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

WHOLE NO. 324

DAVID McKINNEY, Editor and Proprietor. PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA. Philadelphia: South West Corner of Seventh and Chestnut Streets.

TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, DECEMBER 11, 1858. By Mail, or at the Office, $1.50 Per Year. SEE PROSPECTUS.
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Original Poetry.

Lines Written in a Friend's Bible.

Search ye the Word of God,
To his commands give heed;
Follow the steps which he has trod,
Let his example lead.

Search well, with earnest mind,
Here treasure is concealed;
The *priceless pearl* you here may find
In this extended field.

Search, too, with fervent prayer,
That God his grace impart;
His wondrous love to you declare,
And sanctify your heart.

Search *daily*, till you know
Your sins in Christ forgiven;
O, may his Spirit guide below,
And bring you safe to heaven.

Nicklesville, 1858. MARY.

For the Presbyterian Banner and Advocate.

Praying Jesse.

Praying Jesse! And who is he? Never mind, reader, but consult, carefully, the following truthful narrative, and you may learn who this personage is. He may be yourself; but if you are not he, you ought to be like him.

Some months ago, it was my lot to be seated in a car of a Western-bound train, in which there were two drovers, on their way home from the Eastern cities, where they had been on business connected with their secular vocations. They were bold, independent, rough-mannered men—full of the spirit of their calling; quite talkative, social, kind hearted, and really intelligent on all matters pertaining to the legitimate functions of *professional* drovers. They had followed this business for many years. Long before railroads in the West were thought of, or the phrase, "shipping cattle," was heard of, they had marched many times, slowly, from Illinois to New York, behind droves of fat bullocks, to the sound of an occasional crack of the whip, and the monotonous song of the leader, *Soo o-o o-o-ke!*

I listened, with much interest, to their recitals of many pleasing incidents that had come under their observation, during so many years of travel. No Banker in Wall Street could use more glibly the beautiful technology of financial life, than they. Well did they understand all about exchanges, drafts, discounts, deposits, checks, "paper maturing," matured, &c., &c. And no pedler, with his pack, had ever been in more kitchens, farm-houses, hovels, or talked to more old women, or close-fisted men, than they. They were alike at home in the wild prairie, in the social family-circle, or amid the crowded, noisy cattle markets of the east!

Books they had read but little—men, they had read much; and I felt they were just such instructors as an inexperienced person, such as I was, needed. I got much from them, in their line; and then I gave them some in return, in *mine*. They listened with as much respect to me, as I had done with amusement to them. They said: "You talk, sir, about drovers praying—we confess we swear more than we pray. We ought not to do so, but it's our habit." "That makes it none the less a sin," said we. To this they assented; and immediately replied: "But there are many of you professed Christians that don't pray; and when you get mad, you will let slip some hard words, too." "How do *you* know that?" "Know?—We have heard more swearing among professors at the '*stands*,' where we stop over-night, than we ever heard praying!"

Having a perfect knowledge of the persons who kept the "stands," on a certain drove-route, for a distance of over twenty miles, I named them all in order, beginning West; asking, "Does not Mr. A. pray in his family when you stop with him overnight?" "No." "Nor Mr. B.?" "No." "Nor Mr. C.?" "No." "Nor Mr. D.?" "No, never." "Does Mr. Jesse ——?" "Yes," they both exclaimed, at the same instant, "Jesse does pray with us, *always*. God bless "Jesse;" for if there is a good and honest man above ground, "Jesse" is one. When we turn in with him for the night, he always reads a chapter in the Bible, sings a hymn, and prays with us all before we go to bed. And no man can make a better prayer than he." Here one of them said: "Yes, that's so; I've heard it often, and often—I know it almost by heart. One of my men took sick once, in Baltimore, and we thought he would die. He asked me to pray for him. I tried to, but made a 'dog of an out,' till I thought I would try and repeat 'Jesse's' prayer. I said some of it, but it didn't sound much like "Jesse' praying! After I was through, I felt like a fool; but the poor, sick fellow said, "I wish *Jesse* was here. I do love him. He's the best man on the road."

"That's so," said the other. "For the first day or two after my droves leave the *stand*, my hands talk about his *honesty;* and we all feel that if we were to let him measure out all the corn himself, he would not cheat us out of a grain. What a strict fellow he is, too, on Sunday. He don't like to keep us on Saturday night. If it so happens that we *must* stay, we always settle our bills before retiring, and when we start in the morning, we do it as quietly as possible, *for, we don't want so hurt Jesse's feelings*. And when we get off, and stop to rest our cattle under the shade, we talk about Jesse, for all of us feel that he's the best soul alive."

"He is known all over the West among drovers as 'praying Jesse;' and when I return and meet any of them, they will soon ask, Did you stop at Jesse's? How is he? This would be a good world if all were like him."

