PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VII, No. 16.
Presbyterian Advocate, Vol. XXI, No. 11.

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

WHOLE NO. 328

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, JANUARY 8, 1859.

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

Original Poetry.

Hymn for the Past Year.

Now let our hearts Thine altars prove:
The incense burning there,
Rich gratitude, all fragrant love,
The penitential tear.
The year hath closed, with mercies crown'd
By thine all-liberal hand;
Blessings the people do surround,
Vast blessings fill the land.
Praise, all praise the glorious King,
Let all his creatures praises sing.

Joy to the Church on earth hath been,
Angels rejoiced above,
Sinners have Thy salvation seen,
And proved a Saviour's love.
Heaven hath sent its gracious showers,
To moist the arid plain;
The Holy Spirit's quickening powers
Have made all bloom again.
Praise, all praise the glorious King,
Let all his creatures praises sing.

Our Lord! thy kindness yet extend,
Thy mercy still be giv'n;
Rich treasures of thy Spirit lend,
To fit our souls for heaven.
And when the evening star hath set—
Life, with its voyage o'er,
Then may our souls with angels met—
Sing from that heavenly shore
Praise, all praise our glorious King,
Let all his creatures praises sing.

NEO F.

For the Presbyterian Banner and Advocate.

Co-Operation of Teaching and Ruling Elders.

The following is the substance of a paper read before the Presbytery of Luzerne, at their late meeting at Pittston, Pa. It was prepared in answer to the question, "How may the Ruling Elders of our Church most efficiently co-operate with the preaching or teaching Elders, in promoting the interest of the Church, and religion in general." The Presbytery having received and adopted the paper as the report of their Committee, requested its writer to furnish the religious papers, with the substance of it, for publication. The following is given:

The question does not require of us a defence of the Scriptural character of the office of Ruling Elders. This has been ably, amply, and repeatedly furnished, by wise and good men, in various branches of the Reformed Church. Taking for granted that the organization of our beloved Church is eminently in accordance with the Word of God, we are to assume that a vastly greater degree of efficiency might, nay, ought to be attained under that organization. This, we believe, is felt by its warmest friends. The want of more extensive usefulness on the part of our Church, is not because of any defect in its organization, but because its working capacity is comparatively dormant, and needs to be aroused into action to produce the most healthful and blessed results. New life and vigor infused into the body, by the Holy Ghost shed down upon it, which would secure from all its functions the proper performance of their organic duty, would make our Church a far more brilliant light in the world, a far more formidable foe to the kingdom of darkness, than it now is.

We are not bringing charges against the piety or ability of any of our Church officers, but we think that the piety and ability of many of them are not so employed as to promote their constant increase, and give to the Church the efficiency which she is capable of exerting upon the world. There is a vast amount of talent in the Ruling Eldership of our Church, which is not fully employed, not called out, but in a great measure lost to the Church and the interests of religion.

Why is this the case? 1st. One reason is to be found in the fact that many of our most intelligent Ruling Elders are men of modesty and retiring habits. They hesitate to take that active part in spiritual things, for which they are qualified. Other men of less ability, and who do not stand so high in the estimation of "them that are without," seem to accomplish far more in influencing the minds of men in religious duties. It is true, this influence is not always abiding, nor always of the most wholesome kind. Still it shows what may be done with proper zeal, as well as what is wanting to produce real and lasting benefits.

2d. Another reason may be found in the Preaching Elders. They do not systematically and constantly endeavor to call out and employ the talent of their Sessions. Many ministers in their intercourse with them, and in their public ministrations, leave the impression that little else is expected of Ruling Elders beyond attendance upon the Sessional meetings; elsewhere they are to be looked upon as private members of the flock. They are not made to feel that they should take heed to all the flock over which the Holy Ghost has made *them* overseers.

3d. Ruling Elders themselves often assume the vows of office with very inadequate ideas of the dignity and responsibility of the position they occupy; therefore, they have never properly considered "how they ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of the truth."

