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

WHOLE NO. 299

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, JUNE 19, 1858.

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Original Poetry.

Thanksgiving.

BY. A. M. HOUGH.

Give thanks to God for life; for the fresh air;
For the pure waters, and the glad green earth;
For the blue sky, with myriad stars so fair;
For the glad voice of song, and innocent mirth.

Give thanks to God, my little fair-haired child,
For the soft lips that kiss, the arms that press;
The loving voice, with cadence sweet and mild,
For morning welcome and good-night caress.

Thank God for *sight*, that shows the smiling lip;
For *hearing*, that gives sweetness to the hymn,
With which the Christian mother soothes to sleep
The cradled infant, in the twilight dim.

Thank God for friends, thou to whom friends are given,
And thou to whom this blest boon is denied:
Thank God for his best gift, a *Friend* in *heaven*,
Who, out of his great love, hath suffered and died.

Thank God for clouds, e'en though they veil the sun,
And seem to darken all the cheerful scene;
Thou shalt see *rain-bows* when the storm is done,
And heaven seem brighter blue, and earth more green.

Thank *Him* for all; be every breath a prayer,
And every word an anthem to his praise;
So, be our voices tuned, *their* part to bear
In adding *melody* to *angel's* lays.

For the Presbyterian Banner and Advocate.

Letter to the Unrevived.

It is important, at all times, to inquire the reasons of our want of spiritual blessings. God, of course, is sovereign in the dispensations of his grace, as in the arrangements of his providence; but he has given us so many tokens of good, and so many promises of blessing, that when we find we are not enjoying the full measure of grace, we may at once conclude the fault is in ourselves, and it becomes us to set about finding the particular sin that keeps us away from God.

But in such a time as this, when revivals seem to be the rule, rather than the exception, it is *peculiarly* appropriate for every church and every individual remaining in a state of apathy, or even in merely an ordinary state of life, to inquire what is the cause. I would not be understood as insisting on any extraordinary excitements; on the contrary, if we lived up to the full extent of Christian privileges, in a constant state of life and activity, such awakenings would never occur. If we were never *dead*, we would not need to be revived. But when we are dead, and continue so, it becomes us, as I said before, to examine ourselves for the reason.

Now I don't pretend to know what is the reason in every case; the reasons are no doubt various; but in some, and I think not a few, it seems clear enough. The language of Scripture, giving the reason, Mal. iii: 8—12, is stronger than I would dare use without the Divine warrant: "Will a man *roō* GOD." Read the whole passage, you that have been passed by, and see if you do not find a key to your condition and its remedy.

If I told you you *stole* from men, you would be indignant. If I made good the charge, you would be ashamed. But I am persuaded there are hundreds and thousands who are robbing God year after year, and yet with a bold face come up to his house and expect to be blessed.

Now I hold from the Word of God himself, that no church, and no individual, has any right to look for a blessing till he brings *all* the tithes into the store house of the Lord. It is little better than presumption, to expect to enjoy religion on earth, and hope to get to heaven at last, while you treat the means of grace with contempt, by starving your own minister, and refusing to give more than a mere mite to send the Gospel to others. But you say, I give as much as I can *spare*. Blessed Saviour! Is it come to this? After all thy groans, and tears, and blood for thy Church, must thy cause wait on what they can *spare?* Why, don't you know that after you have given all you have to God, you owe him your *own selves* also? *You* are just as much called on to sacrifice all to Christ, as ministers are. You are just as much called to preach the Gospel as the band of martyrs who gave their lives in India. Not all of you *personally*, of course, but by your means. I don't pretend to dictate the *amount* any man should give. But I know a young man with not a bit more grace than you should have, who left a luxurious home, and a clear income of two thousand dollars a year, to wear out years of his life in study, and then go and preach to some people who will perhaps grudgingly *spare* him four or five hundred. Do any of you do as much?

I know a minister of great talents and remarkable industry, in one of our wealthy farming regions, who after laboring and practising the most rigid economy for nearly twenty years, is to-day worth less money than when he began, and is now, with gray head, staring in the face the prospect of leaving his family penniless; yet in any other profession, he would long ago have been independent. Do any of *you* sacrifice so much?

I know a congregation of poor negro *slaves*, who contrive, by working extra hours, to pay yearly more than a dollar apiece to the cause of Missions. In proportion to your privileges and blessings, do *any* of you do so much?

