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TERMS—IN ADVANCE.

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Original Poetry.

Havelock.

BY W. WHITTON BARKER, A. M.
"Et vitam, cunctis celebrabimus honoram"
EMERSON LIBRA V.

Now my harp, with solemn measure
Would I strike thy chords again,
And with mingled strains
Tune a hymn of loftier strain:
A hymn for one whose deeds are ringing
Through the brazen trump of fame,
Whist his faith and worth are ringing
Lustre round a Christian name.

Havelock—now a name in story,
Here in the world's esteem;
Sainted now above in glory,
Thou shalt be the poet's theme:
Thou a Christian, yet a hero
Wreathed with battle's glory crown,
Not like Timur, nor like Nero,
But more like our Washington.

Had I pen of inspiration
To extol thee as I would,
Then I'd draw for contemplation
All in mortal that is good:
A warrior-chief—a Christian soldier,
Ever in his country's cause
Battling for the right, yet bolder
As a Soldier of the Cross.

Now beyond the banks of India,
Now beneath the Chinese wall,
At the Sutlej and the Ganges,
Ever at thy country's call;
Thou art seen, with noble spirit,
In the midst of deadly strife,
Bidding warriors stern, inherit
Hopes of everlasting life.

Now I see ten thousand dangers
Press thee through thy Burman wars,
Till, with Oola's Highland rangers,
Thou dost burst like blinding stars;
Front to front in heroic battle,
In defence of Britain's fair,
Ravish'd, hunted down like cattle,
Lost in anguish and despair.

Oh! thy life—how strange and thrilling!
Here it culminates sublime:
When we hear the pibroch trilling,
Far away in India's clime,
And behold thee stand undaunted
'Mid the Sepoy's brutal rage;
And, when that arm no more is wanted,
Calmy vanish from the stage!

God, who rules as God of nations,
Surely kept thee safe thus far,
Mid such perils and mutations
Free from death, or wound, or scar:
Then, when thou hadst worked his pleasure
For his kingdom here on earth,
England's knightlyhood could not measure
Full reward for all such worth.

So, whilst pride and royal favour
Clattered honours round thy head,
Whilst the world proclaimed thee saviour
Thou wert stricken cold and dead:
Death on earth for life in heaven,
Golden crown for bloody sword,
Joys above all earthly given,
Now crown God's faithful Word.

As the legitimate successor of Peter, as the Vicar of Christ on earth. But we regard these as the impious assumptions of a pretender, not founded in the authority of God's Word, but based on the lying traditions of men. We know, too, the pompous and the extravagant claims of the prelate, which loves so dearly to have the pre-eminence—his vain boasts about Apostolic succession and Apostolic powers. We of course reject all such pretensions as injurious and anti-Scriptural. Yet we maintain that the ordinary ministry is an express institution of Jesus Christ. And all who hold this office are, although not so immediately, yet as really commissioned by Christ himself, as were the first preachers—as were the Apostles themselves.

It is through the instrumentality of their fellow-men, but it is in the name and by the authority of Christ, and in the exercise of that power which he has expressly delegated to his Church, that ordinary ministers are set apart to their office. And accordingly we are to be understood as ascending up to high, to give some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And God hath set or appointed teachers in the Church. The Apostles, to the elders, or Presbyters, or ministers at Ephesus, says, Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers or bishops. To Archbishops, an ordinary minister, the direction is, Take heed unto the ministry which thou hast received in the Lord, that thou fulfill it. And hence the command, ordain elders, Presbyters or ministers in every city.

Ministers are then among Christ's essential gifts to his Church, and they come to us commissioned by the King of Kings and the Lord of Lords. As men, they may not make any claim to pre-eminence, or to any peculiar dignity above their fellow-men. But as ministers of Christ, they hold an office higher than that of the Emperors, Kings, and Presidents of earth. And we have enough to chide all low estimates of the dignity and importance of this office, in the mere recollection of the paramount authority in the world which it originates.

