PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VI, No. 45. Presbyterian Advocate, Vol. XX, No. 40. | "ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." | WHOLE NO. 305

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TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, JULY 31, 1858. By Mail, or at the Office, $1.50 per Year; Delivered in the City, 1.75 " " } SEE PROSPECTUS.

Original Poetry.

Friends of Youth.

The merry friends of youth are gone,
And with them memory's pleasant song
Of hope and joy in future years,
Which are now but fraught with tears.

But I hope to meet them soon
In bright realms beyond this gloom;
Afar from death, and sin, and woe,
Where living waters ever flow.

Sweet Home, Pa. FRANK FAITHFUL.

For the Presbyterian Banner and Advocate.

NEW YORK, July 19, 1858.

REV. DR. M'KINNEY:—*Dear Sir*:—I am indebted to your courtesy for a copy of the *Banner* containing a report of the proceedings at the Board of Domestic Missions, on July 28th. In that report you invite Dr. M'Elroy, or myself, or both, to use your columns for the publication of the remarks offered by us at that meeting. For all which you will please to accept my thanks.

The following is the substance of what *I* said, or *read*:

"My opinions on the question of abolishing the office of Associate Secretary, were formed without reference to the mere example of any of the other Boards of our Church. Neither have they any reference to the continuing in office of the present Associate Secretary. I have only this to say here, concerning him, that supposing the office to be necessary, the experience, fidelity, and acceptance of the incumbent forcefully suggest his continuance." (In reverting to the personal bearing of the question, I added afterwards, that "having heard of a rumor to the effect that the Secretary's visit to California, last year, had involved the cause of our missions in that State in great odium, growing out of some secular business of which he had the management, I had taken the opportunity of a recent interview with Dr. Scott, of San Francisco, the Moderator of the last General Assembly, to inquire specifically into the truth of that rumor. Dr. Scott assured me that he had never heard of it in California; and, moreover, that the prudence, diligence, and ability of the Secretary, in California, had been of the highest service to the cause of our missions on the Pacific, and had greatly endeared the Secretary himself to the ministers and churches in that region. In the meantime, *the whole expense of that journey, to the Board, was but little over two hundred dollars!*")

"But I was persuaded that the office ought not to be abolished. (1.) Notwithstanding the evident inclination of a *portion* of the Assembly to abolish it, the *body hesitated*. And the very doubt thus thrown upon the proposition is transferred with it to the Board—with heavier weight, inasmuch as the Assembly not only possessed the whole authority over the question, but, as freshly representing the whole Church, was far more competent to decide it. It appeared to me, moreover, that the weight of character, influence, and argument, in the Assembly, was against the proposition.