If you are not actuated by love of Christ and his cause to give freely, for *shame* do not regulate your duty by the *lame* and the *blind* you may happen to *spare*, lest it be better for Sodom in that day than for you. You had better be Sepoys in the wake of Nena Sahib, than to sit under the droppings of the sanctuary and yet ROB GOD.

I am led to address you in this manner, partly by the fact that this gracious revival seems due, in some measure, under God, to the financial affliction; teaching men that religion is far better than gold. Hence, I infer, that those who are not revived, have not yet fully acknowledged and acted upon this lesson. But, partly, also, from carefully observing those churches that are not revived, I find them the most penurious and illiberal, and I cannot resist the conclusion that these two things are inseparably connected. Brethren, by the love of the Church—by the love of Christ—by the love of your own souls—I entreat you to bring all the tithes into the storehouse, and prove God therewith, whether he will not pour you out a blessing till there be not room to contain it.

Some of these thoughts may seem harsh; but, in the first place, they are not as severe as the words of the Bible; and, in the second place, I am *not a minister*, and, of course, you will not blame me with a selfish motive. Hoping you may repent before your candlestick is removed out of its place, I am truly and sincerely yours, M.

For the Presbyterian Banner and Advocate.

Ashmun Institute.

The Trustees of the Ashmun Institute would again respectfully invite attention to that enterprise. It has been, by Divine favor, conducted successfully to the close of another session. At the public examination, the pupils acquitted themselves in a highly satisfactory manner, giving pleasing evidence of their capacity and industry—an earnest of future usefulness. By leave of Providence, at the close of the next annual session, three or four of the students will sail as missionaries to Liberia. It is gratifying also to be able to state, that such is the influence which these young men are exerting among their own people in this region, that several respectable families are preparing to go with them as permanent emigrants to Liberia.

Several churches and many individuals in Western Pennsylvania, and elsewhere, very kindly made contributions to the funds of the Institute, during the month of July, last year. For that aid they are very grateful; and they would now ask a like favor next month.

Contributions made to the Ashmun Institute, not only promote the best interests of the colored people in this country, but also directly sustain the cause of the Gospel, and of Christian education in Africa. Contributions may be left with Mr. J. D. Williams, 114 Smithfield Street, Pittsburgh, or sent to J. P. CARTER,
President Ashmun Institute.

Oxford, Pa, June 8th, 1858.

For the Presbyterian Banner and Advocate.

An Extract from the Minutes of the Presbytery of Cedar.

The Presbytery of Cedar met in Vinton, on the 1st inst. There was hearly a quorum present.

Mr. James Kirk was received from the Presbytery of Winchester. He accepted the call from the church of Vinton, and was ordained and installed. Rev. F. A. Shearer preached the ordination sermon; Rev. Luther Dodd presided, proposed the constitutional questions, offered the ordaining prayer, and gave the charge to the pastor; and Rev. Alex. S Marshall delivered the charge to the people.

The place of the next stated meeting of Presbytery was changed to Cedar Rapids, to meet on Tuesday, at 7 o'clock P. M., preceding the last Thursday of September.

F. A. SHEARER, Stated Clerk.

The Company of Heaven.

It is pleasant, amidst the jars and discords of this lower world, to meet and mingle with the great and good and noble spirits that are to be found among us, and so refresh the weary, world-worn mind by association with the pure and holy hearted; after the busy cares and petty trials of this work-day world are over, to sit down quietly by the fireside, or among the two or three who have met together, and converse of that home to which each closing day is bringing us nearer, and toward which our united hearts and hopes are tending.

And if the communion of saints on earth is so sweer, if the society of the good and lovely is so to be desired, what must it be to mingle in the grand assemblage above! Heaven has been gathering to itself through countless ages, whatever has been congenial to its nature, and enriching itself with the spoils of earth. Whatever we look upon as holy and excellent, elevated and worthy to be loved in the character of man, is found gathered and still gathering in that multitude which no man can number in the city of the living God, in the heavenly Jerusalem.

