PRESBYTERIAN BANNER & ADVOCATE.

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

WHOLE NO. 820

DAVID McKINNEY, Editor and Proprietor.

PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA.

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, NOVEMBER 13, 1858.

By Mail, or at the Office, $1.50 per Year. Delivered in the City, 1.75 } SEE PROSPECTUS.

Original Poetry.

"Perplexed, but not in Despair."

Why droops my soul, why should I dread
On Jesus' breast to lean my head?
Though earthly comforts all should die,
Still, have I not a *Friend* on high?

Why should I trust in Man repose,
Since Jesus all my sorrow knows?
He can relieve my aching heart,
And every needful good impart.

O, let me, then, on him rely,
And to his throne for succor fly,
When deep, desponding fears distress,
And there my humble prayer address.

And be this truth at length impress'd,
And deeply fix'd within my breast;
That earth's *best* friends may faithless prove,
But *Christ's is an unchanging love!*

Here let me fix my roving heart,
And never, never hence depart;
But sweetly leaning on his breast,
Find here my everlasting rest.

Nicklesville, 1858. MARY.

For the Presbyterian Banner and Advocate.

Early Religious Newspapers.

INDEPENDENCE, MO., Oct. 25, 1858.

DR. McKINNEY—*Dear Sir*:—I have noticed, in the New York *Observer*, that Mr. Willis and Mr. Morse, each, claim the honor of having established the first religious newspaper in the United States. The truth is, neither of them has any right to that honor, the late Rev. John Andrews having a better claim to it than either of them. The *Boston Recorder*, which they suppose was the first religious newspaper in this country, was established in the year 1816 In the year 1814, Mr. Andrews established a religious newspaper at Chillicothe, Ohio, called *The Weekly Recorder*. It was precisely on the plan of the religious newspapers of the present day, except that it was printed in the Quarto form. A subscriber preserved the fourth volume, which has been in my possession more than twenty years. Whether or not more than the four volumes were published at Chillicothe, I am not informed. Mr. Andrews removed from Chillicothe to Pittsburgh, and there published the *Advocate*, which was but a continuation of the *Recorder*, with only a change of name, and the place of publication. The *Boston Recorder* having been established, may have been the reason why the name was changed. The *Advocate* has been continued until the present day, and by the union with the *Banner*, is now the *Banner and Advocate*, of which you are the editor. So that your paper is, probably, the oldest religious newspaper in the United States. At any rate, it is *certain* that Mr. Andrews published the *Weekly Recorder*, at Chillicothe, before the *Boston Recorder* had existence.

Mr. Andrews having lived so long in Pittsburgh, I suppose you would have little trouble in ascertaining all the facts concerning his newspaper enterprise and editorial labors. I hope you will do so; and in justice to the memory of Mr. Andrews, publish the facts in your paper. Should you publish anything on the subject, I would be glad to see it.* Respectfully yours,

JAS. STONESTREET.

P. S.—In the year 1812, Dr. James Fishback, late of Lexington, Kentucky, became the editor of a newspaper, at that place, called *The Western Monitor*. He devoted one page of the paper, exclusively to religious intelligence. From this it would seem, the Lord was preparing the way for religious newspapers. Christians were beginning to see their importance. J.S.

[* The first religious newspaper in the United States, as we noted last week, was published by John W. Scott, in Philadelphia. We may recur to the subject again.—ED.]

For the Presbyterian Banner and Advocate.

Romance of Missions.

"SUUM CUIQUE." "THE SHOE ON THE RIGHT FOOT."

The phrase, "Romance of Missions," is often misapplied. Thus it is often said that missionaries and earnest Christians who take a deep interest in missions, and who manifest their faith and interest, and professions, by corresponding *deeds*, are carried away by the Romance of Missions. These words are mostly found in the mouth of the world, and sometimes in the mouth of Christians, (nominal at least,) who are ignorant, or sluggish, or miserly. The miserly, especially, in and out of the Church, are troubled with a strange obliquity of moral vision, superinduced by their peculiar propensions. They much resemble their god Mammon, one of Milton's fallen angels,

"——the least erected spirit that fell
From heaven; for e'en in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, *trodden gold*,
Than aught Divine or holy else enjoyed
In the vision beatific."

Such could not, perhaps be expected to have clear, straight forward views, or high and holy aspirations. As they are not troubled much with deep, unselfish convictions of duty, having their origin in solid substantial, sublime realities, and encouraged by well grounded hopes, it may not seem so strange that they cannot nicely distinguish

"What substance is and shadow what."

