having heretofore had but the half of a pastor's time with us at Parnassus church, and said pastor having left us, we not having any place to connect with, and wishing still to have the regular ministrations of the Gospel continued with us, called a meeting to devise some plan of action, and at that meeting resolved to make an effort to obtain a pastor for full time. We immediately went to work, and with the blessing of God accompanying us, succeeded in making up a salary which we thought would justify us in making out a call, for the labors of Mr. Daniel W. Townsend, a licentiate of the Presbytery of Blairsville; he having just completed his course at the Western Theological Seminary. We proceeded to have said call moderated, and presented; and it has been accepted. Mr. Townsend not yet being ordained, the Rev. William G. Taylor, of Tarentum, was invited to hold our Communion for us, at which *nineteen* persons were received, thirteen of whom were on examination, and six on certificate. We would state, for the encouragement of others, that when our former pastor left us, every thing looked dark and discouraging, yet we believe God had a blessing in store for us, and to his great and glorious name be all the praise. We would state that no new "machinery" was put in operation, in order to accomplish the end we sought. A prayer-meeting was established, and it was well attended. Also, our meetings in church were blessed with attentive audiences, we having through the Winter had a number of students preaching for us, whose services have been blessed, we fondly hope. P. S.

From our London Correspondent.

The Political Situation—The Indian Question—The Oaths Bill—Sir F. Thesiger and Lord Stratford on the Jewish Question—Religious Anniversaries—Spurgeon and Guthrie—Two Murderers—The Bible and Protestantism Contrasted with Popery, in the Condemned Cell—Haunts of Infamy in London—The Social Evil, and Female Missionaries—Shelley and his Writings—Dickens and his Readings—The Maynooth Question and Parliament—China and the Four Powers—Early Marriages—Why Decreasing?

LONDON, April 30th, 1858.

The POLITICAL SITUATION of the Government is still one of great uncertainty. In fact the country is without a Government, in the constitutional sense of the term. A *minority* only supports the Government, and hence the latter is obliged, in order to retain office, to yield in matters when there is pressure. Thus the Government India Bill has been abandoned, although Disraeli took occasion to pass on it a warm eulogium, which brought up Lord Palmerston, who said that it reminded him of an Irish wake, and the Celtic lament over the corpse of a dear friend, "Och hone, why did you die?" Resolutions on which an India Bill is to be based, are to be moved. Lord J. Russell suggested this course. But then, while acting toward the ministry as their dictator, and as "A Russell to the Rescue," (as Mr. Punch represents him in one of his graphic illustrations, with a grappling-hook drawing up the drowning Disraeli,) Lord John, notwithstanding, does not seem likely to agree to those resolutions tabled by the Government. Palmerston's Bill is still alive, and I dare say is kept ready for a collision, which, it is hoped, may overthrow the Derby Cabinet.

The Oaths Bill also presents another difficulty. The Commons have repeatedly passed a Bill for the admission of Jews into Parliament. Five times, also, has the constituency of the City of London elected Baron Rothschild as one of their representatives. The oath *now* required has in it the words, "*upon the true faith of a Christian.*" This bars the door of the Legislature against the Jews, although it is a historical fact that the oath was framed against the claims of the Pope, as a foreign potentate, and that by it the Jews were never intended to be excluded. The House of Peers, it was half expected, would relax their opposition to the Jew Bill, especially as Mr. Disraeli, the leading man in the new Cabinet, has always voted in its favor. But when the question, three days ago, came on for debate in the Lords, the new Lord Chancellor, (late Sir F. Thesiger, of the House of Commons,) true to his conscientious convictions, and in a speech of great ability, moved the rejection of a clause which would have admitted members of the Hebrew family into the Legislature. Lord Lyndhurst replied to his speech in his own acute and striking way, and Lord Stratford de Redcliffe took a similar position, saying that when in Turkey he was urging toleration on the Turkish Government, he always felt that the exclusion of the Jews from the Legislature in England, was a reproach on the ground of civil and religious liberty.

The Chancellor argued that Christianity is part and parcel of the law of the land; and further told the Lords that if the house was to yield to pressure from the House of Commons, against its convictions, it would be debased into a mere registration office. The result was that the "un-Christianizing" of the Legislature, as it is termed by Shaftsbury, Chelmsford, Marlborough, and other earnest Churchmen, was once more practically deprecated by a large majority. The *Times* is very angry, and urges the Commons to make this a testing question, and force on through it a resignation of the Cabinet. It is a question, however, which involves many other considerations besides those of mere party politics. The theory of a Church Establishment is largely mixed up with it. It is a gross travestie, surely, on the English Church system, that while the law forbids Romanists to buy Church livings, and to exercise patronage over them, Jews do actually present clergymen to benefices in their gift.

