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

WHOLE NO. 313

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Original Poetry.

Remember thy Bible.

BY MRS. M K. BROWNE.

AIR—"*Be kind to the loved ones.*"

Remember thy Bible, for on it hath gazed
The bright eyes of childhood and youth;
And their hearts have grown warm with rapture and praise,
As they read o'er its pure words of truth.
Remember thy Bible, the dim eyes of age
Have brightened with feelings of love;
And their pale cheeks have glowed, as they bent o'er the page
That told of their bright home above.

Remember thy Bible—its words have been read
By thy father at morn, and at even,
To the loved family circle, now scattered and dead;
Oh! how many have left thee for heaven.
Yet though amid weeping and mourning below,
Death hath broken affection's bright chain;
Yet the fair, golden links, still brighter shall glow
When united in heaven again.

Remember thy Bible, in affliction's dark hours,
When thy loved ones are passing away;
Its sweet words will fall, like the dew on the flowers
When faint 'neath the long Summer day;
Then turn to thy Bible, 't will dry thy sad tears,
And the shadows shall pass swift away,
As the stars still grow brighter, till morning appears,
When they fade in the fair light of day.

So amid the dark woes that encompass thee now,
As thy bark by the wild storm is driven,
The hopes of the Bible still brighter shall glow,
Till thou wake in the glad light of heaven.
Remember thy Bible, when thou nearest the brink
Of Jordan, the River of Death;
Its sweet words of promise will not let thee sink,
And praises shall tune thy last breath.

For the Presbyterian Banner and Advocate.

College Endowment.

Everybody would be glad to see a College endowed on a scale worthy of the churches, in the bounds of the *old* Synod of Pittsburgh, now forming the three Synods of Pittsburgh, Wheeling, and Allegheny * The amount of money that should be devoted to this endowment, ought hardly to be less than half a million of dollars. A small part of this sum might be invested in buildings, but it is chiefly required in order to be funded for the support of Professors, Scholarships, Library, and Apparatus, so as to place our College on a footing, in these respects, with Harvard, Yale, or any other in the country. Nor need we despair of obtaining this amount of money for so worthy an object. The forty thousand communicants in the three Synods, would represent probably fifty thousand families, perhaps more, whose higher educational interests would be deeply affected by the College; not to speak of thousands more still, who do not live in the bounds of the old Synod, but who look to its churches as the glory of the land, and its institutions as the best places of education for their children. An average contribution of five dollars, once a year for but two years, from each family in the three Synods, would make the sum needed. Many, no doubt, neither would nor could give anything at all; a few might be expected to give largely; a somewhat general contribution might also be expected, if the brethren were of one mind as to the object; and peradventure some one, two, or half a dozen might be found, who would give the whole endowment. One man in Pittsburgh lately left a larger sum than this for benevolent purposes, and mainly for educational uses. The money could be had, we cannot but believe, sooner or later, if the brethren were only of one mind as to the matter. Without such union of effort, little can be done, and perhaps nothing should be attempted.

In order to a united and general effort, the manner of holding the endowment becomes an important question; and it is one which must be settled before any movement for obtaining money is made. Concerning this, the opinion may be here expressed, with modesty, yet with a strong persuasion of its correctness, that no sum of $500,000 for a College can be obtained, if it is to be placed in the hands of a close corporation; while a College, inseparably allied to the Church, and governed by Trustees appointed from time to time by the Church Courts, might be expected eventually to secure a liberal endowment, even whatever sum might be needed. It would receive the contributions of the living, and the bequests of the dying among the people of God; for its own sake partly, but chiefly for its permanent connexion with the Church of Christ, and its great use in promoting his cause. A simple process is all that is necessary to form a College Directory with a general line of administration, in which the churches would confide to the end of time. Let the three Synods create a Board of Trustees—each Synod electing a certain number of members not exceeding five, making fifteen in all; and each Synod filling the vacancies caused by the death or resignation of its own members; let this Board of Trustees be incorporated with an open charter, in which this mode of electing its members is recognized; and then let all and every thing else in College management be left to these Trustees In this way, the connexion between the College and the Church would be complete; and yet neither the College nor the Synods would be embarrassed in the transaction of business matters. Such a Board of Trustees might be chosen without much delay, and so far as this important part of the work is concerned, a great step would then have been taken.

