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

WHOLE NO. 302

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## Original Poetry.

### Lines of Comfort.

BY A. M. HOUGH.

*Respectfully Dedicated to Mrs. Phebe Raymond.*

They tell me, Christian friend, that thou,
The golden slopes art journeying o'or;
Which, with their Autumn-tinted verdure,
Shadow the silver-sanded shore
Of the broad stream flowing between
This earth and Canaan's banks of green.

And dost thou find the sure descent
Toilsome and painful, sad and slow?
Is most thy failing vision bent
Upon the stream, whose solemn flow
Encircles with its chilling band
The beauties of the better land?

Nay, know we not that long ago,
One, with a gentle eye and hand,
Marked mountain side and valley low,
And e'en left footprints in the sand,
That thou nor I need seek in vain
To find the highway o'er the plain?

And know we not that loving lips
Spoke sweeter words than angel's song,
And sealed them in our souls, that we
Might bear them with us all life-long?
Words for our guidance and our cheer,
A lamp to make our pathway clear.

And trust we not that angel bands
A wall of fire for our defence,
Are forming with their joined hands:
While, in his lamb-like innocence,
Our Saviour-Shepherd guides our feet
Toward heavenly pastures green and sweet!

Ah, sister! blessings on thy path
Have dropped from Jesus' sacred cross;
Sweet peace, we know, thy spirit hath,
For *thine* is gain, and *ours* the loss;
But thou shalt be a jewel set
Within the Saviour's coronet.

*Lambertville, April*, 1858.

For the Presbyterian Banner and Advocate.

### The Christian Ministry:

ITS DECLARED RESPONSIBILITIES; ITS ACTUAL BEARINGS ON ALL THE GREAT INTERESTS OF MEN.

No. 2.

That we may farther illustrate the dignity and the importance of the Christian Ministry, we go on to remark the declared RESPONSIBILITIES of the office.

That cannot be an Institution of trivial importance, of inferior interest, which God's own declarations have clothed with such fearful, such tremendous responsibilities. Witness some of those official designations which are applied to ministers. They are called *Watchmen*. A watchman is one who is set to guard the interests of the camp or city in times of peril. And so important is the trust committed to his care, that if when danger impends, he is found sleeping at his post, or if for any cause he should fail to give the alarm, and thus betray his trust, he would do it at the forfeiture of his life. Ministers are sentinels about the camp of God. They are watchmen on Zion's walls. They are set to watch for souls as those that must give account. They cannot sleep; they cannot prove unfaithful, but the interests of the Church must suffer. They jeopard the salvation of their fellow-men; and, as a just punishment of their treachery to Zion's King, they run the imminent hazard of pulling down double ruin on their own souls. These are the terms of their commission: "Son of man, I have made thee a watchman to the house of Israel: therefore, hear the word at my mouth and give them warning from me. When I say unto the wicked man, thou shalt surely die, and thou give him not warning, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." That office must be important when a failure in vigilance, in fidelity in the discharge of its functions, has such an issue.

Ministers, too, are called *Ambassadors*. "Now, then, we are ambassadors for Christ, as though God did beseech you by us," &c. An ambassador is a messenger or commissioner sent from one court or nation to another, to treat of high matters of State, affecting the great interests of both governments, that which he represents, and that to which he is deputed. And how much often depends upon the skill and fidelity with which he discharges the trust committed to him. Here one wrong step, one improper utterance, a single failure in duty, may result in consequences most disastrous. On the manner in which the trust is discharged, the prosperity or ruin of Empires and nations may depend.

Ministers are ambassadors sent by Heaven's King to declare his will—to negotiate a peace between our revolted world and its offended Sovereign. Here, in this trust, are involved, not the interests of earth merely, but those, too, of heaven. On the appropriate and faithful discharge of duty here, depends not merely the temporal weal or woe of men. But here, the honor of God, and the interests of the soul—interests too mighty for human thought or human utterance, which are infinite and eternal, are concerned.

Those who bear this office are stewards of the mysteries of God, appointed to preside over the affairs of his family, to dispense the spiritual provisions of his house. They are bishops, overseers, shepherds, who, under the direction of the Chief Shepherd, are to feed, to guide, to govern the flock which he has purchased with his own blood. Ministers are emphatically declared to be the salt of the earth, the light of the world, the messengers of the churches, and the glory of Christ. They are unto God, a sweet savor of Christ, in them that are saved and in them that perish. To the one they are the savor of life unto life, and to the other they are the savor of death unto death.