Christian men are divided on the point. The example of the United States is quoted by the *Times*, as also the fact that Parliament has sanctioned Constitutions for our own Colonies, by which Jews are admitted; and cases were quoted, in the debate, of parties in the Legislatures of Canada and Australia, respectively, of this Jewish persuasion.

The MAY MEETINGS are about to begin. In fact the series known as such always commence toward the end of April. The Baptist Missionary Society had its annual sermon preached two days ago, by Mr. Spurgeon, at the Surrey Music Hall, and this morning Doctor Guthrie, now confessed to be among the first preachers (if not *the* first,) of the day, advocates the cause of the Wesleyan Conference Mission, at the chapel in the City Road, where John and Charles Wesley ministered in olden times.

GREAT CRIMES have been recently perpetrated, and the land has been defiled with blood. In one case, a man at Portsmouth killed, by a kind of air gun, or by fulminating mercury, his own brother. In another, a husband, in a fit of jealousy, killed his wife. Two other murders, by foreigners, arrested the painful attention of the nation In the one case, a German committed a robbery in London, was followed by a detective officer to Hamburg, and arrested. Returning on board ship, he inflicted on the police officer a fatal wound. In the other case, a young Sardinian came to London, intending to emigrate to the United States. He was licentious in his habits. He found his money almost exhausted, and formed a foul resolve, with the view of recruiting his resources. London vice latterly has become more daring in West End quarters, by a number of fallen French women, who have obtruded themselves in Regent Street, and in the neighborhood of Leicester Square. These vile creatures have haunts, we cannot call them homes, where they have male "bullies," and companions. This young Sardinian made up his mind to *murder* one of these women, and for this purpose selected from amongst a number on the streets, one who appeared to have a large supply of costly chains and jewelry. During the night, he seized her throat while she slept, strangled her, and made his escape, carrying away his plunder. He repaired to the German hotel where he lodged, paid his bill, took away his luggage, and having sold the spoil and paid £40 passage money, he went on board a ship bound for New York, seemingly secure. The vessel had dropped down to Gravesend, but the officers of justice were upon the murderer's track, and he was arrested in his cabin, with a face wounded by the nails of his miserable victim, and with part of the property stowed away. At the trial, the keeper of the house, and others of the same class, gave such evidence as to throw a hideous light on the haunts of infamy in the metropolis, so as to startle and horrify the public. It is hoped that the evil thus revealed may be reached and abated. The great "social evil," too, is about to be assaulted by moral means, additional to those already in existence. A Society is being instituted, and female missionaries are about to deal with their fallen sisters, and to seek to win them. Who shall question Christ's willingness or power to save such. He did so in the days of his flesh, and such as these still may enter the kingdom "before" the proud Pharisee.

But Popery and Protestantism were brought out strikingly in contrast, in connexion with the German and Italian murderers. Both were executed. The former was a nominal Protestant, but practically an infidel. Nevertheless, the pure Word of God, plied with earnest Christian love, was brought to bear upon his conscience and heart, and with unusual tokens of the genuine penitence, and the living faith of a new creature, he met death with extraordinary calmness and courage. But what of the Italian murderer? At first he said nothing of his religion. One of the Sheriffs of the city placed a Bible and Prayer-Book in his cell, and brought an Italian Christian gentleman to converse with him about his soul. But Rome claimed her worthy son, and a cry of proselytism was raised, most unjustly. The Cardinal dispatched to the man's cell, first an Italian Priest, and then, at his request, a second. The poor wretch, however, continued to make false statements till almost the last moment, then he acknowledged his crime, clung to the priests as his intercessors, (the men who had put away the Scriptures from him,) and died in abject terror.

Such is a glimpse of Rome. Her opiates will not *always* avail; whereas true Christianity, coming in power even to a murderer, leaves him truly "shrived" for death, because he has received absolution from Him, whose sole prerogative it is to forgive sins, and who, as one expresses, loves to "undertake the most desperate cases."