From every century, every generation, out of every people, and nation, and kindred, and tongue, since the world began, a long procession has ascended, and still past onward, comprising all that is best, and noblest, and brightest in man, all that is holy, all that is true, all that makes earth safe and pleasant to dwell in, and joining itself to that Church of the first-born, which is written in heaven, and to the spirits of just men made perfect. There are those whom we have known and loved. The hoary head walking among us for so many years in ways of wisdom, the soldier of the cross, who had learnt to live not unto himself, but unto Him who died—the gentle, pure-hearted, loving ones—the tender infant—all taking their place in the ranks of those who are without fault before the throne. Once safe within those portals, how glorious their communion, how pure their intercourse. Nothing but holiness, and happiness, and love, bind together the family of heaven. Is this the companionship in which to trust to spend our eternal years? What manner of persons ought we, then, to be, in all holy conversation and godliness, looking for, and hastening unto the day when we, too, shall join in that innumerable multitude, and unite with them in the ever new song of praise to Him who hath covered us with righteousness, and made us meet to become partakers of the inheritance of the saints in light.—*Christian Witness.*

Mirth and Medicine.

I know of nothing equal to a cheerful and even mirthful conversation for restoring the tone of mind and body, when both have been overdone. Some great and good men, on whom very heavy cares and toils have been laid, manifest a constitutional tendency to relax into mirth when their work is over. Narrow minds denounce the incongruity; large hearts own God's goodness in the fact, and rejoice in the wise provision made for prolonging useful lives. Mirth, after exhaustive toil, is one of nature's instinctive efforts to heal the part which has been racked or bruised.

From our London Correspondent.

Grand Battle of Parties—Scene in the Peers—The Spectators and the Actors—Shaftsbury, Ellenborough, Argyle, and Derby—The Division—The Battle in the Commons—The Ultra-Liberals Divided—Rumors from India—The Expected Division—Dissolution, or not?—The "Times," the Derby-Day, and Lord Derby and the Turf—Mr. Layard on India—Science, Professor Morse, and the Telegraph—A New Discovery—May Meetings—London Missionary Society—Young Men's Annual Breakfast—Revival, and Young Men in London—The U. P. Synod and the Organ Question—Free Church Assembly—France, the Sword, and the Pen—The European Peace-Maker—Postscript.

LONDON, May 21st, 1858.

The GRAND BATTLE OF PARTIES has been fought out since the dispatch of my last letter, in the House of Commons. On the evening of the 14th inst., Lord Shaftsbury moved, in the House of Peers, a series of resolutions, disapproving the premature publication of the secret dispatch of Lord Ellenborough to Lord Canning, as calculated to weaken his authority, and to "encourage those now in arms against this country."

It was with difficulty that I was able to obtain an entrance into the gallery of the Peers, so great was the rush of persons anxious to be present. The House was even more crowded than on the first night of the session. The space in front of the Throne, appropriated to the eldest sons of Peers, and to persons of distinction, was thronged. Among those in that locality, I observed the bent figure and hoary head of the Dean of St. Pauls, the Rev. H. Milmann, a name not unknown in literature. Around the ladies' gallery there were about one hundred of the female aristocracy, including the Duchess of Sutherland, and her daughter, the Duchess of Argyle, who waited till after the speech of the young, yellow-haired Duke—the son-in-law of the one and the husband of the other, and then, apparently relieved and gratified by the "good deliverance" of the speaker, they went away. The ladies of the family of the American Ambassador, were also in the same gallery. Mr. Dallas, himself, was absent.

The moment Lord Shaftsbury advanced to the table, there was a general "hush" signal given, and his opening sentences, disclaiming, as in the presence of God, all party ends, were delivered amid the intense silence of the great assembly. His speech lasted about an hour and a half. It was argumentative and cumulative in its character and force. He fastened on the Cabinet, as such, the responsibility of the rash act of Lorn Ellenborough, even although he had resigned. He argued that the "confiscation" proclaimed by Lord Canning was not of the lands of the two millions of Oude proprietors, but only of the property of six hundred persons, most of whom had been in arms against England. He dwelt on the danger of the disapproving dispatch being translated into ten or twelve native languages, and teaching the dethroned princes of annexed States that it was their legitimate right to rebel against Britain. He expressed great fears as to the mischievous effects of the rebuke administered to Lord Canning, not forgetting that our officers and soldiers would be disgusted to find that they, who were spending their best blood for their country, were virtually traduced as freebooters.

Lord S. was vehemently cheered, both during his speech and at its close. It was telling and powerful. Indeed the excitement was quite universal in the ordinarily calm and dignified House of Peers.