We might notice other designations and titles applied to ministers, going to show the dread responsibilities of their office; but on this topic we shall not dwell, but proceed, finally, to remark the ACTUAL BEARINGS of this office, on all the great interests of men.

When we speak of the influence of the Christian Ministry, we wish to be understood, as referring to the Institution, as it came, pure, and uncorrupted, from the hand of the Founder.

We pay none of our homage to that wretched and impious substitute which we have in the form of the Papacy—that master piece of Satan, to do the work of hell. This has had its way in lust and blood. The full story of the evils with which it has already cursed the Church and the world, must remain untold, until the day when God will bring to light the hidden things of darkness, and make manifest the counsels of all hearts. There are, too, the Apostles of error, who, under the garb of the ministers of Christ, bring in damnable heresies; who beguile that they may destroy; who turn the grace of God into lasciviousness. And many follow their pernicious ways, through whom the way of truth is evil spoken of. Through covetousness, and with feigned words, they make merchandise of souls. With such, we own no fellowship. Nor, with weak enthusiasts, ignorant pretenders, who though under the influence of a disordered fancy, or a spirit of pride and self-righteousness imagine they have special fitness for the work, yet show their utter want of qualification. Who have evidently run without being sent. We admit, moreover, that great injury has been done to the cause of religion and of souls, by unsanctified men, who, though regularly set apart to the work, were not called of God, as was Aaron. And it is lamentably true, that good men, and those most eminently fitted for the work, are often so encompassed with infirmity, and so often act out of character, that they greatly mar their influence for good, do injury to others, and bring reproach on the cause of Christ. Yet with all these admissions, we still maintain that the influence of the Christian Ministry, in its legitimate bearings, is salutary, and only salutary. That it is adapted to promote, and that it does promote, all the most precious interests of men.

We, of course, here regard the Ministry in connexion with the Bible, and with all the Institutions of a genuine Christianity. The Christian Ministry, in relation to men, seeks to bring them under the power and influence of the Gospel. This is its grand purpose. It takes man as he is; as a creature; indeed God's noble workmanship, but now in ruins. It finds him guilty, depraved, enfeebled and undone. And it seeks to restore him to what he once was; yea, to higher glory and happiness than Eden ever knew. It seeks to correct, ultimately, all that is wrong in man's physical, intellectual, moral, and spiritual nature. And where its influences are brought to bear, it does, even in this life, meliorate his whole character and condition, to an extent to which all other appliances combined can have no pretension. And then it prepares him for his high destiny in heaven.

For, what else can do for man, in reference to his *physical constitution*, what the Gospel does?

The body does, indeed, contain the seeds of decay and death. Under the power of the curse, it must be subject to disease, suffering, and dissolution. It must at last sink into the grave, and become a prey to putrefaction and worms. But, under the wise and purifying economy which the Gospel prescribes, the physical evils incident to our condition, are, in fact, greatly lessened or greatly alleviated. And only let men's passions, and appetites, and vicious propensities, every where be brought under the Gospel's restraining power. Let men use the world as not to abuse it. Let them observe that sobriety, and temperance, and moderation, in all things, which it enjoins. Let them cease to employ their bodily members as instruments of unrighteousness unto sin, and employ them as instruments of righteousness unto God. In a word, let all men adopt for their governing principles, the principles of the Gospel, and love of God and their fellows, and they would enjoy better health, live longer, and more than half the diseases and bodily sufferings which now afflict the race, would be unknown. And brighter realizations of good, in reference to our physical condition, would bless our world, than poetic fancy has ever predicated of the fabled golden age.

And then, too, there is the influence which the Christian Ministry sheds upon man's *intellectual being*. And here all other agencies combined put not forth half the efficiency to develop, to strengthen, and rightly to direct the powers of the mind.

It may be the policy of a selfish and an ambitious priesthood, to discourage the general diffusion of knowledge. A sanctified ignorant stupidity, either in or out of the pulpit, may decry the value of human learning. But an intelligent Christian Ministry, while it owns no fellowship with old wives' fables and oppositions of science, falsely so called, has ever been, and will ever be, the patron of sound science, of genuine learning. These are in fact, and emphatically the foster children of the Ministry. The rising sun does not more certainly dispel the darkness of the night, and send out its beams to warm and to vivify, than does an intelligent Christian Ministry, wherever it comes, shed forth an influence to enlighten and to elevate. That cannot long remain an ignorant community where such a Ministry is enjoyed. And we repeat it, and for the truth of our position, we appeal to history and to fact, that the cause of sound science and learning owes less for its promotion, to any and to all other agencies combined, than to this Institution—the Christian Ministry.