SHELLEY, AND HIS WRITINGS, have recently come prominently before the public, in two new works. The one is by a Mr. Trelawney, in his "Recollections of Byron and Shelley," and the other is by Charles S. Middleton, on "Shelley and his Writings." It is impossible to read works like these without a feeling of melancholy. Mr. Trelawney was the intimate associate of Byron, and reveals the morbid pride, and the selfishness, too, peculiar to that strange being, whose gifts, perverted, made him a fallen angel. As to Shelley, the interest in his character and writings was recently much enhanced, in that in traveling in Hampshire, I found myself unexpectedly driving past his birth-place, and an hour after, when wandering through the old Cathedral of Christ Church, standing before his cenotaph. The birth-place is an ancient Hall, or Manor House, the residence of an old English family. Up to a recent period, godless gayety and revelry seem to have reigned there, including theatrical performances by London actors, brought down for the purpose. A brother of Shelley, (now growing old,) the proprietor, was lord of the wassail rout. From this graceless home, Shelley went to Eton, thence to Oxford. From the University, he was expelled. The daring infidelity of his poems is well known, and yet, in Christ Church, is a marble monument to his memory. It is a piece of sculpture, beautiful. It is in white marble. It presents the body of the drowned poet, as drawn forth from the Mediterranean, on which his bark upset in a storm, and he and others perished. There is an inscription on a slab, drawn from his own writings, but there is not one word expressive of Christian faith and hope. The statue of Byron was rejected by the Dean and Chapter of Westminster Abbey. That of Shelley, from local family influence, is in Christ Church. As is generally known, Byron and his friends consumed the body on a funeral pyre. The scene is thus described:

> Frankincense and wine, and such other things as could be procured, to give to the ceremony a more classical character, were thrown upon the pyre, and the whole were soon enveloped in flame, producing altogether a scene of extraordinary beauty. There was the burning pyre, with a small group of friends standing by in unspoken sorrow. There was one great poet watching, as it were, the fiery spirit of another passing away on its own proper element; and there was the one beloved friend, for whom Shelley had done so much, whose silent anguish almost unnerved him for the sad spectacle he was called upon to witness.
>
> As soon as the flames could be extinguished, Mr. Trelawney, with indefatigable zeal, proceeded to gather up the remains in order to bear them to Mrs. Shelley, and he at length stood before her, his hands scorched and blistered, with a small case, containing the burnt ashes of the poet.

A curious coincidence happened in connexion with this ceremony.

> When the flames were extinguished, and they proceeded to gather up the poet's ashes, it was found that every part of him was consumed except his heart, which was untouched.

Let Skepticism deck out its victims as it may, still, is not their "last end" ghastly at the best? Although it is true, in a large measure, that "the evil men do, lives after them," yet I do not believe that the writings of either Byron or Shelley exercise that malignant influence over young men now, that they did twenty, or thirty years ago. The "Satanic School" is not likely, I trust, to come into fashion again.

READINGS BY CHARLES DICKENS, of his own shorter works, such as the "Cricket on the Hearth," "The Chimes," and "The Christmas Carol," are now exciting great attention here. Last night I was present, as one of a great gathering assembled to listen to the reading of the "Cricket on the Hearth." It was a scene of much interest. Probably two thousand persons were assembled, at St. Martin's Hall. Mr. Dickens stood on a platform, at a small table. His figure, as fully revealed by a gaslight over head, is slight and elegant. His full moustache, and beard over the chin, give him something of a foreign aspect. He has a fine eye—the hue of ruddy health still lingers on his cheek, and his hair still retains its natural brown color.

As for his reading, it was a great treat to listen to it. It was marked by peculiar ease, just like a gentleman reading aloud, and naturally, to his own family circle. The flexibility of voice, the expressive eye, and frequent change of feature and aspect according to the emotions suggested by the gay or grave of the narrative, (in the pathetic or terrible parts, the reader's face was literally blanched with emotion,) all combined to give to an eclectic and educated audience, a rich entertainment. The moral of the tale, too, was excellent. If there was error, it was rather one of defect than unsound teaching; and there was a *purity* of feeling which, as contrasted with the literature of the wits and men of genius of the last century, tells favorably as to the elevation and advancement of our natural tastes and morals.

The MAYNOOTH QUESTION came before the House of Commons once more, last evening, on the motion of Mr. Spooner. The second reading of his Bill for withdrawing the grant, was rejected by a majority of fifty-five. The Tories being in office, will not disturb their position by voting, (as many would have done in opposition,) for such a measure. The pure Whig statesmen are equally unsound on the question. The *Times* says, "it is not a question of conscience, but compromise." And so Popery is wickedly petted and pampered still.