No measure of this kind ought to be taken, however, without the general and cordial concurrence of the brethren in the three Synods. And in order to this, there should be the wisest and kindest consideration of the case of our existing Colleges, so that no advantage now possessed should be subjected to loss or even to much risk. This consideration should, by no means, take the form of controversy; rather let the whole matter remain in abeyance, until we, or our successors, can see the questions involved, in the same light. As an humble contribution toward the solution of the practical difficulties, which all acknowledge to exist, and to stand in the way of uniting our two Colleges, the following plan is respectfully offered for consideration:

1. Let these Colleges be united at either place, but preferably at Canonsburg, (for the reason which is implied in what follows,) leaving the present endowment funds, so far as these are connected with *either place*, altogether undisturbed; but combining the two Faculties as far as practicable, and appropriating to the College such moneys as are at the disposal of any of the Synods for this purpose. It would be further necessary to effect some arrangement between the present Trustees of the College, and the Synodical Board of Trustees, so as to secure unity of action, which could be done in various ways.

2 At the place left unoccupied by this union, let a Female Seminary be established, somewhat on college basis, and also under Trustees appointed by the three Synods. Let its aim be, not to interfere with any of the existing female Seminaries which adorn so many of our towns, under private proprietorship, but to invite the attendance of young ladies who have finished the usual course of instruction in these Seminaries, or who may be of less juvenile age than most of the pupils in these excellent schools An institution of this kind, a Female Seminary on a college basis as to many branches of education, might become one of great influence for good; and its location might well be made in a town like Washington, marked by the residence of so many Christian families of cultivation and refinement. In order to its success, a liberal endowment should eventually be provided. This ought to be taken in hand as soon as the united College was endowed; indeed, arrangements for it might be completed without much delay. Many would probably give their donations or their bequests to this institution, in preference to the other; the public appeals to the churches should not be made for both, however, until the college endowment were out of the way. The success of this Female Seminary would hardly be a matter of uncertainty, and this would more than compensate the place vacated by the transfer of the existing college for any disadvantage thereby occasioned to its local interests. The two institutions would henceforth be no more rivals, but the one a brother and the other a sister in the family, cherished with equal regard by the thousands of our Israel, and by many in the kindred tribes of God's people.

If this plan should not be considered good or practicable, it may at least serve the purpose of turning attention somewhat specially to the question of *What can be done?* Probably no plan can be devised that will be free from difficulties, and *perhaps* nothing at all can be done; but at any rate no harm can result from a kind and Christian consideration of the subject. JOHN.

* The old Synod of Pittsburgh embraced, also, what is now the Synod of Ohio, but this Synod is united with Cincinnati in efforts toward a College endowment.

For the Presbyterian Banner and Advocate.

The Revised Discipline—Baptized Members.

MR. EDITOR:—Our Book of Discipline, under the hands of the Assembly's able Committee, has not only been revised, but greatly improved. Permit me, however, to make a suggestion or two in relation to Sec. III. of Chap. I., to which you invited attention in your editorial of the 29th ult. As the Section now stands, I deem your strictures unanswerable. Why we should *discriminate* in the Church's treatment of her own members, equally "under her government and training," having equally reached "the years of discretion, and equally "bound to perform all the duties of Church members," is not easily shown. We should either give them a different name, or subject them to the same treatment. There seems to be no alternative. Total exemption from judicial prosecution, be their conduct what it may, marks a wide difference of treatment between baptized and communicating members. But if the former are members of the Church, and under its government, while both the Church and its government are treated with contempt, can the latter innocently fail to vindicate her authority, or refuse the benefit of her discipline to her offending members?

With due deference, then, Mr. Editor, to the long established practice of denominating baptized persons, *Church members*, I suggest that this cognomen is a misnomer, or the practice of the Church, on this subject, is all wrong. "Profession of faith in Christ" is as necessary to constitute subjects of *any* sort of discipline, as of "judicial prosecution." In a word, without true faith in Christ, all Church discipline and government, as well as "judicial prosecution," will be as so many pearls cast before swine. Baptismal *water* alone, reaches not the deep foundations of character; this is accomplished only by the "baptism of the Spirit." Without "faith in Christ," the merely baptized are not a whit better than others, and the principal benefit resulting from their baptism, is that it brings them into such external relationship to the Church as to entitle them to the special interest, sympathies, and prayers of the Church for their conversion and salvation. And this is the true answer to the question, "What profit in Infant Baptism?" as it was to the old question, "What advantage hath the Jew? or, what profit is there of circumcision?" Surely, Infant Baptism is quite as rational and useful as Infant *Circumcision;* and to say that the *latter* was useless and irrational, is a downright impeachment of the wisdom and goodness of its Divine Author. Jewish advantages, however, were attainable only through Jewish circumcision; of which advantages, the *chief* was "that unto them was committed the oracles of God," (Rom. iii: 2) i. e, the great benefit of religious instruction. In like manner, pastoral, pulpit, as well as parental instruction, under the present dispensation, in connexion with the tender interest, prayers, and sympathies of the Church, constitute the chief advantages of Infant Baptism. These advantages are immensely great, inasmuch as the covenant promise of a faithful God guarantees the final conversion and salvation, as a general rule, of all those baptized children for whose instruction and salvation believing parents and a believing Church, affixing the *seal* of the covenant, call into requisition the requisite Scriptural instrumentalities.