Let not terms be abused, however. Let words have their proper Dictionary meaning. Then shall be exemplified the maxim, "*Suum Cuique*," to every one his own. What then is the proper application of the expression? Is not this the Romance of Missions; to profess Christianity with its requirements and obligations; to profess union and communion with Christ, and willingness to obey all his commands; to acknowledge the duty of carrying on the Mission work vigorously, and yet *doing nothing corresponding!* To talk about "Macedonian cries;" "wide open doors;" "conversion of the Jews and bringing in of the Gentiles;" "hastening the Millennium glory;" "wonderful and glorious prophecies;" "great discoveries of Livingstone in Africa;" "the facilities of communication with all parts of the world;" "knowledge running to and fro," &c., &c. Yet never responding to those cries, (how long have they been crying!) or entering those doors, or raising a finger to hasten the glorious accomplishment, or to make use of all the modern appliances and improvements. To read or hear descriptions of the sad condition of the millions of poor, perishing, yet immortal heathen, and to *weep* over the description, yet *do nothing* for them. To pity the poor missionaries, with the turning up of holy eyes and pious exclamations about the great sacrifice, &c. And sending them out with melting farewell meetings, and then—forgetting to pray or care for them. (Apropos to this, the great Dr. Judson relates how great enthusiasm was got up when he returned to America, after a long absence among the heathen. The enthusiastic crowd shook his hands till they nearly shook his arms off, and ladies followed him with scissors, to cut off locks of his hair. And yet, said Judson, *they would not have lifted one of their little fingers earnestly, to aid the cause I advocated!*) To sit in fine, comfortable churches, and sing,

"O'er the gloomy hills of darkness,
Let the eye of pity gaze," &c.

or

"From Greenland's icy mountains,
From India's coral strand, &c.
They call us to deliver
Their land from error's chain;"

and yet never letting the eye of pity gaze, (or perhaps *letting it gaze*, without doing anything more;) never doing anything worthy of the name, to deliver those unhappy lands which have been calling, calling, calling! Exquisite cruelty of Christian irony, thus to sing over the miseries of mankind! But it is unnecessary to specify more examples. Do they not show what is the genuine, reprehensible Romance of Missions! J.H.O.

The Synod of Wheeling.

This body held its annual sessions in the Presbyterian church of Washington, Pa., commencing October 19th, and closing on the 22d. Much business of importance was transacted, of which the following items are selected for publication, by the Committee appointed for that purpose:

The opening sermon was preached by the Rev. John B. Graham, Moderator of last year, from Acts xi: 24—"For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

The Rev. David R. Campbell, of the Presbytery of Steubenville, was chosen Moderator, and the Rev. R. V. Dodge, of the Presbytery of Washington, and the Rev. Thomas A. Grove, of the Presbytery of St. Clairsville, Clerks.

The first half hour of each morning session was spent in religious exercises, and a Synodical prayer-meeting was held between the hours of 11 and 12, on Thursday morning, when addresses were delivered by the Rev. Benjamin Mitchell, D.D., and the Rev. James W. McKennan. A sermon on Domestic Missions, by the Rev. Joseph S. Pomroy, was delivered on Wednesday evening, under an appointment of last year. Another sermon, on Religious Fasting, was expected, but the preacher, the Rev. Robert Hayes, was not present.

THE SYNODICAL COLLEGE.

The Committee, to whom were referred the papers relating to Washington College, respectfully submit the following report, to wit:

I. *Report of the Committee of Examinations.*

In reference to this paper, your Committee would observe, that they are pleased with the fidelity of this Committee, and gratified at being able to report an encouraging view of the College, in the following particulars: 1st. The sanitary state of the institution. 2d. Its discipline. 3d. Its religious condition. Another precious revival of religion has been enjoyed during the year. 4th. Its standard of scholarship. In view of this state of facts, your Committee submit, that God is making this College an instrument of great good, for which we should bless and praise his name.

II. *Report of the Trustees.*

From this report we learn much of the state of the College, in two aspects. Its *internal* condition appears to be most gratifying. Its *external* condition is not so encouraging. Still, it is not so discouraging as to induce despondency, as to its final and complete success, though its financial affairs are such as to demand prompt attention. The indebtedness of the College to its Professors, amounts to the sum of $3,816.20. To meet this debt, there are no funds at the disposal of the Trustees. They, therefore, justly look to this Synod, (to whom it properly belongs,) to devise and promptly to employ some efficient method, whereby this liability may be met.

Resolved, That the Rev. James R. Hughes be nominated as a Trustee, in place of the Rev. Dr. Samuel Wilson, resigned.

III. *Financial Agent's Report.*

From this report we are gratified to learn, that notwithstanding the severe monetary pressure, felt in all the departments of business during the last year, the agent has, by the sale of scholarships, added $5,590 to the permanent fund, and has procured to the current expense fund, the sum of $731.57, making a total of $6,321.57. Deduct salary, traveling expenses, &c., and we have a gain to our funds of $5,183 61.

In view of the fact, communicated to the Synod by the Committee, *ad interim*, that the Rev. Alexander Swaney has resigned his agency, your Committee recommend that it be

Resolved, That this Synod hereby expresses its high appreciation of the valuable and successful labors of the Rev. Alexander Swaney, as financial agent, during the past year, and its hope that he may be even more successful, in some other department of labor in the Master's vineyard.