IN CHINA, decided progress seems being made toward an early settlement of differences. Yeh had been degraded by the Emperor, and a new functionary appointed—a man of an enlightened and liberal character. The joint demands of the Commissioners of the four Powers, America, England, France, and Russia, had been successfully delivered in writing, at Loutchufou, a city as large as London, two days distant, (in the interior,) from Shanghai. These were to be forwarded at once to Pekin. A friendly feeling, mixed with curiosity, marked the reception, in the great city above mentioned, of the French and English officers. List us hope and pray that "a great door and effectual" will ere long be opened, not only for commerce, but Christianity.

EARLY MARRIAGES are growing out of fashion here, and it is argued that "the expense of house-keeping and the expectations of young women being too high as to establishments," is the cause. Hear what *Blackwood* says:

> One of the great social evils of this age is admitted to be the reluctance of our young men to early marriages. They won't marry now, we are told, as they used to do, and ought to do, on £300 a year. Depend upon it, in many and many a case it is not the odd hundred or two that is wanting—it's the attraction. We have lost that joyous and familiar intercourse between neighbors' families, where young people's individualities had space and opportunity to develop themselves, and heart met heart. Our modish Cupid has overstrung his bow—his arrows don't hit home. Young ladies hide away the key of their hearts so carefully that nobody thinks it worth looking for. Who is to choose "the one" out of a bevy of proper behaved damsels like a row of hollyhocks, differing only in height and shape, and color? They all look alike, dress alike, talk alike, and walk alike; and, for any thing that appears to the contrary, think alike and feel alike. Why, such a choice is an act of deliberate intention—matrimony, prepense; few men have the nerve to venture upon it. No wonder they calculate the probable butchers' and bakers' bill before they take such a plunge as that. Don't fancy that I talk like a cynical old bird, not to be caught with chaff. I take as the exponent of what my own feelings would be if I were young, and open as I once was to the conviction of bright eyes, my nephew, Jack Hawthorne, not long home from the Crimea, six feet one, independent, hairy as a Sky terrier, brave as a lion, (clasps for Alma and Balaklava,) gentle as a greyhound, and I should say impressible, decidedly. "What I missed most," said he, in his open-hearted, unabashed simplicity, "was the sight of a woman's face." Whereupon I spoke:—"I wonder, Jack, you don't marry; it would make you a happier man than living half your days in the smoking-room of the Army and Navy. Why not pick up a nice girl, and set up the family name again at the old manor?" "Well, so I would," said Jack, interjectively between the puffs of his cutty, "but there are no girls now—they're are all young ladies; catch me marrying a young lady!"

Is there not *something* in this raillery?

J.W.

The General Assembly of 1858.

FOURTH DAY—Monday, May 10.

The General Assembly opened with prayer by the Moderator.

The Minutes of the preceding day were read and approved.

The Judicial Committee reported in the case of the Rev. Mr. Fletcher, of the Synod of Albany.

Rev. Mr. Tully, (for the brother charged with the management of this case, who was not present,) explained, at length, and said that the only action here sought for is to define the status of Mr. Fletcher.

Rev Dr. Halley replied.

Pending the discussion the hour for the order of the day arrived, and it was passed over without further action.

Hon. Walter Lowrie, Secretary of the Board of Foreign Missions, then presented the Annual Report of that Board.

FOREIGN MISSIONS.

RESOLUTIONS ON THE ANNUAL REPORT.

Resolved, That we are called upon as a Church, through the supreme judicatory thereof, to return our especial thanksgiving to God for the favor which he has shown us in this department of the labor, which his providence and grace have committed to our hands—is that, in the midst of an unparalleled monetary disaster, the receipts of our Foreign Board have been larger than in any former year, and this, without any agency beyond the regular actions of the inferior judicatories of the Church, and the spontaneous offerings of the people. 2d. In that, while his hand has been laid heavily upon us in the melancholy death of our beloved brethren in India, the same hand has been stretched out for the deliverance of the great body of our missionaries and their families—and, 3d. Is that the salutary effect upon the people at large, of the death of those who have fallen victims to Mahommedan and Pagan cruelties, in awakening the Church to deeper humiliation and more earnest prayer for Zion's increase, has so signally illustrated a proverb of primitive times, that "the blood of the martyrs is the seed of the Church."