My object, Mr. Editor, in these brief suggestions, is not, at present, to discuss a question so difficult, and yet so important, but simply to evoke the employment of abler pens. Very truly yours, L. D.

From the Princeton Review.

Church Commentary on the Bible.

Dr Breckinridge offered a minute to provide a Commentary on the Scriptures which shall be in accordance with the Westminster doctrines of this Church, as follows:

"Inasmuch as the want of a sound, godly, and thorough Commentary on the whole Word of God, composed in the sense of the constant faith of the Church of God, as that is briefly set forth in the Standards of the Westminster Assembly, held by the Presbyterian Church in the United States of America, has long been felt to be a grievous want, whereby a great lack of due service to God and to his truth occurs, and whereby constant danger arises to men of needless ignorance on one side, and of dangerous misguidance on the other; therefore, be it

"*Resolved*, By the General Assembly, that the Board of Publication shall, and it is hereby directed to proceed with all convenient dispatch to have such a Commentary composed, prepared for the press, and published. And in the execution of this great work, the following rules and orders, together with such further as may be adopted from time to time by the General Assembly, shall be carefully observed by the Board of Publication, and by all others in any ways engaged in the execution of any part thereof.

"1 The Commentary shall be prepared exclusively by the members of this Church, and in the preparing of it they shall have all such indulgence as to time, as they shall respectively demand. And for their own compensation and their heirs, shall receive, for the legal term of twenty-eight years, a fair *per centum* on the price of the work sold, which shall be settled in advance by the Board of Publication, and which shall be uniform, and in lieu of all claims and cost of every sort in any way connected with their said work.

"2. The said Commentary shall be fitted for common use by all men, and in the preparation of it, free use may be made of all material that may exist; the design being to procure not so much what may be original, as what may be best in the way of enlightening and saving men. It shall not be prolix, but so arranged that the whole may be embraced in five or six royal octavo volumes, of good print, containing, besides commentary, the English text in full, together with the usual accessories thereof, and such other suitable helps to its understanding as plain people need. And the text used in it shall be strictly that of the version prepared by the translators appointed by James the First, King of England.

"3 In order to secure the fittest men for this great work, the Board of Publication shall make special application to the general Synods of our Church at the next stated meetings respectively, and the said Synods shall, upon careful consideration, nominate to the said Board of Publication any number of their own members, not to exceed five from any one Synod, of such as they shall consider qualified to undertake the work, and the Board of Publication may add not more than four, in addition to the whole number thus nominated to it, and it shall communicate the list of names thus obtained by sifting the Church, to the General Assembly, at its next stated meeting in May of next year, making, at the same time, and from year to year thereafter, report of its doings under and by virtue of this minute.

"4. The General Assembly of 1859, will take such further order in the premises, especially with regard to selection of persons out of the list communicated to it, to the distribution of the work amongst them, and to all things needful for its effectual prosecution, as shall seem most expedient."

