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

WHOLE NO. 303

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Original Poetry.

A Word of Cheer.

God speed thee, Christian Pilgrim,
Upon thy heavenly way;
And give thee strength and patience
To make advance each day!
God help thee, Christian Soldier,
To fight the battle well;
And bring thee off victorious
O'er all the powers of hell.

God rest thee, weary Pilgrim!
Thou 'rt worn and faint, I know;
But on! for just before thee
Is the land to which you go.
God heal thee, wounded Soldier!
I know thou 'rt weak and pained;
But up! thy God will cure thee,
And the day is almost gained.

Soon, with thy journey ended—
The toil of battle o'er,
You 'll get the meed of victory,
You 'll reach the better shore.
From toil, and strife, and sorrow,
Thy happy soul set free,
Shall hail the glad to morrow
Of blest eternity.

Steubenville, Ohio. H.C.M.

For the Presbyterian Banner and Advocate.

The Christian Ministry:

ITS ACTUAL BEARINGS ON MAN'S MORAL AND SPIRITUAL NATURE AND CONDITION.

No. 3.

That our race is in deep revolt from God, is most manifest Man's whole history, in every age and every land, in all states of society, civilized and savage, proves that in spirit and in conduct he is opposed to the character, the laws and the government of his Maker. Hence the fearful indications of the Divine displeasure, which are everywhere witnessed, to distress and alarm us. Hence the evils in their ten thousand forms that fill our world with lamentation and woe.

Now, can God's favor, which has been lost by sin, be regained? If so, what are the terms on which he is willing to be reconciled? These questions, of such importance to us, none but God himself can answer. And if unanswered, good were it for us if we had never been born. For then we are the hopeless heirs of all the miseries of this dying life, and utter desolation is upon all our prospects of good beyond the grave. Nothing, nothing awaits us but a long and an eternal night of unmixed and unalleviated suffering and despair. But here, in this institution, the sacred ministry, we have these interrogatories fully and satisfactorily answered.

Go, says our offended Sovereign, to his own Son, the brightness of his own glory, and the express image of his person, Go to yonder world, assume man's nature, and take the sinner's place. Go, veil, for a season, the manifested glory of thy Godhead under a covering of human weakness and human dependence; and, as nothing else can satisfy my injured justice, and repair the honors of my broken law—and as nothing else can give such proof of my love and my willingness to be reconciled with sinners—go, drink the cup of trembling due to man's transgression; go, suffer and die to make reconciliation for iniquity.

And now, when the Son of God had come on this errand, and had made a complete atonement—it was then, when about to return to heaven, from whence he came—it was then that he instituted this ministry, and gave commandment to preach the Gospel to every creature. And in this Institution, perpetuated by his authority and sustained by his promised presence and grace. In this institution we have a standing and a most decisive evidence of God's willingness to be reconciled. And now, the ministers of Christ are his representatives, appointed, authoritatively, to proclaim salvation to a dying world. And, through the influence of their ministrations, made successful and efficient by the agency of the Holy Spirit, men are brought back to God; they are saved from sin and from hell, and made meet for the purity and the joys of heaven.

It is true that in the present life the Christian ministry does not shed its full influence for good on man's moral and spiritual character and condition. Even those who are made to feel most its purifying and felicitating power, do not here attain to perfection in holiness and bliss. They are here encompassed with weakness and sin. And in this world they must have tribulation. And there are the fiery trials of their faith—their conflicts with their spiritual foes. The economy of grace furnishes no security from temporal afflictions, but it does provide something better still—all really necessary good; God's power and presence to sustain and cheer. Even here, joys full of glory are often mingled in the cup of sorrow. Here are the bright anticipations of hope to illumine the midnight of distress. And not one of all these afflictions, outward or inward, but serves to discipline the soul for heaven, and will ultimately enhance the measure of its joy.

And then, there is death. And who is not afraid to die? Oh, tell us what it is, apart from those consolations which it is the special work of Christ's ambassadors to administer, that can effectually arm men against the fears of dying? Can philosophy do it? Can the sternest infidelity do it? Ah, go to the bedside of a Voltaire, a Hume, a Rosseau, a Paine, when drawing near to death. And there, in the disturbed countenance, in the moans of despair, in the stings of remorse, in the dismal forebodings, in the fires of an anticipated hell, already kindled up in conscience—not to contemplate a picture of fancy, but the dark and dreadful reality. And then, ask again, what can philosophy and infidelity do to arm against the fear of dying. And then go and witness the closing scene of a Halyburton, a Findley, a Payson, and learn how a Christian can die. And learn how the consolations and hopes of the Gospel can arm against the fear of dying. And still more, how the good man's chamber of death may be transformed into a sanctuary of peace, a field of triumph, a vestibule of heaven.