Resolved, That while we are encouraged by the continued liberality of the people in their contributions to Foreign Missions, we feel called upon to admonish the churches to make greater sacrifices in this regard, in view of the important considerations presented in the Annual Report of the Board, viz.: 1st. That they may repair the great losses sustained in the destruction of the Mission property in India, amounting in the aggregate to $150,000, only $25,000 of which have been refunded by an assessment of the British government upon the city of Lodiana, under circumstances that "rendered it impossible," and that they may improve "the prospective enlargement of the missionary area in those which have heretofore been but partially occupied," and, therefore, it is earnestly recommended to all inferior judicatories to take such action as shall bring forth for this cause the united, systematic, and generous charities of the church, until all the tithes shall be brought into the storehouse, and every member of Christ's body shall faithfully exemplify that grace of the Spirit exhibited in free will offerings to the Son's treasury.

Resolved, That we highly approve of the action of the Board in giving the *Foreign Missionary*, gratuitous circulation in all our Sabbath Schools which make contributions to the Board, and that all church Sessions be, and they are hereby recommended to aid in this work, that the children of the entire Church may early become interested in the Foreign Missionary cause, and be trained in the duties of an active Christian charity.

Resolved, That the great loss of property sustained by our Board in the Sepoy revolt is no discouragement to our future work in India, and that it is the manifest duty of the Church at once to repair these desolations, and with this view, while as a general rule we should rely upon regular and steady rather than special contributions to all our Boards, the General Assembly, under the peculiar circumstances of the present case, should earnestly urge upon the churches, and in particular upon individuals whom God has blessed with wealth, contributions to a special fund which the Board is endeavoring to raise for this purpose, now amounting to over $15,000, which contributions, however, should in no case interfere with the regular collections for the ordinary and progressive operations of the missionary work.

Resolved, That the report of the Board be approved, and referred to the Executive Committee on Publication.

[For an Abstract of this Report see our fourth page.]

Mr. Lowrie then spoke for an hour, and gave a detailed and most lucid account of the operations of the Board during the past year. Rarely in a life time can it have been the good fortune of that audience to listen to such a narrative of martyrdom, and to such examples of fortitude worthy of the earlier days of the Christian Church; as were illustrated in the death of native Hindoo converts as well as of American missionaries. The mighty influence of this Christian religion upon the wandering, the evangelising, the humanizing of savage nations was most conspicuously displayed.

He said in the twenty-one years, during which Annual Reports have been submitted, we have made the discovery that missionary work is never stationary. If it does not advance it always goes backward. That work consists of three distinct, but harmonious, branches: 1st. Preaching the Word—as soon as the language is sufficiently mastered to enable missionaries to be understood. 2d. Translating and printing the Bible. 3d. The education of the young natives in boarding schools, for the specific object of raising up a native agency. To supply India alone, would require one hundred thousand ministers, and China would need not less than three hundred thousand. They never can be obtained in America, and these necessities can only be supplied by the countries themselves. He spoke of the terrible financial straights to which the Board has been reduced to meet demands of the hollest character. A native missionary in Africa, "a white man all but his color," ready and most admirably fitted for the work—it took the Board three weeks to make up for his support the indispensable sum of $500. Mr. Maitoon, in Siam, the famous Chinese scholar in the world, has completed the translation of the Scriptures, of tracts, and of school books; if we sent him no printing-press or other means to print, what use to send himself? Yet all the Board could do was to send him the promise, relying on—they know not what resource to meet the promise. Such expenses are often cavilled at as needing justification. Preaching is thought to be the great and paramount work of the missionary, but to put the use of the Bible and the dissemination of religious knowledge a process of declaring the will of God to man? And is preaching orally anything more? Even to preach requires traveling, which in all those countries is expensive. There are no inns; the people dare not receive you into their houses, nor give you food. They dare not give you drink. The glass that has been polluted by your lips must be broken. The only means of vessels can, in any way, ever be made fit to be used again. Missionaries must go, as in apostolic times, by two and two. They must take with them tents, provisions, and all else they need to sustain life, and some require a team, and are expensive in such countries. In China and in Siam they can avail themselves of the camels, but there are thousands of localities to which these do not penetrate, and there they must travel on foot. They can go where stir without additional means.

