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

WHOLE NO. 318

DAVID McKINNEY, Editor and Proprietor.

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TERMS,—IN ADVANCE

FOR THE WEEK ENDING SATURDAY, OCTOBER 30, 1858.

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Original Poetry.

Light—More Light.

Hear the voice of China's millions,
From the depths of Pagan night,
Calling loud, in piteous accents,
To the world for *light—more light!*
See the land of Sinim turning,
Wistful toward the Western sky,
Watching, longing for an answer
To her earnest, piteous cry—
Light—more light!

Christian souls, awake to pity!
Wrapped in grossest darkness, lo!
Countless hordes, unwarned, are pressing
Through the ports of endless woe;
Christian hearts, awake to action!
Heed those earnest cries that fall
From the lips of dying millions!
Up! responsive to their call—
Light—more light!

Long the Power of Darkness brooded
China's broad dominion o'er;
With his wings of gloom, precluding
Every ray from Christian shore.
Now the shades are slow receding
At the dawn of Bethlehem's Star,
Satan folds his hideous pinions
Powerless longer to debar
Light—more light!

Speed the glorious day of promise,
When the nations from afar,
All shall come to hail the rising
O'er the earth, of Bethlehem's Star!
Sing, O heavens! earth, be joyful!
Slowly fades the shades of night;
Slowly dawns the cheerful day-spring;
Slowly breaks upon our sight,
Light—more light!

Steubenville, Ohio. H.C.M.

For the Presbyterian Banner and Advocate.

Letter IV.

TO THE MINISTERS AND ELDERS WHO ADOPTED THE RECENT "TESTIMONY OF THE UNITED PRESBYTERIAN CHURCH."

Views of Dr. Balmer, of the United Secession Church, on Communion—Those of Ebenezer Erskine and his Associates—Objections Answered—The Act of an Aged Man—Self exaltation of High Churchism, your Great Mistake—Quotations from the Early Fathers—Polycarp at Rome—Sentiments and Practise of the Reformers—Writings of Numerous Good Men on Unity and Communion, referred to—Motto of Jeremiah Burroughes—Aphorism of Witsius—Rule of the Apostle Paul.

CHRISTIAN BRETHREN:—You make the statement, which I am about to quote from your "Testimony," the basis of many remarks, and it is incorporated in your *first* objection to intercommunion. You say: "It must appear to those who consider the matter, a palpable inconsistency to extend the privilege to those who refuse adherence to her profession, or subjection to her government and discipline." The first evil and irregularity you mention is, that "It recognizes the propriety of receiving persons to membership in the Church, who do not profess our principles and subject themselves to her laws."

In answer to this, let me quote from "Robert Balmer, D.D., late Berwick Professor of Systematic Theology, to the United Secession Church." By which, you will farther perceive, that United Presbyterianism is not, on Communion, on the same foundation with those who have been accounted your fathers in Scotland.

Answering the same difficulty just quoted, he says:

"This objection has been frequently urged against the system of 'free' or 'open Communion,' and it is not improbable that some communities who have adopted and acted on that system, may have received strangers to occasional fellowship with undue facility, and may have thus created a prejudice against the principle on which they based their practice. But of all the objections advanced against that principle, that now mentioned is the most futile and inept. The truth is, that the principle is a two edged sword; for while it *requires us* to admit to the privileges of the Church, all whom Christ receives—that is, all genuine Christians—it *requires us to refuse* and to exclude all others. And, what more reasonable than that in this instance, as in every other, we should imitate the example of Christ? If the sacramental table in the Church with which we are more immediately connected, be the table not of this or that man, or party of men, but the Lord's table, what more reasonable than that it should be open to the Lord's guests, and appropriate to them? And if this principle be applicable to the private members of the Church, will it not equally apply to office-bearers?

"From this principle it follows as a necessary corollary, that jurisdiction and privilege are reciprocal; that no man is entitled even to occasional Communion in any Church, who does not, to a certain extent, submit to its control. To that privilege he is admitted only in consequence of his personal piety being known to those who administer its affairs, or in consequence of being satisfactorily attested to them by others in whose faithfulness and discernment, confidence can safely be reposed. If, then, by any misconduct, he brings his piety into just suspicion, or in any way act unsuitably to his Christian profession, he forfeits the privilege to which he had been admitted, and can re-establish his claim to it only by decisive evidence of repentance and reformation."

