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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.

### The Christian's Journey Home.

Christian brother, are you weary,  
As through this stranger land you roam?  
Is your pathway dark and dreary,  
Traveling on your journey home?

Like a vessel tossed and riven,  
By the ocean's billowy foam;  
Christ shall be your pilot ever,  
Steer you on your journey home.

Does your load of guilt oppress you?  
Canoth Jesus' blood atone?  
Confess your sins before him,  
'Till he give you rest and home.

Have the sons of earth forsaken you,  
Left you friendless and alone?  
God's chosen band will bid you welcome,  
Join them on their journey home.

Have they nearest, dearest, left you,  
From your friends have they gone?  
Angel bands have bid them welcome,  
At the portals of their home.

Be not with joy, the cross they've left you,  
Freak with eager boldness on;  
The same bright bands will crown you victor,  
When you reach that heavenly home.

LEWIS H. HARRIS, JR.

## The Proposed Commentary.

THE ATTACK OF THE PRINCETON REVIEW.

The relation I have long occupied to the question of a Commentary upon the Sacred Scriptures, proposed under the auspices of the General Assembly of the Presbyterian Church, and in the sense of the Standards of that Church, seems to make it my duty to take some notice of the remarks in the last number of the *Biblical Repository* upon the proposition which I submitted to the Assembly at New Orleans, touching that matter. These remarks, in the *Princeton Review*, are attributed by the press generally to Dr. Hodge, the editor of that journal, and I have reason to know, justly. They have made an extraordinary impression on the conductors of Presbyterian newspapers, and have, I believe, been published in all of them, both Old and New School. Their personal bearing upon me is as direct as well could be; and their whole drift would justify my treating them in a manner, which neither the crushing weight attributed to them by the New York *Observer*, nor the sense of insincerity which the *Christian Observer* thinks I ought to feel, but which high public considerations connected with the peculiar relations of both Dr. Hodge and myself to the Presbyterian Church, induce me to forbear. In one respect I believe the newspaper Presbyterian press, New School and Old, is nearly unanimous, namely, that the remarks of Dr. Hodge have a very striking sense, whether our Standards here or not. And I believe they would be quite as unanimous in admitting that the sense they attribute to me is a sense to which no one would expect me to subscribe. It has been my good fortune to agree with Dr. Hodge in many things, and to witness signal services performed by him on many great occasions. It has been my misfortune to differ from him upon occasions equally great—amongst the rest upon the whole policy of our Church in the day of its utmost peril, and upon most that has distinctly flowed from the principles then avowed by the Church. This question of a Commentary lies in that domain—one of the old questions—felt to be great and difficult, but never before assailed in a manner approaching that now adopted by Dr. Hodge.

Let us look back some years, and let me be excused for my apparent egotism which the truth of history may render unavoidable. The Assembly which met in May, 1838, was a memorable Assembly, the one out of which the New School schism went; the one which established the Board of Publication. The first article of its Constitution is in these words: "The General Assembly will superintend and conduct, by its own proper authority, the work of furnishing the churches under its care with suitable tract and Sabbath School publications, by a Board appointed for that purpose, and directly accountable to said Assembly."

The fourth clause of that constitution commences thus: "To the Executive Committee \* \* \* shall belong the duty of selecting and preparing suitable tracts and books for publication."

The Assembly of 1839 was hardly less memorable than that of 1838. In its bosom was celebrated the semi-centenary of its own creation. It amended the Constitution of the Board of Publication, so "as to require said Board to publish \* \* \* approved works in support of the great principles of the Reformation, as exhibited in the doctrines and order of the Presbyterian Church; and whatever else the Assembly may direct," and in another section it committed to this Board "on behalf of the Assembly, the publication of such works, permanent and periodical, as are adapted to promote sound learning and true religion."

The same Assembly ordered the second Lord's day in December following to be observed with religious solemnities in all our churches, and that all our people should be invited to offer gifts to God in grateful commemoration of the deliverances of the Church; and that these gifts should be appropriated to the objects, and under the care of the Board of Publication. Two churches in Baltimore gave, under this recommendation, the money which stereotyped Calvin's Institutes. Thus the whole power which I supposed to be necessary to carry out the proposal I made to the last Assembly, was vested in a Board created for the express purpose of exercising it, as a high policy and duty of the Church, at the very period of its greatest deliverance, by the very men who wrought that deliverance. The highest tribunal of the Church had asserted and exercised the same power in various ways, for a long period previous to 1838. Nor do I suppose that any thing can be more certain than that the principles on which the Board of Publication is founded, justify that Board in publishing the various commentaries which have issued from their press—under the general orders of the As-

sembly. Is it so, that the order becomes monstrous as soon as it is made special? Let me point out, then, how the Assembly has long ago realized its views of that monstrous speciality.