IV. *Report of the Committee, ad interim.*

This committee accepted the resignation of the Rev. John M. Faris, as President of the Board of Trustees, and elected the Rev. Henry G. Comingo to that office. They also accepted the resignation of the Rev. Alexander Swaney, as Agent for the Endowment Fund.

V. *Report of the Board of Trustees.*

This Board has, to a large extent, the interests and success of the College in its control, and it appears not insensible to the high trust reposed in it, by the Synod. From its report we collect the following facts:

1st. Total amount subscribed to the Endowment Fund,	$69,475.60
2d. Amount of principal collected,	$25,563.57
Expenses of the Endowment Fund,	5,847.46
Balance of principal collected,	$19,656.11
3d. Subscriptions due, and unpaid,	$43,972.03
4th. Interest due and unpaid on subscriber's notes,	$3,075.00
Interest on money loaned,	1,207.00
Total interest due and unpaid,	$4,282.00

From this exhibit, it is manifest that the Synod has means, now justly under its control, and subject to its order, sufficient to meet its present liabilities, and to afford ample encouragement for the future. It only remains to devise and carry into effect some method by which the large outstanding debts, now due to the College Endowment Fund, may be collected and applied to liquidate its liabilities now due, and becoming due from time to time.

Your Committee would submit the following resolutions, viz.:

Resolved, That we recommend to the Board of Trustees, that they direct their Treasurer to proceed forthwith to collect all outstanding dues, for which they are hereby authorized to allow an adequate compensation.

Resolved, That we recommend to the Faculty that they continue the sale of scholarships in such ways as they may deem most conducive to the interests of the institution.

Resolved, That Dr. T. S. Henning, and C. M. Reed, Esq., be re-elected as members of the Board, to serve for three years from this date, and that James C. Acheson, of Washington, be chosen to fill the vacancy occasioned by the death of James Ewing, whose term of office would have expired in 1860.

In view of the whole subject, your Committee submit the following resolutions, and recommend their adoption:

Resolved, That this Synod recognizes its obligations to the Head of the Church, for his gracious favor to this institution.

Resolved, That we again commend our Synodical College to our churches and to the public, as every way worthy of their confidence, their contributions, and their patronage.

The Report was received and adopted.

NOMINATION OF A PROFESSOR.

Synod proceeded to the nomination of a Professor of Natural Science in Washington College, when Professor Wm. H. Brewer, of New York, was unanimously nominated.

The Synod was subsequently notified by the President and Secretary of the Board of Trustees, that Professor Brewer had been elected, with like unanimity, by that body, to the vacant chair, in accordance with the Synod's nomination.

SPECIAL MEANS TO SECURE PROMPT COLLECTION.

At a late stage in the proceedings, the Rev. Alex. Swaney proposed a resolution which was adopted, declaring it to be the duty of Synod to make some additional provision for collecting the moneys due and outstanding. A special Committee, to whom this subject was referred, subsequently introduced the following paper, which was unanimously adopted, viz.:

1. We recommend that the Treasurer of the Board of Trustees be required to furnish every pastor within the bounds of this Synod, a list of the subscribers within his own pastoral charge, the amount of subscription, its date, the amount of interest paid, and the amount unpaid and now due.

2. That the Synod urgently solicit each pastor, in conjunction with his Session, to act as voluntary agent in his own charge, in the collection of interest, or principal, or both, and make his return to the Treasurer of the Board of Trustees, as early as practicable.

3. That the Board of Trustees be directed to give immediate attention to the collection of unpaid interest outside the bounds of this Synod, by such agency as to them may seem best.

4. That the Synod thankfully accept the voluntary agency of Gen. James Lee, and any other volunteers in this service, who may be willing to prosecute the work of collecting, not only in the congregations to which they belong, but in neighboring congregations, to such extent as they may see proper.

5. That the Synod or the Committee, *ad interim*, take into consideration the propriety of securing, at the earliest moment practicable, a suitable agent to procure additional subscriptions to the Permanent Fund.

WESTERN THEOLOGICAL SEMINARY.

The Committee, to whom were referred a letter from the Directors of the Western Theological Seminary, endorsed by the Trustees, reported, and their report was accepted and adopted, as follows, viz.:

Resolved, That this Synod feels called upon to give hearty thanks to the great Head of the Church, for his special favor to our Theological Seminary, in thus far supplying the means for carrying on its operations, and in the large accessions made to the number of its students during its present session.

Resolved, That this Synod recognize the claims which God makes upon us, by His distinguished favor to this Institution, for which we have labored and prayed, and that we regard it as our privilege to extend our contributions so as to keep pace with the extended growth of our Seminary.