Farther, hear Dr. Balmer:

"These principles were virtually recognized by the venerable Ebenezer Erskine and his associates, who left the Church of Scotland a century ago; and the practise here recommended, as sanctioned by these principles, is merely an extension of the practise which they avowed themselves prepared to pursue. They declared unequivocally, that they were ready to hold Communion with all the pious members and faithful ministers of that Church, from which, or rather from the corrupt majority of which, they seceded. It will naturally occur to almost every reader, that there are at present many churches in our country, both Presbyterian and Congregationalist, *far more pure* in doctrine and discipline than the Church of Scotland was then, or ever has been; and that it is a far better reason for holding fellowship with ministers and private individuals, that they belong to the Church of Christ, than that they belong to any section of professing Christians"—See "Essay on Scriptural Principles of Unity."

Permit me to quote a few sentences more from that extended Essay of near one hundred pages, found along with others, from Drs. Chalmers, and Candlish, and King, of the United Secession Church, with *one* from Dr. Struthers, of the Relief Church, Glasgow, and with *one* from Dr. Symington, Professor of Divinity to the Reformed Presbyterian Church, and with others, published in 1845, and *all in agreement*.

Dr. Balmer farther observes:

"There is something exceedingly incongruous in the conduct of those Christians who refuse to sit down together at the table of their common Father; and that to exclude from the supper of the Lord, those whom the Lord himself invites, seems manifestly repugnant not only to the enactments of Scripture, but to the natural perceptions and the instinctive feelings of the new creature."

In regard to one of your numbered evils, resulting from open Communion, viz., that "it has a tendency to make persons indifferent in regard to Divine truth," he would reply as follows, in part. Intercommunion "does not require us to tolerate any opinion or practice inconsistent with vital godliness; for it does not require us to receive into the Church, or retain in it, any who fail to give satisfying evidence of saintship * * Perfection is not the attainment of humanity in the present world; and choose what Church they may, the persons referred to will not find in it a single member who is not chargeable with misconceptions and errors in opinion, and with sinful infirmities of temper and conduct."—See same Essay.

Beloved brethren, some of your enumerated "evils and irregularities" only become such, in your view, from the restrictive principles you adopt; but the last one specified, has surprised me. You say the practice (for which numerous and excellent writers have expressed a desire for the unity of the Church,) "encourages separate Church organizations, or sectarian divisions," as it proposes a remedy for the evils of these divisions, "which contemplates the continuance of these divisions," &c., &c. Now, if this has meaning, it appears to be this: that you are the Church, and that by occasional Communion, people are satisfied without giving up their organizations, and joining you, *the true Church*, and thus divisions are perpetuated. This is implying a pretension of being the only Church, which is equal to any self-exaltation that has come from any High Churchism this side of Rome.

I must express an opposite opinion, that Christians coming together in a judicious way, to fellowship in the Lord's Supper, and also on other occasions, will find that they do not differ as much as they supposed; that their differences are not essential; that they are called in one hope of their calling, and, consequently, they *will*, when unbiassed by sectarian interest, and led by the Spirit of God, be much more likely to abandon unscriptural divisions, and become disciples after the platform of the New Testament, than after that of your "Testimony."

To give you a case in illustration: An aged man of undoubted intelligence and piety, was present in my church, when the Lord's Supper was administered. He felt that it was the house of God, and the table was the Lord's, though he was a member of one of your churches. The invitation to all who "call upon the name of the Lord Jesus," was extended; but your rule forbade participation. During the serving of the first table, this aged disciple, full of love, bowed his head in prayer for Divine guidance. The result of it was, a determination, if the invitation was repeated, to go forward. He did so, and hearkened to God more than to man; and such a communion he said he never enjoyed, and never would forget For this you would discipline him. But was not he, and would not thousands of others in your communion be better adapted by a similar course, to exercise that love which is the "greatest" attainment, and to do away divisions, than to stand on your "Testimony," hedged around with rules which threaten a penalty, in case of joining in any other Communion? Supposing we go on, each denomination expecting that all the rest will come over; the Episcopalians with their Sixth Canon, adopted 1850, recognizing "no man" as a minister, except he "hath had Episcopal consecration or ordination;" the Baptists recognizing none as fit for Communion, unless they have been immersed; and you have no fellowship at the Lord's table with any who do not use Rouse's Paraphrase, (as it was called originally by those who adopted it first, and best knew what it was,) and holding to other points which Calvin would have called "petty peculiarities," I ask, is the divided Church more likely to come together *this way*, than by free Communion *wisely tolerated*? "I speak as to wise men; judge ye what I say"

While you are a very worthy branch of the Church; yet if you make the impression on the body of the people connected with you, that you are *the Church*, they will not unite with those whom they consider no part of it. While you call things by *wrong* names, there will be a want of intelligence necessary to remove "these divisions" of which you speak, too many like my neighbor, who thinks he is very learned, and yet his chronology is so far out of joint, as to say that "if David did not make Rouse's Version, *he approved of it*," written something more than two hundred years ago.

