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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." WHOLE NO. 322

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TERMS,—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, NOVEMBER 27, 1858. By Mail, or at the Office, $1.50 per Year, Delivered in the City, 1.75 " " SEE PROSPECTUS.

Psalmody and the Reformation.

The author of "The Voice of Christian Life in Song," a new work just issued in England, and which the Messrs Carters, of New York, have reprinted, thus adverts to the tendency which has been displayed in Scotland to cling to the Psalms of David. Other reasons may be assigned, but the position of this writer is no doubt true. In Scotland, the Reformers did not consider how little they might safely throw away, but taking the Bible in their hands, they merely inquired, what does God here teach us and bid us do. They built not on fathers nor mediæval practices, but on "thus saith the Lord." We quote from pp. 253, 254, 255:

"When we remember that the same absence of an Evangelical National Hymn Literature, springing up spontaneously as a natural growth of the Reformation, which characterizes the Reformed Churches of France and French Switzerland, exists also in the sister Church of Scotland, it is impossible not to connect this fact with the similar form which the Reformation took in all these lands. None of the strictly Calvinistic communities have a hymn book dating back to the Reformation. It cannot surely be their doctrine which caused this; many of the best known and most deeply treasured of the more modern hymns of Germany and England, have been written by those who receive the doctrines known as Calvinistic. Nor can it proceed from any peculiarity of race, or deficiency in popular love of music and song. French and Scotch national character are too dissimilar to explain the resemblance; whilst France has many national melodies and songs, and Scotland is peculiarly rich in both. Is not the cause, then, simply the common ideal of external ecclesiastical forms which pervaded all the Churches reformed on the Genevan type? The intervening chapters of Church history were, as it were, folded up, as too blotted and marred for truth to be read to profit in them; and, next to the first chapter, viz, the Acts of Apostles, was to stand, as the second chapter, the history of the Reformed Churches Words were to resume their original Bible meaning; nothing was to be received that could not be traced back to the Divine hand. Ecclesiastical order was was to be such as St. Paul had established, or had found established; clearly to be traced, it was believed, in the Acts and Apostolical Epistles. And, since the inspiration which glowed on the gifted lips of Apostolic days existed no longer, and the psalms and hymns, and spiritual songs, in which St. Paul had delighted, formed no part of the New Testament Canon, recourse must be had to an older liturgy—inspired throughout—at once most human and most Divine. Thus the Book of Psalms became the hymn-book of the Reformed Churches, adapted to grave and solemn music, in metrical translations whose one aim and glory was to render into measure which could be sung the very words of the old Hebrew Psalms By what ingenious transpositions and compressions of words and syllables this has been accomplished, in the case of Scotland, is known to those who attend the Scotch Presbyterian services. The labor must have been conscientiously and painfully accomplished; for although the result may, to the uninitiated, bear something of the same resemblance to poetry as the fitting of fragments of Hebrew temple and Christian church, into the walls of Jerusalem, bears to architecture—columns reversed, and mouldings disconnected—yet the very words are there, and the use to which they are applied is most sacred. At all events, the Scotch Psalms are David's Psalms, and not modern meditations on them; and with all the sacred associations which two centuries of such a Church history as that of Scotland has gathered round the song of to day, mingling it with echoes from mountain gatherings, and martyrs' prisons and scaffolds, and joyful death beds, probably no hymn book could ever be one-half so musical or poetical to Scotch hearts, as those strange, rough verses. The Paraphrases combined with them have a later origin and another history, and do not alter the fact that David's Psalter was the first hymn-book of the Reformed, or Genevan Churches.

"England, in this, as in so many other things, takes a middle place; in some measure a city of refuge, where both forms of the Reformation lived tranquilly side by side, and also a border land where both met and contended".

For the Presbyterian Banner and Advocate.

Theology of Missions.

The Bible is full of the Theology of Missions Also in the Creeds and Symbols of the various denominations of the Church Universal, there is much of the Theology of Missions, and there is much agreement, too, in reference to this subject, however they may differ on other points. The trumpets with one accord, and as with one voice, send forth no uncertain sound. But it is not the intention to present here the whole circle of doctrines or Scriptural teachings which pertain to Missions, and which have Christ for their centre and the world for their field.

There is one point not generally reflected upon, and about which there seems to be uncertainty with many. Let this one point be considered, viz.: that the heathen must go to hell, and be lost forever, unless Christ be preached to them, and they believe on him. This doctrine is clearly taught in the Standards of the Presbyterian Church, in setting forth the sum and essence of the doctrines of the Holy Scriptures. Thus, in the Larger Catechism, we have, Question 60th: "Can they who have never heard the Gospel, and so know not Jesus Christ nor believe in him, be saved by their living according to the light of nature?" The Answer is: "They who having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other but in Christ alone, who is the Saviour only of his body, the Church."