I listened to all this, and far more, with great interest. Now, reader, if you are not "Jesse," ought you not to be, at least as far as his spirit of devotion is concerned? He lets his light shine. He is not ashamed of Jesus. He has his reward. Think of the influence he is exerting for good on hundreds of rustic drovers—men who have a rough exterior, and engaged in a rough business, it is true, but men who, as a general thing, have kind hearts, and minds filled with shrewd discrimination. *They can see* when professors neglect their duty; and such negligence not only brings reproach on the cause of Christ, but suspicion on the integrity of the individual guilty of it. O, if all professors were only as faithful as "praying Jesse," what an influence for good would the Church exert upon the world! Too many of us hide our candle under a bushel. How dreadful the thought that any professor should become a stumbling block over which sinners may tumble to perdition. Parents may be so to their children; teachers to their pupils; students to one another; hosts to their guests; ministers to their flocks; the Church to the world. Let us be more faithful and firm, embracing every opportunity to do, and receive good; and then will we grow in holiness, as well as in favor with God and man. Never can I forget the impression made upon my mind by these drovers, concerning "praying Jesse." ZED.

Synod of Chicago.

[Owing to peculiar circumstances, as the Stated Clerk informs us, these Minutes were not sent to us till last week. Hence the lateness of their appearance.—ED.]

The Synod of Chicago met, according to adjournment, in the First Presbyterian church of Rock Island, and in the absence of the Moderator, Rev. R. K. Todd, was opened with a sermon by the Rev. William Townley, from Eph. iii: 19, first clause—"And to know the love of Christ, which passeth knowledge."

After sermon, the Synod was constituted with prayer by the Rev. Samuel T. Wilson, the last Moderator present.

Resolved, That Synod has listened with interest to the remarks of the Rev. Mr. Lord, Agent of the American Bible Society, for the State of Illinois; and that we recommend to all the churches within our bounds, a remembrance of, and liberal gifts to the Bible cause.

On motion, Rev. Messrs. Hart and Lynn were appointed to prepare a Biographical Sketch of Rev. Samuel N. Evans, and forward it, through the Stated Clerk, to the Presbyterian Historical Society.

Rev. Messrs. Harsha and Pillsbury were appointed to prepare a similar Sketch, of Rev. John Marshall, and forward the same, in like manner, to the Presbyterian Historical Society.

The Committee on Bills and Overtures presented a Report, which was accepted and adopted, and is as follows:

The Committee on Bills and Overtures report back the Circular of the Board of Publication committed to them, and recommend the adoption of the following resolutions:

Resolved, That this Synod rejoice to learn the efficiency and success of the Board and its Agents, and would render thanks to God therefor.

Resolved, Synod would recommend earnestly the Board and its objects, to the affections, confidence, and contributions of the churches in our bounds.

Resolved, In view of the present necessities of the Board, Synod recommend that those churches which have not, within twelve months, contributed in aid of the funds of the above named Board, do, as speedily as may be, take up a collection for that purpose, and forward the same to the said Board.

The Committee appointed to bring in a minute in reference to the death of Rev. S. N. Evans and Rev. John Marshall, report, and their report was adopted, as follows:

WHEREAS, This Synod has heard of the death of Rev. John Marshall, by fever, on the 24th day of August, and of Rev. S. N. Evans, on the 30th day of September, 1858, cut down in the prime of life, and whilst faithfully laboring in the field; and realizing the greatness of the loss to the Church at large, to the respective churches in which they were laboring, and to their families in particular; and ourselves, at this present meeting of Synod, being deprived of their presence and counsel, and fraternal intercourse; therefore,

Resolved, That while we bow in submission to the stroke of an All-wise Providence in their removal from the Church on earth, it is in the firm faith of their translation to the services of the Church in heaven, and in the humble hope that other laborers may be raised up in their stead, to work in the earthly field.

Resolved, That this Synod does mingle its sympathies with those of the bereaved families and friends of the deceased brethren, and does humbly pray and trust that the blessed consolations of the Gospel may be afforded them and ourselves, in view of the present bereavement.

Resolved, That this Minute be signed by the Moderator and Clerk, and be, by the Stated Clerk, forwarded to the families of the deceased.

The Committee on Missions presented a report, which was adopted, and is as follows:

The Committee to whom was referred the Circular from the Executive Committee of the Board of Foreign Missions, report thereon for the consideration of Synod, the following resolutions:

Resolved, That in the restoration of comparative peace in India, and the resumption of missionary labor, where it had been interrupted, we recognize the answer of prayer—while God's people were praying, he heard, and answered—and we desire to offer fervent thanksgiving for this, his great goodness.

Resolved, That we render thanks to God for the answer to his people's prayers, in throwing open to the Church the whole of China, Central Africa, South America, Japan, and other parts of the heathen world—all inviting fields, and calling for immediate occupation.