But then, the influence of the Gospel, which the Christian ministry brings, stops not here. It is in fact only at death that this influence can be brought fully to bear upon man's moral and spiritual character and condition. Nor then—not until the opening of the resurrection morn, when the body shall be spiritualized and conformed to the fashion of Christ's own glorified body, shall man's whole nature experience the full results of this influence. And then only, in that full orbed glory which the redeemed will forever wear; and in their upward and onward progress, in holiness and bliss, through the whole eternity of their being, from hell escaped, from heaven gained, will be known more and more forever the results of this influence—its efficiency to dignify and bless.

Is it then true that the Christian ministry is more important in its nature, and is clothed with a higher moral dignity, and has a deeper responsibility belonging to it than any other office with which a mortal can be invested? Is it true that ministers are, in a sense, subordinate indeed, but of momentous import, co-workers with God himself in carrying out his designs of mercy and grace, in the conversion and salvation of men? Then the interests here involved are surely too precious to be trifled with. And well does it become those engaged in this work, even those best qualified and most faithful, to take good heed to themselves, and to ponder much the nature and the bearings of the office they hold.

We do not suppose that any minister, however wide his compass of thought, or however deep his sense of the importance and interest of his work, can now understand the full measure of his responsibility. The revelations of the Judgment seat will doubtless shed much new light on this subject. But the Judgment seat itself will not reveal to any finite mind all the results of this ministry. But then every minister who is the genuine servant of Christ, must see enough in his office, and the interest it involves, to render it, in his estimation, worthy the consecration of his best energies, and his ever-glowing zeal. And a regard to God's glory, the worth of souls and his own high recompense, will prompt him to seek, with agonizing and ceaseless prayer, the grace and furniture he needs, that he may magnify his office and carry out its high purposes, both in relation to himself and others, and find mercy of the Lord to be faithful and successful in his work.

But the responsibility of this office warn the unsanctified not to come nigh. Let them not tread this holy ground. It will surely be perdition enough to perish as men. To go down to death with skirts steeped in the blood of souls, would be more dreadful still.

And now, in the close of our remarks, we wish, with special urgency, to press upon the attention of all who will listen to us, the paramount claims of the Christian ministry to countenance and support. This Institution is the price of blood. Had not the Son of God laid down his life, there had been no Christian ministry, no Gospel of salvation. And, God himself being the Judge, it is better to have cleanness of teeth and a famine of bread in all our borders, than a famine of hearing the Word of Life. Let, then, parents withhold from their children and families the bread that perisheth in the using, but let them not withhold the means of procuring that bread, of which, if a man eat, he shall live forever.

And finally, let each one ponder well the influence of this ministry upon his own destiny. In Apostolic language, to some, this ministry will prove a savor of life unto life, to others a savor of death unto death. And in view of such issues, even Paul himself might well exclaim, who is sufficient for these things? NOMINIS UMBRA.

For the Presbyterian Banner and Advocate.

Narrative--Presbytery of Blairsville.

The Presbytery of Blairsville would respectfully submit, to the General Assembly, the following report of the State of Religion within their bounds, during the year ending April 1st, 1858.

Nothing unusual appeared in our churches during the first half of the year. Generally a good attendance was given to the means, as to the public preaching of the Word, prayer-meetings, Sabbath Schools, Bible and Catechetical classes, and about the usual average of additions was made to the churches. But the latter half the year, and especially the last four months, form a new and interesting era in the religious history of most of our congregations.

An increased attention to the means, and some reviving of the people of God, appeared in some of our churches before the Convention of Synods, held in Pittsburgh in December last. But soon after that Convention the State of Religion in most of our churches assumed a new and interesting aspect. First of all, the members generally of our churches were revived, especially the elders, who co-operated actively and zealously with the pastors, in visiting families, conducting prayer-meetings, and conversing with their brethren and with non-professors on the subject of religion. Meetings for prayer—for prayer, conference, and exhortation—and for preaching the Word, were more or less increased in all our churches, and these meetings were attended by greatly increased numbers. Presbytery cannot doubt that God has poured out his Spirit upon most of our churches; upon some in greater, upon others in less effusions; and would state the following as some of the blessed results: Ministers, elders, and members have been much revived and stirred up to active duties. Many members now take a part in the exercises of prayer meeting, who never did so before Some backsliders have been reclaimed. Neglected family altars have been repaired, and new ones set up. Many sinners of all classes and ages, especially of the youth of the church, have been converted and brought into the full communion of the Church. And a delightful spirit of fraternal affection pervades the churches, and sweetens the communion of saints.

