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

WHOLE NO. 323

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FOR THE WEEK ENDING SATURDAY, DECEMBER 4, 1858.

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Original Poetry.

Lines,
ON THE DEATH OF MISS JANE M. WILSON.
In rest, sweet one! at rest
On yonder peaceful shore,
Where sorrow's chilling wave
Can reach the heart no more.
Gone from this vale of tears
To blissful scenes above,
Where tears are wiped away,
And all is peace and love.
We would not wish thee back
From that bright world of rest,
So sweet is thy repose
Upon the Saviour's breast:
We would not wish thee back,
But O, how sad the while,
To miss thy gentle smile!
Thy sweet and loving smile!
We little thought, sweet one,
To see thee die so soon—
To see thy heavenly land
In such an early dawn.
But I resume my pen,
In thy bright world to dwell,
And we would trust in him—
"He doth all things well."

Monitors, Pa. M.A.E.

Western Correspondence.

DR. McKINNEY.—It is so long since you have had a letter from me, that your readers may have almost forgotten that you have a correspondent in this portion of the land. At the "North West" must still be heard of, and I resume my pen, which I had laid aside, as it compelled me to lay aside, and which an unusual amount of business has prevented resuming at an earlier day. Many changes have marked the weeks since which my pen has been idle. Sicknes has invaded the ranks of the ministerial corps of faithful laborers in this region, and death, sometimes very suddenly and without warning, has been met upon our shores. And still we labor on, looking forward to the time when our work all ends, the Master shall send the messenger, "come up higher."

We cannot, however, pause to speak of these things, as many items of news demand a notice at our hands. To some of these we turn.

The Synod of Chicago has had a recent meeting of much interest, at Rock Island, many members of Synod met upon the day before the one upon which the body was to meet, and held, by invitation of the Rev. S. T. Wilson, pastor of the Old School Church, Rock Island, a season of conference and prayer. A most interesting discussion was held out by the report of the Committee on the Synod of Chicago, in connection with the Synod of the North-West, and the Rev. S. T. Wilson, pastor of the Old School Church, Rock Island, a season of conference and prayer. A most interesting discussion was held out by the report of the Committee on the Synod of Chicago, in connection with the Synod of the North-West, and the Rev. S. T. Wilson, pastor of the Old School Church, Rock Island, a season of conference and prayer.

And now, why may not these meetings become a permanent institution with us? Why should it not be as regular a part of our work to spend a day thus in prayer and conference, as to attend the meeting of Synod? Verily believe, if a day were thus, at the passing, devoted to prayer and conference, it would be saved at the close of the sessions. We would, through the mercy of God, see that the Synod of the North-West, harmoniously, discharging our business with much greater unity and efficiency, that the day given to prayer would be more than saved in the end. And then, how happy the influence of such delightful reunions—how salutary their effect upon the Eldership present—how blessed their influence upon the churches. An elder, who had been at an inferior judiciary, expressed to the writer a determination to go home, and devote himself anew to the work of the Lord. He saw, more fully than ever he had before, the need of the Elder, his going promptly, and with an enlightened zeal, in promoting the Lord's cause, and he went home resolved to do his duty; and we would not his church will reason to bless the prayer-meeting, at which their Ruling Elder was stimulated to renewed effort.

The Synod performed much business of an interesting character, and with great harmony. The subject of establishing a Synodical College was discussed, several projects suggested for Synodical action, but finally arrived at the Synodical meeting, occupied by the Presbyterian Institution at Marengo. An offer, touching a transfer of buildings and grounds at Dixon, now occupied by the Institution under the care of the Presbytery of Rock River, was also made. But Synod referred the whole matter to a Committee, which is to report at its next meeting. A proposition was received, also, from the Synod of Iowa, looking toward a union of the two Synods upon Alexander College, at Dubuque, but it was not adopted. Provisional hindrances have seemed hitherto in the way of our success, as a denomination, in our educational enterprises in the West. We trust this cloud is not to continue always, but that we will be enabled to go forward, soon, in a pathway promising success.

Synod also acted upon the matter of a Synodical Missionary, resolving to employ one within its bounds, and appointing a Committee, whose duty it is to arrange all details, and employ a man for the work. Already have the men offered, and as soon as the Committee can be assured that the church will meet the expense, choice will be made of a man, and his field of labor marked out.