It is evident, from the very nature of this proposal, as well as from the arguments of its advocates, that it contemplates an exposition of the whole Scripture, to which shall be given the sanction of Church authority. If the mere suggestion of such an idea does not strike a man dumb with awe, he must be impervious to all argument. It is a fearful thing to give Church authority even to articles of faith gathered from the general sense of Scripture. How large a part of the Church universal, or even of the Church of England, can conscientiously adopt the Thirty Nine Articles in their true sense? How do we get along with our more extended Confession? We could not hold together a week, if we made the adoption of all its propositions a condition of ministerial communion. How is it with the marriage question? If it is not only difficult but impossible to frame a creed as extended as the Westminster Confession, which can be adopted in all its details by the ministry of any large body of Christians, what shall we say to giving the sanction of the Church to a given interpretation of every passage of Scripture? This is more than all the Popes, who ever lived, merged in one, would dare to propose. It is a thousand fold more than Rome, when most drunk with pride, ever ventured to attempt. Where is there such a thing? who has ever heard of such a thing as a Church Commentary? There must be some mistake about this matter. The proposition cannot mean what it appears to mean, and what some at least, both of its advocates and opponents, understood it to mean. We cannot persuade ourselves that any one, having the least idea of the nature of the work, any apprehension of what it is, to come to a clear conviction, even for oneself, what is the true interpretation of thousands of texts of Scripture, how many questions of philology, of grammar, logic, of geography, history, antiquities, of the analogy of faith and of Scripture, which such decision involves, could, for a moment, dream of the possibility of a Church exposition of the whole Bible. The proposal, on the part of any man, or any body of men, to give an authoritative interpretation of unfulfilled prophecy, of the visions of Ezekiel, Zechariah, Daniel, and John, would be proof that God had given him or them up to strong delusion. No amount of inspiration ever granted to man would justify such an assumption. The prophets themselves did not understand their own predictions. The apostles, though rendered infallible in what they taught, were as ignorant, it may be, as other men of what they did not teach. The Scriptures were as much an unfathomable sea of Divine knowledge to them as they are to us.

It will no doubt be said, that the view above given of the design of the proposed Commentary is exaggerated and distorted. It is very probable that the proposition lies in the minds of its advocates in a very different form from that which it presents to others We are speaking of it as it lies in the record, and as it was exhibited in the speeches of those who urged its adoption. Some may say that there is no great harm in the Board of Publication publishing a commentary on the Bible. Certainly not, and simply because the Board of Publication is not the Church, and therefore no special authority belongs to any of their publications. They may print the Commentaries of Henry or Scott, or Dr. Jacobus's Notes on the Gospels, with impunity, because no one is responsible for the correctness of the expositions given but their authors. Who ever dreams that the Church is responsible for Dr. Scott's interpretation of Ezekiel's wheels? Who thinks of attributing Church authority to Dr. Jacobus's exposition of our Lord's discourses? These works pass for what they are intrinsically worth, and for no more. But here it is proposed to pursue the same course in making a Commentary, as was adopted in making our Catechisms and compiling our Hymn Book. The Church, as such, is responsible for the doctrinal correctness of every hymn in the collection The people do not know who were the writers or who the compilers. They take the book on the authority of the Church, and the Church is fully committed to its correctness. This must be the case in regard to any commentary written by men selected and appointed by the Church, reporting their work from time to time, as they proceed, and receiving as essential the imprimatur of the Church to what they write. This of necessity commits the Church; and this purpose was clearly avowed. It was said that the Westminster Confession has a sense, and the Church has a clear conviction of what that sense is; and according to these principles the Commentary is to be constructed. That is, the Church is to see to it, that the Commentary is orthodox and correct; therefore the Church must be responsible. When this Commentary is quoted in controversy, it will come not with the authority of Luther, or Calvin, or of Scott, or Jacobus, but of the Presbyterian Church. All Presbyterians will go to it, not as to the other publications of the Board, written by private individuals, but as to a book having authority, as being written or compiled by the Church. The plan proposed is much the same as that pursued by our Baptist friends in the preparation of their new version. If that work should be completed, it will be the Baptist version, not Dr. Conant's or Professor Hackett's version, but the Baptist version—one to which the Baptists as a denomination stand committed. So the proposed Commentary will be the Presbyterian Commentary, not the Commentary of Mr. A. or of Dr. B, and it must of necessity be clothed with Church authority. This was evidently contemplated by those who urged that the exposition of Scripture should be kept under the vigilant eye of the Church, and who pled the promise of the Holy Spirit to the Church as a reason why the work should not be referred to the Board of Publication, but decided upon and carried out by the Church itself, the Board being only her agent, as in the preparation of the Hymn Book. This is a fatal objection to the whole scheme, for the Church will never submit, unless God has withdrawn from her the spirit of wisdom and of a sound mind, to have imposed upon her the interpretations of any man, as of authority in the reading of the Scriptures.

Besides this, the object aimed at is not only inconsistent with the liberty of believing, but it is utterly impracticable. It is said the Bible is to be interpreted according to the Church's sense of the Westminster Confession. But who is to tell us the Church's sense of the Confession? It is notorious, that as to that point we are not agreed. In the second place, even as to points in which the sense of the Confession is plain, there is want of entire concurrence in its reception; and what is the main point, there is no such thing as the sense of the Westminster Confession as to the true interpretation of thousands of passages of Scripture The standard is an imaginary one. What does that Confession teach of the dark sayings of Hosea, of the baptism for the dead, or the sense of Gal iii: 20, concerning which an octavo volume has been written, giving no less than one hundred and fifty distinct interpretations? It is plain that there is not, and that there cannot be a standard for the interpretation of the Scriptures in detail; and therefore the Church must either submit to have the opinions of some one man enacted into laws to bind the reason and conscience of all other men, or she must give up the idea of having a Church exposition of the Bible.