Presbytery would mention the following churches as having been favored with more copious influences of the Spirit, viz.: Blairsville, Armagh, Centreville, Johnstown, and Unity. These have received an aggregate of more than one hundred and fifty members on examination within the last six months. Other churches have had encouraging additions, and have the prospect of still more at future communion seasons.

In conclusion, Presbytery feel that it becomes them to cherish the most fervent gratitude to God for his great goodness; and with this to join deep personal humility before him, and to proceed with their labors in the faith of the promise, "Lo, I am with you alway, even to the end of the world. Amen."

Western Correspondence.

DR. McKINNEY:—The Spring and early Summer of 1858, will be long remembered by all the inhabitants of the North-West. Never before have we known, it the same length of time, so many or so frequent providences of a disastrous character. The effects of the commercial crisis, which were felt all over the land, had not yet ceased, when God sent a series of local judgments upon us in the North-West, evidently designed to act upon particular communities, in leading them to humility and faith. In one place a tornado swept an entire village away, leaving not a single house uninjured, or a single family unharmed. In another place, the sweeping gale leveled to the ground beautiful churches, which had been reared with much toil, and which stood as the monuments of the self-denying labors, and real sacrifices of their builders. In another, a noble College structure, reared by our own Church at much expense, was destroyed by the same agent. The floods, too, descended, and throughout vast districts of country did much injury. The seed was swept from the soil or smothered where it lay, and many lost the entire labor of seed-time at once, by these afflictive providences.

In these gales and floods, many lives have been lost A gentleman, in a ride of three hundred miles upon the Mississippi, counted three dead bodies floating upon its surface. Upon Rock river, at the town of Roscoe, the flood swept away the house of a Congregational minister, and the mother, with her eight children—the entire family, save the father—found a watery grave.

These events have been unusually striking and frequent. They have been of such a character, that they have arrested the attention of even the ungodly and infidel. For this end they were evidently sent, that man might know that there is indeed a God in the earth. If this truth is not impressed upon the mind by the more general providences, special and local judgments will fall. Oh that men would lay these things to heart, improve them, and live in such a manner for the future, that God will not see it needful thus to afflict. As it is, the Spring and early Summer of 1858 will be long remembered in this region, as the season of disasters by gale and flood.

It is, I believe, very generally conceded, that we owe a great debt to the poor Indian. He has fallen back again and again before the on-rolling tide of civilization, making room, by giving up his lands at a nominal price, for the greedy, land-loving white man. He has granted all we have asked—yielding to our terms in all contracts, simply because of his inability to refuse. Why, then, should we not treat him kindly in the circumscribed home to which he has been driven, upon our Western border? That he is not well treated, is manifest to all who have taken pains to investigate the subject. He is permitted free access to the "fire water" of the depraved liquor-dealer, oftentimes in direct violation of those stipulations of national compacts, promising to protect him from this nefarious traffic.

I have before me a memorial from the Bishop and certain ministers of the Protestant Episcopal Church in Minnesota, addressed to the Minister of the Interior, complaining that the treaty with the Chippewas of that territy had been, in some important respects, wholly disregarded by the Indian Agent. After specifying the matter of the sale of ardent spirits to the Indians, they say:

"The Agent for these Indians has, from some cause, been entirely regardless of this traffic for the period above named, (three years) Hence every Indian is left perfectly helpless in this powerful temptation of poor human nature. The restrictions promised the Indians at the time of the treaty, and confirmed by stringent prohibitions and penal laws of the General Government, have been utterly put aside and left inoperative, by every civil, military, and other power of the United States, in every practical form. The Indian is therefore left helpless under such temptation, because he has nothing adequate given him by our nation, to fortify him against them.

"We do, therefore, most earnestly appeal to you, honorable and dear sir, in behalf of this poor race, to know whether all is vain, as regards the due and just fulfillment of our nation's treaties with this people. It is not a thing in which the Indian nature is alone at fault; although it is undoubtedly true that the wild, untamed, and savage spirit delights, more than ours, in that which excites violently the inner man. Look at the dregs of our city population, and you can, in their degradation and vice, even under the repressive power of law and public opinion, see faintly the condition of the red-man, exposed to the like temptations, and totally free from these wholesome restraints."