4th. The absence of ardent piety, and the predominance of a worldly spirit, are the greatest obstacles in the way of many of our Ruling Elders, to more extensive usefulness. These hinderances should, above all others, be removed. But,

5. That which we believe stands most in the way of a greater degree of co-operation and efficiency on the part of the Ruling Elders, with the teaching Elders of our Church, is the almost entire absence of an organized and systematic mode of active effort, which every Session is competent to establish, in order most effectually to advance the cause of God and truth. And as we sincerely believe that ours comes nearer the Scriptures than other branches of the Church, in doctrine, polity, and modes of worship, it is by no means improper that our Eldership should exhibit a becoming zeal for the particular branch of Zion in which they are officers; while, at the same time, they exercise charity for all others co-operating with them in the common assault against the kingdom of darkness. The warfare, however, will be most successfully carried on by securing the best possible organization of the various bands, under the leaders of their own choice; and by promoting sympathy and confidence between the officer and the whole band of the soldiers of the Cross.

PRACTICAL SUGGESTIONS.

We now turn to the more practical, important, and difficult duty devolved upon us, viz.: Suggesting a remedy for the defects which we suppose to exist in the efficiency of the Ruling Elders, and striving to show how they may more successfully co-operate with those who are called to be the authorized expounders of God's Word, and in connexion with whom they rule the flock.

Remark 1. We would endeavor to secure a greater degree of efficiency and co-operation in the Eldership; not so much by pointing out new and extraordinary duties, as by insisting upon prompt and systematic attention to those duties which are common and generally acknowledged by the body, to fall within their sphere. We wish to see the office elevated, not changed. The commission under which Ruling Elders act, is sufficiently comprehensive. It is efficient co-operation with the pastor, we desire; not that they should take his place. And this affords ample room for the highest order of talent; nor does it exclude those of humbler gifts. Here all may work to the extent of their ability.

Rem. 2. When the Eldership was first formally introduced by Moses, in the wilderness, at the suggestion of Jethro, his father-in-law, the reasons for its introduction were, that there might be a division of labor, and thereby a more satisfactory administration of the government; more general watchfulness of the interests of the people; more purity in their manners, and promptness in all their actions. The same reasons are still operative, and demand the perpetuation of the office of Ruling Elder in the Church; but these ends, desirable as they are, for want of proper system and organization, are not attained, generally. We seldom find that by increasing our Session, we really gain an increase of care and watchfulness over the flock, and a lessening of the personal efforts of the pastor, necessary to keep the flock together, and promote their real prosperity. This is no doubt owing to the fact that our Sessions do not look at their whole work, and agree upon such a division of labor as would be oppressive to none, but delightful to all engaged; and, at the same time, would be extending to many members of the flock, and many more without the fold, a degree of attention which otherwise it would be impossible for them to receive. We want, not only that every member of the Session should feel a general responsibility, but that all should have a particular and definite duty to perform.

Rem 3. There should be regular, stated, and frequent meetings of the whole Session. These meetings should be eminently devotional, and never allowed to degenerate into mere social gatherings. Nothing should be introduced during the time set apart for devotion and the business of the Church, but what has a direct reference to the spiritual interests with which they are entrusted; or what may have for its object the cultivation of the gifts of the members of the body; or the repressing, in a fraternal spirit, the manifestation of anything unbecoming in one another. It is the duty of the Eldership to counsel their minister, and in the right manner and proper time, to tell him of any thing in his conduct that may have a tendency to impair his usefulness. So, also, should the minister and other members of the Session act one toward another. These meetings should really be representative gatherings of the whole Church or field embraced in the congregation. Each member having had his particular district and duties assigned, should be able to inform his brethren as to the condition of those more particularly under his care. Thus from the various reports received, the minister and all the members of the body, would be made familiar with the whole field—its wants, its prosperity, &c. Matters requiring the immediate attention of the pastor, are brought before his mind. He is made acquainted with Providential openings for doing good; with the necessity of removing prejudices which may be arising against him or his cause. In this way he may be enabled to do much that he could not have effected if obliged by personal inspection, to hunt up these special openings for usefulness. Not only by these means may the pastor be enabled to do much positive good, but may thus be prevented from losing much of his personal influence; for ministers, generally, lose more of their influence by neglecting these special opportunities for the exercise of their sympathy, for imparting instruction, giving counsel, &c., than perhaps from any other cause. There are times when people gratefully receive the attentions of the minister of the Gospel. At these same times they keenly feel even apparent neglect; but their circumstances are often unknown to him and to the Ruling Elders, too. But this would not be the case, were the congregation districted, and each member of the Session set over a particular section, and made to feel deeply interested in its spiritual welfare. That member would know where his minister could do good, and could, with the greatest possible ease, communicate the fact to him.