Immediately after the mover of the resolution, up rose the author of all the disturbance, Lord Ellenborough. He is tall in figure, but stoops considerably. Nevertheless, his voice, his arm, his eye, all indicate physical vigor. He spoke on this occasion in an impassioned manner, and, to do him justice, he dealt little in personalities. He struck hard, however, at "*evil counsels*," to which he attributed Lord Canning's severe proclamation, and *not* to that nobleman himself. Therefore he hoped that the dispatch would lead him to cast away the evil counselors, and instead of resigning, cause him to take the course of mercy which Government had indicated. He drew an alarming picture of the scattered position of our army, and of the peril of rousing to the fury of despair the people of Oude. He believed that the proclamation of Lord Canning had placed him "amid a sea of fire."

The Duke of Argyle's speech was delivered with fluency, but his youthful appearance detracted from its weight. He warmly defended Lord Canning. Following him came a Ministerialist, the Earl of Carnarvon, who, in a speech comparatively feeble, supported his party.

The new Lord Chancellor stood forth stoutly and ably, to prove that the Cabinet was not responsible for Lord Ellenborough's dispatch, and that, on the merits of the question, the rebuke administered was justifiable. Lord Derby praised Lord Canning for the whole of his past policy, save in the one matter of the proclamation, and concluded by moving "the previous question," not venturing to meet the resolutions with a direct negation. The result was, that he succeded in securing some votes, which otherwise he would have lost, including that of Lord Aberdeen, and, by a majority of *nine* votes, the "previous question" was carried.

The battle in the Commons was begun on the same evening, as was that in the Lords. Mr. Cardwell, member for Oxford, and of the Peelite party, moved a vote of censure on the Government, for the transmission and publication of the dispatch. An amendment was offered, disapproving of all that Lord C. had done, save the issuing of the proclamation. Mr. Lindsay, one of the Whig-Radicals, indicated by his speech, the split in the section to which he belonged, inasmuch as, while some were for the motion, others, like himself, preferred, for the sake of keeping *out* Palmerston and the Whigs, to retain the Derby Cabinet in power. Lord John Russell, between whom and Palmerston a truce has been patched up, came out strongly in support of Lord Canning.

Thus, for a number of nights, the debate has gone on. Meantime, letters from India, and newspapers too, arrive, and *seem* to indicate, that Lord Canning's proclamation was intended to confiscate the *whole* of Oude to the British Government; and also asserting that both Sir J. Outram and Sir J. Lawrence disapproved of it. Strange to say, however, as yet, Lord Canning's promised explanation of the nature of the proclamation has not arrived. *To-night*, the division will be taken. In all probability the Cabinet will be beaten, and Parliament be dissolved, if the Queen consent. If not, she will send for Lord John Russell, or Lord Palmerston, and we shall probably have a more liberal Cabinet than has been since that of the Reform Bill.

In the midst of the week's debate, interposed "THE DERBY-DAY," the great annual horse-race at Epsom, twenty miles from town. The House of Commons adjourned for it, over Wednesday. And the *Times* of that morning thus scoffed at Lord Derby, whose horse, "Toxopholite," was to run: "To-day, the question is whether Toxopholite is the fastest horse in the country; on Friday, the question is, whether his master is the best man for the Premier. It is shrewdly observed that the stake in both cases is £5,000," (£5,000 the "stakes," and the same sum the Premier's salary,) "but honor is above all reckoning. Profane people wickedly suggest that Lord D. cares more for the success of his horse than for that of his Administration, and that if Toxopholite wins to-day, he cares not who wins on Friday." Toxopholite was beaten, to the his master's sore dismay. He has, I believe, impoverished himself by his passion for the turf. He sets a very bad example to the people.

A certain effect on public opinion has been produced by MR. LAYARD'S ADDRESS on the affairs of India, from which he has recently returned. He is well known to your readers in connexion with the discovery of the Nineveh marbles. As a politician, he has always appeared to many, as to myself, rash, and not to be depended on as to judgment and discretion. Therefore, *cum grano salis*, we take his statements with regard to the causes of the mutiny. It was *not* the cartridges; that was only a pretext. Annexation was the great leading cause, to which are to be added interference with native customs of the law of adoption, and the allowing widows to marry. He acquitted the missionaries of all blame, and thinks the rebellion *not* a mere military mutiny.