They further specify that the utmost freedom is furnished the Indian to buy at the bar of the trader, by the glass, or to procure from one to ten gallons to carry away. That this whiskey is even more adulterated than that vended in the low haunts amid the white settlements; and they instance the case of a Chief, who fell an immediate victim to the poison thus insidiously infused into the foul liquid.

Upon the whole, a strong case is made out, demanding the immediate attention of the Government. We hope the people, too, will think of, and pray for, the "poor Indian," commiserate his lot, and seek to alleviate his condition.

The Fourth of July has passed by, calling forth the usual amount of noise, and customary displays. Orations have been made all over the West, very similar, no doubt, in general character, to those made elsewhere, and heretofore. It is becoming quite common, in this section of the Union, to call out the Sabbath, and Common Schools, and celebrate the day by dwelling upon the interests they represent. This is, without question, praiseworthy. In the bosoms of the youth is lodged, under God, the hope of our country. Our future will be, and will be glorious or otherwise, as our youth are educated and religious. *Religious Education* is to be regarded as the great instrument to be used by the present, to give hope to the future. Men of superficial views, your one-idea men, may seize upon some offshoot of the corrupt human heart, and claim that if *that* is destroyed, the golden age will have arrived. They may declaim against intemperance or slavery, or Sabbath-breaking, or Popery or Mormonism, until they loose sight of the fact that all they call evil is but the fruit of that corrupt root within the soul; and even if all these forms of evil were suppressed, it would but make room for others as much to be dreaded; but the true philanthropist will aim to secure the regeneration of all hearts—the cleansing of the very fountains of life. To this end he will not be unmindful of the young, but will seek to secure, to the utmost, their religious education. The man who is continually hacking and hewing at Intemperance, and Slavery, and Sabbath breaking, and Gambling, without striking deeper blows, blows which fell upon the roots of the tree, the unsanctified heart of man, is doing but little for his race or his God. The man who promotes the religious education of the youth, who secures a wider dissemination of religious knowledge; who gains access to the hearts of his fellows for the truth as it is in Jesus, is your real philanthropist. While he tolerates no evil, countenances no form of vice, he labors to promote the destruction of the source of vice—to purify the fountain of moral actions. He labors to make the tree good, satisfied that when this is the case, the fruit will be good, of necessity.

The religious interest has not wholly subsided with us yet, though there is not the same feeling upon the subject which characterized the work in its earlier stages. Union prayer-meetings are yet quite common, and, in some places, are yet held daily. There is one of this character observed in the Presbyterian church of Dixon, each evening of the week, except Thursday, from 7 to 8 o'clock. This is now regarded as a permanent institution, and is attended by Methodists, Baptists, Lutherans, and Presbyterians. It is a meeting of much promise.

Several of our Old School churches are engaged this season, hard as the times are regarded, in either building new houses of worship, or enlarging old ones. This is in some instances a work of necessity rather than choice, as the congregations have grown too large for the old house. Rev. Dr. Phelp's people, at Dubuque, we understand, are erecting a temporary building for their accommodation until they can complete a very large and costly house demanded by their rapid, yet healthy, growth. We believe that on the whole, the state of our churches was never better than it is at present. May God keep us humble in view of our imperfections, and grateful for his mercies.

Yours, &c., NORTH-WEST.

P. S.—I see your correspondent, "J. W.," claims that Quincy is the *second* city, in point of size, in Illinois, and states her population at twenty thousand. Our neighbors at Peoria will demur at this, as if I mistake not, they claim for their beautiful town a population of thirty thousand.

From our London Correspondent.

The Memorable Eighteenth June—Reminiscenses of Waterloo — German and French Estimate—Is Waterloo to be "Avenged?"—The New Pictures at Versailles, with Omissions "by desire"—A Waterloo Picture Suggested — "Heads" and "Tails"—Cuba, Spain, and the Slave Trade—The Pacification of Oude—Nena Sahib, and Central India—His Cruelties Recalled—The Young Officer—The Confessional in Belgravia—Great Meeting and Exposure—Denials and Defence—English Feeling—The Nobility and Tractarianism—Popery and Private Houses—The "British Evangelist" — Prevailing Prayerfulness — Dr. Schauffler—The Queen at Birmingham—The King of Prussia and Berlin—Sympathy with England there and at Vienna—Death of Dr. Bunting—Postscript.

LONDON, June 18th, 1858.