In our childhood, some of us well remember the little Session-house which stood "hard by the kirk," where the whole Session were accustomed to spend a little time every Sabbath for devotion and consultation? Where now are our Session-houses? And where, we may ask, do we find that filial regard which was once so commonly shown to the ministers and Ruling Elders of our Church? Would it not be productive of good to recur to the usages of our fathers? Would it not have a good effect to restore the bench on which the Ruling Elders formerly sat in the house of God? Ought they not to be brought more prominently before the people as a class of men clothed with office?

[CONCLUSION NEXT WEEK.]

THE Christians in Turkey are said to be daily increasing in wealth, power, knowledge and enterprise, and in the fullness of appointed time, it is not unlikely that they will supersede the Turks as the dominant race.

For the Presbyterian Banner and Advocate.

Visiting Careless Families.

The increase of the Presbyterian Church, since its organization in the United States, and especially during the past year, must be a matter of profound gratitude to every Christian. The fact that there were added to our beloved branch of Zion, during the previous year, upwards of *thirty-one thousand members*, should cause every pious heart to expand with emotions of thankfulness and joy. And, whilst a review of God's dealings with us affords cause of gratefulness for the *past*, it should stimulate to greater diligence in the *future*; it should induce every member of our Church to endeavor to ascertain and practice that course which, under God, will most effectively extend our Redeemer's kingdom.

One means for the consummation of this end, is indicated in the caption of this article—visiting careless families.

1st. This class is numerous. There is a large number of families residing within the limits of almost every organized church, who neither profess religion, nor attend regularly the ministrations of the sanctuary. There are many more of this character than Christians are often aware of. Frequently, when pastors and Sessions are interrogated on this subject, they will respond, "There are few families in the bounds of our church but those who are attached to some ecclesiastical organization." In many instances, however, this conclusion is reached without sufficient investigation, as will appear from the following example:

A country congregation, organized nearly forty years ago, located in a neighborhood in which the population were regarded as very punctual in attending church, was explored, some years since, by its pastor and Session. Every family not identified with some church, was visited. And within this congregation, numbering about one hundred and fifty members, there were found *forty-four families, not a member of which was united with any religious society, nor a regular attendant at any place of worship!* When the result of this exploration was announced, it astonished many of the oldest members of the church. They could scarcely believe it. They had no conception that the one-fourth of the number were neglecting the means of grace. Corresponding results will be found wherever similar exploration will be made. There are many families within our organized churches, who utterly neglect the means of grace, and are being hurried by time's resistless sweep, with all their sins upon them, into the presence of an angry God.

2d. No special exertions are made, in many instances, to induce these careless families to attend to the interests of their souls. They are not conversed with on the subject of religion by pastor, by Session, nor by member. They live ignorant of the Lord Jesus Christ, and from the apathy manifested toward their religious interest, may say, "No man careth for my soul." Nor is this statement made at random. It is a legitimate conclusion, drawn from a number of facts, part of which will be stated.

(*a.*) In conversing with a number of ministers and elders, who practice family visitation, upon this subject, they have almost uniformly stated that their plan is to confine their religious calls to members, pew holders, and those who invite them.

(*b.*) A middle-aged minister, who had a high character for piety, was laboring in a feeble congregation, which was receiving aid from the Board of Domestic Missions. At a meeting of Presbytery, in renewing the application of the church for assistance, he made a statement of his labors during the past year. He remarked that he had done what he never did before, and what he would not do under different circumstances. The curiosity of the audience was excited, and they turned their eyes toward the speaker. After a pause, he proceeded, "I have invited families to come to church, and hear the Gospel;" evidently implying that the pastoral visitation of irreligious families lay beyond the range of the minister's ordinary duties.

(*c.*) My own observations confirm this statement. I have known careless families, which lived near churches nearly all the time supplied with pastors, for thirty years, during which time no minister nor elder made them a pastoral visit.