This doctrine is drawn from and founded on certain passages of Scripture to which reference is made; vide Rom. x: 14; 2. Thess. i: 8, 9; Eph. ii; 12; John i: 10—12; John viii: 24; Mark xvi: 16; 1. Cor. i: 20—24; John iv: 22; Rom. ix: 31, 32; Phil. iii: 4—9; Acts iv: 12; Eph. v: 23 Let any one who doubts, turn to all these passages, and others of like kind, as noted in the marginal references in the Bible, to the Word and to the Testimony. If the Bible be true, and if there be any truth or sense in Christianity, then the condition of the heathen must be most perilous, most lamentable and irreparable without Christ, without whom they can have nothing in the future but a fearful looking for of judgment and fiery indignation; for they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

But they need not all perish if Christians, will do their duty. Christian peoples of the present, have been reclaimed from heathenism. Others may be reclaimed. Means have been appointed. The Church is the Conservitor and Executor of those means. And God's power and promises are insured in behalf of the efforts of the Church. Shall the heathen perish? Will Christians let them perish? It is only a question of time and means. Are not many Christians saying, practically, if not avowedly, "Let them perish—let them go to hell!" The whole world might have been converted ere this, had the means placed at the disposal of the Church been rightly used. J.H.O.

For the Presbyterian Banner and Advocate.

To the Pastors, Ruling Elders, and Churches, in the Synods of Pittsburgh, Wheeling, Ohio, and Allegheny, and of the Presbyterian Church at large:

DEAR BRETHREN:—The Western Theological Seminary at Allegheny City is one of the main resorts of the Presbyterian Church for the education of her rising ministry. But it is also a creature of the Church, and dependent upon her for her patronage and support. The General Assembly has enlarged its plan, and elected its four Professors. Under these four Professors there are enrolled one hundred and seventeen students for their ministerial training. We have reason to expect that the number will be even larger the next year. Of those now present, it is probable that ten or more will labor in foreign fields, and that the Gospel will be preached by them in eight different languages, some of which are their vernacular tongues. God's providence is honoring this Seminary with such a work, and such a responsibility, as it has never before had devolved upon it. And it must look to the churches to sustain these enlarged operations. When the great Head of the Church is thus leading the way, is it not the privilege of our people to meet the demand which his prospering goodness has created?

God's hand has been most manifest in all the history of this Seminary. Who had thought, when the call was made for the endowment of the first two Professorships, some fourteen years ago, that there would ever arise such a demand for the labors of a third and a fourth Professor? But now the number of students is much more than double the number at that time, and more new students have entered already this session, than the whole number in attendance five years ago. It should be remembered, also, that the churches have endowed only one of the Professorships and part of another, having contributed only forty thousand dollars, in all, to this object; nearly half of the whole sum—the remaining thirty-five thousand dollars for the Third Professorship, and part of the Second—having accrued from the sale of the Seminary property. And who would prefer that, all this while, this School of the Prophets should have been at a dead stand, rather than to be called upon any more for any further means to carry it forward on its advancing scale, and according to the enlarged plan of the General Assembly? On this account the endowment is now incomplete, and hence the funds are falling in arrears annually. The Fourth Professorship is not provided for, except five thousand dollars collected abroad, yet the Professor is at his work. We had confidently hoped to obtain a large share of the funds outside of these Synods. But our way has been unexpectedly hedged up. Yet for other sums that are immediately needed to sustain students, and to provide additional rooms for them, we are now looking to the Church at large, as well as for five thousand dollars more of this endowment. We have waited for better times, but our times are in God's hand, and when he calls us to the work, he will give the ability, if we go forth in faith.

The four Synods of Pittsburgh, Wheeling, Ohio, and Allegheny, have, each of them, at their late sessions, resolved on undertaking the endowment immediately, so as to raise twenty-five thousand dollars out of the thirty thousand dollars required. They have unanimously adopted the plan which was recommended with entire unanimity by both our Boards, to distribute the work, by requesting each of the churches to raise an amount in the church and congregation equal to an average of fifty cents for each church member. In order to this, each church, it is hoped, will aim at reaching this quota in the best way possible—some members who are more able, giving more than this amount, so as to meet the deficiency of those who shall give less. And thus, also, with the churches; the abundance of some which are wealthier being a supply for the wants of others which are weaker, that thus the full amount may be obtained.

Will not the elders of the churches come to the aid of the pastors for accomplishing this good work? Will they not district their respective congregations, if need be, and go out promptly as possible to do their part, giving to each worshiper an opportunity to aid, and remembering that for each church to contribute the portion falling to it, is to accomplish the endowment?

We ask of you only to secure the amount in the promptest and best way possible. The Synod of Wheeling has named the fourth Sabbath of November for the presentation of this object. The Synod of Ohio has named the same day, in connexion with the observance of it as a day of special Thanksgiving and Prayer to God for his gracious reviving, and for the large increase of candidates. The Synod of Pittsburgh has named the second Sabbath of December for the same object. The Synod of Allegheny proposes an early day for the work. We urge upon you, brethren, to respond to the calls of the Synods, without waiting for any outside agency, or even for any set day. We are your servants for Jesus' sake.