This day is the ANNIVERSARY OF WATERLOO. Five years ago I stood on that terrible field, where the sun of Napoleon set forever. It is a different thing to read of a great fight, than to stand and gaze on the scenes of its eddying surges—to examine the farm-house of La Haye Sainte, the very key of the British position, taken for a time—to mark the spot where a Picton fell in the fiery cavalry charge, or that where Wellington stood under the tree at the cross-roads, cool and calm, while the branches were struck down from above by cannon shot; or where, yonder, as Ney and the Imperial Guard crowned the British heights, the Duke exclaimed, "Up, Guards, and at them!" Terrible indeed, it is, to think, that there the dust reposes of seventy thousand men, who fell in life's full vigor, and passed into eternity in the fierce excitement, and amid the hot passions of war.

Waterloo *will* come up at such a time as this day, upon the memory of England; yes, and of Germany and France, also. Go to Germany, and people tell you, and schoolbooks teach your children, that it was BLUCHER that won Waterloo; Wellington is scarcely named. Go to France, and Wellington and Waterloo are associated with a disaster which Frenchmen, it is said, long to avenge. Let us hope that an opportunity will not be given even to try it, notwithstanding all apprehensions, just now, to the contrary; and better still, that good sense, and above all, Christian feeling, will consolidate and make permanent an alliance, which, if rightly directed, and if Imperialism *could* become Liberal, might yet uproot the tyranny of Jesuits and Despots all over the Continent of Europe.

But, apropos of French boasting, and the Imperial care to flatter the army, a friend of mine, just returned from Paris, tells a good story He was at Versailles with his wife, in the five-mills Picture Gallery. There, among the more recent pictures, they stood before two pictures of the great battles of the Crimean war, Alma and Inkermann. *In neither picture is there to be seen a single red-coat*—not one British officer or soldier! "Well," but, said I, palliatively, "you know the French *did* scale and crown the rocks near the sea at Alma, and, my dear friend, you had only *a take for granted*, as you looked at the battle-piece, that the Duke of Cambridge with his Guards, and Sir Colin Campbell with his highlanders, were *just then* storming the batteries and winning the day, only *you* could not see them, on the other side of the hill." Somehow, my friend had not thought of this, and to a Frenchman knowing a little English, who accompanied him to Versailles, he pointed out the entire *omission* of British soldiers in the two fights executed "by order." The Frenchman shrugged his shoulders, and my friend, who is a humorist, said, "You should have, I think, a picture of Waterloo here, also. And if it be a true one, I shall answer for it, there shall not be seen in the whole of it, *a French horse's head.*" "How so? What you mean, Sir?" said the Frenchman. "Why, beause, instead of *heads*, you would see nothing but the *tails* of horses running away!" The Frenchman made the best of this sally that he could, and with a comic mixture of a face awry, yet smiling, he could only say, "You be one John Bull."

Last week, there were alarms about *French invasion.* This week, after Mr. Disraeli's contradiction of any hostile movement in France, known to the Government, by his declaration of confidence between the two Governments, and by the denials of the *Moniteur*, as well as from the fact of Naples agreeing to pay £3,000 as indemnity to the British Engineers, so long retained in prison, and to restore the *Cagliari* and crew to Sardinia, the funds have risen again.

We grieve much, though we are not surprised to hear of continued agitation in the United States, about the SEARCH OF SHIPS off Cuba; but unless some untoward collision take place in the meantime, I hope and believe that the explanations of our Cabinet will be found acceptable and most conciliatory, and that matters will be so arranged that no such collision shall be possible for the future.

The Bishop of Oxford last night brought up the question of Spanish faithlessness in connexion with treaties for the abolition of the slave-trade. Lord Malmesbury sternly denounced the new French scheme of importing blacks from Africa into French colonies. He also denounced the conduct of Spain in Cuba, and threatened to leave that island to be seized by any who choose to do so.

FROM INDIA, we have *fresh* and more favorable telegrams. Sir Colin Campbell's success in carrying all before him in Rohilcund—Bareilly, the capital, is in our possession, after the defeat and flight of the rebels under the Mohammedan Moulvie,—is a great fact. It looked a very formidable affair indeed, when we heard of one hundred thousand men being there concentrated against us. But first-class Generalship, with such soldiers as Sir Colin commands, as usual, made it possible for a limited body to chase away tens of thousands.