The necessity for this kind of work can only be appreciated by those familiar with our Western field. The rapidly with which towns spring up on all our thoroughfares, the constant immigration to all portions of the country, and the vigilance of other denominations, render the labor of a missionary devoted to our faith and order, a necessity, that the scattered members of the Presbyterian church may be found, and gathered into hands to form the nuclei of churches. It has sometimes been said that this missionary work should be performed by the pastors and stated supplies already in the field. These, it is true, might do some-

thing, but it would be comparatively nothing, when contrasted with the work demanded. Pastors and stated supplies have, usually, all they can do in connection with their own churches, and have no time to spend in canvassing distant villages to find Presbyterian families, and watch over them until they can effect organizations in our connection. And hence the Synod of Chicago has resolved to employ the most efficient man to be secured, for this work—give him an ample salary, and demand of him the devotion of his whole time to this department of labor. We trust the churches will so respond to the call for aid, that no application need be made to the Board of Domestic Missions.

This Synod also had before it a matter which has, as we suppose, been referred to all the other Synods originally engaged in the effort to establish a Theological Seminary for the North-West, at Chicago. We allude to the indebtedness incurred by the Executive Committee of the Board of Directors, and for the liquidation of which the Board has not been able to devise a feasible plan. It is now proposed, we believe, to divide the amount to be paid among the several Synods, asking each to bear a portion of the burden. The Synod of Illinois decided—if we have not misinterpreted their action—that the indebtedness of the Board of Directors is not the indebtedness of the Synods appointing them. I find in a published abstract of their proceedings, signed by their Stated Clerk, the following action, to wit:

"Committee of Bills and Overtures reported Overture No. 2, with reference to applying for aid from the Synod of Illinois for payment of certain indebtedness of the Theological Seminary of the North-West. Committee reported that in their judgment these papers belong rather to the Board of Directors and Trustees of the Theological Seminary of the North-West, than to this Synod, and it is recommended that they be returned to the persons from whom they came. Report adopted."

The Synod of Chicago did not repudiate this debt, but assumed her portion of it, and requested the churches in her connection to take up collections for the purpose of liquidating the obligations. The writer was not present in Synod when this matter was disposed of, but understood from others that this was the action of this body upon the matter. The debt, we understand, is about \$2,000, including \$700 to be paid to the Synod of Wisconsin, the late financial agent of the Board, for his services and traveling expenses.

Synod re-elected Revs. S. T. Wilson and R. C. Matthews, and elder C. A. Spring, to act still upon the Board of Directors. They have had a recent meeting at Indianapolis, from which we have not yet heard.

Some of your readers may remember that we noticed some time since, the organization of a Presbyterian church at Malden, a thriving town upon the Chicago and Burlington Railroad, about one mile from the old town of Dover, in Bureau County, Ill. Rev. J. C. Barr has been laboring here for some months past, as stated before; but the church having made out a call for him, the Presbytery of Rock River held an adjourned meeting with them, for the purpose of installing him pastor of the church. This service was performed November 17th. Rev. A. H. Luckey, Moderator of the Presbytery, presided and proposed the constitutional questions; Rev. W. W. Harsha preached the sermon; Rev. George Stebbins gave the charge to the pastor, and Rev. Josiah Milligan the charge to the people. The whole service was interesting, and seldom have we heard charges to pastor and people more plain, full, and satisfactory. Brother Barr's labors in this field have been blessed hitherto, and we trust that God will be with him still, and the interesting band of faithful ones who, we believe, are prepared to stand by him in his arduous labors. Presbytery also, at this meeting, received, after the usual examination, Rev. A. Donaldson, from the Congregational Association of Rockford. This brother is one of the pioneers of Congregationalism in Northern Illinois. He was always favorable to the Presbyterian form of Church Government; but, being providentially in connection with the Congregational Church, he has had an opportunity to connect with Presbytery—being old and infirm—he has maintained his old relations until now. Being long since convinced that the Old School Presbyterian Church not only possessed the truth in her Standards, but that she maintained and exhibited that truth in her teachings and practice, he resolved, as soon as the church was organized at Malden, to leave his former connection, and work with Presbytery—being old and infirm—he has maintained his old relations until now. Being long since convinced that the Old School Presbyterian Church not only possessed the truth in her Standards, but that she maintained and exhibited that truth in her teachings and practice, he resolved, as soon as the church was organized at Malden, to leave his former connection, and work with Presbytery—being old and infirm—he has maintained his old relations until now.