With such a corps of Professors and such a band of students at their posts, we cannot go back—we cannot stand still—we can only go forward. We know not what further advancement the great Head of the Church intends for this beloved Seminary, but if it were left to languish with empty class-rooms, you might feel it a hardship to provide a full endowment. Not so now, when our prayers have been signally answered in the large numbers that resort hither, and when our most sanguine hopes have been more than fulfilled; when the advance for years past has been so steady, and when so many of the dear youth of the Church, who are soon to be your own ministers, are receiving here their furniture for the sacred work. Has the Church any more important or precious object than this, without whose furtherance the Church herself must suffer at the very head and front of her activity—in her rising ministry? Is it not an honor, rather than a burden, to have Allegheny Seminary to equip most fully; now when the call for ministers is so urgent, and the demand for their fullest preparation is so pressing; when the martyr blood of our students in India cries to us for new recruits, and when the question is, whether all these pupils whom God has sent up hither shall have the fullest training or not? And now, too, when every part of our Zion is moving vigorously to put the Seminaries in their respective bounds on a still better footing than ever before, will not our churches feel a suitable enthusiasm and respond liberally to this call for completing the endowment of this important Institution? All the Seminaries of our Church have funds secured for four Professors, though some of them have comparatively few students, and this one is second of all in point of numbers.

Brethren, the work will require painstaking, self denial, liberality, and prayer. But let only each church determine that, God helping, the end shall not fail for lack of their proper part being done, and the endowment will be accomplished at once.

ELISHA P. SWIFT, D.D.,
Vice Pres't. Board of Directors.
FRANCIS G. BAILEY,
President Board of Trustees.

NOTE.—T. H. NEVIN, Treasurer, Liberty Street, Pittsburgh, will receive and report the collections.

Allegheny City, Nov., 1858.

For the Presbyterian Banner and Advocate.

Synod of New Jersey.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF NEW JERSEY, AS PRESENTED AT THEIR SESSIONS IN TRENTON, N. J., OCTOBER, 1858.

The past year has been, to the churches within the bounds of this Synod, and to our beloved Zion throughout our land, a harvest time, the most abundant with which her labors have been crowned in many years. The seed so carefully sown and watched through past years, has sprung up and brought forth fruit; some an hundred fold, some sixty, some thirty; and if, when the golden sheaves from the plains of Judea had been gathered, shouts of Hosanna went up from the congregation of Israel, surely the Church of God now should lift up her voice in praise and thanksgiving to the Lord of the harvest. "He has done great things for us, whereof we are glad."

In presenting to the Synod a view of this work of grace among our churches, we will allow the reports from the Presbyteries to speak for themselves, and can only regret that the limits of this paper will not suffer them to speak more at length. They are truly refreshing and encouraging to our hearts. With but few exceptions, they tell us what the Lord has done and is still doing for the churches over which we have been placed as overseers. This is the burden of their utterance, while other matters, interesting to the Synod, have not been omitted.

The report from the Presbytery of Elizabethtown, is introduced by an expression of devout thanksgiving to God for the degree of spiritual prosperity which has existed within their bounds during the past year. All their churches are living in peace, and all, save one, are supplied with pastors. The attendance on the preaching of the Word is good, and all the churches have their Sabbath Schools and Bible and Catechetical Classes. While all the churches have not been equally blessed, all have received accessions to their numbers during the year, and in some instances they have been large.

The Presbytery of Passaic, in presenting the narrative of the state of religion in the churches under their care during the past year, have reason to rejoice that the work of the Lord has prospered under their hands. A blessed account comes from every quarter, and never before have the pastors of this Presbytery witnessed such evident manifestations of the Divine presence. Their hearts have been cheered, and the promise of God has been verified: "They that sow in tears shall reap in joy." The Presbytery have been called to mourn the loss of the Rev. James G. Moore, who fell asleep in Christ in the month of May last.

The Presbytery of New Brunswick thus introduce their report: "It is with peculiar satisfaction and hearty thanksgiving to God, that we are permitted to record what the Lord has done for our Zion during the past year. In the general religious interest that pervades all the land, our churches have largely shared." A deep, though quiet interest, has pervaded the College of New Jersey, at Princeton, where the number of students is greater than at any previous period. The students of the Theological Seminary are much stirred up in zeal, and animated to active and useful labors, and among those recently admitted, numbering upwards of eighty, there are many who have left other professions to prepare for the blessed work of preaching the Gospel. This Presbytery records the death of an aged and beloved member, the venerable Jacob Jones Janeway, D.D., who departed this life on Sabbath, the 27th day of June last.