Resolved, That we heartily approve the plan, submitted by the Directors and Trustees of the Seminary, for raising the endowment of the Fourth Professorship, and we do hereby recommend to the pastors and Sessions of the churches to bring this object before their people on the fourth Sabbath of November, for a thank-offering to God, that shall reach at least the quota of fifty cents to each member, and that they communicate the result to T. H. Nevin, Esq., Treasurer, at Pittsburgh.

Resolved, That the Presbyteries be requested to take appropriate order on this subject, and report the result to the Synod at our next meeting.

Resolved, That to make up the endowment, and to supply means for scholarships, and additional accommodations for the students, an earnest call be made upon the Church at large to contribute to this great object.

PREACHERS FOR NEXT YEAR.

The Rev. Samuel Patterson was appointed to preach on "The Necessity of Social Prayer Meetings, and the best manner of conducting them;" with the Rev. Laverty Grier, as his alternate.

The Rev. Wm. R. Vincent was chosen to preach on "The Characteristics of a True Revival of Religion;" with the Rev. Thomas R. Crawford as alternate.

NARRATIVE OF THE STATE OF RELIGION.

The Synod of Wheeling, in presenting its Annual Narrative of the State of Religion within its bounds, finds not a little in the history of the year that calls for thanksgiving to the Head of the Church. The year last past, began in rebuke and trial. Commercial embarrasment and disastrous reverses in trade, filled the land with gloomy apprehensions. But in the midst of this disappointment of earthly hopes, the gracious Lord who "giveth songs in the night," visited us graciously; and while earthly riches were taking to themselves wings, many learned to lay up more durable riches in heaven. The people "humbled themselves under the mighty hand of God," and were endued with power from on high. God's work was gloriously revived. Souls were awakened, convinced, converted, and in large numbers gathered into his kingdom. Lukewarm Christians have been quickened. The children of the covenant, that had long neglected the God of their fathers, have been constrained by his Spirit to subscribe with their own hands unto the Lord.

We record the following facts more particularly, as giving a grateful and exultant coloring to this annual survey of our Zion: Increased diligence, tenderness, and fidelity in preaching the Word—telling the simple story of the Cross, not in the might of mere intellect, but in the might of the Spirit; faithfulness in parochial duty, from house to house, ofttimes with tears; greater fidelity in all the duties of family religion; gratifying increase in the number of family altars; a deepened tone of piety; greater spirituality; strivings after higher attainments in godliness; intimate conversation on Christian experience; increased interest in the unconverted; weekly prayer-meetings and lectures more largely attended, even by that class who have been wont to despise the ordinances of Christianity; the covenant relation of the children of the Church, and the seal of the same less lightly esteemed; large numbers of young men giving themselves to the work of the ministry; our schools of all classes remarkably blest; co-operation, peace, and brotherly kindness, with few exceptions, reigning throughout; growing attachment to our present plans of benevolence; the people earnestly praying with strong expressions of faith and hope, that the Lord is about to appear in his glory to build up Zion, and that the set time to favor her is drawing nigh. "O Lord revive thy work."

But while our reports are in the main full of glad tidings, or breathe a calm spirit of gratitude, they are varied, here and there, by saddest sighs, not only over the ordinary discouragements, and obstacles incident to the condition of the Church, militant, such as the prevalence of infidelity, the greatness of the work, the fewness of the laborers, Sabbath desecration by railroads and mails, the want of interest in the temperance cause, neglect of the monthly concert and of the grace of systematic giving, but also the mournful defection and fall of standard-bearers, under circumstances of the most painful kind.

Oh! may these things prompt profound humility, and fervent prayer to the gracious Lord, who alone can keep any of us from falling, and constrain us to seek a new unction of the Spirit on ourselves and our people.

MEANS OF PROMOTING A REVIVAL OF RELIGION.

The Committee on Bills and Overtures reported overture No. 4. Their report was accepted, adopted, and is as follows:

The Committee on Bills and Overtures beg leave to report that a paper, emanating from the Convention of ministers and elders, convened in this place on the day previous to the meeting of Synod, has been placed in their hands by the Chairman and Secretary of said Convention. This paper, with some modifications, the Committee report to the Synod, and recommend that it be sent down to the churches as a Pastoral Letter. It is in the following words:

Brethren, beloved in the Lord:—We, Ministers and Ruling Elders of the Synod of Wheeling, address you on a subject, which we judge to be of vital importance, both as respects your growth in personal holiness, and the enlargement and prosperity of Zion.

Being in intimate contact, we are impressed with a profound sense of the exceeding greatness of God's grace, as it has been manifested within our bounds during the past year, and to cherish the liveliest gratitude to God for the glorious work of salvation, which he has wrought in many of our churches.

II We are deeply sensible of the importance of a continuance of this great work of religious awakening and revival, since the conversion of sinners, the growth of believers, the increase of the ministry, and the more rapid extension of the Redeemer's kingdom in the world, are intimately connected with the blessing of an outpoured Spirit. Results precious, infinite, everlasting, hang upon every genuine revival of religion. Eternity alone, in its amazing destinies, will unfold the full amount of blessings flowing from these visitations of mercy. In thus giving utterance to our feelings on this subject, we are persuaded that we do but echo a sentiment, widely prevalent in all our churches.