The Bicentenary of the Westminster Assembly, which formed the Standards which it seems to be argued have no uniform sense in our Church, occurred in 1843. In the opening sermon, which it was my duty to preach before the Assembly of 1842, I took occasion to call the attention of the body distinctly to the subject, and to suggest the commemoration of the event, and to point out some of the uses to be made of it. That discourse was published by order of the Assembly, and its suggestions, taken up by that body, were widely diffused, and orthodox Presbyterians in this country and in Britain heartily and generally united in the solemn celebration of the 1st day of July, 1844, of that two-hundredth anniversary of the Assembly of 1642 appointed by King Charles I. Secretaries John M. Krahn, Charles Hodge, Drury Lacy, William W. Phillips, Alexander Macklin, George Howe, Robert Stuart, Benjamin M. Smith, and W. H. Miller, a standing committee out of the body, to carry out a portion of its designs; and ordered them to report to the next Assembly. They made an elaborate report to the Assembly of 1845, which was read and referred to a committee consisting of Messrs James Hoge, John Maclean, John C. Lord, Lewis W. Green, and John Johnston. On the particular subject I am discussing, the Standing Committee appointed the previous year, had used the following language in its report:

"It is hardly too much to say that the greatest deficiency of our Church in this country up to the present moment, is the want of a sound, thorough, complete and attractive commentary upon the entire Bible; a Commentary composed in the sense of our Church formularies, and throughout conformable to our views. Nor is it too much to add, that the lack of such a book has left a gap through which our families and congregations have been constantly liable to an inundation of books obnoxious to the most serious objections; and by means of which shallow views of religion have spread, wholesome impressions have been effaced, the influence of our doctrine and order been weakened in our doctrine and evils produced, the extent of which it is impossible to estimate. Nor can we conceive of a more valuable or appropriate service which could at this time be rendered to our Church and to the reading world, than for this Assembly to take such steps as will secure the preparation and publication of just such a Commentary as we need."

Responsive to these ideas, the Standing Committee, in the fourth of the six recommendations made to the Assembly, advise it thus: "IV. Take such further steps as will be needful to cause to be prepared in convenient season, by competent persons chosen from time to time by the General Assembly, a complete, but comprehensive Commentary on the whole Word of God, expounded according to the system embodied in all our Standards, so that this great and necessary work being fully accomplished, our congregations may have a Standard exposition of our whole doctrine, and not be exposed, as they now are, in that regard; and so that this work may be connected, at least in its preparation, with the great objects of the Board of Publication, and be published as it shall be from time to time prepared."

The Committee of the Assembly of 1843 in its report to that body on the previous report of the Standing Committee of 1842, recommend "to the Assembly, to adopt, with some modification, the propositions reported by the Standing Committee of the last General Assembly; and the Assembly did that, and adopted them. Their fourth recommendation was adopted in the following form: "4. Resolved, That the fourth proposition of the Committee of the last Assembly, respecting the preparation of a Commentary on the Holy Scriptures, be referred to the Board of Publication, with instructions to report thereon to the next Assembly."

Here, then, we have this monstrous speciality constituted by two successive Assemblies and their committees, and very carefully equipt into by the second of the two; without any suspicion that what was proposed was, in its nature, a kind of intense Popery—in its form based on the fallacious idea that the Bible and our Standards had both a sense capable of being stated; and relying for success on the futile supposition that the Church contained members capable of doing the work.