But it is a reference to the actual bearing of the Christian Ministry on man's moral and spiritual nature and condition, that especially indicates its importance and its worth. We will, however, reserve further remarks on this topic, for a future article.

NOMINIS UMBRA.

### The Christian.

The Christian has to go forth into the world. There, his profession calls upon him not only to avow religious sentiments, but to be an example of the virtues which all men can understand; to live a life of truth, of honor, of manly courage, and manly kindness; to abjure and detest all meanness and insincerity, and to take as his law the rule of Christ—to do to others as he would that they should do to him. And to do this, not because it is "good policy," "will pay in the end," or "will ensure respect," but, under the sovereign authority of a principle of righteousness, which, whilst it regulates everything in this life, rises far above it and stretches far beyond it—that principle, a life of righteousness, with men, because of fellowship with Gods. Can any imagine that to live such a life, amidst the temptations that beset us, is an easy work, free from difficulties and perils? The Christian is a man—a being of human wants, sympathies, and passions. Personal and family cares press upon him, demanding foresight, diligence, and skill; and troubles come: as you have seen the rising waters on the sea-shore, so at times troubles come in like a flood. And mark the men with whom he frequently meets; men whose lives are bounded by time, whose affections are centred upon earth, whose energies are put forth with enthusiastic determination to win the things of time, and whose success not only gives them abundance, but enables them to offer supercilious pity or patronage to the man who has made sacrifices for those higher principles by which he endeavors to live. Is there no danger of catching the spirit of such men, and actually living to the world while professing to live to God? But the Christian has an "unction from the Holy One." A welcome, precious truth! But the work of the adorable Spirit is not to deaden your susceptibilities and supersede your energies; but to illuminate and strengthen, to suggest motives and warn of danger—in short, to quicken the soul; so that it is the man who repents, believes, accepts the yoke of Christ, puts on the whole armor of God, and following the Captain of salvation, conquers the world, and stands against the wiles of the devil. To live the life of a Christian is a great work, demanding determination and energy. Have you considered it? have you commenced it? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—*The Sudden Summons, by the Rev. W. H. Dyer.*

### The Preacher and the Robbers.

A Methodist preacher, several years ago, in Ireland, was journeying to the village where he had to dispense the word of life, according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle-reins, another presented a pistol and demanded his money, and the third was a mere looker-on.

The grave and devoted man looked each and all of them in the face, and with great gravity and seriousness said:

"Friends, can you pray to God before you commit the deed? Can you ask God to bless you in your undertakings to-day?"

These questions startled them for a moment. Recovering themselves, one said: "We have no time to answer such questions; we want your money; we must have our will."

"I am a poor preacher of the Gospel," was the reply; "if you give me nothing, do not try to take from me the little I have. However, satisfy your thirst, ruin me, and answer it before the God whom I faithfully serve; the little money I have shall be given you."

A few shillings was all he had to give.

"Have you not a watch?"

"Yes."

"Well, then, give it to us."

In taking his watch from his pocket, his saddle-bags were displayed.

"What have you got here?" was the question asked again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen also."

"We must have them."

The preacher dismounted. The saddle-bags were taken possession of, and no further demands were made. Instantly the preacher began to unbutton his great coat, and to throw it off his shoulders, at the same time asking:

"Will you have my great coat?"

"No," was the reply; "you are a generous man, and we will not take it."

He then addressed them as follows:

"I have given you everything you asked for, and would have given more than you asked for, now I have only one favor to ask of you."

"What is that?"

"That you will kneel down and allow me to pray with you, and pray to Almighty God in your behalf; to ask him to turn your hearts and put you upon better ways."

"I'll have nothing to do with the man's things," said the ringleader of them.

"Nor I either," said another of them.

"Here, take your watch; take your saddle bags; if we have anything to do with you, the judgments of God will overtake us."

So all the articles were returned. That, however, did not satisfy the godly man. He urged prayer upon them. He kneeled down; one of the robbers kneeled with him; one prayed, the other wept, confessed his sin, and said it was the first time in his life he had done such a thing, and should be the last. How far he kept his word is known only to Him to whom the darkness and the light are alike; to Him whose eyelids try the children of men.