Admitting, however, that such a work is desirable, and that it is practicable, where are the men to be found to execute the task? It is proposed that each Synod should nominate five of its own members for the work, some one hundred and sixty in all. We venture to say, that instead of our Church being able to furnish a hundred men fit for such a work as this, it does not contain, and never has contained, any one such man. It is bad enough for any poor sinner, after all his study, to undertake to present his own private judgment as to the meaning of Scripture, and to state the reasons for his opinion, leaving all other men to judge for themselves, to receive or reject his interpretation as they may see fit. But to assume to act as the mouthpiece of the Church in this matter, to say what the Church believes as to the meaning of each text of Scripture, and what all its members, therefore, are bound to receive as its meaning, is a task which none but an idiot or an angel would dare to undertake.

Get a Home.

Get a home; rich or poor, get a home, and learn to love that home, and make it happy to wife and children, by your presence; learn to love simple pleasures, flowers of God's own planting, and music of his own, the birds, wind and waterfall. So shall you help to stem the tide of desolation, poverty and despair, that comes upon so many through scorn of little things. O the charm of a little home! comfort dwell there that shun the gilded halls of society. Live humbly in your little house, and look to God for a grander one.

From our London Correspondent.

Another "Dangerous Man"—The Bishop of Oxford and the Confessional—The Curate and the Penitent—Tait versus Wilberforce—The Faithful and Honest Rector—The Bishop snubs him—His Attempted Defence—Exposure by Mr. Shaw and the "Times"—Will there be a Disruption?—The first Telegram to America—The Queen's, to the President, the second—Missions in India—Sepoy Atrocities—The Survivor of Cawnpore—Another Indian Symbol—Bombardment of Jeddah—Mohammedan Alarm—What shall the End be?—Postscript.

LONDON, August 19th, 1858.

ANOTHER "DANGEROUS MAN," besides Lord Stanley, has just been dragged forth into his true light. He was pretty well known before, but he was sly and cunning. He used—as indeed he still does—Evangelical phraseology; and once, at Exeter Hall, I have seen him make good old Dr. Bunting indulge in a burst of ecstatic tears, by talking of "that man of God, John Wesley!" Who can this be? you ask. I reply, that it is he who, by *some* of his own party, was once irreverently called "Slippery Sam;" but whose proper style and titles are, "Samuel, Lord Bishop of Oxford, Lord High Almoner," &c., &c! And what, you ask again, makes him appear, in spite of all his cunning, so transparently "dangerous?" Why, at this present moment, is he about the most detested man in England? Hereby, indeed, hangs a tale, and so I must, as a faithful witness-bearer, relate it.

Auricular Confession, as you know, has recently excited great attention. It was known, for some time past, that the Tractarian clergy *encouraged* it. This time twelve-months, I was writing you from a watering-place on the Southern coast, where a clergyman was in the habit of receiving ladies at his house, receiving confession, and giving absolution. But the case of Mr. Poole, at St. Barnabas, in connexion with questions put to a poor woman by him, and his right-eous suspension by the Bishop of London, excited universal attention, and gave an intelligent grasp of the whole subject to multitudes of minds, which before, had been uninformed or indifferent.

A *fresh* case now comes to light, almost precisely similar to that at Knightsbridge. In the one case Dr. Tait *suspends*, in the other case, Dr. Wilberforce justifies and sustains the offending priest. There is all the difference in the world, then. At Maidenhead, in Middlesex, the Rector, Mr. Gresley, is a notorious Tractarian writer. His Curate, Mr. West—of the same School, of course—goes to visit a poor married woman in delicate health, and expecting soon to be a mother. He puts her through the Commandments, one after another, and when he comes to the seventh, and she denies ever having violated it, he asks her, as to unlawful desire toward any one not her husband. Besides this, he asks her, had she ever been confirmed? "No." That was a great sin. Had she ever received the Holy Communion? "No." Then *you cannot go to heaven.*

A Protestant lady soon after visiting the woman, found her in a state of great agitation at the *foul* questions put to her. The priest had told her *not* to inform her husband; and a "Sister," one of Gresley's parish band of "Sisters of Charity," finding that she *had* informed the other lady, blamed her severely!