And then, too, there are THE OBJECTS at which it aims. The direct and prominent object of the Christian ministry, as we have already intimated, is the promotion of the interests of Christ's spiritual kingdom in the world. This institution, the ministry, is made to occupy the first place of importance, in that system of means (we now speak of human instrumentality) which God has instituted to carry out the great purposes of his love and mercy in relation to our apostate race. With the advancement of God's glory in the conversion and salvation of men, ministers are especially charged. In the language of the Bible, they are especially appointed (instrumentally) to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified. For the perfecting of the saints, for the edifying of the body of Christ; till we all come to the unity of the faith and of the knowledge of the Son of God, unto perfect man, unto the measure of the stature of the fullness of Christ.

We may talk of the high political and civil interests of the states and the kingdoms of the world; we may speak of the most valued temporal interests of men; but what are all these, when compared with the choice of a profession made by that eminently talented young man, as is reported to have said, "Breakbridge has sold his birthright for a mess of pottage." This remark affords a pretty fair specimen of the estimate which men of the world fix upon the office of the Christian ministry.

It is true, that men who in their decisions and conduct are influenced chiefly by the things that are seen and temporal, are often found paying their general homage to religion and its institutions. Such men, if intelligent, know, and, if honest in principle, they will acknowledge the importance of that influence which these institutions exert, in promoting and securing all the great interests of social and relative life, the good of communities, and the happiness of men. And, if they are benevolent, they will give to these institutions their cordial and their efficient support. Such men are convinced that it is a truth, founded in the consideration of man's constitution and character, and demonstrated by his whole history, that without the sanctions of religion, human society cannot exist in any desirable form; that without their hold on men's conscience, there is no safety for property, for liberty, nor for life. And on this score, even infidels themselves will admit the superior claims of the religion of the Bible.

But then we do not base the chief claims of the Christian ministry on the ground of its bearings on men's temporal interests, great and commanding as its importance here. We take the Bible for our standpoint, in looking at the subject, and we regard this as an institution of the Son of God himself, designed to bear especially on the interests of his own spiritual kingdom, and upon men's higher interests, the interests of the soul and eternity. And mangle the infidel's scorn, we attach ideas of dignity, of importance and sanctity to this office, which belong to no other distinction known among men.

This office has its ORIGIN in Christ's own express appointment. It is indeed true that Christian ministers are not clothed with those extraordinary powers with which the inspired Apostles were invested. As the special and extraordinary messengers of God, the Apostles have no successors in the Church. With the termination of their lives, the Apostolic office, so far as it was distinctive and peculiar, ceased to exist. We know well that are the high-sounding titles which this Holiness as Rome appropriates to himself,

intelligent elder of another branch of the Presbyterian family, in this city. "As soon as his feet are out of the tracks are filled up, and no mark is left behind." At 3 o'clock P. M., I heard a good sermon from the Rev. James McMill, pastor of the United Presbyterian church. Like the sermon of the morning, it was full of Christ. This congregation is weakly, having suffered very greatly, for some years past, by removals to the West. Six out of nine elders have left within three years. Their house of worship, which is a large and substantial brick building, is unfurnished—the congregation worship in the basement—and a debt of \$3,000 is hanging upon them. May it soon be removed, and great prosperity succeed to their days of trial.

At half past 4, I attended service in Grace church, Episcopal. Two ministers in white robes, read prayers and lessons with their backs to the people. There was no Madonna behind or over the altar. I thought the place there looked wishful and expectant. A Rev. Mr. T., from Wisconsin, preached the sermon, "I read the thing." Both the other sermons were heard, presented Christ as by the way, the truth and the life; "this one presented Baptism, Confirmation, and the Eucharist." At night I attended the First Presbyterian church, the Rev. Dr. Affin's. He was in the pulpit, but did not preach; this service was performed by the Rev. Mr. Hoyt, a Baptist minister, who was until recently a member of the church. His sermon was well prepared, and breathed a good spirit. Its design was to guard Christians against the idolatrous attempt to form in their minds an image or idea of the likeness of God. He closed by urging Christ upon the acceptance of all.