Resolved, That the providence of God now, as well as his Word always, calls upon us more loudly than ever before, to lift up our eyes and look upon the fields white for the harvest, and to pray the Lord of the harvest to send forth the laborers; and that, in view of the need of thousands of Gospel Messengers to go everywhere, entering these open doors, we recommend much prayer for this object, and especially the observance of the day appointed by the General Assembly, the Fourth Thursday of February, as a day of prayer for Colleges, and Institutions of learning.

Resolved, That in view of the falling off in the receipts of the Board at the time when there are demands for increased expenditures, we recommend all our pastors and stated supplies to present the subject often to their people; that they afford them frequent opportunities to contribute to this object. And in order that *all* the people may be reached, and all the mites gathered up, we recommend that, at suitable times, when they preach in school houses, and at out stations, they present the cause of Foreign Missions, and take up collections.

Resolved, That in view of the fact that only about half of our churches contribute anything to Foreign Missions, Presbyteries be advised to instruct the occasional supplies to their vacant churches, to present this subject, and call for a collection on such a day as Presbytery may appoint.

Resolved, That in some measure we appreciate the many labors, trials, and discouragements of those excellent and devoted men, the Secretaries and other officers of the Board of Missions; that we assure them of our sympathy, and that we promise them and the cause which they serve, our prayers and our earnest co-operation, feeling that they are serving us, and hoping that they may not be discouraged by our past lukewarmness.

Resolved, That we urge the distribution, in all our families, of the *Home and Foreign Record;* and that the children be educated and encouraged in the same good work, in the manner now adopted in many congregations, where collections are made statedly in the Sabbath Schools; and the Foreign Missionary paper be distributed so as to place a copy in every family which is represented in said schools.

Resolved, That we do thank the Lord for what we hear of the power of the Gospel, in turning many unto the Lord, in nearly all our missionary fields, during the past year; and we will pray for larger blessings, even that converts may be multiplied like drops of morning dew; and that we will encourage the people of our charges to remember this cause in their prayers; and wherever it is practicable, we recommend the observance of the Monthly Concert in prayer for Foreign Missions, and a collection be taken up at the time; and all this will we do, moreover, because we believe that the revival of religion at home depends very much upon the efforts we make for those abroad; for he that gives, to him it shall be given.

On motion, Rev. Dr. Wood, Associate Secretary of the Board of Education, was heard on the present condition and operations of that Board. After which the following resolution was adopted, viz.:

Resolved, That we, as a Synod, return hearty thanks to Almighty God for the great things he has done for the Church, in the conversion of so many young men in the length and breadth of the land, and directed their minds and hearts to the Gospel Ministry in answer to the prayers of the Church; and that we take courage and go forward in the use of the same means that have been so signally blessed.

The report of the Committee on the Minutes of the General Assembly, was taken up and adopted, as follows:

1. With reference to resolution 5th, on page 275.

Resolved, That the day herein designated be urged upon the observance of all the churches in the Synod, according to the recommendation of the Assembly.

2. In reference to the first resolution, recorded on page 281—That whereas, there is reason to apprehend that this Monthly Concert in prayer does not receive the attention from the churches within our bounds which its great importance demands; therefore,

Resolved, That this Synod adopt, in its fullness, this resolution of the Assembly, and does hereby enjoin upon all its members, to maintain in their churches the hearty observance of this concert in prayer.

3. With reference to the preamble and resolutions, on page 294, whose subject matter is the same as that of the communication from Rev. J. H. Jones, D.D., Chairman of the "Committee for the Relief of Disabled Clergymen, and the needy Widows and Orphans of Deceased Clergymen," which was referred to this Committee:

Resolved, That the members of this Synod take into their sympathies and into their purposes of active beneficence, the object thus presented to them.

Resolved, That they recommend to all the churches in the Synod, to take up an annual collection for this fund; and they suggest, as a suitable time for the collection, the Sabbath next preceding the day of Annual Thanksgiving.

The Report of the Committee on Educational Affairs was taken up, and after discussion, the following substitute for the original report was adopted, viz.:

In view of the magnitude and importance of the subject now under consideration, and the evident difficulties which encumber it,

Resolved, That a Committee of six be now appointed, whose duty it shall be to visit Marengo, Dixon, and any other places that the Committee may think expedient, and report at the next meeting of Synod, as to the suitableness of either of these places, for the purposes of a Synodical College, and the precise conditions and terms upon which such a result can be realized.

Resolved, That this Committee be directed to confer with any similar Committee from the Synod of Illinois, to ascertain if it be practicable to unite the two Synods in the establishment and support of one Synodical College.

Messrs. N. L. Rice, D.D., C. A. Spring, S. T. Wilson, John Galt, J. M. Chase, and Thos. Muir, were appointed the Committee contemplated in the above resolutions.

The Presbyteries were directed to defray the expenses of this Committee.

The Committee on the Report of the "Board of Directors of the N. W. Theological Seminary," presented a Report, which was adopted, as follows:

A communication from the Synod of Cincinnati, over the signature of their Stated Clerk, presenting the action of said Synod regarding the N. W. Theological Seminary.