We have many other items of interest to communicate, but must reserve them for another occasion, lest your readers be wearied, and conclude that after the death in my correspondence, or absolute abstinence, rather, I am resolved to give them a surfeit. With the single remark, therefore, that Winter is upon us, with his pinching frosts, and that our broad prairies, through his agency, are covered with a thin mantle of snow, we close the present letter.

P. S.—Since writing the above, we have heard from the Board of Directors for the Theological Seminary for the North-West. It met at Indianapolis, took steps to carry out the wishes of the Synods, transferring the control to the General Assembly, and adjourned without coming to any other important conclusions. The way is now open for commencing anew, at some other point, as it is generally conceded that the location at Chicago is given up. What will be done, we know not, and care not now to venture a prediction. Our opinion, however, is that the matter will not be wholly abandoned. Some town upon the Mississippi river may, perhaps, after a time, make such offers of funds as to induce the Synods to go forward.

If the location be made West of Chicago, one, at least, of the more Eastern Synods will, in all probability, withdraw, and leave the more westerly ones to find and endow the institution. To this work it is at least certain that they will come with a little salutary experience, of the kind which has always been regarded as of the best character. That which is bought has always been regarded as of the most value, and to be on that account preferred, provided it is not purchased at too high a price.

For the Presbyterian Banner and Advocate.

"W" to "Cyprian"

We are substantially of one mind. "W" approves of "Cyprian's" sentiments and spirit. He only doubts whether the end he has in view will be best attained by discussion. To dispute with a man, is often the most effectual way to confirm him in a wrong opinion. On the questions of Psalmody and Communion, we believe that our good brethren of the United Presbyterian body are as true as the stars in their courses. Their hearts are warmed with the love of Christ, they cannot but wish to praise him in Gospel language; and, in spite of their prejudices and of their theories, the conviction must almost force itself upon them, that it cannot be wrong to sing with the mouth what they are singing in their hearts.

The same is true of their restricted communion. Their hearts tell them that it cannot be wrong to sit down at the Lord's table with brethren whom they believe Christ would welcome there. Thus there is a law in their hearts, warring against the law of their heads, and they are far more likely to be overcome by this sort of self-warfare, than by any arguments of ours.

As to the subject of slavery, "W" does not in the least "dread" discussion, but for its unprofitableness. "Cyprian" is mistaken in supposing that "W" agrees with him and with the United Presbyterian brethren on this subject, except in part. They charge us with being pro-slavery, and withhold communion from us on this account. "W" believes that the position of the Presbyterian Church, on this subject, is not pro-slavery, and that it is right and Scriptural. But he despairs, in the present state of feeling, of being able to convince them of this by argument.

I am, then, still in favor of "letting these brethren alone," in regard to these and any other points of difference between us. If they wish to say anything, let them say it; if necessary to "give a reason" for our faith and practice; but, as a general rule, we shall gain more than we shall lose, by maintaining "a masterly inactivity" in regard to controversy. They are our Christian brethren, and we shall do both them and ourselves a benefit, by expending our best energies in fighting side by side with them, so far as they will let us, against our common enemy.

From our London Correspondent.

Turkey and the Sultan.—Penitence and Reconciliation.—Lord Stratford—Loans, Lenders, and Brass Cannon.—Is the Sick Man Dying?—The Russian War and its Consequences.—The Revival of the English Presbyterian College.—A Retrospect of the College and its Antecedents.—The Opening of the College.—The Rev. Mr. Gladstone and the London Islands.—Thomas Cooper—Revival in England.

LONDON, November 6th, 1858.

TOWARD TURKEY—for a time forgotten amid the breathless attention given to the great struggle in India—the eyes of all politicians, and of a not few of the moneyed class, are now turned. You are aware that not long ago there was a kind of Palace Revolution in Constantinople. The extravagance of the Sultan's Court, including the ladies, was extreme, and he himself, with oriental acquiescence, was borne, not unwillingly, along with the stream. English labors were being fast squandered by the building of new Summer Palaces on the Bosphorus, by importations of all kinds of Parisian bijouterie, and by the vile penchants of men in office. But one day some tidings by telegram to England, virtually saying, "Nons onus change tota," The corrupt Ministers were dismissed, the Sultan's near relatives were told to their faces that they were rascals and thieves; the harem was put under surveillance, so that neither *bon lods* nor jewelry might enter; many of the things from Europe were said to be packed up again, and packed back, because the Sultan refused to pay for them!