"(2.) The abolition of all merely *Collecting Agencies*, as such, does not necessarily suggest the abolition of the office of *Associate Secretary*, on the ground that *that* officer is also, incidentally, a Collecting Agent. (The argument would prove too much; it may be applied with equal pertinency to the office of the *Corresponding* Secretary. And indeed the official statements made here to-night, in regard to the *limited* duties of *that* office, would go to prove that a mere Clerk, with a salary of $800, could perform all the service now rendered by the Corresponding Secretary!) But the *collecting* agencies having been abolished, the necessity of such services as have been devolved upon the *Associate Secretary*, or interchangeably upon the Corresponding Secretary, becomes only the more urgent. Neither of these officers has a sinecure; neither of them is a mere register and recorder. There is work to be done by both that requires able and diligent *men*. The Domestic Missions of our Church are not stationary, but progressive, and we must provide for enlargement. They involve a system of collection and disbursement, but not of simple receipt and payment of money. The interest, affection, and co-operation of the churches are to be enlisted, and sustained, and increased; and the missionary field is to be superintended and thoroughly cultivated. While it is deemed essential that a *Secretary* should be in constant attendance at the office in Philadelphia, to counsel with the Executive Committee, and to conduct the correspondence, an equally important and valuable service must be performed by a *Secretary*, out of doors. Besides occasional service in preaching at important points, and incidentally, in collecting—on which I lay no great stress—I cannot but think that the visits of the *Secretary* to the *missionary field*, on the one hand, and on the other hand, his personal conferences with the Pastors, Sessions, Presbyteries, and Synods, among whom he can circulate with far greater rapidity than any *Collecting Agent*, accomplish a most desirable and indispensable benefit—in the mutual information thus communicated, in the intimate knowledge thus gained by the Board, or the Executive Committee, and in the stimulus to systematic beneficence and efficient co-operation, which is thus brought to bear upon many churches which are yet far below the proper standard. The time is by no means come—if it will ever come—when, with all the excellent provisions of our Presbyterian system, there will not be needed something more than the mere spontaneous working of its various parts. The machinery must be wound up and kept in motion. The newly inaugurated plan of "*Systematic Beneficence*" is not going to do the work, of itself. It is not going to do it, as if it were a charm. Resolutions on the Minutes of our Presbyteries and Synods are not going to do it. There must be a *living agency*—not a simple *collecting agent*—to keep it before the people; to bring it before *pastors and elders*, and to urge it, if you please, upon *their* hearts, so that *they* may not refrain, through sluggishness, timidity, selfishness, or distrust, from urging it upon their people. We are all sluggish, and need to be reminded of our duty, and exhorted and encouraged to do it. There is much to be explained and set forth on this great work. The addresses and interviews of Secretaries with some Western Synods have been disparaged here as useless, and represented as having provoked some 'muttering thunders' (although another witness from the West, Dr. Allan Campbell, contradicts that statement,) and yet we are told, from another quarter, that the Synod of Baltimore felt itself neglected because, for a considerable time, *no Secretary had visited it!* The truth is, these visits, brief and infrequent as they are of necessity, and these fire-side interviews in pastors' studies and elders' houses, do great good. They leave an influence behind them, which lives and expands; and your plans and your work as a Missionary Board become better known, appreciated, and loved by the churches. And, moreover, there is the whole *missionary field*. How much may be done to cheer some little church in the new settlements—how much to lift up the fainting heart of the lonely missionary—by the fact that a *Secretary* looks in occasionally upon his toils, and that the *Board is represented* by these living sympathies, and not merely by the stipendiary dole, and the doleful exhortation to economy! The *itinerant Secretary* may be able to preach to but few of the congregations, but he can see many of the missionaries. He can learn much by conversation and inspection. He can encourage the aid-receiving congregations to aspire to self-sustentation, and to become aid-giving churches; and he can so promote this cause, that the remembrance and influence of *such* a supervision by this Board, will remain, and endear it to the scattered laborers, and thus, by the power of a mutual sympathy, strengthen and sustain your cause all over the field it cultivates, and continually enlarge the field itself by exploration for new enterprise. It is no time to restrict our operations. We need prompting agencies by which all the parts and functions of our wide-extending organization may be brought into universal, harmonious, and efficient co-operation, and the much land that is before us may be possessed. The Board must have as many *Secretaries* as experience and emergencies demonstrate to be essential. It would ill become us to consent to—or rather, to provoke—the paralysis of an ill-judged economy, and an unsympathizing and ill-judging parsimony; a mere matter of clerkship, and of dollars and cents. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.'

"(3.) Indeed, I am so well assured of the soundness of these views, that, instead of contracting, I *advise enlargement* every way. Instead of abolishing the office of Associate Secretary, I am prepared to renew a motion I once made upon this floor, for the creation of the office of *Co-ordinate Secretary*. I believe that *this* is the true policy of the Board. I will not enlarge upon it now. But it will be found that whosoever the officer may be, the sooner this Board follows the example of the Boards of Education and of Foreign Missions, the sooner will you promote harmony among your officers, and increase the efficiency of your operations."

And now, the Editor of the *Banner* will allow me to remark upon his report. 1. In your "Remarks," you say:

"We regret the continuance of the office of Associate Secretary. It was retained mainly by the speeches, influence, and votes of gentlemen who but seldom attend the meetings, and who consequently cannot be informed at first hand, of the wants of the Board, of the utility or inutility of an office, nor of the efficiency or inefficiency of an officer. In such circumstances it is exceedingly hard, that an office and an officer shall be forced upon those members who constitute the *business* board, who meet weekly and monthly in counsel, who know all the Board's affairs, and the efficiency or otherwise of all it officers, and who do the work and bear before the churches the responsibility. Will the churches approve of this?"