The Committee recommend the adoption of the entire action of that Synod, viz.:

Resolved, That the Constitution of the Presbyterian Theological Seminary of the North West, be and it is hereby so amended, that the direction of the Seminary, the right to determine the number of the Directors and Professors, and to appoint the same, and all the powers which have been heretofore vested in the Synods, shall be, and hereby are, transferred to and vested in the General Assembly of the Presbyterian Church in the United States. *Provided*, that this direction be accepted by the Assembly.

Resolved, That the Board of Directors be, and it is hereby instructed to invite proposals for the location of the Seminary, and pledges of funds for its endowment.

Resolved, That the Board of Directors be, and it is hereby instructed to present this Overture, with a full and particular report of all proposals for the location of the Seminary, and all pledges of funds for its endowment, to the General Assembly of 1859.

Resolved, That an official copy of the foregoing resolutions be communicated to the several Presbyteries, in order that they may have the subject before them at their Spring meetings, and be prepared to send Commissioners to the General Assembly, ready to express their wishes before that body, in the whole matter.

The Report of the Committee on Missions was adopted, as follows:

The Committee on Missions, to which was referred the subject of the appointment of a Synodical Missionary, respectfully recommend the adoption of the following:

WHEREAS, There are many churches within our bounds without ministers, and many points where efforts ought to be made to establish the interests of our Church;

Resolved, That this Synod now establish the office of Synodical Missionary.

Resolved, That a Committee of one person from each Presbytery be appointed to carry this resolution into effect.

Resolved, That the duties of the Missionary shall be as follows:

(1.) He shall, so far as possible, visit all our vacant churches and preach in them.

(2.) He shall explore the whole field with a view especially to those points distant from any settled minister where it may be supposed that new organizations should be formed; and shall report his observations to the several Presbyteries concerned, at each of their stated meetings.

(3.) He shall seek to inaugurate the working of the scheme of Systematic Beneficence in all our vacant churches, where it may have been neglected.

(4.) He shall solicit contributions to the Synodical Missionary fund, from all our vacant congregations, and from the scattered members of our Church not reached by any pastoral charge, and pay the proceeds to the Treasurer of Synod.

(5.) He shall especially seek to introduce ministers into vacancies; to aid in combining two or more churches into pastoral charges; to be the channel of information concerning vacant churches and unemployed ministers; and generally to make every effort to promote the supply of ministerial service.

(6.) He shall report all his proceedings to the Synod annually.

Resolved, That the Synod's Standing Committee shall have power to conclude an arrangement with the person called by Synod; and, if such person should decline the call, to seek for and engage another for the same purpose. This Committee may suspend the above arrangement at any time, reporting cause to the next meeting of Synod. The Committee may conduct its business by correspondence.

Resolved, That the Committee be directed to communicate immediately with the churches and their pastors, to ascertain if they will not voluntarily assume the support of such Missionary of the Synod, as the Committee may select. *Provided*, That either of the Presbyteries shall have the privilege of employing an Itinerant Missionary within its own bounds; and that said Committee shall not employ a Missionary until the means have been secured for the payment of his salary.

Resolved, That the Synod, looking to the Great King in Zion for his approval and blessing, desires to commence this undertaking for his glory; and trusts that the result will, in part, be the revelation of our wants and the drawing out of our means, so that eventually an itinerant for each Presbytery, may be found and supported.

Rev. Messrs. Joseph Walden, D.D., W. W. Harsha and George F. Goodhue were appointed the Committee provided for in the above Report.

Synod adjourned to meet in the North Presbyterian Church of Chicago, on the Third Thursday, 20th day, of October, 1859, at 7 o'clock P. M.

From our London Correspondent.

The Emperor's Recantation—The "Ir," and its Meaning—Coolies from India—The Power of Public Opinion—Bonaparte's Funeral Car and Tomb—His True Character—The Baptism of a Jewish Child—The Official Journal at Rome—The Rebuke from Russia—The Evangelical Alliance, and the Jewish Wrongs—Duty and Position of Protestants toward Jews—Murder and Outrage in Ireland—Lord Mayor's Day, and its Features—The New Chief of the City—Pickpockets, and Politics—Lord Derby's Speech—The Bishop of Oxford—Officers' Prayer Meetings in Edinburgh—Religion, and the Indian Army—Irish Presbyterian Chaplaincy Question—The Scotch Irish in America—Postscript.

LONDON, November 12th, 1858.