From facts which are palpable to every careful observer, it is manifest that there are many families living near our churches, without God and without hope, to whom scarcely any Christian speaks with reference to the interests of their souls. It is true that they are without apology. They have the Gospel preached at a convenient distance. They might attend the ministrations of the Sabbath, if they saw fit. And, if they neglect their souls, they are without excuse. *But are Christians who neglect them, without excuse?* Are we not our brothers' keepers? And, if we permit them to perish, under the circumstances indicated, will not their blood be required at our hands? Are Christians to have less regard for the interests of their Redeemer's kingdom, than politicians have for the success of their respective parties? What is the response of the follower of Jesus? Does he not say, emphatically, No? Let Christians, then, learn duty from those who undertake the guardianship of our civil liberties. Do they permit those who have not interest enough in politics to go to the election and vote, to remain in their indifferency? By no means. Before an important election, they will form committees of vigilance. These will explore every school district. Every waverer will be approached. The whole power of the party will be brought to bear, to induce him to repair to the polls, and swell the vote of the ticket. Should not Christians emulate this zeal? Should there not be committees of vigilance formed in every church, so that each careless family would be canvassed, and have urged upon them the importance of attending to the one thing needful?

3d. Moreover, if this course is pursued in the proper manner, the visitants will meet with a kind reception. Man is a religious being. He will have some system of faith, let it be right or wrong. And the individual who approaches him seriously on this subject, will gain his attention—he will touch a chord which vibrates to his heart. This opinion is confirmed by the testimony of those who have practiced visiting the irreligious. A pastor known to the writer, has pursued this course for years. During his ministry, he has conversed with a large number of families on the subject of religion, not a member of which was united with any church. In most cases, his visits were received with marked kindness, and in not one instance has he had an offensive word addressed to him.

4th. Finally, this course, if prosecuted in faith, will be smiled on by the Head of the Church, and will be fraught with the most gratifying results.

(*a.*) The thoughtless will be induced to meditate on the subject of religion. The remarks droped, in many instances, will not be forgotten; they will be a theme for reflection afterwards.

(*b*) The prejudices which sometimes exists against ministers, and the religious, will be disarmed. Persons cannot entertain a pre-possession against those who manifest an interest in their welfare.

(*c.*) This class will be influenced to attend Church, and will thus be brought under the influence of a special means of grace. Because, if they are controled by no higher consideration, they will go to hear the minister out of courtesy, who was so kind as to pay them a visit.

For these reasons, and others, the usage here recommended, cannot fail, with the Divine blessing, to be a powerful agency in bringing sinners to God. They will become interested in the subject of religion; they will esteem godly ministers and consistent professors; and they will attend to the ministrations of the sanctuary. The Spirit will bring the truth to bear on their minds, with the demonstration of his power; he will lead them to Christ, and give them joy and peace in believing.

Many facts might be adduced in attestation of the conclusion here enunciated; but I shall only occupy your space by noticing one which occurred some years since.

A pastor, who visited as many of the careless as his time would justify, was catechising his congregation. When leaving one family, he made inquiry with regard to the religious character of the next one which was on his way. He did not receive a flattering account, and was advised not to call with them, lest he should receive disrespectful treatment. He and his elder consulted on the matter, as they rode along, and when they came opposite the house, determined to go in. They entered, and made known their object. The family appeared considerably embarrassed; but after a moment's hesitation consented to join in prayer. Having conversed a short time on the subject of religion, they did so, and arose to proceed on their way. The family now appeared pleased with the interview, and thanked them for calling. The next Sabbath this family was at church. Six months after this, the Mrs. made a profession of religion, under interesting circumstances, and had her children baptized; and ever since, as far as the church is able to judge, has maintained a Christian walk and conversation.

Nor is this a solitary example. Many more might be cited, resulting from the course recommended, equally as striking. The Lord Jesus Christ has given it the unqualified seal of his approval, special success. Let this practice be adopted by all our ministers; let each one, as far as his time will enable, imitate the Saviour; let them, like him, teach from house to house, on the way side, on ship board, in the desert, and on the mountain top; let such a line of conduct be adopted and continued in all our churches, and it will be the harbinger of a revival, which will not be as the morning cloud, or as the early dew, which passes away, but which will continue through many generations, making the church indeed what she ought to be, the garden of the Lord.

R. H.

Letter of a Dying Wife.