Now, my good Doctor, without a thought of "reproaching you for this plainness of speech"—yet, nevertheless, as one of those gentlemen, I would say in justification, (1.) that I am a member of the Board; (2.) that the Assembly in electing me, never expected me to attend *many* meetings, but it had confidence in me that I would attend on important occasions, and especially when itself proposed important questions for the consideration of *the Board*; and, farther, that I would keep myself informed of its "affairs;" (3.) that my position in these premises is exactly equivalent to that of the Editor of the *Banner*, who *can* "but seldom attend;" (4.) that I have had very good opportunities of being "informed, '*at first hand*,' of the wants of the Board, of the utility or inutility of the office," in question, and of the "efficiency or inefficiency of the officer;" (5.) that no "*business* Board" is supreme over the Board itself; (6.) that no officer has been "forced" on the Board; (7.) that the "responsibility" of continuing the office is with those "whose speeches, influence, and votes" caused it to be "retained;" (8.) that if the question had been decided the other way, I would not have reproached the "gentlemen who but seldom attend the meetings," for attending, and speaking, and voting, differently from me, and by their "influence" deciding the question against me; and (9.) that the Assembly made a *large* Board for just such occasions, so that the public opinion of the Church might come in to the aid of the "business Board," and, if you please, even to instruct it. The utility of such a reserved corps was strikingly manifest in the recent discussions of the American Bible Society. Public opinion came powerfully into the "*business* Board;" and although that Board would have decided, as it eventually did, to recede and rescind; yet the churches and the public have to thank the "speeches, influence, and votes of gentlemen who but seldom attend the meetings" for their overwhelming *demonstration* in that business. There is nothing in this that deserves to be called "exceedingly hard!"

2. After analysing the vote on retaining the office of Associate Secretary, you say:

"Thus the working men of the Board, who understand its business and its wants, say the office is unnecessary. This is so, or otherwise, *the inefficiency of the occupant is so glaring*, and *the difficulty of removing him is so great*, that *to get clear of the incumbent they are willing to abolish the office*"!! (The italics are mine.)

My dear sir, what does this mean? What is the *animus* that it reveals? What policy does it savor? You speak as one "having some knowledge," and as of designs and motives not hitherto aired. And is this movement but a *personal* matter after all? Is it a desperate stratagem to get rid of Dr. Happersett?—a mere *barn-burning* business to "get clear of an incumbent?"—and that incumbent a man whose "personal friendship you enjoy;" a man of whom the last Assembly solemnly declared that they "cherish full confidence and regard," and the Board of Domestic Missions has just voted "*nem. con.*," that "in that declaration of confidence and regard it cordially united?" *Is* he so "unnecessary," or is his "inefficiency so glaring," that the whole Church must be moved to get rid of him? And *is* the "difficulty of removing him so great," at the same time, that the Church must be invoked to mutilate and derange the organization of her Board of Domestic Missions *in order to oust him?* Does this radical movement, and revolutionary temporising, and mere pretence, connect itself with the "*business* Board"—with the gossip from California, and with the proceedings before the General Assembly involving "charges of an injurious nature in the premises, from which *the Board* felt themselves bound in common justice to shield their Associate Secretary?" There have been some whispers of this intent and purport of this earnest and portentous movement; and Dr. Snodgrass's speech at the annual meeting, shrewdly surmised it. But your paragraph comes the nearest to a public avowal of the scheme—if such a scheme exists. Is this a worthy policy? Must the Presbyterian Church resort to indirection, and stoop to injurious insinuations, against the incumbents of any of her offices? Is she so powerless to try an impeachment, that she must resemble

"—— all ocean into tempest tossed,
To waft a feather or to drown a fly?"

But, however this may be, I reiterate my conviction that this is no time to disparage the work of the Board, by reducing its working force. To me, the whole policy seems a strangely narrow one. Before Dr. M'Dowell retired from the office of Corresponding Secretary, the Board did me the honor of electing me Associate Secretary, such was the magnitude of the work at that time. Surely it has not diminished since then. And are we now to retrace our steps, to deny all our history and our progress, and to proclaim to all the world that, after all the "long agony" of its youthful struggle for existence, and all its achievement in strengthening the Church, and all the glory and triumph of its free expansion, the great Board of Domestic Missions of the great Presbyterian Church has reached its limit, and now prepares itself to dwindle and to dwarf its dimensions, and its enterprise, and doggedly subside into a mere "one-horse concern?"

Respectfully yours,
JOHN M. KREBS.

For the Presbyterian Banner and Advocate.

A Suggestion About Churches.

MR. EDITOR:—Your truly valuable sheet makes its regular weekly visits, which are very welcome indeed; and it brings glad tidings of good at every visit. How joyful to hear that the grace of our Lord Jesus Christ is steadily gathering the lost sheep home. Revivals still go on, and the attendants on the means of grace still increase in numbers. God grant that the work may steadily prosper, and thousands and tens of thousands yet seek and find a sure relief from all their woes, through faith in the Lord Jesus.