III. In order to the attainment of this great blessing—the revival of God's work of grace in our own hearts and in our congregations—we earnestly recommend to all the ministers and churches, holding a Synodical connexion with us, to put forth special efforts, directed to this end, during the coming season. Not let it be supposed that this is a work, which belongs exclusively to ministers, ruling elders, and deacons. The greatest weight of responsibility, we are willing to admit, rests upon the office-bearers in Christ's house. But it does not belong solely to them. The revival of religion is a common concern. Brethren, this work belongs to you all. There is something for every one to feel and for every one to do. All can help, if they will; and all ought to help, to the utmost of their ability.

Without assuming a spirit of dictation, or claiming to be lords over God's heritage, we would respectfully suggest the adoption of the following special methods, as those which may be properly, and, we hope, successfully used for gaining the important object in view:

1. Let the ministers within our bounds go forth, two by two, from one congregation to another, preaching for several successive days in each; and, wherever it may be thought advisable by the Sessions, let the ordinance of the Lord's Supper be administered as a part of the service of this visitation.

2. Let the ruling elders of our Sessions go out, by twos, and visit all the families of the different congregations, and also the families having no ecclesiastical connexions, offering prayer at each visit, and conversing with the different members of the household, on the subject of personal and practical godliness. Let the elders in this way magnify their office. What an unspeakable blessing to the church, is a body of prudent, warm-hearted, zealous, active elders! And, what a blight to a congregation is an eldership of the contrary character—an eldership composed of men, luke-warm, timid, worldly, indifferent, heartless! But, brethren of the eldership, we are persuaded better things of you, though we thus speak.

3. Let the first Friday of December, be observed as a day of fasting, humiliation, and prayer, on which day we earnestly request the members of our churches, to lay aside their ordinary worldly business, and that, abstaining from all unnecessary food, they worship God the entire day in the closet, in their families, and in the sanctuary.

4. If any churches within the limits of this Synod, and under its care, are without regular prayer meetings, we affectionately, but earnestly enjoin it upon the proper official authorities of such churches, that they immediately adopt measures for their organization.

5. Let meetings for social prayer be assiduously nurtured in all our churches; let all Church members, males as well as females, give punctual attendance upon them; let heads of families take their households along with them to these reunions for prayer; and in this way let all exhibit a becoming interest in them and a proper appreciation of the objects proposed to be gained through their agency. Of the Old Testament saints it is recorded to their praise, that they "spake often one to another," doubtless in social, religious gatherings, and not merely in private converse. The injunction laid upon Christians in the New Testament is, "not to forsake the assembling of themselves together." And the promise of the Master assures his gracious presence, even where only two or three are met in his name. The Christian Church itself, as distinct from the Jewish Church, may be said to have had its birth in that remarkable prayer-meeting, of ten days continuance, which preceded the effusion of the Holy Spirit on the day of Pentecost. "In union is strength," and this is as true of prayer, as of any other kind of effort. We are apt to rely on preaching to awaken sinners; but, praying for it is a surer war. Praying is mightier than preaching; praying gives to preaching all its best power.

6. And, finally, we would affectionately exhort all the youth who attend upon Divine worship in our churches, and, especially, those who have been baptized, that they lose no time in securing for themselves, through the Lord Jesus Christ, the rich blessings of salvation, but immediately choose "that good part which shall not be taken away from them."

JUDICIAL CASES.

The Synod, sitting as an appellate court, had under its consideration five cases of appeal—two from judicial decisions of the Presbytery of New Lisbon, and three from decisions of the Presbytery of Washington. These were settled in a manner which it is hoped, with the Divine blessing, will promote the glory of God, the purity and peace of the Church, and the best interests of the parties concerned.

In conclusion, the Committee beg leave to state that this Synodical meeting was most harmonious and profitable, especially on account of the fervent religious spirit, which began to be manifested in the devotional Convention which preceded it, and which continued more or less throughout its entire deliberations. Soon may the Spirit of Divine grace come plentefully down upon our churches, to fulfill the highest expectations and prayers of the Lord's servants.

JAMES I. BROWNSON, } Committee.
E. C. WIRES, }

University of Mississippi.

From the catalogue of the University of Mississippi, at Oxford, we learn that the faculty consists of a President, Frederick A. P. Barnard, LL.D., and eight Professors and Tutors—the Professorship of intellectual and moral philosophy being vacant—that the institution is under the control of the Legislature, his excellency the Governor being Chairman of the Board of Trustees—that the institution went into operation ten years ago—that the present number of students is one hundred and seventy-eight, of whom sixteen are law students—that the institution was established upon a grant of land consisting of thirty six sections, made by the Congress of the United States, from which there is now due a fund amounting to $874,324.49, which bears eight per centum interest; and in addition to this the Legislature has appropriated $20,000 a year for five years, for the benefit of the University. The institution is represented as in a very prosperous state.—*Central Presbyterian.*

From our London Correspondent.