In the Presbytery of West Jersey, the gracious work has not been so general, but in their report they say: "We believe we have seldom, if ever, been privileged to report to Synod a more favorable spiritual condition Within the time covered by this report, God has graciously visited a number of our churches with the revivifying influences of his Spirit." The condition of the Presbyterial Academy located at Bridgewater, is spoken of as gratifying, and its prospects hopeful. During the year one of the members of this Presbytery, the Rev. J. M. Edmonds, has been called to his reward.

The report from the Presbytery of Newton, is particularly cheering. At no time, they say, within the recollection of any person now a member of this Presbytery, has there been so much to call upon them for all that is within them to rejoice, as in the past few months. The remarkable outpouring of God's Spirit on the land, in which we have been permitted to share, has refreshed many of our churches, and caused the addition to them of multitudes of such as shall be saved in the great day. As the result of this gracious visitation, there is, throughout the Presbytery, a more ardent zeal for every thing that pertains to the upbuilding of the Redeemer's kingdom; and the same is true of the Presbyteries already spoken of.

The report from the Presbytery of Raritan is less cheering, but still encouraging. They allude to the worldliness of professing Christians still persisted in, notwithstanding the solemn and signal rebukes which God, in his providence, has given so extensively in our land, and to Sabbath-breaking and intemperance, and other prevailing sins. They say to us, however, "We know not that at any previous time the public services of God's house have been better attended in our congregations generally. In most of our churches there have been encouraging additions to the number of Christ's professed followers, and in several of them there are numbers of inquirers for the way of life."

The Presbytery of Susquehanna report the absence of any extended and deep work of grace, and the prevalence of intemperance and kindred vices within their bounds. But they further report that some of their churches have been graciously visited, and that sinners have been converted to God. The Presbyterial Institute at Towanda has never seemed to be in a more flourishing condition.

A large proportion of the churches under the care of the Presbytery of Luzerne, have been blessed during the year with a season of refreshing from the presence of the Lord, as the result of which, they have been greatly strengthened and encouraged. No part of our Zion has been more copiously watered from the cloud of mercy that has been passing over us. In both the literary institutions under the care of this Presbytery, there has been a pleasant religious interest during the year.

The report from the Presbytery of Burlington is less encouraging. The state of religion within their bounds during the past year does not differ materially from what it has been for two or three years past. In some of the churches there are promising indications. There have been several additions to two or three of them. On the whole, they feel that they have great cause of gratitude to the Head of the Church, for his blessing on their labors.

From this brief view of the state of religion within the bounds of the Synod, it is apparent that the churches under our care have shared largely in the recent revival. Into the mouths of multitudes to whom we preach the Gospel, God has put a new song even praise to our God. And in regard to the present state of this gracious work, it is gratifying to know that in many of our churches it is still progressing. The additions to our churches have not been so large for several months past, as they were earlier in the year. This, however, was to be expected. The harvest in many of the churches has been gathered; and the work to which they and their pastors are called is to prepare for another harvest. There are many still to be gathered in, on whose hearts the seed has not yet been scattered. We cannot hope to reap perpetually, or to reap where we have not sown. When the husbandman has gathered his harvest, he does not sit down and fold his hands as though his work were done; he at once commences to prepare for another harvest Imitating him, let us go forth bearing precious seed, and in due time we shall reap, if we faint not.

Of the ultimate effects of this large ingathering on our churches, we cannot speak with definiteness. It has already created a necessity for increased care and watchfulness on their part, and we have reason to believe that the churches will not be derelict in their duty. While not fully awake to a sense of their duties and responsibilities, they do show an increased interest in almost every department of their labor. It is manifest in the Sabbath Schools, and Bible Classes, and Academies. It is manifest, also, in the increased attendance on the services of the Sabbath, and at the weekly prayer meetings, and in the efficient support given the benevolent institutions of the Church. For which it becomes us to render God most hearty thanks.

From our London Correspondent.

The Dispute between France and Portugal—The Big Bully—Bad Effects of the Conduct of France—Insurrection in Bosnia—Waste of Population in Turkey—Habershon, the Prophecies, and "The Duke"—Revival of Religion—Its Precursors in Britain—A Free Church Synod—Aberdeen and Mr. Guinness—Mr. Spurgeon's Illness—Ragged Kirk, Aberdeen—Revival—The Evangelical Alliance and the Congregational Union—The Propagation of the Gospel, and the Church Missionary Societies—The Bishop of Oxford at Bradford—The Pilgrim Fathers—Sir John Lawrence and Christian Government in India—Caste, Bible in Schools, The Opium Trade, &c—Mr. Bright's Speech at Birmingham—His Plan for Parliamentary Reform—The "Times" and its Tactics.

LONDON, October 29th, 1858.