The news also comes from many places that help is needed, and the cry is, We are not able to build churches, nor to pay laborers. The want of churches *might* be speedily remedied, by a due effort, and the building being had, the obtaining and sustaining of a pastor would be much less difficult. For the first, build less costly edifices; $500 to $1,000 will build an excellent and commodious house. Two or three thousand dollars rightly expended, will furnish as comfortable and as enduring an edifice as is frequently obtained for five or six thousand, thus saving much toward paying a minister. Such economy is often necessary, and is as commendable in the sight of our Divine Master, as it is to have a more costly edifice and a less amount of religious services. Brethren, ponder over this, and see if it is not so.

Again: From the "Far West" the news comes that there is a most desirable location for a Presbyterian church, but funds cannot be obtained for building. As the Board of Church Extension contributes $150 to $500 toward the erecting of a church, suppose the Board in such new places as contain vacant lands, enter a quarter section, more or less, for a church lot, on which may be erected a building suitable to accommodate a small congregation till such time as a larger one will be necessary; the Board paying such sum toward the erection of the first edifice as it may deem proper; $300 to $500 will readily purchase material, the congregation paying the expense of erection. The church lot would be in the care of the Trustees, who shall lease it to some competent husbandman for a certain yearly consideration, which shall be devoted to the support of a minister. When it becomes advisable to erect a more commodious edifice—in which time the church lot will have increased in value—it may be reserved as a parsonage, or a portion of it, or all, except a sufficiently large graveyard lot, may be sold, and the proceeds be devoted to the erection of a church adequate to the accommodation of the people for a long time to come. This will be accumulating church property, but I think in a very appropriate way.

J. M'K.

From our London Correspondent.

The House of Peers, and the Extra Services in the Prayer-Book—Analysis of the Discussion—The Compromise Church in its Workings—Bishop of London's Speech—The Latest from India—Extension of the Rebellion—Fall of Calpee—The India Bill, and Lord Palmerston's Defeat—A Jesuit Campaign over Protestant Europe—High Churchmen of Germany—Kindred Doings Elsewhere—Scottish Episcopal Church—The Confessional at St. Barnabas—Romish Commentary—Interest in American Revivals at Edinburgh—The Hungarian Church—Postscript.

LONDON, July 13th, 1858.

THE HOUSE OF LORDS, without unexpected unanimity, has agreed to the abolition of the Services annexed to the Book of Common Prayer which were intended to commemorate the Gunpowder Plot, the execution of King Charles I., and the accession to the throne of King Charles II. The motion was brought forward by Lord Stanhope. He referred to the motion made earlier in the session by Lord Ebury, for a general revision of the Liturgy, and which the House had rejected. His (Lord S.'s) proposal, however, was of a different kind, because the Services which he proposed to abolish were no part of the original and "real Liturgy." They were a blot and a stain upon it.

In reference to the Gunpowder Plot, he incidentally illustrated the servile spirit of the days of the pedantic and worthless James I., by quoting the Act of Parliament on which the Service for the 5th of November was founded. That Act began by speaking of the utter ruin which might have ensued to the whole Kingdom, had it not pleased Almighty God to *inspire* the King's Most Excellent Majesty with a Divine Spirit to interpret some dark phrases of a letter, and so on. The Service for the 5th of November was so far afterwards modified, that inasmuch as William III. landed at Torbay on the 5th of November, 1688, thanksgivings were added for this also. On the ground of the lapse of time, and the harsh language used in these Services, Lord Stanhope proposed their abolition.

Then, as King Charles, the "*Martyr*," while pitying that unfortunate monarch, he thought that the title of "Martyr" should be reserved for those Christians who, rather than renounce their faith, had suffered death at the hands of the Pagans. [This would very unjustly abridge the glorious martyr roll; it would exclude the victims of bloody Mary, the Waldensian "slaughtered saints" of God, and the "Martyrs of the Covenant."] The objection also to the comparison in the Service for the 30th of January, of the sufferings of Charles I. to those of the Divine Redeemer, was powerfully urged by the speaker.

The Archbishop of Canterbury rose immediately after Lord Stanhope, and expressed his approval of the motion. "The Services are practically obsolete. They are no part of the Book of Common Prayer to which the clergy have declared their consent, and are bound to conform."