I wish, before concluding these letters, to point out, fraternally, your *great mistake*, and to show that the sentiment and practice of many great and good men whom you revere, are in opposition to it. It consists in drawing out an extended Testimony or profession, and then imagining that faithfulness to the truth demands that you can have no Communion with any one who will not adopt it.

Clemens Romanus, a contemporary of the Apostles, asks the Corinthians "Why do we rend asunder the members of Christ, and factiously strive against our own body, and proceed to such a height of madness as to forget that we are members one of another?" And yet these divisions did not lead to separate Communions.

Cyprian, another early father, said: "Let no one remove from the Church the Church's sons."—Ep. 43, p. 81.

Augustine remarks, that "they who imagine that their own denomination is now clean wheat, have flown away from the *mixture* of chaff and wheat, as if *they* were pure chaff. * * And they who suppose that they are not gathered together with the bad fish, are not only bad fish themselves, but have broken the nets of unity."

Jerome, in commenting on Eph. iv: 3, observes: "For when, instead of concord in our professions, we cry out, I am of Paul—I of Apollos—I of Cephas—we divide the unity of the Spirit, and rend it into shreds."

Eusebius, in his narrative of disputes between the Asiatic and European Churches, states that Polycarp went from Smyrna to Rome, to prevent the Communion of the Church being broken by subordinate differences, and succeeded, so that, at the request of Anicetus, of Rome, he dispensed the Lord's Supper. True, that as yet, there were not two distinct denominations, but differences healed, and Communion continued, *not an exclusive one created*.

Melancthon drew up the Augustan Confession It was approved by Luther, and other Divines, and subscribed by Calvin It declares that, "for the true unity of the Church, it is sufficient to agree in the doctrine of the Gospel, and the right use of the Sacraments."

Henry Alting, Professor of Divinity, and a distinguished member of the Synod of Dort, raises this problem, "whether the Orthodox may lawfully communicate in the Lord's Supper with the Lutherans?" He decides that they should, and besides other reasons, because the best Divines of the Reformation have approved it. Capito, Bucer, Calvin, Martyr, Zanchy, Ursin, Tossanus, Paræus, Scultetus, and others, some of whom, as they had occasion, *did actually communicate with them*"—Alting Theol. Problem, Par. 2, Probl. 13, p. 331.

Thus you see, your sentiments differ from the Fathers, and your practice from the Reformers. They differ from Jeremiah Whitaker, and Richard Vines, and other members of the Westminster Assembly. Your views are adverse to those of Richard Baxter, John Howe, Dr. William Bates, Dr. Owen, Dr. Manton, Thomas Borton, Matthew Mead, Joseph Alleine, and many others, who have published on unity and Communion, a plan of duty, opposite to your prescribed course. I wish you would carefully and prayerfully examine the "Plea" of Dr. Mason, and read the kind letters of Dr. Dickey, on Communion—excellent men, who withdrew from you, chiefly, on account of your Close Communion plan.

The motto of *all* these worthy men, was substantially that of Jeremiah Burroughs, which, when translated, is, "*Variety of opinions*, and the unity of those who hold them, are not incompatible." The aphorism of Witsius was *their's*. "In things necessary, let there be *unity*, in things *not* necessary, LIBERTY; in all things, *charity*." The rule laid down by the Apostle Paul, (Phil. iii: 15, 16,) was followed by them. "Let us therefore, as many as be perfect, be thus minded: *and if in any thing ye be otherwise minded*, God shall reveal even this unto you. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same things."

In the modification of your Testimony—in shortening the Creed and lengthening the Decalogue—your prosperity, as a branch of the Church, will be promoted. And you will be prepared, in co-operation with other parts of the Lord's hosts, to make inroads upon the common enemies of of our common King, the Lord Jesus Christ. Certainly, with fellow Christians, you will not refuse to Commune in heaven.

Your friend, CYPRIAN.

Board of Foreign Missions.

MISSION HOUSE, New York,
September 27th, 1858.

REV. AND DEAR SIR:—The Executive Committee desire to lay before you some statements concerning the foreign missionary work of our Church, to which they respectfully solicit your attention.

Since the 1st of April, when the last Annual Report of the Committee was prepared, many matters of deep interest have occurred. Among these may be enumerated the changes in the ranks of our missionary brethren, the progress of their great work, the general aspect of the missionary horizon abroad, and the provision made at home for the support and enlargement of the missions. All of these, you will recognize as vital matters in the foreign missionary work.