Social Science Congress at Liverpool—Crime and Convicts—Prevention and Cure—Ragged and Reformatory Schools—Legislation and Results—Sanatory Reform—Statements of Lord J. Russel—Leaders and Speakers—Religion and Hard Work—Lord Brougham and Serial Literature—Professor Owen attacked by Dr. Cahill—Angry Papists and their Inconsistency—Forthcoming Demonstration against Puseyism—A Sermon at St. Barnabas—Mr. Poole—New Colonial Bishops—Bishop of Oxford's Sermon and a London Rector—The Bishop of Meath rebukes Mr. Liddell—The Opposite Schools—A Testimonial—Death of a Presbyterian Missionary in China—English Presbyterian Missionary for India—An Episcopal Bigot and Brawler—Presbyterianism in Paris—The Comet—The Galway Mail Line—Postscript.

LONDON, October 15th, 1858.

A SOCIAL SCIENCE CONGRESS is now in its annual session, at Liverpool. It is attended by many philanthropic notabilities, including the Earls of Shaftsbury and Carlisle, and the Lord Chancellor of Ireland. Discussions, addresses by Presidents of sections; papers, to the number of one hundred and fifty, on Jurisprudence, Coinage, Weights and Measures, Reformatories, Capital Punishment, Juvenile Crimes, General and Legal Education, on the Law of Saving Banks, the Law of Patents, and on kindred topics, fill up the proceedings of a busy week. A large number of those present are "lady associates," not afraid of being shunned as "blue stockings," and may the number of these female philanthropists and practical women increase a thousand fold, say I!

In the statistics furnished by Lord J. Russel, the President, in his opening and most comprehensive address, facts worthy of record as to crime, came to light. It appears probable that the increase of convictions, is partly accounted for by the partial repeal of capital punishment for minor offences, and the consequently greater readiness of agrieved parties to prosecute, and of juries to find prisoners guilty. Lord John draws a conclusion of importance. "If high treason, and murder, are to be the only offences, for which, in future, capital punishment is to take place, those crimes alone should have capital punishment affixed to them by law. The sentence of death should no longer be a vain form." The abolition of transportation being continued, the question of crime and its punishment becomes the more difficult and urgent. "Six years' penal servitude," is the equivalent now to "seven years' transportation," under the old regime. A portion of this time is spent at a penitentiary, in London or elsewhere; another portion at the dock-yards, at the new harbor at Portland; at Milford Haven; and it is generally finished at Gibraltar, or Bermuda.

The "Ticket of Leave" system has been abused by those who have been released under it, to a considerable extent. Nevertheless, it would be cruel entirely to abolish it. The "prevention" and the "cure" of crime, assume, both, a deep, practical interest in connexion with Ragged Schools, which go to secure the first, and with Reformatory Schools, which are designed to effect the second. It is an ascertained fact, that few become criminal after the age of sixteen years. Under the new law, a magistrate can send a little urchin, of either sex, or a young person guilty of petty larceny, to an industrial school for a series of years. As indicated in former letters, and ascertained by personal visits to some of the most prominent Reformatories, I can state that about three fouths of the juvenile thieves sent to Reformatories, turn out well. At Redhill, in Surrey, the proportion is seventy per cent.; at the Glasgow house of Refuge, eighty-five per cent. have been reclaimed. Parents are now compelled, when able, to contribute their quota to the support of their vagrant, and hitherto neglected children, when sent to industrial schools. This is a most important provision.

By Mr. Dunlop's Act, much good has been accomplished in Scottish cities. Thus, at Aberdeen, the absence of disorderly and neglected children, from the streets and lanes, is very striking.

Sanatory Reform is one of the subjects dealt with by the Social Science Congress. The statistics given by Lord J. Russel, are valuable. He noticed the terribly increased malignity of cholera in one district of London, in 1848, which was supplied by foul water by one of the water-companies, and the striking decrease of mortality in the same district, when cholera returned in 1854. He dwelt also on the greatly increased mortality of towns, as compared with rural districts, showing that but for a constant influx of country people, the most flourishing towns would decrease considerably, even in a single generation. The mortality in the dense districts is twenty five out of one thousand; in the other districts, less than twenty out of one thousand. Great progress, however, is being made in the right direction. Undue prejudice and false economy are giving way; a good supply of air and water, cleanliness, prohibition of overcrowding, removal of noxious matter from streets and houses, with the abolition of public taxes on windows, coals, candles, and soap—all are doing great things. Alas! that popular intemperance should still retard reform, and impoverish and degrade, both physically and morally, such multitudes of the population.