These details of expenditure refer mostly to small funds; but there are so many of them that they outstrip the treasury, despite any supplies hitherto poured into it. The contributions of churches, since the disuse of agents to collect money for missions from them, have slowly but steadily increased; but it is a mournful fact that the hundred and forty churches, with four hundred and thirty-seven ministers, and sixteen thousand one hundred and twenty-eight communicants, have, during one whole year, not contributed one cent. Were every member of every church to contribute half a cent a month, our receipts would have been increased by $5,000 or $6,000. Were they to contribute one cent a week, it would produce a fund of $20,000.

Of all the contributions of presbyterian churches, for every purpose, the amount actually given to the Foreign Missions amounts to barely four per cent.

He spoke of incidents of recent martyrdom in India. A native missionary tied to the mouth of a cannon, and cut to pieces with swords after the gun had twice missed fire. A mother and her babe left to die and remain two days unburied at last flung into a stream by men of the lowest caste. The speaker's own son was mentioned in this connexion, in the simplest words that could describe his drowning, while manacled, in a Chinese sea; but it electrified the Assembly as no long or eloquent eulogy can do, and the entire house melted into flood of irrepressible tears. He told of the personal loveliness of four ladies who were victims; of four men who are not excelled by the greatness or the excellence of any four men in this Assembly. When taken they threw away all weapon, offering no resistance. Mr. McLain, an Indian planter, offered $150,000, for their ransom, and used all other possible means to save them; but the cry was "we want not money, but blood!" Husband and wife were tied arm to arm, and carrying their infants; they were marched to the place of butchery, and received the crown of martyrdom. But we need not grieve. In the Revelation these things are described like a history more than a prophecy, and we are assured by the word of Him who permits such things, that "the wrath of man shall praise him, and the remainder thereof he will restrain." "Not by power nor by might, but by my Spirit, saith the Lord."

On a motion to adopt the Report, Mr. Atkinson said—The Church is essentially a missionary organization. It is its character to go into all the world and preach the Gospel to every creature. It is the first instinct of a new-born soul to gather in other souls. That motion is to the health of the body, and exercise of the faculties is to its well-being. In the intellect, missions are to the well-being of the Church. Macaulay's wonder at the sudden arrest and congelation of the Reformation, would never have been recorded in his History had he understood church history as he did secular. The Church lost her missionary spirit.

He looked on nothing human so great as the man who takes his life in his hand, and goes forth to the ends of the earth to carry the Gospel of Christ. He hoped this Assembly may be hereafter distinguished for the missionary character of its present meeting, beyond all that have preceded it. "The best bestowed wealth is that given to this cause." It was his deliberate conclusion that the highest elevation attainable by a mortal is in the Gospel ministry. He knew the martyr Lowrie in the Theological Seminary, and he could not but look with reverence on that father, have among us, whose son is now a glorified saint.

Mr. Painter spoke in terms of overflowing gratitude of one of the missionaries who had been referred to. He owed to him his nurture, training, education and love of missions. He had always brought the claims of Missions the most prominently of any before his church, and every member of it freely gave to the cause. Her whole household prohibited the use of all means of giving, with feeble health, had labored at midnight, to earn means for this cause, and placed it where it was found and secured to Missions—almost literally a widow's mite. He thought it essential to keep the heart warm on this subject. Unless the heart is moved it is little we shall give from mere principle. He hoped that no member who has anything to say on this subject would fail to send us home with new enthusiasm for this cause, will withhold it.

Dr. Palmer moved that the Rev. Mr. Hay, a missionary recently arrived from India, be requested to give an account of the disturbances in India.

A recess was then taken.

On resuming the session, Rev. Mr. Hay occupied the attention of the Assembly with a thrilling narrative of the revolution, his own escape, and narrow escape from the reflection that, in many of the most terrible scenes, he had been a personal sufferer.

He said British India embraced a population of not less than one hundred millions. It is divided into many races, language, nor religion. The greater part are idolatrous Hindoos, occupying the Eastern, Northern, and Central portions. Nearly all the rest are Mohammedans. Three hundred years ago the Jesuits first established their missions in the extreme Southern parts, whence they spread, and extended into other parts, assuming the dress and habits of the people, and propagating their religion under the forms of Hindoeism. The Pope at length caused a rigid examination to be made into the conduct of Indo-Catholicism, which resulted in repeated Bulls and edicts, condemning it as heretical.