The laborers in the distant missionary fields are nearly the same as were mentioned in the Annual Report. The Committee are glad to state that no instance of bereavement has occurred, although an esteemed missionary with his family from China has had to withdraw from his post for a season on account of impaired health, and another has decided not to return to India, at least for the present, on account of his wife's health; several of the laborers among the Indians, one of them a minister, have also found it necessary to leave work for a time in order to recruit their strength. On the other hand, a minister and his wife have returned to Corisco with improved health; another has returned to India under the painful trial of leaving his beloved family for Christ's sake. Beside these, a minister and his wife have gone to India; a minister and his wife have gone to New Granada; and a minister and his wife and several teachers have gone to different stations among the Indians—all of whom are new laborers.

The missionary work abroad has not been standing still. Each mission has had its own labors, discouragements, and signs of progress. It is not easy in a brief space to mark the general character of a work that embraces so many different tribes and people; but the Committee are thankful to be able to believe that there has been, and still is, much in the general state of the missions to encourage their own faith and that of their Christian brethren. It is a cause of thankfulness that all the laborers in the different fields are engaged in their work: feeble health has not prevented some of them from using important means to enlighten those who are perishing for lack of vision; wars and rumors of wars have not been permitted to hinder others from continuing or resuming their labors. And these varied labors have not been without a witness from on high that they are approved of God. More than eighty hopeful converts among the Indians, in Africa, at Buenos Ayres, and in India, have been reported to the Committee since the Annual Report was printed.

Closely connected with these encouraging facts, is the cheering prospect as to the future, which God in his wonderful providence is spreading before the faith and almost the sight of his people. While discouraging things mark some of the Indian missions in the North-west, most of the missions to the Indians appear to be enjoying unusual tokens of the presence of the Holy Spirit. In one of them an earnest attention to the concerns of the soul is at the present time widely manifest among the people. The missionaries in South America occupy posts of peculiar difficulty in some respects, yet they have reason to hope in the end for large success in their work. In Africa there is also much to encourage the faith of the brethren, and there is an urgent call for more missionaries, especially in connexion with the Corisco mission, while new ground should be occupied in the central regions of the continent. In India the terrible storm is evidently passing away, leaving a brighter sky; and the signs of future progress are more favorable than at any former time. The sacred duty of our Church to fill up the broken ranks of our brethren is not yet performed, and at least four ministers should be sent forth without much delay. Siam is an open field if yet an unfruitful soil; and the laborers, old and new, pursue their work in faith. More missionaries are needed in this country. And what shall the Committee say of China? The events, of which information has been received within a few weeks, are such as a few years ago would have been deemed incredible. It is now settled, under the provisions of treaties which will no doubt be enforced, that missionaries shall have safety in every part of the empire, and the native professors of the Christian religion shall not be subject to persecution. Thus is the wall of seclusion thrown down, and the vast population of this country, embracing more than one-third of the human family, may soon hear the voice of the Gospel herald, if the Church will but arise in the strength of her Lord and enter the door which he has set open before her. The Committee earnestly desire to send forth at least six ministers to reinforce the missions in this country. Japan also seems to be almost ready to adopt a liberal policy toward other nations, the result of which will be that soon the missionaries of the Cross and not of the crucifix will be permitted to live and labor in this interesting country. Indeed it may be affirmed, without extravagance, in reference to the countries which contain the great masses of heathen, that never before has the world been so completely open to missionary efforts as it is at the present hour.

The Committee would now respectfully, but earnestly, ask your attention to the provision made or in preparation by our churches, for the support and enlargement of this work. Here they recall with gratitude to God the fact that, notwithstanding the severe pecuniary pressure of last year, the receipts of the Board from the churches were larger than in any previous year. They also rejoice in the persuasion that a spirit of prayer and deep sympathy for our missionary brethren and their work, has been extensively called forth by the solemn events of the last year. They cannot, however, resist a feeling of no small anxiety in the view of two things on the other side. One is, the extremely small number of laborers that are offering their services for the missionary work. This is shown by the fact that so few of our brethren in the ministry, and especially of those who have entered on their work during the last year, have been led to devote themselves to missionary labor. The Committee make the statement with great concern, that in two years nine ministers have been taken permanently, and three more for a season, from the missions in Africa, India, and China; and, not counting those who have *returned* in that time to these missionary fields, but two *new* ministers have gone forth to supply the places left vacant. This is indeed a statement of most painful interest. It shows the Church to be retrograding, instead of going forward, in the great matter of supplying ministers of the Gospel for upwards of six hundred millions of souls. Surely there is reason to ask that the churches may be called to fervent prayer to the Lord of the harvest, that laborers may be sent into the harvest.