Lord Ebury approved of the motion, of course, and with some force showed that some anomalies almost as great still remained in the Liturgy, which he thought should also be abolished. Whereupon the Bishop of London, while strongly approving the removal of the Extra Services, said that "it was impossible to enter upon the revision of the Liturgy which the noble Baron advocated, without touching on many points of doctrine." That is quite true, and, as you and I think, the Liturgy *should* have but one voice, so far as it *teaches*, and even prayers must teach. For example, *we* may pray that the water of baptism may be accompanied by the washing of regeneration and the renewing of the Holy Ghost, but the Liturgy *pronounces* the child regenerate. The Bishop of London is a *Low* Churchman, but he is a Churchman still, and stands fast by the "compromise" spirit that keeps together—in connexion with State pay—such heterogeneous elements. Hear him on this point: "I believe it to be the safeguard of the Church of England, that it has, from the very first, included within its walls persons of very different religious sentiments, who yet *could all concur in the fundamental principles of religion*; (?) and I feel assured that such a revision as the noble Lord proposes, would lead one party to expect, by stereotyping their own opinions, that they might get rid of the opinions of others, *which it was equally desirable to retain in the Church with themselves.*" To which their Lordships said, "Hear, and Hear." Coming from such a man—a Liberal of the Arnold school, Evangelical in sentiment and spirit—these are *not* satisfactory words, and indicate the wretched plausibilities by which the *status quo* is justified. Better to have a "Church of England," out and out *High-Church*, and by its Convocation shutting out Evangelicals and Low-Churchmen, than such wicked compromise as the present, which makes Bennet, of Frome, and Millar, of Birmingham, brethren in one body, while, in heart, the one is a mediævalist and a Papist, and the other a New Testament Presbyter and a Puritan. Meantime, Wiseman and Company look on delighted, and the poor, weak Millenarians—Dr. Cumming teaching them in his utterances—say, "Ah! under the *present* dispensation, we must be content with the mingling of chaff and wheat; when the Lord comes in person to reign at Jerusalem, all will be put right, and all existing ecclesiastical arrangements will pass away." I have always looked on *this* last plea for *present* corruption, as intolerably disgusting. It was largely on this principle that the Free Church movement was (and is) looked upon by many Evangelical Churchmen with dislike. Besides, it is a standing rebuke to their policy in keeping in. I despair—as long as Prelacy lasts in England—of a real "Exodus" being ever accomplished.

The Bishop of Oxford—strange to say—was for the abolition of the extra Services. "They were far too political, far too polemical, far too epigrammatical, (hear, hear,) and contained nothing of that chastened devotion which characterized the Liturgy of the Church of England, in those prayers *which had come down from the earliest times of the Church.*" (?) Lord Malmesbury, on behalf of the Cabinet, agreed to the motion, and no doubt the House of Commons will go along with the Lords in the matter. *Two* parties, however, will be displeased. First, certain Heads of Colleges at Oxford, and "High and Dry" Churchmen; and second, the Orangemen of Ireland, who almost deify the memory of William III. The last mentioned party will scarcely be soothed by the assurance frequently given in the discussion just described, that King William was providentially a "deliverer."

THE NEWS FROM INDIA indicates continued disturbance, and hard work for our troops, yet is more cheering on the whole. One great success has been achieved, namely, the capture of Calpee by Sir H. Rose, and the capture of guns, elephants, and ammunition. It was from this place that the Gwalior mutineers long sullenly looked out embarrassingly on the early part of the struggle. Thence they proceeded to Cawnpore, and by a clever feint drew Windham out of his camp, and inflicted the only serious reverse which our army suffered during the war, and which, but for Sir C. Campbell's advance to the rescue, might have been very disastrous. They threatened Delhi; they were dangerous because strong in numbers, had thorough discipline, and abundant artillery. *Now* they are a scattered rabble.

The Bombay Presidency is at last feeling the effect of the rotatory storm. In the Southern Mahratta country a political agent has been murdered, although the rebel Chief who headed the emeute is taken. Chandra also, to which I referred in my last, has been recaptured from its rebel occupants, and Madras and Bombay troops are advancing on disturbed districts. Still the mischief, I fear, will spread more widely. For Lucknow, there does not seem to be entertained such danger of recapture as was indicated in the last Calcutta telegram. As rebels, however, are advancing in great numbers toward Oude, and as the great trunk-road near Cawnpore is closed, it is plain that *much* is yet to be done. The Funds did *not* rise on the receipt of the news, as, *on the whole*, it was discouraging, indicating the necessity of great additional expenditure.