To the calm atmosphere of SCIENCE, let me now pass from the stormy regions of politics. The French Government has initiated a European movement to express, practically, the gratitude due to Professor Morse, for his discovery of the electric telegraph. But just at the same moment, the present system of telegraphs seems on the point of undergoing a complete transformation. Experiments have been made at the office of the *Moniteur*, to test the invention of M. de Lucy Fossarieu, by which every kind of dispatch, in whatever language, can be re-produced with mathematical precision and identity. A *transmetteur* and *recepteur* appear to have been invented, by the latter of which the writing of the former is re-produced, with an exactness and rapidity, of which the photographic process can alone convey a correct notion.

Another still more expeditious method is said to have been discovered by the Abbe Casseli, of Florence. By this, *fac similes* of manuscripts and drawings, colored or otherwise, upon common paper, steeped in a certain liquid, can be transmitted to any distance. The machinery is self-acting and altogether independent of manipulation. The paper requiring to be telegraphed, is wrapped round a cylinder at one station, and another paper, similarly prepared, is rolled round a cylinder at the other station. The machinery is put in motion, and a *fac simile* of whatever is contained on the one paper is immediately re-produced on the other.

The LONDON MISSIONARY SOCIETY held its annual meeting last week, in Exeter Hall, which was crowded. The Chairman was Mr. Frank Crossley, a member of Parliament, who referred with severity, in his opening remarks, to the speech of Lord Ellenborough last year, condemning Lord Canning for subscribing to a Missionary Society. "There was," said the speaker, "no office, either in this country or in others, which it was right for a Christian man to accept, where he could not only own the Lord of Life and Glory whom he served, but also out of his own means subscribe for others receiving the same benefit as himself. The noble Lord had once been Governer General. Let them see what he did in that position. He never gave a single sixpense to any Missionary Society. But he gave money to a large extent out of the taxes of the country, to pander to native idolatry." You will see in these words the dislike and apprehension cherished by Evangelical Christians against Lord Ellenborough, in connexion with India as a field of Missions.

The Report indicated that already, in answer to an appeal for twenty additional missionaries for India, £11,000 had been contributed, and the full sum required will, by the end of the year, be forthcoming. The total annual income was £72,996, being an increase of £6,659. The ordained missionaries amount to one hundred and sixty two, among whom there has not been a single death during the year. In Tahiti, under the French Protectorate, the missionary is *forbidden* to preach to the native Christians! So much for Popery and its toleration. The missionary, however, has charge of a Bible depot and of the press, by which last he defends the truth, and animates native pastors and churches. Generally, in the South Seas, the Churches "have rest, and walking in the fear of the Lord and in the comfort of the Holy Ghost, are edified and multiplied." In Kaffirland, the social condition of the people is improving, and the churches have received numerous additions. The celebrated missionary, Robert Moffat, the father-in-law of Dr. Livingstone, has completed the translation of the Scriptures into the Sichuana language, an achievement the importance of which is inestimable. The Sichuana is, with certain modifications, emphatically *the* language of South Africa. Moffat, hearing of the intention to plant a mission in connexion with Livingstone's expedition, in Central Africa, started on a journey of six hundred miles, to secure the countenance of the Chief of the Matabell. In China, the missions were well sustained, and had been specially at Amoy, where the whole converts of all Societies, including those of our English Presbyterian Mission, amount to four hundred Christian Chinese.

Referring to India, the Report indicated that native Christians had stood fast to the British standard, and had suffered for Christ. Mr. Mullins, a missionary from India, in his speech, gave an affecting account of the massacre of the four American Presbyterian missionaries. "The Churches of America," he said, "had come forth and supplied many able men." This speaker strongly urged increase of funds, and denounced the enormous sums laid out on Congregational chapels at home, with their "towers and spires," and "the heads of bishops and the busts of angels, as large as life." There is some reason for his censure, I assure you.