THE DISPUTE BETWEEN FRANCE AND PORTUGAL has abruptly terminated. Louis Napoleon has played the part of a "big bully" successfully, and compelled Portugal to restore the captured slaver, (for such the vessel was,) and to release the captain. A profound sensation has been produced over Europe, and especially in England, by this event. It proves that the sovereign rights of independent nations *can* be set aside in spite of the treaty of Paris, and it also indicates that France means to persevere in her kidnapping system of providing negro labor for her colonies.

Some insinuations have been made by the Russian organ, the *Nord*, that Great Britain only pretended to send a Channel fleet toward the coast of Portugal; while the French *Presse* says that "the pretended irritation of the English" does not consort with the fact that Lord Cowley, the British Ambassador, is on very intimate terms with the French Cabinet. Lord Malmsbury, in other cases, has got the praise of "*not* truckling to the strong;" if in this case he has not acted manfully, he will be called to a sharp account. Meantime, Portugal must undergo the humiliation, and pay the damages, and, as the *Times'* Paris correspondent says, "I suppose the *Charles et George* may return to Mozambique for more 'free negroes.'" All this furnishes fresh illustration of,

"The good old rule, the simple plan,
That he should take who has the power,
And he should keep who can."

THE INSURRECTION of the Christians in Bosnia, against the Turks, looks rather serious. It is believed that they have suffered much from Mohammedan oppression and fanaticism. The *waste* of the Turkish Empire still goes on, as to population; and the plague this year has been a potent destroyer, working havoc especially among the pilgrims of Mecca. The Sultan is said to be going to work, in the way of retrenchment of government office and household (harem) expense, in a very sweeping manner. A new Turkish loan has also been negotiated on the London Stock Exchange, with marked success.

The problem still seems to be unsolved, whether, by "the drying up of the Euphrates," is to be understood as it is by many students, especially the pre-Millennialists, as referring to the gradual extinction of the Turkish power. A curious statement, on this point, has lately been published, and is apparently authentic. It is to the effect that the late Duke of Wellington had read, not long before his last days, "Habershon on the Prophecies," and that it produced the decided conviction on his mind, that great convulsions would, ere long, break out, and that one of the first results would be the destruction of the Turkish and Mohammedan power.

All thoughtful men continue to believe that, while nation *has* risen against nation—while the Crimea has witnessed the death, by war and disease, of mighty hosts, and India's plains have been saturated with blood—that "the end is not yet." It appears clear that the Millennium will not *glide in* upon us, like a river, ever widening and deepening its flow of knowledge and power; nay, that it is not alone Truth, and its *many* antagnists, which do war, and must continue to war, against one another on the great area of speech and country, where *public opinion* is moulded for good or evil; but that Political Convulsions, involving the collision of the most powerful nations, and ending in the overthrow of all Ecclesiastical and Civil Despotism, are among the fixed certainties of the future, and may not be very far away.

THE REVIVAL OF RELIGION, all over the Kingdom, is, I trust, fairly inaugurated. There is a greatly increased seriousness among the ministers, office-bearers, and members of very many Evangelical churches. At Aberdeen, a Free Church Synod has earnestly urged on all its ministers and congregations increased prayerful and Christian activity. Mr. Guinness has also preached in that city to immense audiences. He has a tendency, however, to scold and find fault, and prong ince too readily on apparent want of feeling, which, on the part of a very young man, is objectionable, and, in itself, is a mistake. He did the same in the North of Ireland. He wants the broad common sense, and hearty English good humor of Mr. Spurgeon.

I am sorry to say that Mr. Spurgeon *has* been laid aside from his work for two or three weeks, by what was represented as dangerous inflammation of the kidnies, but I believe it was an affection more like lumbago. He has been quite *over* worked; his physical strength of lungs and frame is marvelous, but there is a limit beyond which nature cannot go. And so a voice seems now to say to him, "Spare thyself."

THE RAGGED KIRK, at Aberdeen, whose members have been gathered out of the scum of the population, has for years been a spot remarkable for its interesting history. The Queen annually gives largely to its funds. The Rev. J. H. Wilson, now in London, and editor of the *British Evangelist*, is its missionary pastor. He has been in the North for a considerable period, and preached in the "Kirk" for six weeks successively. He tells me that within a very short period, there has been an accession of twenty-three additional members to a body not more hitherto than one hundred communicants; that most of them had been previously under conviction of sin, and that the solemn meetings for prayer held during the Summer, together with the renewed preaching of the Gospel, has been the means of bringing this large number to decision for Christ.

AT LIVERPOOL, occur, this week, two meetings, which are virtually one. First, a conference of Evangelical Christians; and secondly, the Annual Meeting of the Evangelical Alliance. By the Chairman and Committee of the Alliance, an invitation and opportunity were given to Christians generally, to recommend a general conference at the time of the assembling of the Alliance, as very desirable at this particular crisis. Here the subject of Revivals will be largely discussed, in connexion with other important questions, to which I hope to refer next week.