The Government will probably carry their INDIA BILL, with some amendments. But the failure of *three* attempts of Lord Palmerston last week, and the present, to alter the constitution of the Council, is most significant as to his apparently irrecoverable downfall. Still he has wonderful vivacity about him, and *personally* is not disliked in the House of Commons by the majority. Next year, he may vault into power once more. Meantime, his exclusion is to the benefit of the country.

A JESUIT CAMPAIGN, on a new plan, is now in progress in various Protestant countries in Europe, and doubtless the plan has been issued from headquarters. "Not only is every controversial and peculiarly Popish, but every distinct Christian dogma thrust aside, so as to leave it doubtful to what side, whether negative or positive Christianity, the preachers belong; while the lofty-sounding, moral, somewhat sentimental, studiously *popular* discourse, might earn applause from a Mohammedan or heathen audience." So writes a special correspondent of the *News of the Churches*, from "the shores of the Baltic." It appears that no other preachers than the Jesuits, in Lent, are allowed to pervade Protestant Districts. The effect is evil. Great concourses of Protestants have been thus attracted at Lübeck, and at Berlin. A Protestant lady having expressed her surprise at the total absence of all polemical animosity, a Roman Catholic officer replied, "What! launch out his thunderbolts against a confession which outnumbers his own by one hundred to one? No, no! that were to attribute to the Jesuit father a most unpardonable deficiency in the sense of *the fitness of things* for which his order has ever been celebrated!" There are laws on our English Statute Book against the permission of Jesuit Colleges, &c.—clauses in connexion with the Emancipation Act of 1829—but they are a dead letter. The Jesuits have their establishments in various places, and divide with the fathers of the oratory and some other orders, the work of plausible preaching, and of holding "retreats" for penance and confession, in the Lenten season. Wiseman probably is himself a Jesuit. The Jesuits at Rome control Pio Nono, and are, as of old, the stout rowers who bear onward, with combined and energetic stroke, "the bark of St. Peter" over the adverse waves. Some day it will go down no doubt, and probably when apparently entering the haven in triumph.

The PROTESTANT HIGH CHURCHMEN of North Germany, have been holding a Conference at Hanover; several Romanising ceremonies were introduced. Another great Conference has come off at Thüringen, at which the main topic of the deliberations was the introduction of exorcism at the rite of baptism! It is the common contagion of "ecclesiastical antiquarianism," which haunts High Churchmen alike in Germany, England, Scotland, (Scottish Episcopal,) and the United States. It is a marked sign of the times, and the origin and progress of this spirit of cermonialism may surely be traced to Satan's devices. The Scottish Episcopal Bishop of Aberdeen has prosecuted the Rev. P. Cheyne for heresy, in "Six Sermons on the Holy Eucharist." The Advocate of the latter threatened to appeal to the Civil Court. Twelve clergymen agreed with the Bishop in condemning, the large minority of *nine* were in favor of the heretic.

The ST. BARNABAS CONFESSIONAL affair, is to come up for investigation before the courts of law. Mr. Poole and his friends deny the statements of the female witnesses examined by Mr. Baring. Miss Joy, a lady whose name was mentioned at the public meeting, writes to the *Times* that she never confessed herself, nor urged the women to do so. But the existence of the confessional, and the propriety, in "exceptional cases," of "habitual confession," is not denied by Mr. Liddel. A Romish writer in the *Weekly Register*, wants to know from (Liddel, Poole, &c.,) "these self-constituted reformers," how he could fulfill his duties, without entering into such details *as have excited such warm indignation.* A confessor is a spiritual physician and a spiritual judge; a physician to minister to the spiritual health of the patient, and a judge to remit or retain the sins of the offender. How can he act as a physician without acquainting himself with the disease? And how can he exercise the office of a judge without knowing the offence? "No doubt," it is coolly added, "these details are disgusting; but what should we think of a surgeon who should refuse to undertake a needful operation, because it would involve him in some disgusting details?" The objection of these gentlemen, in the abstract, is absurd and senseless. Let them contend, if they will, against the practice of confession altogether, which is not an unfair ground for a Protestant to take; but it is altogether ridiculous to seem to admit the principle, and then to object to details which are *essentially necessary* toward carrying the principle into effect." Exactly so; and so, if Liddel and his party are suffered to go, we shall have in England all the demoralization of confessor and penitent, and the total uprooting of all domestic confidence by "spiritual directors," so fearfully illustrated at this moment on the Continent, and portrayed with such marvelous fidelity in "Michelet's Priests, Woman, and Families."