The ANNUAL PUBLIC BREAKFAST of The Young Men's Christian Association, took place on Thursday week, *at six o'clock in the morning*. Two rooms were filled by young men, and Lord Radstock presided. The point of interest was the revival of religion, in connexion with an address delivered by the Rev. Mr. Rooker, now of London, but for fourteen years an Episcopal clergymen in the United States. He described former revivals in which he had taken part, and where intense spiritual anxiety prevailed. He said, with regard to the present awakening, that he had received letters from Bishop M'Ilvaine and Dr. Tyng, confirming the report of its genuineness. It was a remarkable fact that the movement commenced outside the Churches, that the instrumentality had chiefly been that of laymen, and among them the members of the American Young Men's Christian Association had stood prominent." Speaking of the use of means, they were, in conjunction with the preaching of the Word—for it was the Gospel only which was the power of God unto salvation—united, combined efforts of prayer. To illustrate the benefits which rested on such united supplication, he mentioned that a year and a half ago he had established a Sunday evening (after service,) prayer-meeting, in connexion with his own church, mainly led and conducted by young men of the Association. Last year, thirty persons, and since the first of January, twenty-four had been brought savingly to Christ, as the firuit of this meeting. He concluded by inculcating the cultivation of such a spirit of earnest, united, persevering prayer, as might lead to the same blessed results in this country, as in America.

The UNITED PRESBYTERIAN SYNOD, at its recent annual meeting at Edinburgh, decided, by a large majority, to adhere to its former decision, disallowing the use of organs in public worship. Conscience was pleaded by some, and usage and expediency were given by others, as their reasons for this view. The subject came up for discussion, in connexion with a new church at Glasgow, where an organ had been introduced, and used at the week-day services and prayer-meetings.

The GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND is now in session at Edinburgh. Dr. Beith, of Stirling, is the new Moderator. I hope to send you some notices of the proceedings, which no doubt, as usual, will be interesting. Dr. D. V. M'Lean has left town in order to be present. He has been usefully employed here in stirring up Evangelical Christians on the subject of religious revival, which acquires increased interest and importance each succeeding week. There are, I trust, unmistakable symptoms of the approach of a season of blessing: God's people are more earnest, and united prayer in several districts of the metropolis is begun.

IN FRANCE, a very bitter feeling against Imperialism and the army has been produced by a duel, in which the editor of *Figaro* (the Paris Punch,) was almost killed by a sub-lieutenant. He had ridiculed the subalterns, and no less than forty of them appeared on the ground, one after another, determined to fight until he fell. The breach between the Emperor and the middle class is growing wider. *Two* opposition deputies to the Constituent Assembly have been chosen in spite of Court influence, one in Paris and another in one of the Departments.

The Emperor still plays the part of peace-maker in Europe. Turkey has been attacking the Montenegrins, and has had a small army well nigh annihilated by them. Now France, in concert with the great powers, compells her to arrange for the settlement of disputed boundaries. J.W.

P. S.—Cardinal Wiseman is reported to be in a dangerous state of health. His disease is said to be diabetes, which is generally fatal.

A dissolution of Parliament, followed by a general election, seems to many now almost certain. The effect on trade and commerce, in that case, would be very injurious. But a Member of Parliament, for an English county has this moment assured me that the Government will have a majority to night.

Little Things.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of the ship; a bridle-bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the parts of large buildings together; a word, a look, a smile, a frown—all are little things, but powerful for good or evil. Think of this, and mind the *little things*. Pay that *little* debt; it's a promise, redeem it; it's a shilling, hand it over; you know not what important events hang upon it. Keep your word sacredly, keep it to children; they will mark it sooner than any one else; and the effects will probably be as lasting as life. *Mind the little things.—The Standard Bearer.*

A Talent too much Exercised.

There are some Christians who seem to have a peculiar talent for discovering unpleasant things. They see every imperfection and fault in churches and individuals, and worry themselves with a thousand discoveries that others never notice. They see but little to praise, because they are always hunting for something to condemn. Others must think as they think, feel as they feel, and act as they would have them act, or they are the subjects of severe criticism or uncharitable censure. The exercise of this talent is not always edifying, nor is the spirit which prompts it infallible evidence of high attainments in piety. It fails often to promote the end in view, and seldom secures that peace, harmony and love favorable to Christian enjoyment. True Christian charity covers, or passes by, many human infirmities, "is not easily provoked, thinketh no evil;" but the exercise of the *talent* of which we speak, and which is easily cultivated, because the natural soil of the human heart is so favorable to its growth, and the field of its exercise so fruitful, is not a promoter of this charity.