Now we have news that the Reforming Ministry are turned out, or, at least, snubbed and set aside, and that the Sultan, a weak man, wanted but an opportunity to relax his unexpected sternness. And what stir all Continents are giving to the Sultan, and how he has been degraded. In a few days he and the others are restored, and then Lord S. takes his departure. It is a curious coincidence that the ship bearing the ex-Ambassador was wrecked near Smyrna, he escaping with his life, while his young proteges, on board a small vessel in the Bosphorus, was, in consequence of a violent collision with a steamer, drowned.

However the mystery may be solved, the fact remains, that extravagance resumes her former reign, at least in part, and that just at the perilous season in Constantinople, our capitalists in London were successfully persuaded to advance £5,000,000, as a loan to the Turkish Government. There had been a previous loan of £2,000,000, and what stir all Continents are giving to the Sultan, and how he has been degraded. In a few days he and the others are restored, and then Lord S. takes his departure. It is a curious coincidence that the ship bearing the ex-Ambassador was wrecked near Smyrna, he escaping with his life, while his young proteges, on board a small vessel in the Bosphorus, was, in consequence of a violent collision with a steamer, drowned.

fore, must take the risk on themselves. This seems necessary to avoid ceaseless complications, yet a little more of the kind upon which we have been so long engaged, would be a most desirable thing. Spain for example, is the only kind of thing that would weigh heavily upon them—I do not say, conscience, but—conscience.

Is the "rick man" dying? That is the question put by many, who also ask, Where are the benefits of the Queen war, by which we fought for Russia, and Turkey? The truth is, we think, is to be found in two considerations: 1st. The Russian war was forced upon us by an awful necessity. Had the Emperor Nicholas been permitted to follow his will, he would have been the triumph of might over right, of the weak over the strong, a daily successful outrage on the laws of nations. Turkey's war, and the present power of the Black Sea is not a Russian territory, whence debouching, Russian ships might sweep Constantinople, thence permanently command the Mediterranean, and so Russia become the Dictator of Europe. 2dly. That terrible war arrested and humbled the pride of a superstitious, persecuting, demagogic, and bigoted monarch, who would have succeeded, where now almost have been American Missions, among the Nestorians, Armenians, and Turks? Turkey is tolerant because of Western pressure. Russia dominant, Protestantism would have been expelled as a hateful paganism, Bible and Missionary Societies, and native churches, would have been swept away, and the Orthodox Russian Pope—our bitter enemy—would have trodden down under his iron heel both truth and liberty in the East.

FRANCE is now occupying the hateful position of attempting to bully the weak, and what is worse, of reviving the scourged slave trade. Some of our morning papers said that after the restoration of the ship captured by Portugal, (enforced by the "tolerance" of France,) the Emperor would abandon his scheme of introducing immigrant Africans into the French Colonies. Not so, cries the *Patrie*, in anger; never was such an intention formed; the system may have some "abuses," but it is in itself a most benevolent scheme, inasmuch as the black kings of Africa have such a superfluous part of the coast with which he numbers of them. If we, the French, did not come and purchase, or "hire," those "free laborers" [Later news speaks more favorably for Louis Napoleon.—Ed.]

The President of Liberia has already nobly exposed this system of cruelty, which canting hypocrisy is now brought to sustain. Doctor Livingstone also writes that one of his former captives, a native of the Portuguese, formerly a slave, has been driven away by the native population, because of their supposed collusion with the revival of the slave trade. Deep in England's heart lie the principles and feelings of William Wilberforce, when, by Christian influence, a reluctant Legislature, in 1808, made it piracy forever to use our flag for the purpose of the slave trade. "Keep up constantly at great sacrifice of life and money, but represents and vindicates the national feeling. "Old Pam," with all his faults, has always been consistent here, and in the teeth of attempts repeatedly made by the "economists" to remove that squadron, he, Lord John Russell, and the best of our statesmen, have ever stood firm. In Louis Napoleon's policy of retentive reasoning, this wicked institution of a great crime will not be forgotten. In itself it wears a judicial sentence written on its brazen brow, and if unrepented of, must bring down visible vindication in the sight of the nations, from the hand of Him who shall "do right."