"Hence," said the President, "quarrelling, assaults, poverty, and neglect, comprise the education of this degenerate race. Instead of healthy parents and robust children, fitted to continue from generation to generation, a mighty, governing people, we may see what Milton has so well described:

"'All maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs.'"

Speaking of Education, the President said: "It is education which, in England, has mainly prevented such tumults as forty years broke the peace, and alarmed the minds of this country; which has bound the mass of the people to the throne by the links of an enlightened loyalty. It is education which enables the Scottish laborer's son to compete to rise to the highest posts of dignity and power, and to scale the loftiest eminences of science.

"It is education which enables the United States of America to proceed in their wonderful career, upheld by the most popular institutions, without serious disturbances of law and order."

It is truly cheering to see so many able and eminent persons laboring hard to advance the social interests of the people. Most of them, also, religiously regard themselves called to the work by Providence, and are doing it in the fear of God. No infidel Socialist dreams, no lazy sentimentalism will ever realize the grand result aimed at. For social reform, for the world's regeneration, work continued is essential to success.

Lords Carlisle and Shaftsbury, with the Irish Chancellor, and others, delivered addresses, remarkable for their point and power, and all tending to one grand end, the physical and spiritual welfare of the masses. Social science has made amazing strides during the last few years. The formation of the Reformatory and Refuge Unions has powerfully contributed to this result. Never before was there less sentimentalism, and more real sympathy with the people and their wants, than now. The Queen and her husband are both in earnest in this matter, and among many dark signs of the times, here is one full of hope and promise.

The venerable Lord Brougham delivered a powerful address at the Congress, on periodical literature, and its importance. The *Times*, with all its might, backs his noble views.

LIGHT AND DARKNESS come out in contrast, always, when we see a Romanist in full tilt against science. We have an amusing illustration of this in a recent instance. At the meeting of the British Association, at Leeds, Professor Owen used these words: "Our present system of opening the book of Nature to the masses, as in the galleries of the British Museum, without making any provision for expounding her language, is *akin to that which kept the Book of God sealed to the multitude in a dead tongue.*" This has awakened the ire of Dr. Cahill, denouncing, as he does, "the connivance" of the Association to one of their body introducing the vulgar venom of swaddling malevolence, and "*uttering his commands*" (!) to the Catholics of Leeds to demand an apology, or else brand them before England and Europe, as unprincipled bigots, disguised in the unoffending, attractive, and honored garb of peaceful science." Cahill also talks of Professor Owen, as a very small man. "The man who explores chemistry and geology, *need not be great*—he need not have a mind better stored than a working carpenter or a colliery miner."

N.B. 1st. Dr. C., depreciating Chemistry, and exalting "*the man*" as really "*great*," who masters the preparatory studies of Astronomy, earns his bread by lecturing on Elementary Astronomy. 2d. Science deals with facts. Professor Owen, as a naturalist, excavates the exuvial facts, and he has but stated a fact quite in accordance with his science, when he declares that there was once, and still is, in Europe, "a system which keeps the Book of God sealed to the multitude in a dead tongue." Why should Romanists be angry? Why should not Archbishop Hughes glory in his crusade against the Bible in Common Schools? Gentlemen! be consistent with your principles. They are ugly, when brought into daylight; still they are your own, and it is your part to own them at all hazards.

The VESTRYMEN OF LONDON are, in a few days, to make a "monster demonstration," against the Confessional in the English Church. In prospect of this, a sermon was preached at St. Barnabas, last Lord's day, that, as in the person of Christ incarnate, so now in his priests there is "a power on *earth* to forgive sins," even though now, as in Christ's days, there was no outward difference in the person forgiven, from others. Perfect forgiveness is given in baptism—it is also given "in a less certain way by the Church," by the delegated power of her ministers, which, however, is only available on "sincere repentance." Another mode for obtaining it, is "the sacrament of the body and blood of Christ." The sacrament, however, is not so perfect in its effects as baptism, inasmuch as the Eucharist requires faith, and repentance, and these are seldom "perfect."

Two large wax candles, which stood on the altar, were lighted previously to the communion, and continued burning during the delivery of this rare sermon.

The REV. ALFRED POOLE, formerly of St. Barnabas, has been installed master of a Grammar School at Harlow, in Essex.

Two NEW BISHOPS were consecrated last week, at Lambeth, for New Zealand. They are both, like Dr. Selwyn, already in that colony of the High Church party, and such appointments may be expected as long as the Derby Cabinet are in office. On this occasion, the Bishop of Oxford preached the sermon. A London Rector, the Rev. W. Curling, observing at the last moment that Dr. Wilberforce was to preach, sent a letter to a brother clergyman, to whom he had promised to be present, remarkable for its fidelity to truth and conscience.

"I cannot, he says, "listen to the teaching of the Bishop of Oxford. I look upon him as one of the greatest unsettlers of the principles of the Protestant faith, and one of the best 'nursing fathers' of Anglican Popery, that her Church has within her pale at this moment. *His Dioceses swarms with Romish innovators*; and his College at Cuddesden is a sort of English Maynooth, or Training Institution for the Romish priesthood.