THE EMPEROR OF THE FRENCH has virtually abandoned the Slave-trade system which he had adopted, and which, in the collision with Portugal, he seemed determined to continue. The *Presse*, and other Government journals, contradicted those English journals which declared that he would abandon the "emigrant" scheme, and angrily declared, that while abuses would be corrected, it would be perpetuated. His conduct toward Portugal had disgusted Europe; nay, more, alarmed all men who looked for and desired the general tranquility. The Emperor has discovered his error, and doubtless has been helped to that discovery by the political disapprobation of English politicians, of all shades, and by the urgent remonstrances of his confidential friends, in or out of the British Cabinet. And so he writes to his "dear cousin," the Prince Napoleon, declaring that he had the "liveliest desire," after the termination of the difference with Portugal, that "the question of the engagement of free laborers on the African coast should be definitively examined, and finally settled on the truest principles of humanity and justice." He justifies his demand on Portugal from his determination "always to maintain intact the independence of the national flag." But as to "the engagement of the negroes, my ideas are far from being settled. *If*, in truth, laborers on the African coast are not allowed the exercise of their free will, and *if* this enrollment is the slave-trade in disguise, I will have it on no terms, for it is not I, who will anywhere protect enterprises contrary to progress, to humanity, and to civilization."

The "*if*" here put, receives its best comment in the fact, that very recently the "emigrants" on board one of those French ships rose on the captain and crew, and massacred the greater number of them. "*If*" they were really free, and were jubilant in the prospect of, abundant reward for voluntary labor in the colonial island of Reunion, this could not have happened. The Emperor's "*if*" is merely to let himself gently down from a false position, and so is his command to his cousin "to seek out the truth." For immediately he adds: "As the best method for putting an end to what is a continual cause of dispute, would be to substitute the free labor of Indian coolies for that of the negroes, I beg you to come to an understanding with the Minister of Foreign Affairs to resume with the English Government the negotiations, which were entered on a few months ago."

As to Coolie Emigration, it has been tried practically in the Mauritius, and Australia. But the *political significance* of Napoleon's resolve is important and gratifying. It is a tribute to the power of European opinion. The *Times* says: "We shall not compliment the Emperor on his letter. Retreat from a false position is no doubt wise, but it may be too long deferred to command admiration and sympathy. The English public, deeply moved by the lawlessness of the recent proceedings, will look upon the present act only with a cold satisfaction." That is just and true, but it is a satisfaction more than "cold," to find a man, so imperious, compelled to succumb to general indignation and disapproval. He was obliged to do the same in the dictatory tone assumed after the attempt at assassination, and Europe is strong enough to compel the *amende honorable*, should the necessity arise again. "The peace of Europe is not to be lightly disturbed," and provocations such as this must not continue. "The moral retribution which such acts receive, must be depended on as a guarantee against their frequent repetition."

THE PRESENTATION OF THE FUNERAL CAR of Napoleon I., to France, by the English Government, was resolved on some time ago, when the alliance feeling toward France was in the ascendant. But the car, which had taken the remains of Napoleon from Longwood to the grave prepared for them, was in a dilapidated condition, and so the upholsterers were set to work upon it, and took such a time to do their work, that only just now the presentation has been made. The car was drawn through the streets of Paris, scarcely noticed; it was taken to the *Hotel Invalides* by General Burgoyne, who spoke kindly words in the Queen's name, and in the presence of some of the old soldiers of the first Empire; it was accepted by Prince Napoleon, from the Queen, "as a testimony of her desire to efface the poignant remembrances of St. Helena."

The Buonapartists say that the Queen, when she visited Paris in 1855, shed some tears as she stood beside Napoleon's tomb. We cannot say whether this is true. She was trained among the Whig and Fox school of politicians, who abused Sir Hudson Lowe, the Governor of St. Helena, for his alleged harshness to his captive. O'Meara's narrative of conversations with the Emperor, also had its effect at the time. But the Queen never could approve of the career of the man whom your own Channing has so powerfully and truthfully painted as a monster of selfishness, whom the late Sir Robert Peel described as having been "always the virulent enemy of England;" and as having "broken every oath which he had made." More than this, it now comes out—proved by documents in the Imperial Library of Paris, which prove that even the petty grievances of his household, to which he drew such attention, were the products of his imagination, or lying inventions deliberately planned to get rid of the surveillance which was essential to the safe-keeping of one, who, having violated his engagements by his escape from Elba, and the plunging of Europe afresh in blood—that he could not be trusted again on his parole. It was Prometheus chained to his rock, with the undying vulture of remorse preying on his vitals. History would dishonor her noble mission as the instructor of posterity, did she not write this great badman down in his proper character.

"We now recognize in him," says the *Daily Telegraph*, "the murderer of the Duc D'Enghien; the deadly foe of liberty; the persecutor of every man of noble and lofty sentiments born under his rule; the perjurer, who could not be prevented, except by physical bonds, from perpetually throwing Europe into confusion, to satisfy his criminal ambition; and, lastly, the culprit who, when removed forever from the scene of his misdeeds, instead of cloaking himself in his reputation, like MARIUS, condescended, while in exile, to trouble the world with puling complaints of his insufficient supply of linen, and the inferior quality of the coffee doled out to him!"