### Parental Faithfulness.

W—— was about four and a half years old. His heart was filled with a pride which could brook almost anything but submission to authority. One evening, having failed to do as he was bidden, his father insisted upon being obeyed. He replied with decision, "*I would rather be punished than do it.*" "But," replied his father, "after you have been punished, you must *then* obey." This was a new idea to W——, and without further hesitation, he wisely yielded to his father's command.

The object of parental punishment is the maintenance of parental authority, and all punishment that comes short of this end is vain. If the child regards the punishment as an exchange or an equivalent for disobedience, he is in danger of feeling that he can purchase a right to disobey, by holding himself in readiness to suffer chastisement.

Disobedience is a result of the moral disease with which all are affected. Like the diseases of the body, it has its season of crisis, when its particular phase is indicative of a decisive change for better or worse. At this point the welfare of the child depends, under God, upon the wisdom and firmness of the parent. Says Solomon, "Chasten thy son while there is hope, and let not thy soul spare for his crying." However severe the conflict, or trying the duty, parental authority must be maintained, or the child will be of those who bring their parents to shame.—*Examiner.*

### From our London Correspondent.

*India and the Pacification of Oude—Bareilly and Nena Sahib—His Tamperings in Central India—The Plot Discovered—Dispatch of Troops—The Waste of Climate and War—General Jacob and Native Troops—The Sikhs and their Boastings—Dependence on God—Parliament and India—Gladstone and the Company Defeated—Will the Cabinet keep in?—The Ballot, or Open Voting—Discussion in the Commons—The Real Security for Liberty and Independence—The Sunday Question. the British Museum, and Parliament—Gleanings of the May Meetings—India and Turkey—Malta College—A Greek Presbyterian Minister—Proposed Presbyterian Convocation in 1860—The Organ Question and the Free Church Assembly—Fall in the Funds—Cuba, and American Ships Searched by British Cruisers—Other Causes—Trade and Weather.*

LONDON, June 11th, 1858.

FROM INDIA, we have news up to the 8th of May. The excellent Mr. Montgomery, the new Commissioner of Oude, was fast making terms with the Talookdars, and re-establishing the Zemindars, on terms which were giving satisfaction to the people. Nena Sahib, with a large body of cavalry, was endeavoring to cross the Ganges, in order, it was believed, to join the rebels at Calpee, under the command of his brother, or to escape into Central India. The wretch has hitherto escaped the doom he deserves. Discoveries have been made in the Mahratta country, of his tamperings with a Native Chief, in order to raise a general insurrection in that quarter. The hot weather, and the subsequent rainy season, formed his hopes of success, in connexion with a sudden outbreak.

Large bodies of troops are under orders for embarkation from English ports, for the three Presidencies. The new Cabinet is acting with vigor in the matter, and I dare say that we shall require all the troops for permanent service in India. The waste of climate, in connexion with imprudent exposure, intemperate indulgence, excessive work, and the "lustful sword," is very severe on a European army. General Jacob, of the Scinde Horse, an officer of extraordinary ability, who has complete control over native troops who are Mohammedans, and who speaks with authority, continues strongly to deprecate the idea that European troops alone can ever do the work required of an army in India, even in times of peace. On the other hand, the *Times'* Correspondent hints that our Sikh auxiliaries are boasting greatly of what they did at Lucknow and Delhi, and indicating a spirit of haughtiness, coupled with the occasional query, "Who can tell who may have the Raj (rule) yet?" All these things, with the vast extent of territory to be occupied; a spirit of indifference or hostility among the people; armed bands of robber-soldiers dispersed but not destroyed—indicate how much Divine direction is needed for the permanent security of India, and are reminding us, as a nation, that the Great Governor demands of us clean hands and pure hearts, if he would be to us a sure defence there!

IN PARLIAMENT, after preliminary disputes about Disraeli's escapade at Slough, the new India Bill Question was this week resumed. Mr. Gladstone made a bold attempt to get the lease of the India Company extended for twelve months, at least, by a resolution to appoint them a Council for that time under the new Bill, or rather a Provisional Council. *Perhaps* this would have been best, but yet it is desirable that the question should be settled. At the best, the Directors would have been like men sentenced, but not executed. If there was a covert desire to make this resolution a ground for such delay as might lead to the establishment of the old *regime*, the House of Commons put a complete extinguisher upon it by a decisive vote. The *Times* next morning indignantly deprecated all such attempts in future, and declared Gladstone's proposal to be a deliberate insult to the country.