THE CONGREGATIONAL UNION also holds its Annual Meeting this week, at Halifax, in Yorkshire, and the results, I doubt not, will be important in their bearings on Evangelical revivals.

THE BISHOP OF OXFORD has been prominently before the public, in connexion with a tour of Deputation—work which he has undertaken in the North of England, on behalf of the Society for the Propagation of the Gospel. This Society was instituted in the days of King William, and has been mixed in its aspects as to Theology. Its agents, *generally*, have been and are High Church, while, probably, there is an increasing body of Evangelical clergymen and missionaries connected with it. The Church Missionary Society is Evangelical to the core, and its friends and supporters (a very powerful body,) look with dislike and suspicion on the Propagation Society.

The High-Church Bishops have nothing to do with it. "The Church" Society they regard as a "party" institution, and talk about their pet, as the true representative of the Church of England. The Bishop of Oxford appeared at Bradford, last week, to advocate its claims. Much excitement prevailed, as placards had been issued urging "the men and women" of Bradford to assemble in thousands, "to resist, in a voice of thunder, these Tractarian Confessionals." The Bishop's friends put out counter placards, giving his *latest* words against the Confessional, and the opinion of Canon Stowell, the well known Evangelical, upon "the trumpery Boyne Hill Case." Still the ferment continued, the Hall was crowded to excess, and hundreds were sent away. On the appearance of the Deputation, first came a volley of hisses, and then, drowning them, hearty cheers.

The Bishop was the third speaker, and on rising, the cheering predominated. He said that he rose "in spite of these trumpery interruptions, to plead for a great cause, with brother Englishmen and brother-Yorkshiremen." The Wilberforce family is of Yorkshire origin. Hence the cleverness of the allusion, and its conciliatory power. He went on to glorify the Society for which he pleaded, as having "no party feeling, nor peculiar opinions," and also boasted that "we have the religion of Christ established among us, in its simplicity and purity." (!) Next he touched on the mighty energy of the Anglo Saxon race. A young English lad is able, "by the mere presence of English blood in him, to control thousands of the people, even though no European was near to stand and succor him." He then added:

But then, Sir, I say this—and I think it is all important that we Englishmen should understand it, and that it should sink deep into our hearts—that all this would have been altogether in vain for us, if God had not, as it were, enlightened this beautiful statue, which he has cut out with his own hand, with the ethereal fire of the revelation of Christ our Lord. (Applause.) Why, Sir, look for a single moment back at what was happening some years ago at this place in which we now stand. Think what this place which we now call Bradford was at the time to which our thoughts have been called back when that aerial visitant which has come from the distant parts of the solar system to blaze again in our nightly sky last looked upon England. What changes have taken place in England since that time! We Englishmen had got very much the same blood then as now; but what was England then compared with what it is now? Why, this England, this town of Bradford, and those peopled places around us—what were they, but, as their names now tell us, lew moore, high hedges, and bare hills—the habitations of a scattered handful of poor and uninstructed men who had no weight in the affairs of the world and no voice in the great synod of nations. Well, what has made the difference? This has made the difference, that there stood up in Eastern lands one who declared that he had laid upon him by the Lord of all a burden which he could not bear until he had preached the everlasting Gospel of Christ, to the Jew and to the Scythian, to the barbarian and to the heathen; yea, until it had reached to the uttermost parts of the earth—to the distant and then despised Britain. (Cheers.) And then, Sir, when, in the history of Christendom, the nations which formed the front rank of the great advance of the march of Christendom stood almost breast to breast, there stood before this land of Britain at least one, if not two, in the march of nations; when Spain stood the first of the people, with her great transatlantic dominions, with her gold flowing in from the far off land, with her own people at home formed of the strongest material by the welding together of men of different blood and different gifts of intellect and nature, when that land stood in the fore front of European civilization, followed hard upon by France, and Britain occupying, probably, but the third rank among the nations of Christendom—what is it that since then has raised our beloved fatherland to the first and prominent post on this earth which God has made? What, I ask, was it but this, that at that time God offered a purity, and a purification from the superstitions which had overwhelmed Christendom to every nation in Europe, and that God gave to our fathers the grace before and beyond every other people to receive and welcome that purification, and to sweep off those superstitious glosses which had well-nigh eaten out at that time the heart of ancient Christendom. (Loud applause.) And from that reign of Elizabeth, my brother Britons, the mind, and the strength, and the power of the English people has been continually growing and increasing; and I say it is owing to this that the Christian religion, of his great mercy and goodness, and of no merit of ours, has flourished and abounded among us as it has done in no other nation on the earth.

It will be observed that the Church of England gets all the glory here. For the greater part of three hundred years, she oppressed, or drove out, or neglected her Puritan clergy, the salt of the land, and left the masses to perish. The Reformation *has* told on England powerfully, in contrast with other nations, but how little has it told on England, as contrasted with Scotland!