"A DEEP INTEREST IN THE AMERICAN AWAKENING is now general over the kingdom. It has manifested itself strongly at Edinburgh. There, as previously in London, Dr. Schauffler has attended, and addressed a public meeting. The Queen Street Hall was filled to overflowing, and deep solemnity prevailed. At the close of Dr. S.'s statement, Dr. Candlish made, by request, a few observations. He deprecated anything like an attempt to initiate anything in this country by imitation. He suggested, however, that by much prayer and personal dealing with souls, the work of God might be advanced, and the Spirit of God might bless them also. If such an awakening did extend to this country, the *Spirit would cast it in the mould best suited for the people.* He had been much struck with a statement of Dr. Schauffler, to the effect that the ministers in America, while giving their full countenance to the prayer meetings, had mingled in them, not as ministers, but simply as private Christians. He would recommend that during the few remaining weeks, before most families left Edinburgh, (for sea-side recreation,) a weekly prayer-meeting should be held on this principle, in which all—ministers and laymen—should meet simply as Christian brethren. This proposal was cordially agreed to, and it was determined to hold several meetings in Queen Street Hall.

The HUNGARIAN PROTESTANTS have, as yet, received no redress, in spite of the promises of the Emperor of Austria. Many books not agreeable to the Government, are confiscated, when imported into Hungary. All Bibles and tracts found in possession of clergymen or private persons, have been confiscated or destroyed. The Word of God is thus scarce in Hungary. Even in a whole parish, only one or two copies can be found. Little spiritual life is found there, although there are indications of the shaking of the dry bones. Prayer for one of the oldest and most oppressed Protestant Churches—that of Hungary—is a great duty.

J.W.

P.S.—Last night the House of Lords, by a considerable majority, agreed to Lord Lucan's Bill for the admission of Jews into the House of Commons. The Bishop of Oxford and others strenuously protested, but Lord Derby, resolving to put an end to a vexed question, ensured its triumph. I was present when the division was resolved on, and saw Baron Rothschild at the door of the house, as the Peers, coming out, announced the result. He was but little excited. This, *the* millionaire of Europe, is a man of about fifty-five years of age, rather stout in figure, about five feet eight inches in height, with a pleasant face, *not* marked with Hebrew cunning, and but for the dark eye, *not* Jewish in aspect. I remember, some years ago, seeing in the Jews' quarter at Frankfort on the Maine, the old fashioned house (a clothes' shop,) in which he was born, and which his aged mother refused to leave for a palace on the ramparts, preferring to live and die there.

It is not probable that more than two or three Jews will enter Parliament. The feeling of the better class of Jews in London is not bitter toward Christianity, and probably this decision will conciliate them still more. One of them, Alderman Salomons, when Lord Mayor, two years ago, went *officially* and in state, several times, to hear Bishops preach charity sermons, and lately subscribed a large sum to the fund now being raised, to fit up the nave of St. Paul's Cathedral for the working classes.

An Article for Pastors.

The relation of the Religious Press to personal religious progress, is more intimate than generally supposed.

As the intellect is expanded by its exercise upon proper subjects, so the moral or spiritual nature is improved by the contemplation of moral truth. But the contemplation of *truth alone* is not sufficient for the highest moral development. We need to see the *effects* of that truth in the great world, and upon individual life, in order to realize its Divine power, and strengthen our faith in its Divine character. Then, with this increased confidence in its efficacy, as seen upon *others*, we shall the more prayerfully study it, to secure the same blessed results for ourselves. Moreover, as we hear of the wonderful effects of very feeble causes, put in operation by very feeble men, we are stimulated to like effort, and this effort being followed by like blessings, our faith is still further strengthened—faith in God, and faith in *our own power to do good, under God.*

There are many Christians seemingly destitute of this faith, who hence make little effort to be useful, and consequently lose all the benefit of the reflex influence of doing good. The Christian, therefore, daily needs to be brought into close contact with the great religious world, that he may know of the toils and trials of God's people, and the triumphs of Divine grace. He needs this to acquaint him with his *own* capacity for usefulness; to remind him that he is *not* fulfilling his mission, and to stimulate him to the required effort, and thus bless and be blessed.