Mutterings are heard at times, that even on this India Bill, Palmerston will find opportunity to rally a majority against the Cabinet. I do not believe it. Underlings may wish it, but members of Parliament are not likely to provoke an inevitable appeal to the country, and the expenses of a general election. By a dissolution, the Cabinet would gain thirty Treasury votes from Government boroughs, and a prolongation of their existence till next February, at all events.

The BALLOT QUESTION has again been debated in the Commons, and by a large majority decided against. The speakers went over the old ground, and Mr. Bright was strong for the use of the ballot box. But I presume that even in the United States, *that* is no real conservator of liberty, if party spirit and corruption run very high. Tory landlords here have well nigh ceased to coerce their tenantry. And in England it would be difficult to ensure secresy without lying and hypocrisy. The true leaven of a population fit for the noble trust of the franchise of a Constitutional country, Republican or Monarchical, is the truth of God. The ballot box, or the open polling booth, might, one or the other, be boldly adopted. Some of the least worthy in and out of Parliament are for the ballot. I refer to the semi-Chartist, semi-infidel liberals, and the spurious philanthropists, who would rob the poor man of his Sabbath rest and worship, and make slaves of working men, on the pretence of "Sabbath play." In the Commons, the Sunday question holds its old place. There was murmuring about the non-opening of the British Museum, but a salutary awe of their constituencies compelled honorable members to let matters remain as they are.

The GLEANINGS OF THE MAY MEETINGS are not to be despised. I shall place some of them before your readers, notwithstanding full accounts of facts, statistics, revenue, &c., given in former letters.

At the London Missionary Society meeting, Mr. Mullens, missionary from Calcutta, was the speaker of the day. He gave a very touching account of the four American missionaries, from whom he had received a most hearty welcome at their station, only in the Spring of last year. He referred to the beautiful letters of Mrs. Freeman, written to her sister, as showing "with what wondrous peace the Lord had filled their hearts." He then described their passage down the river; their seizure at Bithoor; their journey to Cawnpore, where, close to the mission house, they were all ruthlessly shot.

"Their death," he said, "was agonizing, but not long delayed. Peace be to their unburied ashes! May their precious names never be forgotten! May the turf ever be green on the spot stained with their honored blood! May the pearly dew and the refreshing rain fall gently upon the sod; and while the winds of heaven breathe over it, soft and low, may a voice ever rise like incense before the throne of mercy, 'Father, forgive them, for they know not what they do.'"

In reference to the fault sometimes thoughtlessly found with the *educational* employment of the missionaries, as inconsistent with missionary work, he defended the Church of England, Free Church, and Baptist Societies, in this matter. True, they taught arithmetic, geography, and grammar, but "by far the larger portion of missionary energy, care, anxiety, and time, are spent upon the historical, the moral, the purely Christian branches of education, which constitute the glory of these institutions.

"And why," he asked, "do we teach these things? In God's good providence there has sprung up in a few of the great cities of India, an intense desire for the English language; and all our wish is, to turn that desire to account for the Gospel, *by giving the Gospel with it.*" What we do as to education, is almost confined to from twelve to twenty great towns, scattered over India. Young people will get education at any rate. Many of them receive the Gospel, and "I say with confidence, that the young men who leave our missionary institutions instructed thoroughly in Christianity, in its evidences, its history, its doctrines, its practices, and its glorious fruits, have very different feelings toward ourselves, toward our Churches, toward our government, from those of the young men who are brought up in colleges, where the intellect only is cultivated, and the heart is left untouched." Mr. Mullen declared that *two hundred men, at least*, were required speedily. "Without men, the circulation of Bibles and tracts would be of little use. The people *required even to be taught to read them.*"

The SINFUL RESPECT paid to Hindoo and Mohammedan prejudices, and that *just before the outbreak, by officials* at home, was painfully brought out by Sir S. Peto, M. P., Chairman at the Baptist missionary meeting. A dispatch had been sent out *not* by the East India Company, but by the Secretary of the Board of Control, (Vernon Smith, M. P.,) requiring a list of all officers or Government servants, in any way connected with Bible or Missionary Societies. Sir S. Peto mentioned that *he knew* that Col. Edwardes, of Peshawur, had *received a rebuke for presiding at a missionary meeting!* And yet we know that Edwardes, Havelock, Neil, the Lawrences, who were secretly disliked, and kept back, on the old principle of carnal enmity to truth and its abettors, were, after all, the saviors of India. "Them that honor me, I will honor. So has it been in India. I hear little of piety among our military leaders *now*. At all events, *at home*, Evangelism has no attractions for Derby and his Cabinet, any more than it had for Palmerston's India Minister, Vernon Smith. The *latter* is fallen, never to rise again, by keeping back letters from Lord Canning, till extorted by public indignation in the late debate; and as for Ellenborough, who plainly enough indicated his dislike of missionaries, ere he was well in office, he, too, is dethroned. "They that despise me shall be lightly esteemed." *That* has also been illustrated by these very men's downfall!