THE PRESBYTERIAN THEOLOGICAL COLLEGE of our Church, celebrated this week, a high Festival. It took the form of a social meeting, attended by the students, members of the various congregations of the metropolis. The object in view was to awaken and intensify the interest of our people on behalf of our School of the Prophets, so as to insure for it increased practical sympathy and support. The meeting was directed by the Deas. The Chairman was Alex. Gillespie, Esq., one of our leading elders, and whose name is well known as a merchant and banker, in North America. The great attraction of the evening was the announcement made that two papers were to be read, the one by Dr. Thomas McOrie, the Theological Professor, and the other by Dr. James Hamilton, of Regent Square.

Before the reading of the first paper, Dr. Lorimer, Professor of Hebrew and Bible Criticism, gave a very interesting account of the history and results of the College since its institution, in 1844. Not only had it educated and equipped one-third of the existing ministry of the Church, but it had also sent forth a missionary to China, and ministers of great worth—some of them eminent—to labor in Scotland, Ireland, Australia, and America. Its object is to educate a native ministry, "of the soil," with English habits of thought, without provincialisms of speech or accent, and fitted for the special field. It is but a limited institution, and yet most effective, and many of its *Alumni* attend and take degrees at the London University. Indeed they are all thoroughly educated men, and bid fair, under the virtuous blessing, to revive the old cause with increasing success. The English Presbyterian Synod itself, especially in the bounds of the London and Lancashire Presbytery, has wonderfully enlarged its borders since that event, it had become a distinct Synod, but there remained in it the dregs of moderation, in other words a number of "old rows," and what stir all Continents are giving to the Sultan, and how he has been degraded. In a few days he and the others are restored, and then Lord S. takes his departure. It is a curious coincidence that the ship bearing the ex-Ambassador was wrecked near Smyrna, he escaping with his life, while his young proteges, on board a small vessel in the Bosphorus, was, in consequence of a violent collision with a steamer, drowned.

Dr. Hoppus, Professor at the London University, and Dr. D. V. McLean, of the United States, both spoke in an interesting manner. The former expressed his regret, although a Congregationalist, that the English Establishment had not become Presbyterian. In that case, he said, there would certainly have been no "sediment of popery" in the English Church, such as is now coming up with such darkening and polluting power. Dr. McLean pointed out the importance of College being permanently endowed, and enforced the duty of prayer for Colleges, and illustrated his theme by references to the Theological Seminaries of the United States.

Altogether, the meeting which I have thus described at some length, was full of interest, and a clear indication of healthy life and promise. The Rev. Mr. Wells, of Brooklyn, and Mr. Getty, one of the Secretaries of the Young Men's Christian Association of Philadelphia, were among the audience, and shared in the general enthusiasm. The friends of the College have permanently profited by this gathering, while intelligent sympathy and prayerfulness have been increasingly awakened on its behalf.

THE CARDINAL has, this week, given his "Impressions of a Visit to Ireland," in the *Hanover Square Rooms*. He appeared in the Sunday School, and was the chief composed of Romanists. He said that "impressions" would vary according as a visitor to Ireland might be a geologist, an agriculturalist, or a politician. But as for himself, "he went to Ireland as a Catholic, and looked on every thing with a Catholic eye." No doubt of it, your Eminence!

He denied that he was "sent" to Ireland, and only went "to preach two sermons, at Ballinacree, and come back." The people did all the rest. He then sketched the fine time, and dwelt on the great social changes for the better since that visitation. He indulged in a flattering eulogy of the people's "warmth and expansion of heart, which he had found so totally different from that of other countries." Then comes beautiful "blarney" of this kind: "The light of their eyes was not only brilliant, but tender. Surely His Eminence was referring, here, to the Irish ladies, and was not oblivious, although he did not say it, (perhaps he could not with propriety, just then,) of a well known duty:

"From the light of her eye
Whole millions would fly, &c."

The flourishing condition of Catholicism, and "the strong attachment of the people to the See of St. Peter," formed the theme of his concluding remarks, "not forgetting" a "pooh-poohing" of "a Protestant mission" to Roman Catholicism, which, of course, is a "blarney" given only to a bare handful of the people, while the attempt would end like that of a child who scooped a hole in the sand, filling it with very dirty water, which, however, stole through the ground, and returned to the ocean, where it was purified again. Well: so you say, your Eminence, but a penny for your thought, and another for that of Dr. O'Brien, the Pope's legate, about the matter. It is a more serious "paid" which has been made on Popery in Ireland than is at all pleasant, and the results will be seen in due time.