The other discouraging thing is that in so many of the churches, no collections are made for the support of the cause of missions. The whole number of churches from which contributions were received last year was one thousand six hundred and seventy-nine, out of three thousand three hundred and twenty-four churches connected with our body. In connexion with this, the Committee have to state, with much regret, that the donations received from the churches from the 1st of May to the 1st of this month, are but $20,967, which is a less sum by the amount of $4,608 than was received in the same period last year. The aggregate receipts to the 1st of this month are $3,399 less than the receipts in the same months of last year. The Committee are led to believe that in widely extended regions of the country, it is extremely difficult to make the usual collections, so severe is the continued financial pressure; in other regions this pressure is believed to be passing away; but there need be no doubt as to the ability of our Christian people greatly to enlarge their foreign missionary work. A *general* effort to support it would certainly place the treasury in possession of ample means for enlargement.

The Committee feel some degree of embarrassment as to saying anything further on the subject. They feel that this great cause belongs equally to their Christian brethren in the ministry and laity of the Church as to themselves. They also feel, at times, greatly discouraged at the apparently slow progress of a missionary spirit in our highly favored churches. They would very gladly transfer their trust to the hands of other brethren, if thereby the missionary cause might obtain a more general and liberal support. But while standing in their lot, they cannot but earnestly plead for the hearty co operation of the churches. It is for the Saviour and his Kingdom, they would make this plea; and for the salvation of the perishing souls of men. It is in thankful acknowledgment of the fact that our beloved Church is indeed fairly entered on the fulfillment of her Lord's great trust—the Gospel for the world; it is in grateful remembrance of some growth and progress from year to year in the liberality of our churches toward this cause; it is in view of past deliverances granted to our missionary brethren, and of most signal proofs of God's blessing upon their labors; and it is in the face of the wonderful providences now passing over the earth, and preparing the way for greatly increased missionary labor, that the Committee would themselves regard this cause, and would commend it to the earnest consideration of their brethren in all the churches of our body. In doing this, they would express the hope that there may be a greatly increased missionary spirit in our communion, and they would ask that much prayer may be offered for the blessing of God upon this work of his Church.

With this brief statement of the case, Dear Sir, the Committee would leave it in your hands. No other person can at all so well bring it before the congregation as the respected minister of the church. And they beg to add their Christian regards, and best wishes for your usefulness in the work of the ministry. Yours very truly,

WM. W. PHILLIPS, Chairman.
Walter Lowrie,
John C. Lowrie, } Secretaries.
J. Leighton Wilson,

From our London Correspondent.

The Confessional Investigation and its Issue—Mr. Poole and his Sympathizers—The Peril to the Rising Generation—Value of Public Exposure—"Argumentum ad baculum" suggested—"The Rival Italian Performers"—The Disloyal Cardinal & Co. at Waterford, and the German Band—Retribution for past Protestant Neglect—Popish Alarm, and the Bible in Ireland—Indian News—Bombay Presidency and Border Agitation—More Troops from England—The Comet—The Restoration of the Olympic Games—The Chinese Treaty—Alleged Designs of the Czar—The Archbishop's Allocution at Moscow—Sardinia and the Russians in the Mediterranean—Napoleon Relaxing—The Opium Trade and China—Lord Derby and the Turf—Political Parties and Prospects—Lord Stanley's Speech—A High Caste Hindoo and the Missionaries—Postscript.

LONDON, October 1st, 1858.

THE CONFESSIONAL INVESTIGATION, at Boyne Hill, has ended in a manner somewhat peculiar. It was undertaken by an eminent Chancery lawyer and two other gentlemen, under a Commission issued to them as his "trusty and well beloved," by the Bishop of Oxford. The inquiry turned upon the point, whether Mr. West, Mr. Gresley's Curate, had addressed to a married woman, questions of an improper character, and inconsistent with his character and duty as a clergyman. The woman herself was examined, and cross-examined by Mr. Coleridge, an eminent barrister, and son of Justice Coleridge. The father recently retired from the Bench, amid the universal and tearful regrets of the Bar, and deservedly was he esteemed as the very model of an English Judge, with a judicial reputation as unstained as the ermine upon his shoulders. But Mr. Justice Coleridge favors the Tractarian School, and his son was selected by Mr. Gresley (and the Bishop in the background,) to abuse the *Times*, and the Rev. John Shaw, and Mrs. Ellen, the lady who had rebuked Mr. West. More than this, he cross-examined the woman to whom the questions were alleged to have been addressed, and he also called witnesses as to her character for purity and truthfulness. The result was, that she was justly found to be unworthy of credit if judged by her moral character, and also by exaggerations of what Mr. West had said to her. It came out, however, that he had a regular system of going through the Decalogue, one commandment after another, with every sick person whom he visited; and thus, very ridiculously, did he put a round of questions on *one* commandment, as to secret *feeling*, while its outward violation was previously well known to him. It was an exhibition of *folly* so absurd, that the country laughs, with the *Times*, at the whole affair, while, at the same time, *the system itself*, as pursued and pleaded for by an increasing number of the clergy, excites alarm and indignation.