This congregation worships in a large and beautiful stone building, which has been the place of the one destroyed by fire three or three years ago. I see by reference to the City Directory that it reports forty-three churches in the city; of which three are Baptist, one Congregational, five Episcopal, three Lutheran, ten Methodist, seven Presbyterian, two Jewish, four Roman Catholic, and eight miscellaneous. This list does not include the churches in the suburban villages. G. H.

From our London Correspondent:
Summer in England—Summer in India—A Hot-Weather Campaign—Suffering of Troops—The Nepauls Gone Home—Deaths of Sir W. Peel and Brigadier Hays—Barrett and Mrs. Barrett—Deaths of the Scotch Churches—The Establishment, Discipline, Moderation, and India—The Forty Thieves—The Free Church Separation—Fund Supplements and Minutes—Appeal to the Revised Churches of America—Curious Case, and Principles Involved—Excitement in Paris—Derby—Jewish Question and Compromise—France, and her Future.

LONDON, June 4th, 1858.
SUMMER, in all its glory, is upon us. After a season of abundant rains in May, such as delighted the farmer's heart, while "clogs" and uninitiated ladies sigh over gloomy skies and muddy streets and pavements, the sun has come forth in his armor, and the thermometer at 80° in the shade, but so it was, even on the 30th of May. The effect is marvellous on garden, field, forest, and meadow. The hawthorn flings out its fragrance on the peasant tiler; the glorious chestnut-trees of the Royal Park, at Busby, are in full bloom; while Hampton Court, and its gardens, grass, and ponds, possess equally in the highest degree, the soft and silvery tones of the "Lullaby" of the night. The sun, as it did in the days when Wolsey trod those shaded walks, or Henry VIII. made those woodlands ring with the blast of his hunting-horn.

At 11 o'clock A. M., I heard, in the celebrated "Round Church," the Rev. F. T. Brown, of our own branch of the Presbyterian Church. He preached to us faithfully and impressively, Christ Jesus the Lord; his object especially being to recommend to Christians, for their imitation, the spirit and example of Jesus in his sympathy with the poor, the diseased, and the wretched and in his labors of benevolence, by which he removed their misery and thus sought to win his way to their hearts. The congregation was not large, but very respectable, both as to size and appearance. Your readers are already informed that this growing and active congregation have erected, for their use, a new church building. This will be ready for occupancy, when we may hope that this important church enterprise will go forward with increasing rapidity.

Among other notices given by the pastor of meetings during the week, was one of a Union meeting to be held in the Round Church, on Thursday evening. This meeting, for the week, is to be a thanksgiving. In making this announcement Mr. B. remarked, that it was appropriate that Christians of this city should have a thanksgiving meeting, not only in view of what God has done for them recently, but also in view of the history of the work of grace here for the last thirty years. "Thirty years ago," said he, "this was an infidel city, so much so that a Sabbath School could not be started here." Truly in view of such a fact as this, compared with the present state of things, Christians have great cause for thanksgiving. It was remarked farther, that it was peculiarly appropriate that this meeting should be held in this house—a house which had its origin in a delusion, (the Millinerie,) but which had, in the providence of God, been made instrumental in nurturing and sending forth to more commodious places of worship, two Christian congregations.

The building now owned and occupied by the Second Baptist church, was erected by the congregation which, for a time, followed the Rev. E. H. Nevins, who, first under the flag of Free Presbyterianism, and afterwards that of Congregationalism, flourished in this city. His first preaching place was the Round Church, now occupied by Mr. Brown. The history of that man's operations, here and elsewhere, furnishes one melancholy illustration among many of the tendency of fanaticism to burn up its own works as soon as they are completed. Of the congregation gathered by him here, not leaves the dilapidated barnacle, and wings its flight to a more beautiful climate, the "rest that remaineth for the people of God."

We are not disarmed by being discommodated of our passions.—Burke.