I am not able to discover that the Board of Publication made any report to the Assembly of 1844, under the order of the previous Assembly. I do not know whether or not it has, at any time, in any report to any Assembly, made any particular allusion to the subject. I have no certain knowledge of the present opinions of those who control the operations of this Board upon the subject. I am aware that for some time past it has been issuing Commentaries upon portions of the Word of God; and recollect, at the moment, one prepared by Daile, a Freuchen, long deceased, and one by Mr. Jacobus, a living minister of our Church; both of whom they judge, I suppose, to accord with our Standards. I do not recollect that our General Assembly has taken any particular action on the subject since 1843. But in the subsequent fifteen years, an unprecedented number of works has been published by ministers of the Presbyterian Church in this country, calculated to promote exactly what the proposed Commentary would, I suppose, still more generally promote, of which a large proportion have been published in like manner, there has been a great increase in the circulation of Commentaries and other religious books, liable to all the objections stated in the extracts I have already quoted. In both respects, therefore, it appears to me that the reasons for the preparation of such a commentary as I suggested to the Assembly in 1842, are much strengthened; since the evils proposed to be remedied are greatly increased, and the means to the disposal of the Church for remedy thereof are, also, every way increased. In this view of the matter, I drew up and offered to the last General Assembly the minute which seems to be so cordially disapproved by Dr. Hodge, which has been widely published, and never did contain, one man capable of doing such work as is proposed. 4. By way of a sort of general judgment, he pronounces the proposal, in its nature, and upon the record

more than all the Popes, who ever lived, merged in one, would dare propose." "A thousand fold more than Rome, when most drunk with pride, ever dreamed of attempting." I readily admit that it is to condense the sense of language so extraordinary, and of statements so thoroughly astounding in their apparent meaning, I am very liable to miss the precise ideas of the mind of the writer. I readily admit also, that Dr. Hodge has said, many have been ready to apply, not to my proposal, but to the proposed Commentary, the same language which I represent in it. At the same time I am obliged to say that I am unable to understand him otherwise, than as I have stated above, and to add that, in my opinion, the writer's proposition I submitted to the Assembly is not capable of bearing the interpretation which he puts on it; and that the language he has allowed himself to use, about it, is wholly untenable. In the case of the proposed Commentary, the same is as they are connected with the matter in hand.

I readily admit that there may be many isolated statements of the Word of God, which yield up, at present, no clear sense; many which are difficult to reconcile with each other; many more which have been grossly misinterpreted. Still further, I confess that I know and can ascertain no less obscure; and that all Scripture probably has aspects, and the most of it may be perceived to have aspects, which transcend our powers of clear apprehension. I deny, however, the truth of any general statement that the doctrines of Scripture are obscure, or its system incoherent, or its parts dubious; that the Scriptures are an infallible Rule whereby man may know and can ascertain the chief end of his being in glorifying and enjoying God; and they clearly teach us what we are to believe concerning God, and what duty God requires of us. I presume Dr. Hodge will admit this. If so, his statements tending to show from the incomprehensibility of certain portions of the Word of God, the folly of attempting to comment on the whole Word of God, and to have a certain pervading sense, can mean no other thing, to the purpose, unless they mean a great deal too much. They are certainly very strange statements, if made by one officially a teacher of the sense of this very Bible, appointed by this very Church; unless their design were to prove that it is only in Theological Seminaries that the Church can properly clothe men with such functions.

Will the reader reflect a moment on the proposition itself, in connection with what I have now proposed to be its nature, origin, objects and reasons? Does any one object to a sound, godly and thorough Commentary on the whole Word of God? Does any one object to the Church of God being expounded in that faith; and that a sound, godly, and thorough Commentary on the whole Bible ought to be in that sense? Have any such Commentary, or any need of it? Is not the lack of it, a grievous want; and long felt to be so? Is not the continued absence of such a work, a great lack, and of the service to God, and to his truth? And are not men in danger of continuing in ignorance which we might remove, and of dangerous misguidance which we might prevent? It does seem to me that every one of the facts and principles asserted or implied in the proposal I have made, must be felt to be perfectly clear and certain by every one of our members who is not blinded by some foregone conclusion. I am not to the mode of obtaining the desired Commentary. Is there any way to do this, except to use all existing materials and create new materials by the diligent labor of competent persons? Are there on earth persons more competent to prepare in this way, such a Commentary as we need, than are to be found in the bosom of our own Church; provided due time and care be given to getting the right persons more promising than by allowing the Synods and the Board of Publication to nominate a full list to the Assembly, and letting the Assembly select the best out of this list? Are there any hands more suitable than those of the Assembly, in which to place the actual power and general control of the project which I have proposed, more suitable than that of the Board of Publication for actually managing the practical working of the scheme? Is there a solitary power either asserted or implied, as residing in the Assembly or the Board of Publication, that does not clearly exist in them; and the exercise of which is not likely to be most beneficial, in this particular case? And can anybody doubt that when the work shall have been successfully accomplished, it will be a service acceptable to God; will prove a mine of wealth to the Church, a monument of glory to the Church; and a means of comfort and growth in grace in this world and of eternal life in the world to come to many of the redeemed of the Lord through many generations? No doubt the work proposed is of a great labor, much difficulty, and long time. No doubt some serious obstacles, and innumerable frivolous and captious objections may be suggested. Who ever proposed any great undertaking that was not assailed in a similar manner?