There have, indeed, been disasters, and most precious lives have been sacrificed. Walpole, by reason of seniority made a Brigadier, had the command at Rewah, and Brigadier Hope perishes by his Chief's mismanagement; whereas, had *he* been leader, he would have taken care to do the work like Sir Colin, and as "a very usurer" of the blood of his men. Not that Walpole afterwards did not successfully clear his way, and route a formidable foe. He will probably be set aside, however, from command. He is excessively unpopular in the Indian army—cold, proud, and obstinate. Sir H. Rose also left a garrison of Scindia's troops at a town taken by him in Central India, which has been stormed by the rebels and retaken. And thus much mischief may ensue. Nevertheless it seems, as to what remains to be done, as the *Times* terms it, "a chase." The safety of our Indian Empire is, I trust, no longer at stake, and even in Oude, where all seemed, even *after* victory, to be dark, affairs look well.

The *Times'* Correspondent at Calcutta, writing on the 5th of May, thus describes the exact state of things in Oude. It shows that the excellent Mr. Montgomery is "the right man in the right place:"

"In Oude, matters are decidedly improving. The Commissioner has received a *carte blanche*, and has at once nullified the proclamation." (So, we see, that Lord Ellenborough had some reason to find fault with the document.) "The Talookdars have been confirmed in their estates on new conditions, and are coming in rapidly. The Zemindars system, natural to the country, has been introduced, and the Zemindars rendered responsible for all the offences against the State, society, or laws, committed on their estates. There is, consequently, to be no village police recognized as such by the State, the Government appealing to no one but the landholder. A strong military police, and a centralized civil police, will be immediately created, and there are signs that the barons intend to obey the new system. The country is being pacified. The people choose a feudal organization, and have got it, and both parties are beginning to understand one another."

It is added, "The political advantage of the lull is inestimable. The contest has now lasted twelve months, and is wearing men out. The number of sick, I do not mean only soldiers, is very great; and there is a feeling of despondency, of doubt, as to the future, creeping over the land, which bodes no good."

NENA SAHIB'S escape from Rohilcund is much to be regretted. He collected the cavalry and was essaying to cross the Ganges and to enter Central India. His very name would create an army in our Mahratta provinces. "The mischief he might effect, in the present temper of the Mahrattas, is incalculable; and Bombay officers write in amazement at his folly, in not making the attempt." In Bengal "he is merely an adventurer, powerful in a degree, as the only leader with whom the natives think the Government could not make terms. On the Bombay side, he would be the Peiswah, bringing before every Mahratta, visions of principalities and plunder." Who can tell what further chastisement for us may be in store by risings in districts hitherto free from rebellion? This monster has had wondrous escapes hitherto. A fortnight since appeared in the *Illustrated News*, portraits of two young officers of Irish birth, brothers, named Saunders. Both were Company's officers. One of them survives. The other was in the beleaguered garrison of Cawnpore, when General Wheeler opened negotiations with Nena Sahib. Young Saunders earnestly protested against trusting him, but it was in vain. The surrender was made, and the massacre was ordered. In that terrible moment, the young officer rushed desperately forward, and with his revolver he shot down five of the personal attendants of the Nena. The last shot he reserved for the leader himself. The bullet touched him not. Saunders was then seized, was *crucified*, in the sense of having his hands and feet fastened by nails to the ground, and then a troop of cavalry galloping past him, and slashing him with their swords, he was cut to pieces!

THE CONFESSIONAL IN BELGRAVIA is now the subject of much discussion and excitement in the metropolis. I have often directed your readers' attention to the notorious "goings on" at Knightsbridge, first under the Rev. Mr. Bennet, and afterwards sanctioned and still more fully developed under Mr. Liddel. There we have in fact a full blown specimen of intense, Romanising Tractarianism. It is well known to those who are familiar with the literature of the party, that books for confession are now in extensive use, containing among other matters prurient questions as to breaches in thought or act of the Seventh Commandment. Generally these books are constructed in the Romish model, and all take for granted the duty of opening the heart to a "priest," and of receiving absolution. But the abominations thus practised are only now coming forth to the light, to the infinite disgust of the nation.