(who made a sensation here, some years ago, by his princely person bestad with jewelry,) as the best. Among the victims of climate, the telegram brings the news of the death by small-pox, at Aynore, of Sir W. Peel, of the Naval Brigade. He was the third and favorite son of the late Sir Robert Peel. He was every inch a sailor, and had the daring and dash of a young Nelson. It is said that the illustrious hero of the Nile and Trafalgar, was his model. With his Naval Brigade he went up the Ganges, and landing his frigate guns, they fought like lions in many battles, and especially at Lucknow.

His loss is greatly to be deplored. So also is that of Brigadier Hope, (brother to the Earl of Hopetown), a right-hand man of Sir Colin Campbell's, who was shot by a Sepoy who fired on him at a distance of twenty yards, while reconnoitering the fort of Roras. There our troops suffered a repulse, but afterwards the fort was evacuated, and the road left clear for Walpole's junction with Sir Colin Campbell.

It is said that Barrett will be besieged; and it is probable many of the rebels, as at Lucknow, will be able to run away, and thus keep up disturbance in other districts. No one has said to be Barrett, but greatly dispirited by the death of two nephews, who were lately killed in battle. As to his reputed learning and accomplishments, Mr. Lyard has declared that the descriptions of him to that effect are not true. As to Oude, a pacification seems almost certain. Lord Shaftesbury and the Whigs were right in interpreting Lord Canning's proclamation in a moderate sense. It was only intended to give absolute power to the Government to arrange the restoration and settlement of lands which were not meant to be "confiscated," in the English sense of the term. On this very day, the 4th of June, Lord Canning, it is reported, will receive Ellenborough's violent dispatch. It is to be hoped that the telegram conveying the hearty approval of the Derby Cabinet (minus Ellenborough) will have reached him as soon. It is delightful to find that Mr. Montgomery is the new Commissioner of Oude. He is a thorough Christian man, and was the first (through Sir J. Lawrence), to visit native Christians in the public service in the Punjab. Of his "ability, moderation, and judgment," as to Oude affairs, the Times Correspondent speaks warmly, and the telegram says: "A number of principal Talookdars have made their submission to the Chief Commissioner, either personally or by their representatives, and the settlement of the country around Lucknow is being rapidly made."

We are expecting, ere long, to hear of a great conflict at Calpee, between Sir H. Rose and a host of rebels, twelve thousand strong. Mutinies in India are still a topic of discussion, and there seems no doubt at all but they were real and numerous, as also those outrages reported on women, which certain writers seem to deny. A soldier's letter to his wife in England, awfully confirms the latter, while, as to mutinies, "clogs" and uninitiated ladies sigh over gloomy skies and muddy streets and pavements, the sun has come forth in his armor, and the thermometer at 80° in the shade, but so it was, even on the 30th of May. The effect is marvellous on garden, field, forest, and meadow. The hawthorn flings out its fragrance on the peasant tiler; the glorious chestnut-trees of the Royal Park, at Busby, are in full bloom; while Hampton Court, and its gardens, grass, and ponds, possess equally in the highest degree, the soft and silvery tones of the "Lullaby" of the night. The sun, as it did in the days when Wolsey trod those shaded walks, or Henry VIII. made those woodlands ring with the blast of his hunting-horn.

The Assembly of the ESTABLISHED CHURCH of Scotland has been holding its meetings at the same time with the Free Church gathering in Edinburgh. It is always a sad plea, that Assembly Hall of theirs, for although warm Evangelical palaces in many hearts, yet somehow, "dusty-musty" Moderation gives too many tokens of its presence. Dr. Leechman, of Govan, near Glasgow, is the Moderator. He was one of the men who "rattled" on the Non-Interference controversy. He was with the Evangelicalists all along, but just before the session of 1848, he discovered a middle course of his own by which not to go out, and so he, the leader, and his thirty-nine followers, were known, and are still remembered well, as "the forty thieves."