Now, that pastor who will thus bring a disciple into this daily contact with the religious world, performs for him a most important service, by placing him in circumstances favorable to personal religious progress. This important service he can easily render, by inducing him to take some well-conducted religious paper; and he will soon see his own reward in the increased and more intelligent attention to his ministrations, and in the spiritual growth and greater usefulness both of the individual and his family. Especially important is it, that the thousands recently brought into the Church, should at once be brought into this close contact with the great body of Christ, and thus, at the outset of their course, acquire that comprehensiveness of view ever indispensable to the greatest largeness of heart; for we can be *deeply* interested in that alone with which we are intimately acquainted.

Pastors! at once to the work, and let the new converts have the benefit of our religious periodicals, and the fruits will soon appear, both at home and abroad.—*Examiner.*

Pass Him not By.

In company with a young convert in the freshness and glow of his first love, I was visiting from house to house, aiming to urge the claims of the Gospel upon every individual.

One young man, sitting by himself in the village tavern, presented a peculiar case. He had been awakened, and had thought he became a Christian, in a former revival, and then exhorted his young friends to give their hearts to Christ. But he had relapsed into stupidity, and fallen into open, flagrant sin. "Is there yet any hope of him? Has not the grieved Spirit left him utterly? Who knows? Pass him not by."

These thoughts passed rapidly in my mind. I tried him once more. "W——, is not your soul as precious as those of others who are now anxious for their salvation?" His countenance grew solemn, and tears started. He was the subject of thorough conviction, and of hopeful conversion, followed by credible evidence of true piety.

Had that opportunity been neglected, confirmed hardness of heart might have ensued, and that young man's soul have been lost forever.—*American Messenger.*

Cheerfulness.

Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frome of mind. Be but for one day, instead of a fire-worshipper of passion and hell, the sun-worshipper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up—and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*Richter.*

Facts and Gleanings.

MANY waste their mornings in anticipating their afternoons, and their afternoons in regretting their mornings.

THE flowers fade, the heart withers, man grows old and dies; but time writes no wrinkles on the brow of eternity.

HATING PEOPLE.—Hannah More said to Horace Walpole, "If I wanted to punish an enemy, it should be by fastening on him the trouble of constantly hating somebody."

IT was the saying of Sir Robert Peel, "I never knew a man to escape failure, in either body or mind, who worked seven days in the week."

A CHINESE MAXIM says: We require four things for woman; that virtue dwell in her heart, that modesty play on her brow, that sweetness flow from her lips, and industry occupy her hands.

MANY CHRISTIANS are like chestnuts—very pleasant nuts, but enclosed in very prickly burs, which need various dealings of Nature, and her grip of frost, before the kernel is disclosed.

"KNOW the Lord, and trust him always; know your own heart, and suspect it constantly; know your friends, and use them kindly; know your spiritual foes, and watch them narrowly."

BENEVOLENCE DEFINED.—A charity sermon was once commenced by the Dean of St. Paul's as follows: "Benevolence is a sentiment common to human nature. A never sees B in distress without wishing C to relieve him."

SMALL SERVICES.—The following lines are no less true than beautiful:

Small service is true service while it lasts;
Of all thy friends, though humble, scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.

WHOSOEVER.—"I thank God," said a good minister, "for a Gospel that has a '*whosoever*' in it. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take of the water of life freely."

MOTHER.—The Emperor of China, on certain days of the year, pays a visit to his mother, who is seated on a throne to receive him; and four times on his feet, and as often on his knees, he makes her profound obeisance, bowing his head even to the ground.—*Dodd.*

COMPENSATION.—"Beautiful is the working of this law in the life of individual man, producing a balance of natural well-being, wonderfully equal in all countries and ranks. No man is so ill off but has something in his favor; no man is so fortunate but has some worm gnawing the roots of his enjoyment. Poverty is relieved by a cheerful spirit, wealth burdened with many cares. Hard toil is recompensed by sturdy health; luxury punished by a feeble constitution. The choicest pleasures of life lie within the ring of moderation."

A SIGN.—The duties of a police-officer sometimes led him to a gambling house. There he recognized the book-keeper of a bank among the winners and losers of the gaming-table. "It looks bad," said the officer to himself; "that man is rotten at the core." He went to one of the bank directors and said, "Your book-keeper is not fit to be trusted; he visits the gaming-table." The director shook his head. "It can't be; we have confidence in him." Thinking, however, it was not safe to disregard the warning of the officer, the directors gave a thorough overhauling of the affairs of the bank, and found the book-keeper had defrauded them of forty thousand dollars; which, by false entries in his books, he had blinded the eyes of the directors from seeing. A man is known by the company he keeps.