But now, mark the strange contradictions and double-mindedness of this dexterous prelate. He knows he is among Yorkshire Dissenters, and he *will* win them; perhaps, too, his better nature gets the mastery over him. He is speaking of the origin of the Anglo Saxon emigration to the United States, and oh, horror! in spite of the ghost of Laud looking at him, with menacing finger, and the astonishment of Dr. Hook, the "Apostolic Succession" champion, to say nothing of his gross inconsistency with all that he has done, and would still do—he thus spoke, amid the significant interruptions noticed:

Most remarkable—most wonderful were the dealings of God's Providence which produced the beginning of that stream of emigration, for it led to those persons in whom the principles of Christianity had asserted an absolute supremacy becoming the first settlers from Great Britain in the great colony of America. (Hear, hear.) Now, I differ in many respects from those Pilgrim Fathers; I don't want to deceive any of you about my opinions—I have nothing to hide. (Loud cheers and hisses.) The Pilgrim Fathers were Puritans, I am a Church of England man; they were Presbyterians, I am to the backbone a son of the Reformed Church of England (cheers;) I have not another thought in my heart but this, that so long as God gives me life, intellect, and voice, I am ready to bear being abused, to be laughed at, to be anything you like (loud cheers,) so that I can help forward what I believe to be the purest form of the Christian religion on earth—the hearty, true, undiluted, unmingled, uncorrupted religion of the Church of England. (Loud cheering.) Well now, mark you, I differ therefore very materially from the Pilgrim Fathers, because they were not members of the Church of England, but I honor them deeply for that deep Christianity which had laid hold of those manly hearts of theirs, and which led them to say, "Let us worship Christ according to what we believe to be the purity of the faith in distant lands rather than be obliged here in England to dissemble our convictions or to conceal our faith." (Applause.) In those days the doctrine, the true, honest, hearty doctrine of thorough and entire toleration, was not understood, as, thank God, it is now. Now, the absence of toleration confines itself to a few nasty articles in newspapers (cheers and laughter, followed by a storm of hisses;) yes, I am going to say, if you will wait a moment, (hisses, and interruption) to a few, very few (interruption)—and to a few nasty hisses from nasty mouths. (Laughter, cheers, and hisses.) Well, I tell you that every one of such persons (and there may be some such here now) would burn us if they could. (Hear, hear.) But they cannot—thank God! they cannot; they must tolerate us. ("Hear, hear," and a voice, "Boyn hill!") Now, I say, these Pilgrim Fathers went forth and planted the faith of Christ in the far wilderness; and herein we may mark God's marvellous dealings with our land. They were the only people who could be got at that time to plant that far-off land, and ever since there has been flowing forth from this country a stream of the heart's blood of our population.

The *Times*, in its own style, handles both the Bishops and the Tractarians, in reference to this admission "of the deep Christianity which had laid hold of the manly hearts" of the Puritan Fathers. It represents a young Puseyite clergyman, with collarless shirt, and stiffly-strait waistcoat, and very pale, reading the news The young curate would, perhaps, after the dishonesty of his school, say, "Yes, they were very good people, according to their light." But soon after he would break out plainly, "As to their 'Christianity,' how could that exist, when they hold no Apostolic Succession, no bishop, no priests? Impossible."

The *Times* thinks the Bishop is glad at times to get free from his trammels, and to disport himself "among the Methodists of Yorkshire;" concluding by advising the Tractarians to put up with their leader, even though these outbursts of "strong common sense" sometimes will break forth in a manner calculated to scandalize them!

The Bishop's speech was very eloquent, and the theory of Foreign Missions was admirably stated, and the obligation powerfully enforced. It also indicated great "pluck" in him to face a hostile audience, and marvelious tact if not to win, at least to "bamboozle" and silence them. But all the while he remains the same slippery, dangerous man. Even when the fire of priestism seems to have died out, it glows and lives deceitful beneath the ashes that cover it, and in due time will burst out malignantly as before.

THE FUTURE POLICY OF THE INDIAN GOVERNMENT, is still unknown. The proclamation establishing the Queen's authority, was sent to India some weeks ago, but it has not been published here. But Lord Stanley may be regarded as the leader of the "indifferent," or "perfect neutrality" party, with "traditional" old Indians, dilettante, wits, and literateurs, including such journals as the *Saturday Review*, and Sopinians and skeptics, also, and all haters of a real aggressive Evangelism, to back him. Most providentially, as I hope, Sir John Lawrence, a great Indian administrator, has spoken out on the other side; and this with a statesmanlike avoidance of what might be cried down as extremes, such as gives heart and hope to the earnest Christianity of England.