"The man that honors Mr. Gresley, and brings him into his diocese to carry on auricular confession, forfeits all claim to the respect that is due to a good Protestant Bishop. I feel that the part he is to take in the service of the day, casts suspicion on the character of the episcopate appointed for our far distant colony. And if men who have maintained a character for firm adherence to the doctrines of the Reformation are found sitting at the feet of such a teacher as the Bishop of Oxford, then our orthodoxy is likely to be called in question, or their example may become injurious to their flocks."

This is a specimen of the elder Evangelical clergy, and there are many such men, of the true Scott and Simeon school, who are sighing and crying over the inroads of deadly heresy. In this spirit, also, Dr. Linger, the Bishop of Meath, has written a most faithful letter to Mr. Liddell, of St. Barnabas, in response to his recent letter in defence of the Confessional.

The *opposites* come out in the additional statements that I have to make, that the Bishop of Winchester has *refused* to institute a high Tractarian to a living in the Isle of Wight, to which he had been nominated by his College at Oxford. The *Union* is very sorry to learn that the presentee has, at the request of his College, foregone legal proceedings against the Bishop. The Rev. Joseph Ditcher, who was the promoter of the ecclesiastical suit against Archdeacon Dennison, for the heresy that the wicked receive Christ's body and blood in the Eucharist, has just received a Testimonial of Books. One of them is the "Book of Homilies," which happens to contradict the teachings on Confession of *another* of the presents, namely, "The Book of Common Prayer," and which none of the Bishops—no, not even Mr. Ryle—will say is not a sophisticated edition thereof. As Archdeacon Dennison is well in the Church, so is Mr. Liddell, and "swarms" of *black* gentlemen like them, and for Rome's grand purposes and the Cardinal's high satisfaction, not forgetting the Pope's exuberant delight when he hears all about Pusey's party and their doings, and all about "His Eminence's" march triumphant in Ireland—for Rome, I say, and all her fraternity, "the work goes bravely on."

THE ENGLISH PRESBYTERIAN CHURCH has sustained a grevious loss, in the death of the Rev. D. Sandeman, one of her missionaries in the flourishing field of her Mission at Amoy. In that district of China, cholera has been very fatal, and Mr. Sandeman fell a victim to it. He left behind him brilliant worldly prospects and nobly offered himself a "living sacrifice" to his Lord. He preached a remarkable sermon to part of the crowd assembled to witness the execution, at Stafford, of the notorious William Palmer, on the text, "Cursed is every one that hangeth on the tree." He repeated its substance in my own church, before his departure to China; and the *substitution* of Christ executed as a criminal, *accused* by law, was most vividly portrayed. He was a real Evangelist, in heart and manner. Although the call was so sudden, he met death without dismay, and in the full assurance of hope. In his dying moments, he mentioned that the night before, soon after his seizure, the sense of the Saviour's love was almost overpowering.

Our Foreign Mission Committee, with Dr. Hamilton, the convener, at its head, has now a double claim upon its energies. In the first place, they have to look out for one who is willing to be "baptized for the dead," and to hope to find some Scottish widowed mother, like the mother of the departed, ready to part with her son for Christ and his cause. Secondly, as at our last Synod, it was resolved to support a missionary for India, in connexion with the Free Church of Scotland, the young men of our churches are being stirred up to raise the necessary funds throughout our churches. This, I have no doubt, will be done. It is now beginning to be felt that no Christian Church is at liberty to neglect the great mission field of Hindoostan!

THE BISHOP OF EXETER has been making another display of bigotry, in connexion with the "consecration" of a Cemetery, justifying his zeal for a defined wall of demarcation for the burial place of the faithful, by indicating that but for this, horrid blasphemies from "infidels and *others*," might have been uttered there. So much for Dissenting "others," and for the Popish mummery of "consecration," as endorsed by Tractarian Bishops.

THE CHURCH OF SCOTLAND has established a place of worship in Paris, and is supplying it with some of its best preachers This will be a boon to the lovers of a pure Gospel visiting that capital in which, for the English, the provision, in connexion with the Episcopal Church, is very inadequate, in every sense of the term.

THE COMET, after very brilliant performances—one night specially memorable from its near approach to Arcturus, which was not only seen distinctly through the tail, but which shone with redoubled splendor—is now "retiring into private life." If it turn up in your skies, please let us know.

THE SUCCESS OF THE GALWAY LINE OF MAIL STEAMERS is decided. Washington and London are thus brought within little more than six days of each other. Lord Bury left by the last packet, with full powers to form fresh mail contracts with the United States and the Canadas.

As to the Atlantic Telegraph, it is practically suspended for the present, and is likely to be so for a considerable period.

J.W.

P. S.—The Prince of Prussia is now Regent, and