In regard to "Caste," the Rev. G. Knox, late Chaplain of the East India Company in South India, referred, at the Church Missionary meeting, to "*the enlisting regulations*" of the Bengal army. The recruiting officers are therein told to take special care to reject all men of inferior caste, such as paltry shop-keepers, writers, barbers, oil-men, shepherds, thatchers, pawn-sellers, palka-bearers, porters, grain-parchers, sweet-meat-makers, gardeners, and vegetable dealers, and all others employed in menial occupations.

"When men have been thus enlisted, and gathered out, and fenced around by every species of precaution—kept, as it were, under a glass case, so that no breath from the Spirit of God should, by any possibility, reach or blow upon them, * * * it is no wonder that they should at length have taken up arms and proclaimed themselves the lords of the soil.

"We have but a faint idea in this country, of what a Brahmin really is. We think a Brahmin is a man. But he is not a man, he is a god; and we have enlisted these gods into our army. We have gathered them together to suit their faith. * * * If we shrink henceforth in the presence of caste, we must expect a frequent recurrence of these troubles."

The speaker referred to *caste*, as tolerated in *churches of native converts!* The late Bishop of Calcutta had sternly discountenanced the practice.

With regard to Government help to Hindoo Temples, Mr. Smith, missionary at Agra, referred, in Exeter Hall, at the Baptist meeting, that Governors-General had been accustomed to subscribe for this purpose, and that Lord Dalhousie had given £500 to a temple at Umritsur. Such conduct "quite neutralized the efforts of missionaries." Surely Dr. Cumming, who took occasion, at another meeting, to praise Lord D. as a pious Elder of the Church of Scotland, could not have been aware of this sop to Pagan priests, who have now turned upon those who pampered them.

As to AMERICAN MISSIONS in Turkey, Mr. Layard, at the annual meeting of the Turkish Aid Society, bore important testimony. "As a man of the world and a politician, desirous of seeing the promotion of civilization and truth in Turkey, he believed that the American missionaries were the agents best calculated to effect that great object. Their mode of life and education enabled them to 'rough it;' to enter more fully into the feelings and spirit of the people; their wives contrived to make American homes in distant and barbarous countries; and this was a great desideratum, for a missionary greatly needed the comfort of home."

Lord Stratford also—the old and tried friend of these missions—wrote to the Chairman of the Turkish Aid Missions, to "express his sense of the zeal, integrity, and discretion, with which the Protestant missionaries in Turkey have labored to carry out their holy and beneficial purposes in that country." He sent £10 for the fund.

Sir H. Rawlinson, at the annual meeting of the Malta Protestant College, said that one of the most successful experiments ever made in the East, had been carried out by the American missionaries among the Nestorians. They commenced among a degraded population the work of education; they had founded schools, established printing presses, revived the old Syrian language, and now the people were raised to a position in which they are able to establish newspapers and periodicals, in which are discussed questions historical and polemical, connected with the Nestorian Church, which has existed for one thousand two hundred years.

Sir Henry declared that the educated Mohammedans were fast becoming infidels. He therefore thought it important, that instead of the "picture worship" of Romanism and Armenianism, which they detested, they should see a pure Protestant worship, in harmony, so far, with their Theism. Then, when the moral and social position of the Christians of the East has been elevated, Mohammedans will feel a respect for them, and be more accessible to the reality and truth of the Christian doctrines. Noticing that in the East, "Catholicism is France," and that wherever the Greek Church prevails, Russian influence is paramount, he dwelt on the importance of the *Protestant*, and *truly* Christian element being largely infused into Turkey. "If that element be Protestant, British interests will flourish; if it be Greek or Armenian, Russian interests will flourish."

I may add to the foregoing, that a sum of nearly £3,000 was received by our Turkish Missions Aid Society, for American Missions, last year, of which £500 were set apart to the Bulgarian Mission. Dr. Schauffler, the American missionary to the Mohammedans, met the Committee last week, in London.