A neighboring Rector, Mr. Shaw, of thirty-two years' standing, brings the case before the Bishop of Oxford, telling him respectfully, that the correspondence will be published. And so the Bishop sets himself to write a letter, which he knows all the world will read, and to prove himself the champion of the *via media* of Oxford and the "Primitive Church," in opposition to Rome! He begins by reproving Mr. Shaw for not consulting *him*, (the Bishop,) first of all; he then, on the Curate's assurances, denies *several* of the woman's charges, and insinuates that her character is bad, and the Curate is taken under protection, "as one whom the law leaves so greatly unprotected, except by his Rector and his Bishop." Of course, all investigation is denied.

One thing, however, the Bishop *cannot* deny, that the Curate did put the questions complained of by the poor woman. He then launches out, most characteristically, into an expression of his "*deepest horror*" of enforced Auricular Confession, as practised by the Church of Rome, and that Old Lady he abuses in a very "pitch into them" manner. Thereby, Samuel wishes to show that he is a very good Protestant. He would "resist the introduction of it, to the utmost of his power, into our own Church. It would tend fearfully to corrupt family life; to injure, and in many cases destroy, the healthy action of the conscience; and while it entangled the weak in the meshes of scrupulosity, casuistry, and priestcraft, it would set the strong-minded against all religion. Nay, in many cases, it would work more mischievously with us than it does in the Roman Communion." * * * Could any Churchman of the Evangelical School use stronger language? This is a fair specimen of the eloquent, *double minded*, dangerous man. But this is not all. He goes on to justify voluntary confession and such dealing with individual souls, in terms, that, if we did not know the man and his object, might seem to be part of a "charge" at a Presbyterian ordination. "I must remind you that, if the ministry of Christ is to have its full effect in our hands, it must address itself plainly to separate souls, and to the particulars of their cases—that it must, by plain dealing as to sin, awaken sleeping consciences, and so bring them, if God vouchsafe his grace, to confess their sins to him, and thus be drawn to the Cross and Sacrifice of our dear Lord for deliverance from its power and condemnation." *We do* thus, or we *ought* thus, to deal with individual souls. But now mark what follows:

"And if in this process any sick persons among our people cannot find rest for a burdened spirit without it, and desire it of us, we are bound to admit them" ("*admit*" implying the priest *in* the Confessional,) "to the confession of any special sin, and if they desire it, to give absolution."

He then proceeds to argue that, "as to all this, the rule of our Church is plain." To prove this, he quotes a Canon of A. D. 1664, the office of the visitation of the sick, and the Exhortation at the beginning of the Communion Service. He denies that in acting out "the rules of our own Church," there is *any real approach* to the corruptions of Rome, for here, the difference is not of degree, but of kind! And again, trying to *Protestantize*, he says: "If we act faithfully in her" (the English Church's,) "spirit, we must discourage the temper of desiring confession as an *ordinary* practice, instead of "a reserve remedy for certain cases of spiritual disorder." The Bishop winds up by an exhortation to mutual charity, and a reference to an extract of a sermon of his, preached before the University of Oxford, "the positions of which I see no reason to retract."

Honest Mr. Shaw gives the Bishop a respectful, but crushing reply. He tells the Bishop that the Bishop was already privately aware of the case, and that all he sought was to make him officially acquainted with it. More than that, he (Mr. S.) wished confession to be stopped, and "men in earnest go straight to the mark." And where—as the Curate and the "Sister" denied the charges, the woman and the other lady, with her husband, were ready to swear to their truth. He proves that the old Canon quoted refers casually to quite another thing" than the question now discussed, that in the Communion Office no reference at all is made to any special absolution, and in the Service for the Sick, scarcely a case ever occurs in which a clergyman is called on to use it, whereas, "*now it is in vogue to give confession an undue prominence, and make it necessary for salvation.*" (The admission forced from the Rector of the duty of confession and *absolution*, in *any* case, is his weak point in the argument, but to the admission of this, the Prayer Book compels him.)