Mr. Poole, late of St. Barnabas, expresses himself enthusiastically, in favor of the Confessional, in a letter to some admirers in the North of England, who had sent him an address of condolence, on his suspension by the Bishop of London, of which he still complains as unjust

It is, alas! too evident that Romanizing principles and practices are making rapid way. Not that the great mass of the people are likely to be tainted, but there are parishes and districts where Tractarian clergy have entire sway, and where the results of their schools and training, must tell on a considerable body of the next generation.

A check, undoubtedly, is put on the Confessional system by its exposure, at least so far as to make the very idea of the possibility of a priest entering into families as "a spiritual director," more hateful to Englishmen. *Punch*, for this week, has a drawing of a gentleman's book, in front of which, suspended on a thong, is "a perfect stick," of alarming size and weight, thus explained:

"DEAR MR. PUNCH:—I have much pleasure in forwarding to you a carefully prepared drawing, *taken from life*, of an oaken cudgel, hanging over my book case. This acquisition, of which I am justly proud, was obtained by the judicious investment of a solitary sixpence, which I found, unexpectedly in my waistcoat pocket. I scarcely need tell you, Mr. *P.*, that I intend it for the back and shoulders of any Auricular Confession Gent. who may be disposed to favor my wife and family with a visit. Depend upon it, sir, a summary way of disposing of such customers, is most satisfactory to all concerned, and saves a world of trouble.

"Yours, truly, STRAIGHTFORWARD."

There is no doubt that a free press, with wit, banter, and barbed satire, help to keep up a healthy hatred of priestcraft. And so the Cardinal, in the columns of the same witty serial, appears this week on a platform, back to back with a famous singer, Madame Piccolomini. The one, in his robes, is addressing an Irish mob; the other is appearing before an equally enthusiastic London gathering, and the index words beneath, are—"TWIN STARS, or, THE RIVAL ARTISTS."

Apropos of music *versus* the Cardinal, a ridiculous *contretemps* took place at the dinner given to him in Waterford. A German band had been hired for the occasion, and were stationed in a gallery. After dinner, the first toast proposed was, of course, "His Holiness, the Pope," whereupon the Germans, mistaking it for the *usual* dinner toast of "The Queen," struck up the National Anthem! Only think of the confusion of the party, every bar and note rebuking them, while some jumped on the benches and violently shook their fists, and others brandished knives toward the musicians, who, imagining, in their ignorance of the English tongue, that this was meant, with the corresponding shouts, to be applause, played the *loyal* tune all the more lustily, until a rush was made on the gallery, and the astonished players were well nigh strangled off their instruments.

Disloyalty to England is rank among the Ultramontanes, and to abolish her, (*delenda est Carthago*, says the *Univers*,) is their heart's desire, as well as that of Wiseman, who has tried to set himself up in Ireland as a spiritual O'Connel. In all this, however, we see two things—first, the judicial retribution of England's shameful neglect of the spiritual interests of Ireland at the time of the Reformation. The native language, dear on every account to the people's hearts, was proscribed, and thus the mass of the population necessarily remained in darkness. Secondly, in this insolent move of Cullen and the Cardinal, there is manifest a terror of the spread of Scriptural knowledge, and of real independence of mind and feeling, which has already told on the popular mind.

FROM INDIA, we have intelligence more accurate as to the recent defeats of the Gwalior rebels, and of their vain attempt to penetrate into the Presidency of Bombay. In that province there is latent disaffection, no doubt; and one or two Sepoy regiments at Mooltan, which had been early disarmed, made an outbreak, which, but for previous information of the conspiracy, might have been formidable. There is enough agitation all along the Northern and Eastern borders of the Presidency, to keep our troops always in the field, in spite of the rains. It is rather startling to hear of two old Sepoy regiments, which had been disarmed, being again entrusted with weapons, and restored to the roll of the regular army. Government is still dispatching troops to the different Presidencies. The rebels cannot avoid submission or extinction, if another campaign is found necessary.