The Malta Protestant College educates Missionary Agents for the East. By teachers trained there, (no less than twenty-two languages have been used in the College,) it is proposed to establish schools in the principal Oriental towns. They will give to natives and Europeans, an *English* education, "extending its influence, and that of England, throughout every region in the East."

Petros Constantinides, a Greek, educated at the College, and soon to be ordained a Free Church missionary, spoke of the low state of morals among the nominal Christians of the East, as a barrier to successful missions among the Turks. The best means of reaching the latter, was through missions to these Christians. "The Americans had nobly labored in the Armenian field, but the Greeks had been left almost uncared for. * * * He had preached last year in Constantinople, and in five months had gathered a congregation of about one hundred."

The foregoing "gleanings," gathered up with some pains, will not, I trust, be without interest to yourself and friends.

A GREAT PRESBYTERIAN CONVOCATION, in 1860, the tri-centenary of the Scottish Reformation, has been proposed by Dr. Thomas McCrie, of the English Presbyterian College. The idea originated with some of his students, and he laid it before the Free Church Assembly, in his address as one of a Deputation from our Synod. It was well received. To gather together a convocation of "representative men", from the American, Scottish, Irish, English, and Continental Presbyterian Churches, in London or Edinburgh, might surely lead to great results. It would show the world the real strength of Presbyterianism, of which, as to numbers and extent, it is, at least *here*, little aware. Mutual conference and suggestions, with the presence and counsel of the Great Master sought and found, would prove a blessing to multitudes.

The ORGAN QUESTION came up before the Free Church Assembly, by a discussion on an overture from the Edinburgh Presbytery, to which, as introduced by Dr. Candlish, I formerly called your attention. That overture had reference to the mode of intercourse with sister churches, whether by deputations making speeches, or by delegates chosen and sent, having seats in the Assembly, speaking, but *not* voting. Doctor Candlish had introduced it, *not* because of the comparative unprofitable and unsatisfactory results of mutual complimentary visits, but he took occasion in doing so, to refer to the English Presbyterian Synod, which, at its *last meeting, but one*, (April, 1857,) had given *permissive* sanction to the use of the organ. He thereupon declared that, while still willing to hold kindly intercourse with his English brethren, yet if that view was persevered in, it would be a grave question whether there could be *deputational* or *delegational* intercourse with them. At the Assembly, these views were reiterated. Meanwhile, the English Synod, as you know, at its *last* meeting, had resolved to "*disallow*" the use of instrumental music *in future*, while condoning its use in the case of two congregations where it had been already established. Doctor Buchanan, of Glasgow, referring to the largely-signed dissent entered on our English Minutes after the *last* decision, as indicating the probability of fresh agitation, declared, that if the organ were legitimatized by a vote, either by the Irish Assembly or by the English Synod, he would be the first to rise in the Free Church Assembly, and to move that the present close intercourse should cease. Several ministers indicated their dissent from these views. Dr. B. and Dr. C. justify their views on the ground that the ministers of the Irish and English Presbyterian Churches are eligible to the pulpits of the Free Church. They fear that a disturbing element might be introduced. They referred, with great satisfaction, to the decision *against* instrumental music by the United Presbyterian Synod. They seem to think that the controversy is settled for a generation in Scotland, which remains to be seen. As to the overture proposing delegates instead of deputations, it has been sent down for the consideration of Presbyteries. The Assembly, on the whole, was a "happy" one, as Dr. Beith styled it in his closing address.

THE FUNDS have fallen considerably, from several causes. 1st. The news of the excitement caused in the United States by the search, by British gun-boats, off the coasts of Cuba, of American ships. The Ministry have sent out orders to the squadron, of a pacific character. The country, as such, still wishes to put down the slave trade, and to carry out the pledged treaties on the subject, which Spain (at Cuba) will not do; and slavers, it is believed, have carried on their traffic under the American flag, fraudulently used for the purpose. Hence, doubtless, the cause of imprudence or over zeal. The *Times*, and other papers, go so far as to advocate the withdrawment of the squadron altogether. May no unhappy collision occur! 2d. The Funds have fallen from the state of France—the press placed under fresh restrictions, and Marseilles fortified, after being neglected for fifty years. 3d. The bad feeling between Austria and France, and the possibility of war. 4th. The state of Turkey, and the Montenegrin affair. And, 5th. The export of gold to the Continent.