After them came Schwartz and his followers, until the Presbyterian church established its missions in the North-Western provinces along the Ganges, up to the Punjaub, and when that was annexed to the British empire, they were protected by that government.

The distinction of caste meets this missionary everywhere, and is recognized by the British Government. The high-caste Hindoos claim their descent from the brain of Brahma, being alone worthy to be the guardians of him, and after death they are to return into him, like cups of water returned into its original reservoir.

He gave an account of the peculiar policy of the British Government in organizing native troops, placing high caste against caste, so as to have each a check upon the other, and Mohammedans against them all. Previously to the arrival of the British, the Mohammedans ruled the country; they destroyed the temples, suppressed the practice of many religious rites, and subdued the people.

Amid this mingled population, the missionary enterprise succeeded in a most remarkable manner. They established Schools, translated the Bible, tracts, and other religious books, and were greatly prospered in their work.

The speaker had heard, during his voyage to this country, that the missionary effort in India has proved a total failure. The same has been asserted as to the Sandwich Islands. But these statements are based on insufficient data, and proceed from persons hostile to missionary enterprises. The missionary work has been marked with signal success all Eastern lands. But a few years since, thousands annually bowed before the car of Juggernaut, and human life was crushed out beneath its ponderous wheels. Now the temple of the idol is nearly deserted, and human sacrifice no longer propitiates this divinity. Not long since, through all India, widows were burned upon the funeral pile, and government itself dared not interfere. Now the custom is disused. Infanticide prevailed as part of the religion of the inhabitants; and the Crocodiles of the Ganges fattened on human flesh. Now parents exhibit the natural affection that marks civilized life, and cherish the offspring they once were taught to destroy. It was the power of mission influence in India which eradicated these horrid customs, an influence which was brought to bear upon an unchristian government, compelling the Governor-General, contrary to the remonstrances of the Company, to crush out with iron hand the superstition grown strong through centuries.

Better than this, we see fruits of Christianization in India such as those in our own country. A short time since a pagan prince from the Punjaub visited England; was presented with a Bible, and became a Christian; and at Futtehgurh he has given liberally of his wealth to support the Mission cause. Another, an Indian, a Brahmin, a Pandit, learned in all Oriental science, a man of rank and honors, purchased a Bible, and in the self-sufficiency of his learning, "of all the authorities that may be quoted against me, I know of none that could have less weight with me than to quote myself." It is as much our bounden duty to deny those who are not like-minded with us, as it is to unite with those who are. Are this body and that body enough alike to be united? Does any man in his conscience believe that they should be one? "It is my deliberate judgment, in the sight of God, that there is no way for these two bodies to come together so as to strengthen each other's hands."

The speaker himself drew up the minute which cut off the three Synods of Western New York, but not that of the Western Reserve. He objected to it as too arbitrary, and abrupt. In the Minute which he drew up, there was a hope distinctly expressed that they might return, whenever they shall be like-minded with us. He had personal knowledge that there are leading Commissioners in that body, who are not like-minded with us. He would never consent that the two bodies, as bodies, should be one. They were better than the Old Dutch Church, which was dead, even too sound. But put it as you will, we are unlike, and are best apart. The speaker thought he possessed the average amount of moral courage, but he confessed "to a natural terror of abuse with such means as pastry lampblack, and sweet oil," notwithstanding he might be said to be the best abused man in the Church. The newspapers fell on, and we learn from other sources, that the body referred to is divided itself on the very points on which they differ with us; and of those who have been most active in seeking a conference, nine out of ten thought the terms were imperfect, and I agree with the nine.

The important point of my remarks is this: there is no disrespect in our action. We but agree with a minority of that body itself. When we are acting in matters relating to the glory of God on high and to good-will among men, we should act just as we do in worldly affairs, and be guided by the dictates of common sense and prudence.

The great defection of 1838 was none of our work. We did not cut the four Synods already spoken of, but the great majority of our body was one of defection and renunciation. They withdrew from us, and we are willing to admit that they supposed they were in the line of duty; that they acted with principle and with a view to the glory of God. They battled for it before the tribunals, and sought to wring from us that which we could not grant. Yet our door has stood open all the while. It is now open. Again and again have we reiterated this declaration of 1837; for twenty years have we invited them to return to the old paternal condition that they were in when we first met with them.