The affair of the BAPTISM OF A JEWISH CHILD, Mortara, in Italy, continues to elicit strong feeling. The *Univers* shamelessly continues to defend the act, and worse still, *the official journal* in Rome itself, does the same. It deplores the existence of opinion within the Church, which stands up, not for "the rights of the Church," but for "the Pagan prejudices of modern society." It complains that every thing, in the opinion of such Catholics, gives way to ideas of personal liberty, and that they wont submit themselves to "the Sovereign dominion of Christ." In answer to such statements, a French journal says: "If, at Rome, all those are declared to be Pagans who think that natural right should always and everywhere prevail—that the father, who has done nothing to forfeit those rights, cannot, without injustice, be deprived of his paternal power, and that the child cannot be lawfully or rightfully detained in a covenant against his own and his father's will—we declare ourselves Pagan."

The fraudulent character of Rome, with her intense blindness and superstition, have come out in quite a new aspect. This is one of those "exhibitions of herself" which, from time to time, she makes, that the world may know that she is *semper eadem*. Brazen-faced and lying, the little Jewish boy is represented as having uttered all manner of precocious sayings in the way of true Catholic orthodoxy. Thus, for instance, when, we are told, he saw a statue of the "Weeping Virgin," and was asked why she wept, he replied, "Because the Jews crucified him."

Even from St. Petersburg comes a voice of rebuke, the *Russian Gazette* saying: "For centuries, efforts to improve men and things have been made, and yet now, in the heart of Europe, at Rome, family rights—the rights of father and mother—which form the corner-stone of the social edifice, are not only not protected, but are trampled under foot. We cannot defend this immoral act. It is such a reproach to the society in the midst of which it is accomplished, that we do not hesitate to brand it as it deserves."

At the recent meeting of the Evangelical Alliance, an expression of reprobation of the conduct of Rome in this matter, and of sympathy with the Jewish family on which the outrage was perpetrated, was unanimously agreed to. It is most important that the Jews should feel and know that Protestantism is as distinct from Rome as is possible, in two things. 1st. In its abhorrence of that image-worship and idolatry which, in very many places, is the only type of Christianity which the Jew sees, nay, which he is taught to believe, is Christianity in deed and in truth; and, 2d, that there is no sympathy for the 'abridgment or denial of either civil or religious liberty, and that the only "proselytism" sought for, is that of the "Truth, in love."

MURDER AND OUTRAGE are again rearing their horrid front in Ireland. One gentleman, a minister of the Established Church in County Donegal—who was most active in exposing, before a Parliamentary Committee, the shameful falsehoods of the priests in that quarter, was shot at and terribly wounded by two assassins, dressed as women. He miraculously escaped death, although a ball passed through his face. But the significant fact was that the assassins were allowed by the peasantry to get away. A second gentleman, named Ely, was fired at by some unknown assassin, last week, in the Queen's County, and after lingering till next day, expired from his wounds. The atrocious system of Ribandism is in extensive and malignant operation. Several Roman Catholic priests are most active in denouncing it and exposing it; but the melancholy fact is, that it derives its inspiration from Popery, that it is only found where Romanism, and the brutal ignorance which she permits or fosters, prevail, and that it is against Protestant life that its diabolical and blood-thirsty plots are formed. A whole body of priests in Donegal—Maynooth-taught—were convicted of writing to the Irish Government false representations of the state of their district, so as to invoke poor law aid for farmers who had hidden stores of bank notes; and now the Irish *Nation* truculently gloats over the Donegal attempt at assassination.

LORD MAYOR'S DAY—succeeding, by four days' interval, the commemoration of the Gunpowder Plot, on the 5th of November, which this year passed by with little excitement—has been attended with its usual civic processional pomp, the vast crowds in the streets, the presentation of the new Lord Mayor to the Judges of Her Majesty at Westminster, a glittering return to Guildhall of the new City King, Sheriffs, Aldermen, City Companies, followed up by the Foreign Ambassadors, Cabinet Ministers, and other West-End celebrities, invited to the feast at Guildhall.

The new Lord Mayor is, or was, Mr. Alderman Wire, a Solicitor, a man of humble parentage at Colchester, an earnest Radical in politics, an equally earnest Evangelical Dissenter, and an eloquent platform supporter of the cause of religion and philanthropy. I have been at Ragged School meetings, ere now, where three speakers took part of the names of "Ware," "Wire," and "Weir," respectively; and some hilarity was evoked by ingenious attempts to make out that the three must all have come from one original clan or stock. That, however, was by no means so plain and patent, as that they were all engaged in helping forward the same enterprise.

Politics and pickpockets have both their share of prominence and activity on Lord Mayor's day. The "swell mob" are particularly active and successful, and sheves dressed in their proper and legitimate costume as "roughs," who get up a scene of "bonnetting" where there is a great pressure, and who ease ladies of their purses, and unsuspecting, ruddy faced farmers, and wondering, sight absorbed foreigners, of their watches or pocket handkerchiefs, find this quite a harvest day.