Christian reader, have you this talent? Earthly considerations may cause you to cultivate and exercise it freely, but celestial grace alone can furnish that restraint that would promote your own peace and usefulness. For burying *this* "talent," you will never be called to an account. It is a part of that old Adam which said in the garden, "she gave me, and I did eat it."—*True Witness.*

A New Preacher.

We must have a new preacher. Why? Because the old one is worn out—his preaching is so commonplace—he has no energy—religion does not flourish—there are no additions to the church—the members are all asleep, or spiritually dead. We cannot stand it any longer, to see things go on in this way. We must dismiss our minister and get one that will awaken the church and stir up the people.

Truly, this is wanted, and suppose you and I do it; we can do it as effectually as a new preacher, and we are bound by stronger ties to do it. If we are sufficiently awake for the task, let us go round and visit every member of the church; re-organize our prayer-meeting, and get them to it; be there ourselves regularly and punctually, and first, *pray* for ourselves and then pray for our minister, and my word for it, such a day will not dawn, ere you hear his clarion voice at a pitch that would startle you. How can he preach to stocks and stones better, and with more energy than he does? But as soon as he sees that we are alive, and hungry for the Word, a fountain will be opened to him from which he will draw and feed us to the full with food that we shall relish, and on which we shall grow and thrive. It is "like priest, like people," the world over, and the reverse is equally true. Now if the church will change its complexion and the minister does not, it will exhibit the strongest evidence why he should be dismissed. A dead preacher, any day and any where, is good enough for a dead people, and without the aid of the Spirit, a minister might as well undertake to resuscitate a dead man as such a church. Man or man's preaching is not going to do it; it may stimulate for a while, but the disease still remains; it requires a different remedy altogether to effect a cure.

A case in point. A preacher had been pastor of a New England church for a number of years. The church had got into a cold, dead state; though they had grown so much wiser than their teacher, they could see no remedy but to substitute for their minister one of more talent and zeal. This being concluded upon as the only alternative, their conclusion was communicated to their minister; he heard it with a heavy heart—the fond and cherished associations that he had formed in the younger days of his ministry were all to be broken off—the ties that bound his heart to a loved people must now be severed, and a new home and new associates sought. The sheep of his fold and the lambs of his flock that he had for so long a time, and with so much tenderness, borne in his arms, must now be assigned to another shepherd; but for Christ's sake, and for the spiritual welfare of his dear people, he was willing to be sacrificed on the altar of separation—"he was willing to suffer all things lest he should hinder the Gospel of Christ," among a people who lay so near his heart. His church in turn felt a deep sympathy for him, and they agreed to have a weely meeting for prayer, the burthen of which should be, that God would diret their minister to a point where he would be useful and happy. This meeting should be kept a secret even from him, and none admitted but the members of the church. At the time they went to this prayer-meeting he went into his study to prepare for the coming Sabbath; his room was full of the Spirit of God—it came down upon him like a torrent. On the following Sabbath he went and delivered his message as he had never delivered it before, and they heard as they never heard before. They continued their prayer for their minister, God heard and answered it by directing him to the place where he could be useful and happy, and that place was, where he had placed him years before, and where he remained until he went to his grave, wading through revival after revival. LAY PREACHER.

Valuable Newspaper File.

A highly valuable work has recently been added to the library of Congress—a complete file of the *London Gazette* from 1656 to the present time. This is the only complete file in existence, and was obtained through Rich Sons, of London, the English agents of the Library. The Royal Library of Great Britain made several ineffectual attempts to obtain this work, but the prize was borne off by Brother Jonathan. The *Gazette* has been for two hundred years the official journal of the British Government, and in it are first published all civil, military and naval appointments, resignations, deaths and dismissals—all bankruptcies, proclamations, ordinances, and dispatches from military and naval officers in command on foreign stations.

The history of the whole civilized world for the last two centuries, in which England has borne so important a part, is contained in this journal. There we find the original record of the battles of Blenheim, Boyne, Fontenoy, Minden, Ramillies, Quebec, Bunker Hill, Saratoga, Yorktown, and Waterloo; and the great sea fights of Camperdown, Aboukir, St. Vincent, Copenhagen, Trafalgar, and Navarino. The deaths of Wolfe, Howe, and Nelson—the appointments and promotions of Wellington, Moore, Smith, Pigot, Beresford, Cathcart, and other heroes, whose names will be readily suggested to the reader.