THE COMET, which now appears nightly for a few hours after sunset, is an object of intense interest. The peasant at his cottage door, the mariner or fisherman on the deep, and what is even more impressive, the rushing multitude of the great Metropolis pausing to look up—all have become star gazers as far as this visitant is concerned. It makes the Christian think of *something higher*, and of faith's looking up, and discerning nearer than usual, the Heaven of God, and the Home of the Redeemed. This is *Donati's Comet*, so called from its discoverer. It is every night waxing more brilliant and interesting. It is approaching nearer the earth, but of the latter, the end is not yet; and so, within a month, the eccentric stranger shall have disappeared into unfathomed depths, to return again in its appointed time.

THE RESTORATION OF THE OLYMPIC GAMES has been decreed by the Greek Government, after being discontinued for nearly fifteen hundred years. They are to be held in Athens, in the ancient Stadium, which is still in a very perfect state of preservation, and requires very little more than a good cleansing. They are to begin in 1859, and to be held every fourth year. The days selected are "the three first *Sundays* in October," thus reminding how the Greek Church imitates her Latin sister in the desecration of the Christian "first day of the week," such as the religion of Paul once practically recognized in Greece, as well as over the known world. The games are to include horse races, wrestling, throwing quoits, and other athletic sports, singing, music, and dancing, besides which there is to be an exhibition of flowers, fruits, cattle, and other articles of Greek produce or manufacture. In this catalogue we miss the mention of the chariot whose *glowing wheel*, as Horace has it, scarce shuns the goal.

The eccentric idea of re-establishing the games, originated with a wealthy Peloponnesian merchant, resident at Jassy, in Moldavia, who has placed a large sum at the disposal of Government, to purchase the destined prizes of gold and silver medals, as well as of silver leaves and flowers.

The *first* impression, to the reader of the old classics, as to this movement, is pleasing. But of the land of Greece and its people *now*, as compared with the olden time, one murmurs:

"'Tis Greece, but *living* Greece no more."

The "Phyrric dance" *may* remain, and silver-leaved chaplets may wreath the brow of victors, but the glory of the olden time is gone, and a mere sentimentalism may not and will not restore it.

THE CHINESE TREATY is this week published in full, as brought home by Lord Elgin's special messenger. The *Times* rebuked the Government for the tardiness of its appearance, or rather for its non-appearance, and *presto*, the next day it was out in all the morning papers. Russia, it is whispered, is trying to make a second and separate treaty with China, for which purpose artillery, and other means of enforcing the design, are said to have been sent forward. The Czar is Pontiff of the Orthodox Greek Church, and some weeks ago the Metropolitan Archbishop, taking his stand at the high altar of the Church of the Assumption at Moscow, addressed a solemn allocution to the Emperor, charging him to carry the orthodox faith, by all the means in his power, into the heart of China. *Russia in the Mediterranean* is a rather startling idea, and the concession of the harbor of Villa Franca, by Sardinia, for coaling and watering purposes, to the ships of the Czar, excited, some fortnight since, a considerable outcry among the smaller fry of the English press. There is not much in the matter, although there is *something*. Sardinia was backed at the Congress of Paris, and played off against Austria, to the sore annoyance of the latter; and *this* concession to the Czar, indicates such a continued good will on both sides, that Austria, who trembles like a guilty thing for her Provinces in Italy, all the more fears and hates the little State which aims at nothing less than an entire sweeping out of Germans from the Italian Peninsula. As for a Russian fleet being formidable to England, save, perhaps, in the case of a war between us and France, that is not to be anticipated. And even then, I believe the combination would perish before British tars; provided always that we do not provoke the God of our fathers to forsake us, and to give us over to be humbled and chastened by our enemies. For, "who can stand if once he be angry."

THE EMPEROR NAPOLEON, with his wife, has been relaxing at the beautiful watering place of Biaritz. He has been amusing the populace by a regatta, and mingling freely with the crowd, while all the while experienced and vigilant eyes could detect a large number of *secret police*, in plain clothes, near his person.