A DAILY PRAYER-MEETING for India, China, and British Columbia, *conducted by officers*, is held at Edinburgh. It is a gratifying fact that Colonel Moody, R. N., the officer selected as the new Governor of British Columbia, is a devoted Christian man. The Tract Society recently, on his application, voted large libraries, at reduced prices, for the use of the engineers going out under his care. Such a man's presence and influence in giving tone to society from its very beginnings, form most important elements in our calculations for the future of the new colony.

Mr. McLeod Wylie, writing from Calcutta, states that he has authentic information from a hill station, of a real work of grace going on among British soldiers. There appear to be a number of godly men, who are the salt of each regiment, and who are missionaries to those around them. There is a lamentable deficiency, I fear, of chaplains. A young officer writes me, that during a five months' absence on field duty, from Ahmedabad, there had been no distinction between the Sabbath and any other day, and no officer ever read the English Service. When he returned to the garrison, he found a new chaplain, with Puseyite tendencies.

POLITICS are a little more lively, in consequence of the recent speeches of Mr. Bright, and his consent to the request of a Reform Association in London, to bring in a Bill himself, as soon as Parliament opens. The *Leeds Mercury*, an able organ of Liberalism, deprecates the proposal, and thinks that the ministerial measure should first be launched, and that high pressure should unanimously be brought to bear upon the Cabinet, to obtain as full a measure as possible, and, at all events, that there should be no division in the Liberal camp.

Lord Derby, at the Lord Mayor's Feast, at the Guildhall, spoke confidently of the peace prospects of Europe, and of the friendly feeling of France toward this country. As to a Reform Bill, he declared that he would not venture to anticipate the Queen's speech, but would declare that the measure would not favor any one class, but would seek the benefit of the whole people. There is no doubt that the Cabinet will do its utmost to retain place, and having been warned that no sham measure will be tolerated, they will probably quite outbid the Whigs in their reform proposals.

The BISHOP OF OXFORD is quiet at present, but the following is significant of his dangerous character and tendencies:

"PERVERTS" FROM THE BISHOP OF OXFORD'S FAMILY.—A clerical correspondent of the London *Record* thus writes:—"It is high time that your readers should be informed of what has happened in the family of the Bishop of Oxford himself, and how many of his lordship's own relatives and near connexions have joined the Church of Rome. You will be shocked to learn that they probably amount, including children, to some three and twenty persons. There have 'apostatized'—1. The whole of his elder brother's family, except his elder brother himself, viz., Mr. William Wilberforce, his wife; Mr. W. Wilberforce, Jr., his wife, and two children. 2. The Bishop's second brother, the late Archdeacon Robert Wilberforce; but, happily, his two sons have not followed their father's example. 3. The Bishop's youngest brother, the Rev. Henry Wilberforce, his wife, and six children. 4. The Bishop's near connexions that have taken the same fatal steps are Archdeacon Manning, and the Rev. G. Ryder, a son of the late Bishop of Lichfield, with his wife and six children. The Bishop, Archdeacon Manning, and the Rev. G. Ryder, married sisters. That, in spite of all these perversions to Rome from among members of his own family, the Bishop should continue to throw all his influence as Bishop into the system that led them thither, is merely a most significant fact."

THE IRISH PRESBYTERIAN CHAPLAINCY QUESTION has assumed another phase. General Peel *refused* to nominate to chaplaincies the ministers whom a vast majority of the Assembly had recommended, and finding himself unable to appoint those two gentlemen who held Conservative views, they have fallen back on the Established Church of Scotland. It is to be lamented that political feeling had so much to do with this matter, but there is more in it than this. It now comes out that there has been something very like a breach of faith on the part of the military authorities. A Deputation of the Assembly last Spring negotiated with the Government that the Church should have the power of *recommending* two chaplaincies, and "that no appointments should be made except on the *necessary* recommendation of the Assembly." Besides this, the previous Government had appointed Mr. Rogers as chaplain at Shorncliffe. He is now dismissed or dispensed with by General Peel, who, after thanking him, appoints another gentleman in his place. The truth seems to be, 1st. That the men nominated by the Assembly had been strong Tenant-right advocates. 2d. That the ministers who had been nominated privately, and who were about to be appointed, but for the interposition of the Assembly, were conservatives. 3dly. That the Government finding the Assembly so resolute, and unable to appoint those whom they preferred, resolved to appoint *neither* party. The Dublin *Evening Post* says of General Peel that "he has commenced a campaign of aggression in Ireland, and has actually 'intruded' a Scotch Erastian into the Presbyterian Chaplaincy of Dublin. This is certainly beyond endurance. But the Irish Presbyterians may yet have a day of reckoning with their false and hollow '*friends*.'"

The RECEPTION OF THE IRISH PRESBYTERIAN DEPUTIES in Philadelphia, will cause general gratification in Ulster. The warm recognition also of the large indebtedness of the United States to the "Scotch-Irish" element of emigration, and of the illustrious men whom that noble province of Ireland has sent forth, will speak to many hearts. The suggestion made that "Kirwan" should write that chapter of American history, was a happy one, and I sincerely trust that it will be carried out by Dr. Murray, so eminently qualified for the task. J. W.