The Established Assembly has confirmed the sentence of a lower Court, deposing a minister for intemperance and blasphemy. But even he found a minority to vote for his escape. On the India question, the Assembly took up an overture from a Presbytery, which prayed the Court "to reprobate any connection, even the most remote, with a system of education which proceeds upon a total religious neutrality, and places idolatry and the Gospel upon a common footing—a system hostile to the conversion of the natives, perverse in its principles, and contrary to all the obligations of a Christian government." Another overture was presented, praying the Assembly to petition that the India Government should disconnect itself from the management of Hindoo Mohammedan shrines, withhold its sanction from the system of caste, suppress immoral rights, and usage, and revive the use of the Bible in the public colleges and schools. The Moderator did not like this plain and honest course, and so by a majority carried a resolution adhering to "neutrality" in education, which, let us charitably hope, is something better than the "neutrality" of the East India Company. At the same time they petitioned Parliament that, under the future government of India, no encouragement be given to idolatry, and every opportunity afforded for the extension of the Christian religion.

Here I may mention that LORD STANLEY is made the new Secretary of the Board of Control, in other words, Indian Minister. He is not rash, like Ellenborough, but he has no real sympathy with Evangelism and Christian Missions.

THE FREE CHURCH REVENUE for the year exceeds the entire funds of the Establishment, from all quarters, including parochial collections. They amount to upwards of £230,000. By the Sustentation Fund, each minister last year received £138. This is the lowest stipend, while many and many a minister is largely supplemented in his income by free will offerings. Each, too, has a free manse. Now that the revival wave is sweeping over America, shall not one test of its reality and power be found in universal movement to the better sustentation of the ministry. I take the liberty of affectionately entreating American Presbyterian Churches to turn their noble organs to this end, and that speedily. Independent and Baptist ministers here are

suffering terribly from want of a Sustentation Fund, and some object to any such association on the ground of its interference with Congressional principles. They long, many of them, for Presbyterian power, and other matters. They are "a rope of sand" without it, as a Dissenting minister confessed to me a short time ago.

Now, if Presbyterian organization is successful for every thing, why should it not be successful in the matter of a Sustentation Fund? It has been the salvation in a temporal sense, the very sheet anchor of the Free Church. It was the noble conception of Chalmers. Only let it be tried. I mistake your merchants, traders, farmers, the great middle class, the backbone of American society, if they now that God has refreshed almost all your borders, and made the Church, the Sabbath, the pulpit, more precious than ever—do not respond with one heart to a movement of this kind. Are there not noble-hearted laymen, statesmen-like in counsel and plan, to organize such a confederacy?

A CURIOUS CASE occurred in the Free Church Assembly. A minister had been deposed by a Synod for intemperance. The General Assembly confirms the sentence, and to the condemned man makes out a law case, and appeals to the Civil Courts for an interdict. One ground pleaded was, that the General Assembly had exceeded its powers, had exceeded its powers, to the injury of the civil rights and character of the complainant.

But the Lord Ordinary refused the interdict craved, as being "incompetent." A threat of a similar appeal in a case of this kind had been made once since the Disruption, but it was withdrawn. The result of this ill advised appeal is gratifying. The Civil Courts seem to have made up their minds to let non-established Courts alone in matters of discipline. But Dr. C. took occasion of the case to found on it a speech and motion in the spirit of the olden time. "It is indispensable," he said, "that we mark and stamp with our highest reprobation, the very first attempt to secede from the Church by the threat of pains and penalties in a Civil Court."

A motion has been carried in the Free Assembly, whereby one-third of the members of Presbytery shall be eligible to sit in the Assembly each year. Mr. Gray, of Perth, opposed the plan, (advocating a one-fourth return), and it was considered to be unwieldy and unwelcome by Dr. Baughman and others. What says the experience of America?

THE EXCITEMENT consequent on the Indian Debate, in connexion with the shaking and severe assault of Disraeli upon the "Cabal," so called in his speech in Buckinghamshire, has not subsided. He violently abused Lord Shaftesbury, as a "Pharisee making broad his phylacteries," thus insulting a man of marked humility and piety, whose reputation is only used by him as a capital wherewithal to attack the cause of everything excellent. Disraeli, a less daring, brilliant, dexterous, will be forgotten, or only remembered as what he is, and ever has been, when Shaftesbury's name will be embalmed in the hearts of millions.