Trade and commerce are still excessively dull, both here and in France, and are likely, I fear, to remain so for months. The heat of the weather forces on the crops of all kinds, and if it continues, harvest will be both early and abundant. J. W.

P. S.—The *Times* points out how France is arming a powerful Navy, and directing to Cherbourg a line of Railways, as military roads. It asks, what means this? If the Alliance is a real one, why should the Emperor act thus, and compel England to keep up a war expenditure?

The *Agamemnon* and *Niagara* started, yesterday, from Plymouth, with the electric telegraph cables, to be united in mid-Atlantic.

A new mail steamer, under Government sanction, is to sail from Galway, Ireland, next week, for Halifax and New York, and is expected to cross the Atlantic in eight days. Former governments discouraged the idea. An Irishman, (G. A. Hamilton,) a member of the present government, has secured this result. If the experiment be successful, it will bring the two countries several days nearer.

### "He Left a Very Large Property."

This is the closing sentence of a recent obituary, and it suggests some reflections.

*What a pity he was obliged to leave it!* He had taken great delight in accumulating it. As he added field to field, and farm to farm, he had looked with pride upon his extended domain, conscious that he was the largest land-holder in his town. His cattle, if not wandering upon a thousand hills, ranged over more than that number of acres of rich pasturage. Stocks, notes, bonds, mortgages, crowded his safe. And it was all the fruit of his own industry, energy, and good judgment. The rust of usury and the canker of extortion had not scarred any of his gold. It was well and fairly earned, and he loved it all the more because it was so. It grieved him to leave this large property, to depart from the world as poor as he came into it, and to enter the other world utterly destitute of the wealth he so much loved in this. But he had to leave it, every cent of it.

*He might have taken it with him.* Rather let me say, he might have sent it forward in advance of him. As the capitalist, who contemplates removing to a foreign country, converts his property into drafts, and remits from time to time to the land of his future residence, he might have made remittances to that undiscovered country, so that on his arrival there, he would find abundant treasures laid up in heaven for him. Every dollar which he had given, (consecrating it with sincere prayer,) to assist in carrying the glad tidings of salvation to the ends of the earth; every contribution in aid of the many Christian enterprises for the glory of God and the good of man; every cup of cold water given to a disciple in the name of a disciple; every tear of pious sympathy for the suffering; every gift of kindly charity to the needy, would have added to the store of his "durable riches." He might have been rich toward God, and a joint heir with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. If it was sad for him to leave that large property, how much sadder that he sent none of it before him.

*It is much more pleasant to go to, than to leave a large property.* The man who, poor in this world's goods, but rich in faith, closes his eyes upon this life, goes to take possession of a large property. He owned not a foot of land on earth, but for him "sweet fields beyond the swelling flood stand dressed in living green." His food here was coarse, perhaps scanty; but there he will eat freely from the tree of life, which yields twelve manner of fruits. His garments here were plain and poor, but there he shall be clothed in white robes, washed and made white in the blood of the Lamb. He associates here with those who are despised and rejected of man, but there his companions will be an innumerable company of angels, and the general assembly of the church of the first born. Who would not rather go to a large property than to leave it?—*Vermont Chronicle.*

### Two Rules for a Lamb.

Good news, good news! What? That so many *children* have come into the kingdom of God—that so many lambs have of late been born into the fold of the Good Shepherd. Oh, may they never stray away from his tender care; may no one ever tempt them to leave his safe and happy fold. Satan, like a roaring lion, is lurking round the fold, ready to snatch you away.

"But *wont* he get me?" asks some perplexed little lamb. "How shall I be sure he won't?" I will tell you. I will give you two rules, which, if you mind, he will never get a chance to seize you.

The first is, always be *within reach* of the Shepherd's voice. "My sheep hear my voice," he says. So do the lambs if they do not stray off. The children hear his words from the preacher; they hear them in the Sabbath School; they hear his voice from the Bible; and sometimes he speaks in the "still small voice" of his Spirit into their very heart of hearts.

But some children hear, and yet don't hear. They do not give attention. Their minds are straying; so that it seems as if something more was necessary besides hearing. Yes, there is. Here is the *second* rule: "My sheep hear my voice, and follow me," says the Good Shepherd. Oh yes, that is it; they *follow* him. They not only *hear*, but *follow*. In order to follow, they must first hear where to go. But many hear and do not follow. Every thing depends upon *following* him. It is keeping *close* to the good Shepherd that insures your safety. Never hide from his eye; never go where he cannot look upon you.—*Child's Paper.*