But they object to an examination by us as to their soundness. It cannot be helped. To omit it would inevitably lead to schism, and to omit it is not to be thought of. Then why moot the question at all? If the Moderator of this Assembly should come to the very weakest Presbytery, he must be examined. Though they may think it to do the duty toward such a one as him, if he is duly, and must be done. We ask these people to submit to nothing but what the most honored member amongst us must submit to, in common with the most lowly. Examination must be had in open Court, or they ask an impossible treaty.

The hour having arrived for the order of the day, that order was, on motion suspended, and Dr. Breckinridge was requested to proceed.

He said he had a Minute prepared, which he thought embodied a true expression of the matter. As far as he was a judge, the propositions published by them, define the reason why they seek this Conference and they make their terms a *sine qua non*, so far as he did not believe in the truth of the propositions. On the terms proposed, he would not treat with his own father or his own brother. The New School Presbyterians have quarrelled among themselves on the great point which Sir Pridled twenty years ago. Out his body into ten thousand pieces, and it was his deliberate conviction that every individual piece of him would be found to have had periodical turns of madness. The religious world is not exempt from the charge, and he supposed we ourselves may be a little mad. Of this kind of moral epidemic, is the abolitionism which of late has raged in the North, and the fanaticism of other places, producing scenes of folly and absurdity which have astonished all sane and prudent men. But better thoughts are beginning to prevail. The conviction stamped itself on all faces. For long nights they expected every instant to be murdered, and their only prayer was for the light of the morning. Succor came at last in the form of fifty European troops. The General was brave, humane, and wise. He foresaw that positions must immediately fall upon them, and he ordered all non-combatants to Calcutta. On board a little steam tug, they started on that voyage of one hundred and two hundred miles, and carried an incredible amount of treasure. Two days after they left, cholera broke out, and of those whom we left behind nearly all were swept away. Providence carried us away in spite of our wishes, and thus saved our lives.

He spoke of the wonderful fortitude of the native Christians. They were placed in the stocks to die by inches. They were told that they would be mutilated in all parts, their noses, their chins, and their lips, if they did not deny Christ. All this, too, while they knew not that a European Christian remained in all the land; but not one of them recanted. They told the Lord that bought him, and died while many Europeans did, and even derided those poor native as fools for not yielding. Here is proof of the Spirit of Christ, to which we can point everyone. It is hard to die harder still to be mutilated. It is a fearful martyrdom, and multitudes preserved their lives by pronouncing the words, "There is no God but One, and Mohammedis his prophet."

The revolt is almost exclusively confined to the regions where Mohammedanism prevails. It is unknown in the common, lower caste, orderly Hindoos. It is to the Hindoos, we must continue to carry the Gospel. The East India Government is utterly destroyed. Mohammedanism and Brahminism will never perform, again, the part in India (Company,) connived at idolatry, and contributed to its support. But our glorious work will now go on better than ever before.

The Rev. Mr. Edwards, and Mr. Mitchell also spoke, and the report was unanimously adopted.

THE AMERICAN BIBLE SOCIETY.

The second order of the day was then taken up, and Dr. Breckinridge asked leave to read the following Minute:

By a vote of the General Assembly of 1857, an Overture to that body, which is printed in its Minutes, pp. 35, 36, relating to the American Bible Society's new standard English Bible, and to the best method of preserving in the integrity, the common version of the English Bible, was specially referred to the consideration of the present General Assembly. Having duly given the subject the attention of which our Christian public has been directed to this important subject, in a very unusual degree, and, so far as the Assembly has the means of judging, it is apparent that the Presbyterian Church throughout the country is decidedly opposed to the line of conduct, in the premises, pursued by the late Committee on Versions, of that Society, and to the circulation by that Society of their new standard English Bible. It is a matter of great satisfaction to this General Assembly that the Directors of the American Bible Society have resolved to cease publishing the aforesaid new Standard Bible, and to resume the publication and circulation of the Standard English Bible in exclusive use by the Society before the late work of collation and change, commenced about the year 1847. We also cordially approve of the further action of the Board of Directors, so far as it secures a more vigilant oversight, in future, of the work of the Committee on Versions, and prevent any future change, either of the text or its accessories, without the careful consideration and special order of the Board of Directors.

With regard to any change whatever, either in the text of the English version of the Bible commonly called King James' version, or in the accessories to that text, as they were commonly printed at the formation of the American Bible Society, we do not admit that the said Society has any power or authority to make any alteration in said accessories, or said text, except such as appertain to a printer, and not to an editor. By the test of King James' version,