Palmerston and Lord John Russell both read rebukes to Disraeli. Lord Russell, when his Chancellor of the Exchequer, a speech was first mentioned in the Lords, intimated that he could now have an opportunity of reading it, which he had not done!

Lord Clarendon, in an able and elaborate address, attacked the mis-statements of Disraeli's speech, especially contradicting absolutely the startling assertion that when the Whig Ministry resigned, the question of peace or war was with France, "one of hours" only. Disraeli made as dexterous a defence for his Liberty as possible. The escape of Disraeli imposes on nobody except Tories, but the Whigs are not a whit nearer office just now, notwithstanding.

A COMPROMISE is likely to take place on the question of the admission of the Jews to Parliament. Over and over again the Commons have decided for it, and as often have the Peers rejected and condemned it. Now, Lord Lytton proposes a Bill to allow the Commons to admit the Jews, if it so please them, omitting the words in the clause "on the true faith of a Christian," while the Lords are to have a kindred liberty of rejecting or receiving. Thus a continued collision of the two branches would be ended. Probably some middle course will be adopted. Very few Jews will seek admission to the Commons, and our Queen is not likely to create Jewish peers.

IN FRANCE, Lamartine is reduced to poverty, and a subscription in England on his behalf is being raised. The attack on the Press has never been more violent in France than this year. No conclusion, therefore, can be more fair than that the Emperor and the immoral clique that surround him, feel that their position is becoming less safe every day. This is the truth. But it would be wrong to suppose that the hostility of the party of liberty is becoming more active, or that there is any greater danger of a revolution now than at this time last year. A larger number of persons may be willing now than then to fight against the present regime, but it generally admits that the opportunity has not yet arrived. Besides, every one sees that the Empire is its own worst enemy. Scarcely a week passes that some act not committed by the Empire is diminished, and its warmest partisans cannot point out a single clever manoeuvre or a single honest intention. Stupid and unsuccessful attempts to coerce elections are followed by wholesale spoliation of private property, and thereby blind attacks on those who venture to criticize such insane policy.

It is useless to say much more on the barefaced robbery of the charitable institutions of France. The whole case is resumable in the observations of a landed proprietor who said the other day—"If it be lawful for the State to seize on land belonging to hospitals, and offer coupons in its place, on the plea that a higher per centage will be given, it is equally lawful for the State to appropriate the whole soil of the country on the same plea." Every one knows that the value of land is constantly on the increase, whilst the value of money is decreasing. There is a powerful agitation going on against this monstrous act, the consequences of which are incalculable.

This confiscation measure will, I believe, be abandoned. We fear that if the Emperor were gone, things would be worse than ever. What can be expected from the leaders of a nation corrupt to the core, and the prey of infidelity or Romanism? The next outbreak in Europe may be indeed "the deluge." But nonetheless about its surging will rise the Ark which carries a greater than Caesar, the predestined Conqueror of the world. J. W.