Widely different from all the foregoing conclusions, seem to be those which Dr. Hodge has reached. As far as I am able to gather the connected sense of his remarks, he seems to consider the proposal which I submitted to the last Assembly liable to such fundamental objections as the following: 1. That there is no such sense capable of being attached to the whole Scriptures themselves, as that any Commentary upon the whole of them can be made in the uniform sense of any standard of interpretation. 2. That there is no such sense of the Westminster Standards, that the Church is not competent to interpret even the whole of them with precision and uniformity; much less could any one interpret the whole of the Scriptures in any supposed sense of those Standards. 3. That even if both these ideas were unfounded, and the work I have proposed were both desirable and practicable; we are so far from being able to have it done, that the Church does not contain, and never did contain, one man capable of doing such work as is proposed. 4. By way of a sort of general judgment, he pronounces the proposal, in its nature, and upon the record

set forth in the Standards of the Westminster Assembly "this is the nature of the work proposed." Dr. Hodge has thus commented on the Commentary he has published, or else those Commentaries are not "sound, godly and thorough." What he has done is possible to man; and the Church has others, doubtless, who, she may hope, may do the like when duly called thereto. More than this, no one that I know of, has ever suggested; and all the extravagant assertions to the contrary are founded, so far as I am concerned, in mere delusion—as my printed Report in 1843, and my printed Minute in 1858, clearly show. How many scores of Reports, Addresses, Sermons, and Books, has the Assembly required, and then ordered to be published; yet who ever ventured before to assert that any of them became a part of our creed thereby, or to argue that no publication could be thus demanded, because "the sense was infallibly true?"

It is not possible to say that the sense of the Scriptures is obscure, or its system incoherent, or its parts dubious; that the Scriptures are an infallible Rule whereby man may know and can ascertain the chief end of his being in glorifying and enjoying God; and they clearly teach us what we are to believe concerning God, and what duty God requires of us. I presume Dr. Hodge will admit this. If so, his statements tending to show from the incomprehensibility of certain portions of the Word of God, the folly of attempting to comment on the whole Word of God, and to have a certain pervading sense, can mean no other thing, to the purpose, unless they mean a great deal too much. They are certainly very strange statements, if made by one officially a teacher of the sense of this very Bible, appointed by this very Church; unless their design were to prove that it is only in Theological Seminaries that the Church can properly clothe men with such functions.

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of the reign of Edward VI., in the spacious playground of Christ's Hospital; the doleful of St. Paul's School, of the city of London and Merchant Tailors' Schools, as well as of many more, went to the wall, with the abolition of the pupils, all are silent.

Aye, and for one day in the year, at least, even the twenty-three thousand Ragged School children of the metropolis are, by funds generally provided by an unwearied philanthropy, indulged with a day out of school. It is a gratifying thing to be able to tell you this last fact. Most of the little creatures have, perhaps, up to this very month, never seen a green field. Shut up in the murkiest and most unhealthy alleys, lags, courts, and dens of this metropolis, are "Tens of thousands stowed in breathless rooms, amidst poisonous smokes, and steam, and sulphuric fumes, breathing thus, and suffering thus, how necessary is the case with children! We breathe in the quantity of oxygenized air! All honor to the practical philanthropy of the Shaftesbury schools, which is not content with dreary, but deeds, and which adopts the system of giving these children—gathered from the lowest class, yet so docile and trainable—periodical tramps, two or three times in the course of the year. In the winter," says Lord S., "let them have a good tea, and in Summer take them out into the open fields, there to disport themselves, for a few hours, and enjoy, under the canopy of heaven, all the beauties of God's creation." This good man, after a long campaign of disinterested toil for almost every good cause, beginning at November and ending in June, has just returned at the German waters, from which he has just received much benefit. But one of his last acts was to follow up an appeal, written by your "correspondent," in the *Ragged School Magazine*, by writing to friends and securing a sum of money sufficient to give out of Ragged School children—London, a day out of school.