The Cardinal's *last-day* dinner in Ireland, very drolly introduced by the *Times*, in the next column to that recording his "impressions." It is the official list of the dishes at the public dinner at Dundalk. First, it appears, French, and then comes a translation in English, of the bill of fare. This "severely mortifying" feast, which must have sorely tried his Reverence's stomach, consisted of several courses; first, *Soup—oyster* and "vegetable"; then *Fish—salmon* dressed in all possible ways—plain, boiled, pickled, with fish sauce, "fit for an Admiral"; another preparation, the fried salmon, *speck*, &c.; with *soles*, which, cooked in every way possible, including the "Dutch fashion"; also, *Dublin Bay haddock*—one kind in "St. Paul's style," and another "in the good woman's style." *Between courses*, came puff pastry of oysters and lobsters, and also "oyster fritters." Then the Second Service, in which lobsters, crabs, puddings, pastry of all kinds; and amongst them came in "surprised ham," which item cost him no very much, for it was real ham, although "disguised." Would it not involve the Cardinal and the other "faithful" consciences in a sin, for which penance must be done? I am sore puzzled, so perhaps Archbishop Hughes and his friends would tell you, in their *Freemans*, what "surprised ham" is. If it were ham, and ham eaten on a Friday, could it be considered as conscious of what was done with it, be very much "surprised," indeed?

"J. C." (i. e., J. Gaoming, D. D.) who sends the extract to the *Times*, slyly asks: "If this be a Cardinal's feast, pray sir, tell us what must be a Cardinal's feast?" For the right answer to this, the editor of the *Times* needs an invitation to dine at the *Golden Square*, at one of the Cardinal's *Symposia*.

THE OPENING OF JAPAN to English commerce, by Lord Elgin, is a very interesting event just announced. The Americans here have made collections for benevolent objects the last year, the duty was performed by six hundred and ninety-three, leaving only sixty-five deficient. The amount contributed was over twenty millions of dollars.

SELF-ESTEEM.—He that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is visibly marked upon his forehead, accounts himself but a fit person to do the noblest and godliest deeds, and much better worth than to abject and defile, with such a debasement and pollution as sin is; himself so highly ransomed and ennobled, to a new friendship and filial relation with God.—*Milton*.

THE WORLD.—O! you that dotte upon the world, for what victory do you fight? Your hopes can be crowned with no greater reward than the world can give; and what in the world but a brittle thing full of darts, wherein victory from lesser to greater perils? O! let all her vain, high, monetary glory perish with herself, and let us be conversant with more eternal things. Alas! this world is miserable; life is short, and death is sure.—*St. Augustine*.

WALDEN.—In the Piedmontese valleys are fifteen Waldensian parishes, confined to fifteen pastors. These valleys contain about twenty-two thousand souls. The number of Roman Catholics mixed with these twenty-two thousand Waldensians is somewhere about three thousand, with twenty-nine priests. The Waldensians have one hundred and sixty-nine elementary schools, many of which, however, are only open four months in the year.

MARY'S love may I possess,
Lydia's tender-heartedness;
Peter's ardent spirit feel,
James' faith by works reveal;
Like young Timothy, may I
Every sinful passion fly.
Most of all, may I pursue
That example Jesus drew
By my life and conduct show
How he lived and walked below;
Day by day, through grace restored,
Imitate my blessed Lord.

CHRISTIAN LIFE.—We could be well enough content to be rid of some particular spiritual disorders, and perhaps may be earnest in prayer for it; but this is wretched tampering with a mortal disease, and in this way we shall always be unhelped. Christ's method of healing is to strike at the constitution of sin, by going to the root of the disorder, and we never can persuade him to begin his work at the wrong end.—*Rev. T. Adams*.

hand in England, "Cooper deploras the first, 'in the growing desire of all Christians for it; second, 'in the more widely spread desire for personal holiness.'"
J. W.

How he got a Place.