P. S.—The Prince of Wales, on his seventeenth birth day, entered the British army as a Colonel, as his younger brother recently entered the navy as a Midshipman. The Queen's sons will not be allowed to live in idleness and luxury.

The new Prussian Regent and Ministry have suppressed the Cabinet, while corruption is now patent to the world. The Russian *Gazette*, strange to say, results in the downfall of the party which was the main support of the Czar Nicholas, and which caused Prussia to act so badly during the Crimean war.

It is rumored that France is about to reduce its army very largely. This has caused the English funds to rise. M. Montalembert, a well-known writer and orator, who has eulogized English liberty, and contrasted the flunkeyism of French State Councilors with the free debates of an English Parliament, is about to be prosecuted. This is a perilous step to the Emperor, and is strongly denounced by the English press. Montalembert describes Havelock as "a hero of the antique stamp, resembling, by his finish and irreproachable qualities, the great Puritans of the seventeenth century." The *Times* publishes the whole of his remarkable paper, and thus brings Napoleon to the bar of the civilized world, to be exposed and condemned.

For the Presbyterian Banner and Advocate.

Dedication at Alliance, Ohio.

A new and handsome church edifice was dedicated to the worship of the true and living God, at Alliance, Stark County, Ohio, on Thursday, Nov. 11th, 1858. The services were opened with an invocation by Rev. A. B. Maxwell, who has served the congregation as Stated Supply, for the past two years. Psalmody, reading of the Scriptures, and prayer, were conducted by Rev. W. G. March, of Canfield, Ohio, Rev. Robert Hays, of Inverness, Ohio, and Rev. John R. Dundas, of Middle Sandy, Ohio. The dedicatory prayer was offered by the Rev. Mr. Sharp, of the New School Presbyterian church, Atwater, Ohio. The dedicatory sermon was preached by Revt David Elliott, D.D., of the Western Theological Seminary. His discourse was founded on 1 Kings ix: 3, latter part—"I have hallowed this house," &c. The sermon was clear, brief, very instructive, and highly appropriate to the occasion. The exercises throughout were solemn and edifying, and were attended by a large and attentive audience. Public worship was continued daily until Sabbath, when the Lord's Supper was administered. During the latter part of these services, the pastor was assisted by Mr. M. M. Travis, a student of the Western Theological Seminary.

It is worthy of notice, that on the day of the dedication, a set of communion service was donated by Mr. M. Merrick, of Atwater, a member of another communion; thus showing how the members of Christ's body can and do aid, and sympathize with, each other.

Alliance is a new town of fifteen hundred or two thousand inhabitants, which has sprung up within a few years, at the crossing of the Pittsburgh, Fort Wayne and Chicago Railroad, and the Pittsburgh, and Cleveland Railroad. It is quite a thrifty and promising place. The church building stands West of the crossing, near and on the South side of the Pittsburgh, Fort Wayne and Chicago Railroad. The congregation which worships in it is small; was first organized by the New Lisbon Presbytery, some five years ago. The membership is now larger than it ever was. They expect to be able to take a pastor one-half his time. By great exertion on their own part, together with the promise of aid from others, they have at last succeeded in erecting their present house of worship. It is a neat and plain house, surmounted with a spire. The lot upon which it stands is the entire donation of Mr. Elisha Teeters. The cost of the building by contract is $1,550, of which the congregation have raised by subscription $1,000. Those who know their circumstances, regard this as a very great and commendable effort. They have received in money and pledges $350, leaving a debt upon the building of $200. Will not the friends of Christ give this young and struggling church a little aid? The writer is certain that it is much needed, and money cannot be given to a more worthy object of benevolence. The members of this church and their laborious pastor have done nobly; and now in their extremity, relief will be joyfully and thankfully received.

All donations may be sent to Revt. A. B. Maxwell, Salem, Ohio. The friends of Zion will please to remember this important enterprise in their prayers; for what use is it to build churches, unless we seek and secure God's blessing upon them? M.

Recreation.

Recreation is adapted to the mind as whetting is to the scythe; to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation is ever whetting, never mowing; his grass may grow and his steed starve. As, contrarily, he that always toils and never recreates, is ever mowing, never whetting; laboring much to little purpose; as good no scythe as no edge. Then only doth the work go forward when the scythe is so seasonably and moderately whetted that it may cut, and so cuts that it may have the help of sharpening. I would so interchange that I neither be dull with work, nor idle and wanton with recreation.—*Bishop Hall.*

Crucified with Christ.

To be crucified, to be one with Christ, you must expect pain. It will hurt, if you do not choose to be hurt; you do not choose to be crucified. They that are Christ's are crucified to the world and the world crucified to them. It is a solemn declaration. Be assured, your