BE TRUTHFUL WITH CHILDREN.—Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God for good. It is lovely. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench that lovely truthfulness by falsehoods.

BE great students of the cross of Christ; it is the great means of resisting Satan.

The Best Sermons.

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

Facts and Gleanings.

IN the worst of times there is still more cause to complain of an evil heart, than of an evil and corrupt world.

HAPPINESS is a perfume that one cannot shed over another without a few drops falling on one's self.

ENVY AND PITY.—We see how much a man has, and therefore we envy him; did we see how little he enjoys, we should rather pity him.—*Seed.*

HELP NEEDED.—

The heathen perish: day by day
Thousands on thousands pass away;
O Christians, to their rescue fly,
Preach Jesus to them ere they die.

Wealth, labor, talents, freely give;
Yea, life itself, that they may live:
What hath the Saviour done for you?
And what for him will ye not do?

REST.—

When with labor and toil the spirit's oppressed,
And the soul from its sighing demandeth a rest,
With arms wide extended my Saviour appears,
Invites me to rest and to banish my fears.
Rest, rest, sweet, sweet rest:
On thy bosom, dear Saviour, I lean me to rest.

A GOOD MAN.—"Our preacher is a good man." So said a member of the Church to a Presiding Elder not long since, with whom he was resting for an hour at noon. The remark was not intended as a reflection upon others, but simply as a religious and just eulogy upon the preacher referred to. It was made for cause. It is suggestive. The preacher had made a pastoral visit at that house, and prayed with the family, a thing unknown during former pastorates. This Christian woman uttered a precious, teaching, warning sentiment. May all the people be able to say, for the same reason, "Our preacher is a good man."

THE NEW BIRTH.—Shortly after the celebrated Summerfield came to this country, the young preacher, on some public occasion, met a distinguished doctor of theology, who said to him:

"Mr. Summerfield, where were you born, sir?"

"I was born," said he, "in Dublin and Liverpool."

"Ah! how can that be?" inquired the doctor.

The boy preacher paused a moment and answered:

"Art thou a master in Israel, and understandest not these things?"

SEEKING FORGIVENESS. — How many times have I gone mourning through the day for some hasty outburst of anger, and dared not lift my voice to God in prayer for forgiveness and peace of mind. I would feel that I had sinned, and had no longer an interest at the throne of grace. And yet, as the day wore away, and whatever had caused those feelings of unhappiness had somewhat faded from memory, I have gone to God at last in real penitence and contrition, and confessed my sins and found mercy. But how much better would it have been, had I done then as my after experience has taught me to do—to go to God at once, and be relieved of my burden.

THE VERY SAME SWORD.—"This," said the Sacristan, "is the sword with which Balaam was about to slay the ass."

"The very one, is it?" he replied.

"It was brought from Palestine many years ago."

"Who brought it thence?"

"One of the Cardinals who had been on a visit to Jerusalem."

"You think there can be no mistake that this is the identical sword?"

"The very sword. You can't doubt the holy Church, can you?" crossing himself.

"The Church says this is Balaam's sword, does it?"

"Yes, yes, do you still doubt?"

"The Bible does not say Balaam had a sword, but only that he *wished* for one."

"True, true; but then *this is the very sword he wished for!*"

THE OLD NEGRO'S LOGIC.—A man once asked an old negro why he believed in God. "Sir," he answered, "I see one man get sick, the doctor comes to him, gives him medicine; the next day he is better; he gives him another dose, it does him good; he keeps on till he gets well. Another man gets sick like the first one; the doctor comes; he gives him the same sort of medicine; it does him no good; he gets worse; he gives him more; but he gets worse all the while till he dies. Now that man's time to die had come, and all the doctors in the world could not cure him. One year I work in the cornfield, plough deep, dig up grass, and make nothing but nubbins. Next year I work the same way; the rain and dew comes, and I make a crop. I have been here going hard upon fifty years. Every day since I have been in this world, I see the sun rise in the East and set in the West. The North star stands where it did the first time I ever saw it; the seven stars in 'Job's Coffin' keep in the same path in the sky, and never turn out. It ain't so with man's works. He makes clocks and watches; they run well for a while, but they get out of fix, and stand stock still. But the sun, moon, and stars keep on the same way all the while. There is a Power which makes one man die, and another get well; that sends the rain and keeps everything in motion."