Colonel Edwardes—the soldier in the Sikh war who earned so brilliant a reputation, and who, during the recent convulsion, so powerfully helped to organize troops, and send them forward from the Punjaub—drew up and forwarded to Sir John, as his superior, a memorandum on "the elimination of all unchristian principles from the Government of British India." He would not only offer the teaching of the Bible in every school, withdraw every species of patronage from false religions, but he would terminate Government connexion with the opium trade, prohibit the "great social evil" in its publicity, as it prevails at Lahore, and would refuse such a warrant for the sale of intoxicating liquors as is sanctioned in monopolies constituted by Government license. Mr. McLeod, Financial Commissioner, followed with another paper, more moderate, and the recommendations of both are then reviewed in what is really a State paper, by Sir J. Lawrence.

While this discussion was going on, the opposite policy was receiving impetus at home by Ellenborough's notorious dispatch, and from the views expressed by Lord Stanley to a Deputation from the Missionary bodies. Sir John Lawrence would not absolutely withdraw the territorial endowments given to heathen or Mohammedan religions in old treaties. He also thinks it impossible to adopt the suggestion of ignoring caste altogether; for caste, in India means not only hereditary rank, but daily calling, and the callings of men must be recognized by those who employ them. "But the fact is," he says, "that *except in the Bengal army*, the Government has not recognized caste in any special manner." He adds, "that the caste prejudices were intensified by the consideration shown by their officers, is certain." He is not as satisfactory in his views about the opium trade, as one could wish; but he deprecates Government encouragement to its growth and cultivation, as they *have* done in Bengal. He likewise approves of the Bible in the schools, and of an open profession of Christianity, without any truckling to native prejudice. He is "convinced that Christian things done in a Christian way, will never alienate the heathen;" and he undertakes in his own territory whatever a Christian nation's duty demands. Very weighty, and full of warning to political trucklers, are the words:

"Recent events seem to show that undue concession to native prejudice on our part, or anything like an abnegation of our principles, does not generate confidence in us with the people. *They only suspect us of some hidden ulterior design.* But if we do what we believe to be right, in a plain, considerate, and open manner, there is some chance of their giving us credit for sincerity. Moreover, unless we do something to show the people what Christianity really is, there will be no hope of refuting the monstrous misconceptions which too often prevail among them in respect to our religion and its tendencies."

MR. BRIGHT'S SPEECH, at Birmingham, will set the whole country in a ferment on the subject of Parliamentary Reform. It is marked by great boldness and breadth of view, and indicates statesmanlike power in the man. This does not imply that he is right in all his views, as for instance in his condemnation of the policy of the Russian war. He says enough to show that there is *no collusion* between him and the Derby Cabinet. His theory is household suffrage, not universal, and very much on the basis in which many parishes are rated over the kingdom, each managing well and properly its own affairs. Why should not the nation do the same, and on the same principle?

He shows, also, how *population* should be the basis of representation, both in town and country. He denounces the inordinate power of the landocracy, and the obstructiveness of the House of Lords to every real reform. He would reform the Peers by an infusion of *mercantile* blood, and would like well to extrude the "spiritual Peers," whom he regards as the "adulterous offspring" of Church and State. He warns Disraeli not to bring in a sham measure, and believes that it may be attempted. If a sham were received and passed, and afterwards its rottenness detected, the agitation and peril would be tremendous. He is for the ballot, as a shelter to the voter, just as secrecy is the legitimate shelter of the writer of a leading article in the *Times*. He is not a Republican, and likes a limited monarchy, but he wants to know, when free suffrage in America produces such results, and such prosperity, why it should not be had here?

Two great difficulties exist in the way of this theory, so beautiful and desirable in itself. 1st. The ignorance and viciousness of a large number of those on whom the franchise would thus be conferred. I fear, for example, it is certain that Sabbath breaking by law would thus be increased. 2d. The element of Popery in our Parliamentary constituency. If Popery in Ireland had restored to its votaries the forty shillings freehold franchise, Rome would make a gigantic stride. The plan is not likely to be realized, but undoubtedly Reform cannot now be trifled with. The nation will be thoroughly aroused, and unless some foreign war break out, we shall see stern popular resolves and acts, rare dislocation of parties, and the whole "Barnacle" family, both in Church and State, in considerable trepidation. The *Times* tries hard to deprecate Bright's speech, as it does the Conference of Christians at Liverpool, but in this, as well as its occasional sallies against the United States, *be it clearly understood*, it has no sympathy from the great body of the nation. J.W.

P. S.—Sir C. Eardley has stated at Liverpool, that Lord Stanley's policy has been modified and improved, in consequence of the views of Sir J. Lawrence.

PROCRASTINATION.—Near the close of his life, Patrick Henry laid his hand on the Bible, and said to a friend, "Here is a book worth more than all others; yet it is my misfortune never to have read it with proper attention until lately." William Pitt, when he came to die, said: "I fear that I have, like many others, neglected my religious duties too much to have any ground to hope that they can be efficacious on my death-bed."

THE covetous man is his own tormentor.