THE OPIUM TRADE IN CHINA was not, apparently, a matter of discussion between Lord Elgin and the Imperial Commissioners. Mr. McLeod Wylie has pointed out the great evils of the trade, and its destructive and demoralizing effects on the Chinese themselves. The Secretaries of the Church, London, and Wesleyan Missionary Societies, have memorialized the British Government on the subject. The base but powerful argument of *revenue*, which last year was *a million sterling*, will *weigh* heavily in the scales. It is the old story, "What shall I do for the hundred talents of silver?" and *now* willing ears to the assurance, "The Lord is able to give thee much more than this"

LORD DERBY'S RETIREMENT FROM THE TURF, is still very doubtful. He had a public "sale" of his horses advertised, but on the appointed day the best of them, (with one exception,) were bought in. Thus he retains the power, and the secret will, I doubt not, if the reins of Government drop next session, from his hands, of returning to his favorite sport, which has always been, and is still, a fruitful source of evil; the cause of "more misery, more ruin, and more demoralization than any other legal pastime." The *Times*, which uses this strong and just language, has handled him very severely, and the effect was enhanced by an attempt at an apology for Lord Derby, by some unknown letter writer, which only brought down the lash more heavily. In all this, no doubt the *Times* has in view the interest of the Whigs, and their restoration to power. There are *some* indications that Palmerston may be forgiven by the country, and that the people will get disgusted with the Conservatives, playing a Radical game merely to keep their places. Mr. Buchanan, Member for Glasgow, openly avowed, this week, at a public meeting, his regret at having given his vote against the Palmerston Cabinet, last February. The *vote*, after all, is not to be regretted. It remains to be seen whether the Whigs will get rid of their traditions and mannerisms, and become true Liberals. Mr. Bright is as fiercely their foe as he ever was, and the twenty or thirty votes of his party, and of that of the Peelite school, will be the main stay of Derby, and, it may be, the marplot of Palmerston. More than that, the Irish Papists are disposed to favor the present Ministry, even in spite of Lord Eglinton's refusal to meet the Cardinal at the Dublin Lord Mayor's Cabinet. They get army chaplaincies in numbers which were unknown before; Galway, by Lord Eglinton's intercession, has become an important mail station for packets between England and America; and altogether Dr. McHale and his friends, with that kind of Irish gratitude which O'Connel called a keen sense of favors, are likely to do their best to keep Derby in.

A PUBLIC DINNER, given by the Fishmongers Company, this week, brought out Lord Stanley, the President of the new Indian Council. The Chairman, in referring to India, expressed the desire that every facility should be given for the propagation of the Christian faith. Lord Stanley, in responding to the proposal and toast of his health, dwelt in his usual style on the danger of marring our work in India, among a subject race, by any steps which could irritate their pride, or lead to suspicion. He intimated that such a caution, although not required by the company which he addressed, *was* needed by certain parties out of doors. This was a quiet indication of his continued adhesion to the "neutrality" policy, and his dislike of missions and missionaries. Depend upon it, he will yet be made to rue this, if he and his Council really dare to put obstructions in the way of the Gospel. The following will show the opinion of Lord Stanley, by religious men in India:

The appointment of Lord Stanley is regarded in England much as we supposed it would. He has reputation for considerable ability combined with much liberality of opinion, but is young for the post assigned to him. He is most to be feared on matters affecting the interests of Christianity. If we were to designate the school to which Lord Stanley belongs, we should call it the indifferent. That term would describe a large class of educated, talented men, whose influence and usefulness are greatly marred by this defect in their character. They are practical, if not theoretical latitudinarians; and under their rule, error would flourish and truth be depressed.—*Madras Times.*

A CURIOUS LETTER, from an educated Hindoo, a high caste Brahmin, appears in the *Times*, in which the writer represents himself as of that class of Vedantic Baboos, who trace all their religion to the recognition of the Divine Unity as the basis; speak in terms of respect of the Christian Revelation; maintain that religious grievances "have had nothing to do with this rebellion whatsoever;" that the people are *not* under the impression that the Government intends to convert them; that the rebellion originated with the Mohammedans, and that others leagued with them under a sense of civil grievances; that the India Company's early policy of shutting out missionaries, was unjust; that in a despotic country like India, the existence of so independent a body as the missionaries, operates as a check on the abuse of power; and that far from looking on Lord Shaftesbury and others as "busying themselves to get up a Christianizing crusade to India," "they never advocated the compulsory conversion to Christianity of my countrymen, but have always been the foremost among the nobility and gentry of Britain to promote the cause of morality, sound education, and, as these generous men believe, of true religion in Hindoostan"

This is most important testimony. That it will stop the mouths of the "neutrality" men, and their supporters at the press, (including the scoffing *Saturday Review*,) is more than may be hoped for. But it will tell in deepening the resolve of all that is good and true, in the land, to speak *the truth in love*, and so fight a good fight with "weapons *not* carnal," among the teeming myriads of Hindoostan. J.W.

P. S.—The Quarter's Revenue accounts, just published, indicate great elasticity and improvement in the national resources. Trade continues to revive, yet capital accumulates at the Bank of England to an almost unprecedented amount. Timidity so far prevails as still to check even legitimate speculation. J.W.