Mr. Shaw goes on to show why he had cause for "real alarm." Hitherto the differences of opinion had never been vital, "but *now all is altering.*" The character of our Church is altering, and not for the better; but is *stealthily verging towards Rome, drawn thither by some powerful attraction. The danger is from within.* She has become in some places very like the Church of Rome." This he proves by reference to the modified doctrines of transubstantiation, of a sacrifice in the Eucharist; the doctrine of Confession—Rome furnishing "the model of absolution;" the high and unscriptural estimate of the priesthood, as if Christ's ministers were the lords of his heritage, rather than stewards for the good of his people. "The *grand and eternal doctrine* of justification by faith only, is overlaid. Every inch of the ground won by the Reformers, has to be fought over again, and the memory of those worthies who went through a fiery death to win our freedom, is, in some quarters, treated with scorn. Here, then, is room for more than alarm, and a cry for indignation." "If," concludes this honest man, "the rulers will do their duty, the evil will pass away; if not, schism is inevitable, and Rome will rejoice in our misfortunes."

I could not read this letter without admiration, or without saying, "He is an honest man; may God bless him!"

On the day of the publication of the correspondence, the *Times* comes out with one of its powerful leaders, which must rouse the whole country. "Depend upon it," were the closing words, "if any important authority in our Church should attempt to play at dalliance with this matter of Auricular Confession, *great events will not be far off.* This is not one of those questions whereon there will be any mutual forbearance, or mutual charity, or wherein the bishop can hope to still the raging waters by scattering over them extracts from his old sermons. There is a fact in our history, that happened a long time ago, and in very humble life, that shook the throne of a Plantagenet. Auricular Confession attempted to be insinuated among our English women, would differ only from the old historic fact as moral causes differ from physical causes; its effects would differ only as Ecclesiastical convulsions differ from political rebellions."

I am not, myself, at all sanguine as to *great* results, at least for a time. Meanwhile, the Tractarians will work in the dark, leading captive silly women, increasing their numbers by the plea of persecution, and backed by an increasing volume of heresy, poured forth from Oxford University, the poisoned fountain from whence all these bitter waters flow.

Two days ago came the announcement of the FIRST MESSAGE across the Atlantic. It ran thus: "Europe and American are united by telegraph. Glory to God in the highest, and on earth peace, good will toward men." This was re-transmitted (with addresses of sender and receivers, thirty-one words,) in *thirty-five* minutes. Afterwards, a message containing thirty-eight words was received in twenty-two minutes. A message from the Queen to the President of the United States, containing ninety-nine words, occupied (in re-transmission to verify,) sixty-seven minutes. The words of the message were not announced. They will be spread all over your States and Territories at this moment. Surely God's glory and the world's destinies are to be largely identified with this wondrous drawing so closely together the two nations who profess his Truth, and who honor his Name! May they be purified and prepared for their glorious mission, and may their unity be unbroken till Christ shall come!

MISSIONS IN INDIA, in connexion with education and the Indian Government, have been discussed by Mr. Mills, M. P., at an auxilliary meeting of the Church Missionary Society. He pointedly referred to the proposed policy of the Government. It had been expected that full play would have been given to Missions—all that was asked—but "the time *has not* come." Referring to Lord Stanley, he said, "The statesman who told them that the cause of civilization was not associated with the cause of Christ, had misread history, and had misrepresented the opinion of the people of this country."

He expected the discouragement which schools in India would receive, would be far more fatal and serious than was now anticipated. There are seventeen hundred Christian schools. These vernacular and anglo-vernacular schools contained, before the mutiny, seventy thousand scholars, and were entitled to grants in aid from Government, on condition of their complying with a certain secular standard. Either the schools—under Lord Stanley's policy—must drop, or Christians at home must entirely support them; "*until they taught the Government that they were not to trifle with the religious institutions of the country.*—* * * *For those who trampled with the religious institutions of the country, a day of reckoning must come.*"

The tide of Christian indignation is indeed beginning to flow. Two days ago, meeting Dr. Tidman, Secretary of the London Missionary Society, I asked what were his impressions, after the interview with Lord Stanley as to the Indian religious policy of the Government. "Very unfavorable," was the reply. I asked him, did he think that pressure from without would make Stanley and the Cabinet yield. He said, "No; but *we*—meaning the religious public—must endeavor to eject them from office." A great struggle, on which the Evangelical masses must enter, is thus foreshadowed.

OF SEPOY ATROCITIES, we have the following recent statements, taken from the *Calcutta Englishman*, and said to have been received from a reliable source:

Mrs. Jones, a European woman, residing in the Sudder Bazaar, Jullundur (a Roman Catholic,) was severely wounded on the night of the 7th of June, 1857, during the mutiny, by a bayonet thrust, after which the Sepoys poured boiling oil into the wound; her body was thrown into a pit in the churchyard, where it was found by the chaplain of the station, the Rev. R. Panting, M. A. Very few mutilated children and wounded could survive their sufferings in such a climate, and without medical aid. During the flight from Delhi, on the road to Umballa, a lady saw little feet in the shoes that had been cut off, and were lying about. Let "Judex" apply for a private account of poor Mrs. Macdonald's death at Meerut, and of Mrs. Chambers' suffering there.