ANECDOTE OF DR. WHEELOCK. The following incident is derived from the personal narrative of a Mr. Baldwin, one of the earliest residents of Hanover, N. H. He remarked: "I was a constant attendant on the preaching of Rev. Eleazar Wheelock, D. D. On one Sabbath the congregation was convened in a barn, as there was then no house of worship in existence in the place. After the introduction of his subject, the Rev. Doctor observed that he should address several classes of hearers in succession, and apply his discourses to each. As the several classes were described, I selected in my mind certain individuals whom I supposed the 'coat would fit.' As he proceeded in his specification of faults and sins, I followed, mentally exclaiming, 'Now A. is hit; now B. is wounded; now C. is wounded; now D. is wounded; now E. is wounded; now F. is wounded; now G. is wounded; now H. is wounded; now I. is wounded; now J. is wounded; now K. is wounded; now L. is wounded; now M. is wounded; now N. is wounded; now O. is wounded; now P. is wounded; now Q. is wounded; now R. is wounded; now S. is wounded; now T. is wounded; now U. is wounded; now V. is wounded; now W. is wounded; now X. is wounded; now Y. is wounded; now Z. is wounded.' After the Doctor seemed to have enumerated all classes of sinners found in his audience, he paused and cast his eye over the congregation. He then, with great solemnity, added: 'There is still one class that I have not mentioned. There was a slight pause and breathless silence. The preacher, with unusual emphasis, resumed: 'The persons to whom I now allude, are those who are carefully hearing for others and not for themselves, who are applying my discourses to their neighbors, and cloaking their own sins.' Then, said Mr. B., my head dropped, and I bore the charge the more as best I could. 'The wounded bird fluttered.' I assure you, it was a lesson that I did not soon forget. The sermon prepared for me was a better fit than any that the good Doctor had prepared for my neighbors.—Examiner.

A NEW TEST OF CONVERSION. An excellent pastor of Massachusetts writes to us, (says the Evangelist): Talking the other day with a brother minister who is enjoying a rich outpouring of reviving grace, he observed that an influential man in his congregation had recently asked him to exchange pulpits with a neighboring pastor, toward whom this hearer had been wont to express great dislike as a preacher. "Why," said my friend to him, "this is a strange request from you; you used to stay away from church when brother P. came here to preach."

"I know it," replied the parishoner, "but I hope I have lately become a Christian, and I thought if I could see Mr. P. going up our pulpit stairs without getting angry, I should have pretty good evidence that I am really converted."

Wonder how the religion of some of our older disciples would stand that test?

Facts and Cleanings.

THE BIBLE is like a wide and beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near, and spread out all its trees, and rocks, and flowers, and verdant fields, and winding rivers at one's very feet. That telescope is the Holy Spirit.

FRUIT.—Every virtue gives a man a degree of felicity in some kind. Honesty gives a man good report; justice, estimation; prudence, respect; courtesy and liberality, affection; temperance, gives health; fortitude, a quiet mind, not to be moved by adversity.

CONGREGATE AND FOLLY.—It is not possible but that a congested man must be evil. For that overweening opinion he hath of himself, excludes all opportunity of purchasing knowledge. Let a vessel be once full of never so base a liquor, it will not give room to the coast-guard; but spills besides whatever is infused. The proud man, though he be empty of good substance, yet is full of conceit. Many men had pride so wide, if they had not thought themselves so.—Hall.

PRIDE AND INGRATITUDE.—You may rest upon this as an unfeeling error, that neither is, nor ever was, any person remarkably ungrateful, for as snakes breed in dunghills, not singly, but in knots, so in such base hearts you may always find pride and ingratitude twisted together. Ingratitude overlooks all kindness, but it is because pride makes it carry its head so high. In a word, ingratitude is too base to return a kindness, too proud to regard it, much like the tops of mountains, barren indeed, but yet lofty; they produce nothing; they feed nobody; they clothe nobody; yet are high and stately, and look down upon all the world.—South.

OLD PALM TREES.—Blackwood says of old palm trees: "There is to us more of touching pathos, heart-thrilling expression, in some of the old palm trees, than in a whole batch of modernisms."

"The strains go home, and the 'foundations of the great deep are broken up'—the great deep of unfeathered feeling, that lies far, far below the surface of the world-hardened heart—and as the unwonted, yet unchecked tear starts in the eye, the softening of the heart, the influence, and ended spirit, yield to the earth, and clear and purified and spiritualized into a clearer atmosphere.

"Strange, inexplicable associations brood over the mind, 'like far off dreams of paradise,' mingling their ghastly melancholy with a musing of a still, subdued, though more cheerful character. How many glad hearts, in the olden time, have rejoiced in these songs of praise; how many sorrowful ones, sighed out their complaints in these plaintive notes that now, cold, withered, are laid to rest around that sacred church, in those walls they had so often swelled with emotion."