A collector in Montgomery County, Indiana, says:
"I stopped one morning at a blacksmith's shop. The forge was glowing brightly, and the smith plied his hammer. 'What do you do for a living?' 'I am a blacksmith,' he answered. 'I opened my bundle and showed them the beautiful new books; the men left their work and gathered round me. One was a young man of twenty-five. He told me that when he first left home, to earn a living for himself, his mother gave him a Bible. He put it into his pocket and started. 'He went to shop after shop, but without success; all were full. Not discouraged, he determined to try yet one more; but here came the same old answer: 'What have you?' 'The Bible,' he said. 'You can go to work,' said the owner; 'I will furnish you employment.' 'Boys, never be ashamed to be seen with your Bible. 'They that honor me I will honor,' saith the Lord.—*Christian Herald*."

Pastoral Visiting.

There is a charm in the week day services of a parish minister, which has not been duly estimated, either by philanthropists or parsons. It furnishes him with a ready passport to every habitation; and he will soon find that a visit to the house of a parishioner is the surest way of finding access to his heart. Even the hardest and most hopeless in view cannot altogether withstand this influence; and at times, in their own domestic life, there are opportunities, whether by sickness, or disaster, or death, which afford a weighty advantage to the Christian kindness that is brought to bear upon them. His week day attentions and their Sabbath attendance go hand in hand. It is thus that a house going minister wins for himself a church going people.—*Dr. Chalmers*.

Facts and Gleanings.

CHRISTIAN PATIENCE.—We must be willing to follow a suffering Saviour, in a suffering way.—*J. Mason*.

THE SOUL.—God has given thee two eyes; if thou lovest one, thou hast lost the other; if thou lovest both, thou hast lost both; if thou lovest neither, thou hast lost both.—*Chrysostom*.

BE BUSY.—You have your work to do for Christ. Where you are. Are you on a sick bed? Still you have your work to do for Christ there, as much as the highest servant of Christ in the world. The smallest twinkling star is as much a servant of God as the midday sun. Only live for Christ where you are.—*McCheyne*.

There are rumors of a CHANGE of MINISTERS.—Lord John Russell to the Premier, Mr. Bright to support the Cabinet, Sir James Graham, it is said, suggests that the Liberals would prefer Lord John, to "Pam." The Cabinet in office will not die without a struggle, and sacrifices extraordinary to popular feeling may be looked for.

MR. Gladstone goes out as LORD HIGH COMMISSIONER EXTRAORDINARY to the Ionian Islands, which, under Greek sympathies and indignation, are in a state of chronic revolt against England, using a Free Constitution for Russian purposes. It is a troublesome task, but undertaken by so able a man, may, perhaps, be successfully discharged.

THOMAS COOPER, (now an earnest Christian,) so long the well known apostle of India, has been preaching and lecturing extensively in the manufacturing districts, and with great power. His accounts are most interesting and encouraging. In a letter to the *London Freeman*, dated 21st of October, he says: "My work grows on my hands. I grow a little hoarse now and then, but say and except that, I am strong for labor. It is a life of wonderful and happy change for me. My Sundays, especially are days of heaven. Every Sunday, God blesses my work. Often poor ekopies are shaken—always some poor sinners are convinced, and pierced to the heart—believers are strengthened, and frequently mourners are comforted with the peace of God. My week-day lectures but seldom create discussion. I hear the confusion wherever I go. 'This is putting arguments in a way they were never put before—we cannot answer it. And the more I argue from personal experience, from what has passed through myself, the more successful I am in arresting the minds of free-thinkers, and eventually of convincing them of error. With deep thankfulness I learn, from almost every place I have hitherto visited on my great errand, that skeptics—sometimes of long standing—are declaring themselves convinced; and often I hear of their happy conversion, and union with some Church. 'But the most extensive good I do, is in week-day lecturing, filling, with arguments newly and compactly arranged, the minds of young men who are members of Christian churches, Sunday School teachers, &c., and thereby enabling them to champion the cause of truth successfully, against their skeptical companions and fellow-workmen. I hear of blessed effects in factories and work-shops, in crowded towns."

Is not this a great pioneer of a Revival? Is it not revival indeed? *Two infallible signs that a great revival of religion is at hand.*

HERE is one beautiful little paragon which we find in our exchanges: "If there is a man who can eat his bread in peace with God and man, it is the man who has brought that bread out of the earth. It is earned by no fraud; it is wet by no tears; it is stained by no blood."