The only survivor of the Cawnpore massacre is a young lady at Calcutta, whose account of her adventures and sufferings has appeared in the *Times*, and whose identity and truthfulness have been attested. She tells something of the outrages she suffered, and of her becoming professedly a Mohammedan, to escape death, or her being protected by the Moulvie (lately slain,) from the Queen mother of Oude, who would have put her to death; of her being sent, after the taking of that city, as an interpreter for the rebels, and of her final escape. Her mind, it is said, is in such a state, that she cannot bear any reference to the past.

ANOTHER INDIAN SYMBOL, it is said, is being sent secretly over the North-West Provinces. It consists of "dried fish." Last year, before the rebellion, it was the lotus leaf. It is supposed that the dried fish typify that the vitality of England is exhausted, and that she can send out no more troops. *That* is a grand mistake. There is a magnificent force at Aldershott Camp; at this moment, and large reinforcements are on their way to the different Presidencies. In cavalry, the British army "is very powerful. If armed with revolvers, they would be like the Destroying Angel against any force of infantry." Four hundred light horse, thus armed, pursued the infamous Rhanee of Jhansi, and her flying troops, at Gwallior. Brought to bay, this woman and her sister, in male attire, went out against them, at the head of their forces, but *all* perished. The licentious character of the Rhanee was extraordinary, and in meet and diabolical companionship with her cruelty.

MR. SPURGEON is at Belfast, this week. It was proposed that the Botanic Gardens should be given for his public teachings, and for the accommodation of the multitude desirous of hearing him. The Rev. J. Scott Porter published a vehement protest against the proposal, as a perversion of the Gardens from their proper purpose, not concealing his detestation of the doctrines likely to be taught. All this would but enhance the interest of the occasion, and make the Protestants love all the more the champion of the old Pauline Gospel.

THE MASSACRE AT JEDDAH has led, after the failure of a British naval officer to obtain the murderers of the Consuls and the Christians there, to the bombardment of the town. A large number of pilgrims, returning from Mecca, were there, and were allowed to get away, thoroughly frightened, no doubt, but full of fanatical rage and hatred against the faith of the Nazarene. A first bombardment having failed to obtain the end—a Turkish commandant pleading his powerlessness—a second was launched against the place. The Pasha, who had been absent, then returned, eleven murderers were executed, and four prisoners were given up. Fears of an outbreak of the Mohammedans in Egypt were at one time entertained, but have now abated. From first to last, the followers of the Prophet have been the foremost, as well as the ablest and most cruel, in the Indian rebellion. All over the East, in Bible lands, there is a strong and latent sympathy with movements in Hindostan. More than this, it seems as if *alarm* extensively prevailed for the safety or existence of the religion of the Koran. One of Satan's greatest and most successful lies is thus, by premonition, doomed, and by and by, after startling convulsions, it may be that the Antichrists of Rome and Mecca will perish together, and the earth tremble with the thunder of their fall. J. W.

P. S.—Harvest weather continues favorable. Peas and beans have been a short crop, the wheat is an average, barley deficient. In Russia, near St. Petersburg, there is general failure, from drought, and a fire rages, consuming woods and crops wide and far, and penetrating many feet under the ground. At Odessa, also, the wheat crop is deficient. Prices here at present rule low.

For the Presbyterian Banner and Advocate.

Death of Rev. John Marshall.

This worthy brother in the ministry, died at Doddsville, Schuyler County, Illinois, at the house of J. Stewart McCoy, on the 24th of August, in the 46th year of his age. After passing through a course of the typhoid fever, and beginning convalescent, his life was finally terminated by a chronic diarrhea. He had supplied, for about fifteen months, two-thirds of the time, the church of Doddsville, and the other third, that of Huntsville, and by his faithful and successful ministry, secured the entire confidence and affection of the people. During his short ministry, twenty-eight had been added to the church of Doddsville, and some to the church in Huntsville. He bore his sickness with meekness and patience, retaining his reason to the last, and expressed his unreserved submission to the will of God. Some farther particulars may be noticed hereafter. He was a member of the Presbytery of Schuyler, of the Synod of Chicago.