As I generally take my American readers along with me in my occasional journeys, I now ask them to come with me, either by rail or on horseback, into the county of Kent, in olden times the soil which furnished the famous bowmen who, under the Black Prince, won the fields of Cressy and Agincourt. In itself, whether you consider the fine uplands, the ancient woods, the rich valleys, the old feudal towers, the great naval and military arsenals, and the great rivers, the Thames and the Medway, the first of which flows its Eastern borders, and the other, passing down from the West, joins with tributary Thames in the rush of waters that bear onward to the sea—Kent is a glorious region of Old England.

My "out of town" is not far off London, for I am not rich enough to have an occupation, a plot, pasture, and a house, and a few clerical brethren are, or to enjoy, like me, a thorough holiday in some home retreat, or continental tour. Nevertheless, I am out of town the most of the week, and in the best of it, and have reason to be thankful. My resting place is E., on the Thames. My windows look out on gardens, harvest fields, a long avenue of old trees, leading up to a family house, the best I have ever called by some "the Haunted House," and where there is shown an iron safe, unopened, at the side of an old-fashioned fire-place, in which "they say" the bones of a murdered man rest, whose ghostly equipage of armor and horse is seen nightly repairing up the avenue! However, on closer inquiry, the "haunted" is a fabrication; the safe has been there for some years, and is said in these days "haunted" by the spirit of a family intemperance, and discord, are becoming fewer every year.

The sight from the pier of E., is at all times interesting. All night long a band of coast-guard, part of a disciplined naval force of six thousand men, at least, stationed round the British coast, and shores, keeps a sharp lookout for any possible smuggler, which, in the shape of a fishing-boat, yacht, or schooner, might try to run up the river with contraband spirits and tobacco. Then, by day, these men, standing by your side, tell you what is the character, and what the destination of almost every ship that passes inward and outward from our "Trinity" Point, steamships, which regulate the entire traffic of the river, onward through steamers for Stockholm, Hamburg, Bremen, and Bremen, with great merchant ships, coming from afar, to swell up the river by jet-steamers.

Then, to the right, you see quite a little fleet of fishing-boats, which every morning bring their silver spoils ashore, and carry them off by rail for the "London" market. Amongst the fish is the salmon, which is the pride of the table, and the fish of the Majesty's Ministers just before the close of the Parliamentary Session, so down to Greenwich, to eat a "Whitfish dinner," "The Star and Garter." The whitfish may be described as a very small spiny, with silver sides. It is one of the choicest of British luxuries. Only the Thames, and that in one spot, namely opposite E., produces them. They are cooked in a pan or griddle, with a batter of lard and flour, and are brought to the table, fried, and very hot, very brown, very dry; and you eat them whole, with buttered slices of brown bread, and lemon juice dropped over the fish on your plate. They are very tender and fine, and if any American comes to London next Summer, let him go to Anderson's Hotel, Fleet Street, and he can try the luxury and judge for himself, at moderate expense, and follow up the whitfish for its joint of fine lamb, mutton, or of "the roast beef of old England." The cost of whitfish is generally three shillings per quart, but when they are scarce, they are at least twice that price.

On Sabbath-day at E., and on only one day, I spent in quiet, and, as it were, in disguise. I had the privilege of both, and, so far as I was concerned, as to many other laborers, is rare. Sir Culling Eardley, whose name is well known in the United States, and over Europe, as the Chairman of the Evangelical Alliance, resides at Belvidere, close at hand to E. Some years ago he built a beautiful house, in a beautiful situation, and tried to make the Church of God stand in Newgate Street, and looking through the railings, you will see not one "yellow-stocking." (A la costume

Disaster. But the experiment did not succeed; more than this, there was a fearful spiritual famine in the district, as far as the English Church and its people were concerned. Sir C. stepped in, and in a noble spirit, built and endowed a beautiful church, with schools, at Lessness Heath, just outside his demesne gate.

I shall not specially forget the Sabbath morning walk, from E.—to this church, or my converse with "navvies" and "ballast-men" by the way, about things Divine. Sweet it was to enter the house of God, and see and hear a godly Evangelical clergyman in the desk, and in the pulpit. Sir C. always was there with all his family, and with guests and neighboring gentry of distinction, present. There was also a good general congregation, with unmistakable tokens of Evangelical import, unambitious round the chancel, and medicinal robes and vantage roof, extending to the words of pure truth, not only to the words of God, but to the words of man.