St. Barnabas, Pimlico, has a "district" assigned to it, and is not a "parish." Till it is endowed as such, (and that the party are trying hard to do,) the clergyman is happily under the control of the Bishop of London. Recent discoveries were made by the Hon. and Rev. F. Baring—a man of family and fortune, and unconnected with parties in the Church. He has been making private inquiries as to the use of the Confessional, and the results were produced last week, before a public meeting, (of gentlemen only,) at St. James' Hall, Piccadilly. The Chair was taken by Lord Calthorpe, supported by Lord Shaftsbury and others, and it was stated on pretty good authority, that there were present upwards of two hundred members of Parliament, and fifty Peers. There was also a large number of clergymen. The meeting was crowded to excess. Mr. Baring made a statement of facts as to examinations in three cases, of women in the Belgravian district, all in humble life, conducted in his robes, and in a private apartment, together with penances enjoined. The offending clergyman's name is Poole. *Lady visitors* of the poor had brought these persons to Poole, and they must confess, &c., as a condition of receiving relief! The questions put were grossly indecent. He gave the parties either the *Steps to the Altar*, or *the Book of Confession* to peruse. When any one of them refused to make "open confession" of "thoughts, &c," he refused the Communion.

"One of my daughters," one woman deposed, "went continually to Mr. Poole, to confess; *she afterwards became a Roman Catholic*, and states that the two confessions are just the same."

All these cases were laid before the Bishop, who, after much deliberation, and under legal advice that he was safe in doing so from the penalties of Ecclesiastical Courts, *has suspended Mr. Poole.* This announcement was received by the meeting with great enthusiasm.

The Tractarian ladies were handled severely by Mr. Baring, but they and their leaders profess to be greatly scandalised by the public meeting being held on "St. Barnabas day," (11th June,) when their defenders could not absent themselves from that high festival! And last Lord's day, a crowd being present, one of the Tractarian priests from the country preached on the text, "Thou shalt do no murder," (Prayer Book version,) and launched forth into a tirade against the murder of souls, (by those that would keep back the people from "ghostly fathers,") and the murder of reputations, &c. Mr. Poole denies in toto the truth of the evidence given by the women. Mr. Liddel also sneakingly, in another sermon, craved the congregation to suspend their judgment, and in the *Times*, defends a modified Confessional as Anglican. But all this wont go down with the English nation, and deepens the detestation, although it does not entirely arrest the mischief which Oxford feeds, and some of the aristocracy sustain.

THE JESUITS are busy among us. They creep into families, as governesses and employees. The *Record* declares that lately a priest was found in a noble family, in the garb of the powdered footman who opened the door! I doubt not some of the party are in Oxford, and Dr. Wilberforce, a Tractarian fanatic, is the virtual and dangerous abettor of the system. The Jesuits exult in the progress of Puseyism. It is a constant feeder for Mother Church. It is said that Wiseman (whose *dangerous* illness is denied,) has recently confirmed two hundred perverts in Belgravia. Noble families perverted, the wealth goes mainly to Rome. A case of *reversion* of property has lately come out in connexion with the property and title of the late Earl Shrewsbury, a great devotee of Rome, and a grand patron of Pugin, the well known Romish architect, a pervert also The House of Lords has given the title—and the property is likely to follow—to a Protestant claimant.

The Duchess of Buccleugh is one of the perverts. A lady who knows the family, told me, the other day, that the Duke every morning goes off from the breakfast table into a private room, with his two daughters, to have family prayer with them, leaving the Duchess behind. Her perversion to Popery has, it is said, grieved him excessively. But the Duke fostered the serpent which has stung him. He built at Dalkeith, near his palace, a Mediæval Episcopal Chapel, and brought thither a Puseyite clergyman, and was all the while refusing sites to the Free Church clergy on his estates, by the instigation of Puseyite Agents, or "Factors." The Duchess, like her neighbor, the Marchioness of Lothean, preferred "*the real thing*," to the shams of Oxford, and both are now votaries of Popery.

OF "THE BRITISH EVANGELIST",—a new periodical intended to promote the revival and extension of religion—the first number will be published next month. The first issue will be twenty-five thousand copies. It will, I trust, be a success, and if so, cannot fail to do much good.

PRAYER FOR REVIVAL is now general in London, and throughout the land. I really think that there is a common earnestness of desire for the gift of the Spirit, and of brokenness of heart for sin, as well as zeal and ardor among ministers and laymen, such as have not been witnessed or realized in this country for years past.

Dr. Schauffler, American Missionary in Turkey, addressed a public meeting, this week, in Willis' Rooms, detailing what he had seen of the work of God in the United States, during his recent sojourn, which had extended over nine months. Lord Shaftsbury was in the Chair, and Sir W. F. Williams, of Kars, bore strong testimony, from seventeen years personal observation, to the value and importance of the American Missions, especially among the Nestorians.