Sir Culling, in his private capacity, is a man of great goodness. The other day I saw, at the railway station, (close at hand,) the Bishop of London and his lady, going homeward after having just left Belvidere. That visit of the Bishop was not without fruits. The former Bishop of London was bigoted enough to forbid, some years ago, the use of a church, in his diocese, so long granted before—for an annual sermon on behalf of the London Missionary Society. Dr. Tidman, then Secretary of the Society, came down expressly to see the Bishop, at Sir C.'s table, on the subject. The result was the graceful restoration of the privilege which had been withdrawn, and another proof furnished, that Dr. Tali's heart is in the right place.

A "SABBATH DAY" IN A CATERPILLAR TOWN, has also marked my month "out of town." I prefer to Rochester, which lies close alongside Chatham, on the Medway, a great depot for troops, ships, and other munitions of war. It is from Chatham that nearly all our transports go for India, and thither the shattered invalids and wounded soldiers return, to be pensioned and sent home. The view from the hills above Rochester, to the North-West, is exceedingly grand and impressive. At one glance you take in docks, hospitals, and arsenals, and the noble Medway and Thames, seen together—the former gulfed with ships of war (4000 men), the latter ready to be deluged with seas on a short warning.

At Rochester, we Presbyterians have an opening which, I trust, will end in the establishment of a church, with its ordained minister, by and by. In what has been a Congregational chapel, I presided three mornings and evenings. In the afternoon I attended the Cathedral. The Bishop's congregation. His presence is only known four times in the year, by the loud ringing of the Cathedral bells. The dean is a very old gentleman, and the clergy in general are somewhat old. High Churchmen, as in the majority of Cathedral towns, the clergy are wont to be. The services were attended by a respectable congregation, including military officers, neighboring gentry, riflemen and coast-guard, and school-boys and children. The entire service was conducted with the singing save that the trained choir could desire, and the diapason swell of the organ was a grand accompaniment. The sermon was on the whole, good. It was preached by almost an octogenarian, one of the best specimens of the piety of the old school. It was founded on Ezekiel's breaking-down images, and regarding the brazen graven in its form, and the exclusive worship of Jehovah. He touched upon the subject of Romish relics, showing that the same apology made for their "due veneration," might have been pleaded with Hesteriah. He knew, however, the tendency of such things, and therefore he destroyed the "venerable" relic the moment he found it abused by popular superstition, and stamped on it as the contemptuous name, Nebuchadnezzar—a piece of brass.

This led the preacher to refer to the present, sensuous tendencies, even within the Church of England, and the undue honor ascribed to the Virgin Mary. He uttered faithful words of warning—yet he qualified and injured his protest, by speaking of the Eastern Church. He was, while charging them with image-worship, yet admitting that there might be more "piety" among them than among many Protestants. We have yet to learn how there can be "piety" in the idolatrous service, identified with the devotees of an unscriptural superstition.

I was pleased to see the large nave of the Cathedral filled with seats, provided for an evening service; for the working classes. There is a plain reading-desk and pulpit in one, under one of the pillars. I was told, however, that the attendance is very limited. The working classes sit in the deep sleep of indifference and sin, and they need another voice, more distinct and alarming, and more evangelic, than that of a High Churchman, to awaken them to penitence and faith.

I trust your readers will forgive this long excursion into the rural-districts, and "out of town." I am just returning again to my accustomed abode and toils, and so I must conclude with a rapid reference to politics, and public matters.

The News from CHINA, brought overland to St. Petersburg, and thence telegraphed to London, produced a great sensation over the Kingdom. Coming after the successful laying of the Atlantic Telegraph, and the subdued yet real glimmer of light which mightily shone upon the world, and continues to be hailed, as a grand and profound, emotions in the breast of the nation. "Politicians," of the Palmerston school, naturally strain to the triumph of his policy. It was on this China question, in connection with the Lomb and Commemorative Yeh, that he was beaten by a union of Tories and Radicals, and borne back into exile by a majority as a British Minister never had before. Now, my dear friend, P. M. has been hardly dealt with. The Times and Telegraph fall out to remind the country, that if Yeh is open to trade and Christian missions, it is to his own advantage, and that had Gladstone, Graham, Gibson, and the Tories prevailed, we would have been with Russia, America, and France, "under the banner of the Cross," and tried to make the Church of God stand in Newgate Street, and looking through the railings, you will see not one "yellow-stocking." (A la costume