THE QUEEN has been to Birmingham, this week, opening a "People's Park," and was received there with great enthusiasm. She is really popular for her own excellent qualities, and her husband is truly philanthropic in his sympathies. It is said that she will this Summer visit her lately married daughter in Berlin. The English language will now be eagerly studied in the higher circles in the capital of Prussia, and political sympathies are likely to be more Anglican and liberal than of yore. Strange it is, too, but true, that at Vienna popular feeling runs now far more toward England than France.

The King of Prussia's mental health is by no means established.

The venerable DR. BUNTING, Wesleyan minister, expired this week. He was in his 80th year. J.W.

P. S.—There is a political lull, just now. General D'Espinasse, the military Dictator set up by the French Emperor, is dismissed, and a civilian appointed in his room. This has given much satisfaction.

Trade and Commerce are still as dull as ever, except in some departments of the home trade.

The heat this week reached 93° in the shade, perhaps the highest ever reached here, but is now abated. A young officer writing me from the Bombay Presidency, and out in a hot weather campaign, states that the thermometer had been as high, *in the tent*, as 114°. *Climate* is the great enemy of our army in India.

Mr. Oxford, Professor of Divinity, writes a letter deprecating the proposed legislative abolition of the prayer-book services for the Gunpowder Plot, the Martyrdom of King Charles I., (involving "national guilt,") and the Restoration of Charles II.

From Galway, a mail steamer is about to go to the United States. The local pilots (apparently, *bribed!*) ran her on the rocks outside the harbor. She was got off, and the men are sent to prison.

For the Presbyterian Banner and Advocate.

Revivals--A Continuance Desired.

MR. EDITOR:—Has the cheering news from the churches ceased to come in? Why should the work cease? Many of the churches in this region have enjoyed precious seasons—such seasons as they never had witnessed before. The last Winter and Spring has been rendered memorable among our people for the fulfillment of the promise, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication." The result has been a very encouraging increase of our strength.

To the church of Beaver Falls, New Brighton, fifty-six have been added on examination and profession of faith. To the church of New Castle, over one hundred and fifty. To the church of Mercer, over one hundred. To the church of Neshannock, between sixty-five and seventy. To all of these a number have been added on certificate; some of whom have come from other denominations. Other churches within our bounds have been much refreshed and strengthened—as Middlesex, New Port, and Little Beaver. In truth, it has been to many of us a glorious year. May it be the *beginning of years* to us. We are hoping and praying, not only for a continuance of this blessed rain of grace, but for a still more powerful and wide-spread effusion of Divine influences, until all shall come to the knowledge of the Son of God; for in his name shall the Gentiles trust. B.C.C.

Prize Essay.

We are authorized to say that a gentleman of the South will, through the Presbyterian Board of Publication, give to the author of the most approved essay on RELIGION IN THE FAMILY, the sum of two hundred dollars, on the terms following viz.:

1. The essay, the copyright of which is to be vested in the Presbyterian Board of Publication, is to occupy, when printed, at least two hundred pages duodecimo.

2. It is to embrace the lucid discussion of (1.) The foundation, nature, and importance of the family constitution. (2.) The duties and responsibilities belonging to it. (3.) The best means to secure the ends designed in it. (4.) The relation of the family to the Church. (5.) The value, difficulties, and aids to family religion. (6.) Pleas for neglect and delinquencies in family duties, discussed and refuted.

3. The essayists are to send their respective productions to the Presbyterian Board of Publication, on or before the 1st of March, 1859, to be subjected to the examination and award of a Committee appointed for the purpose.

We might add that the subject is one requiring much thought and experience, and, to answer the desired purpose, the essay should be written in a chaste, attractive, and popular style, by some practiced pen.

Manuscripts may be directed to Rev. William M. Engles, D. D., Editor of the Presbyterian Board of Publication, No. 821 Chestnut Street, Philadelphia.

☞ The papers of the Presbyterian Church are requested to copy the foregoing.

The Presbyterian Church in 1788.

In 1788, when the General Assembly was formed, there were, in connexion with all the Presbyteries composing that body, only 96 ministers. Two years later, when the first census of the country was taken, the total population was 3,929,827. Sixty years later, or by the census of 1850, the total population was 23,191,876. If the ministry of the Presbyterian Church had increased only in proportion to the population, there would have been, in connexion with the General Assembly, less than 600 ministers. But in the Old School Assembly alone there were, in 1850, 1,926 ministers, and in the New School 1,473. The total in both Assemblies, 3,399. While, therefore, the population of the country from 1790 to 1850, increased nearly six-fold, the Presbyterian ministry of this country from 1788 to 1850, increased about thirty-four fold.—*Central Presbyterian.*