The following most touching fragment of a letter from a dying wife to her husband (says the Nashville *Gazette*,) was found by him, some months after her death, between the leaves of a religious volume which she was very fond of perusing. The letter, which was literally dim with her tear marks, was written long before her husband was aware that the grasp of fatal disease had fastened upon the lovely form of his wife, who died at the early age of nineteen:

"When this shall reach your eye, dear George, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over the lips you have so often pressed, and the sod will be growing green that shall hide forever from your sight the dust of one who has often nestled close to your warm heart. For many long and sleepless nights, when all beside my thoughts were at rest, I have wrestled with consciousness of approaching death, until at last it has forced itself upon my mind; and although to you and to others it might now seem but the nervous imagining of a girl, yet, dear George, it is so! Many weary nights have I passed in the endeavor to reconcile myself to leaving you, whom I loved so well, and this bright world of sunshine and beauty; and hard indeed it is to struggle on silently and alone, with the sure conviction that I am about to leave all forever and go down into the dark valley! 'But I know in whom I have believed,' and leaning on His arm, 'I fear no evil.' Do not blame me for keeping even all this from you. How could I subject you, of all others, to such sorrow as I feel at parting, when time will soon make it apparent to you! I could have wished to live, if only to be at your side when your time shall come, and pillowing your head on my breast, wipe the death damps from your brow, and usher your departing spirit into its Maker's presence, embalmed in woman's holiest prayer. But it is not to be, and I submit. Yours is the privilege of watching, through long and dreary nights, for the spirit's final flight, and of transferring my sinking head from your breast to my Saviour's bosom! And you shall share my last thought, and the last faint pressure of the hand, and the last feeble kiss shall be yours, and even when flesh and heart shall have failed me, my eyes shall rest on yours until glazed by death; and our spirits shall hold one last communion until gently fading from my view—the last of earth—you shall mingle with the first bright glimpses of the unfading glories of the better world, where partings are unknown.

Well do I know the spot, my dear George, where you will lay me; often we stood by the place, and as we watched the mellow sunset, as it glanced in quivering flashes through the leaves, and burnished the grassy mounds around us with stripes of burnished gold, each, perhaps, has thought that some day one of us would come alone, and which-ever it might be, your name would be on the stone. But we loved the spot, and I know you will love it none the less, when you see the same quiet sunlight linger and play among the grass that grows over your Mary's grave. I know you will go there, and my spirit will be with you then, and whisper among the waving branches:—"I am not lost, but gone before."

From our London Correspondent.

Queen's Proclamation in India—Its Recognition of the Christian Faith and Of Social Equality—Lord Stanley Thwarted—Native Converts and their New Rights—The Future of Sir John Lawrence's Policy—Amnesty to all but Murderers—The New Campaign—The Call to the Churches from India—Victoria's Decision of Character—A Story about Leeds and Dr. Hook—Sabbath Evening Services and Sermons at St. Paul's—Montalembert Refuses Pardon—The "Law of the Suspected," and its Wickedness—Cochin China and the Franco-Spanish Expedition—Mr. Gladstone at the Ionian Islands—An Anglo-Indian's Letter—New Light on the Massacre of Cawnpore—Palmerston and his Backers—Mr. Gibson's Rebuke to the Press—The Reform Bill and its Enemies—Postscript.

LONDON, December 10th, 1858.

THE PROCLAMATION establishing the Queen's authority in India, was solemnly read and made known at Bombay, Calcutta, Allahabad, Agra, and other places, on Monday, November the first, and since then, has been circulated wide and far throughout the whole of Hindoostan. It reached this country on the 6th instant, and its perusal has excited intense interest, and I may truly add, warm approval. The summary given of it by the *Times'* Correspondent, at Bombay, (where the illuminations and rejoicings were marvellous,) is generally endorsed.

"It is one of the greatest documents, the weightiest instruments, that has ever appeared in India; it has a simplicity and a force well calculated to inspire respect, and rivet public attention. It conveys, with a solemnity worthy the greatness of the occasion, the principles on which the future policy of India is based. It affixes the stamp of a Royal guarantee on a course of policy founded on the experience of the past. It declares, once for all, that England is sovereign mistress throughout the length and breadth of these lands.

"It confirms treaties, assures toleration, and promises such reforms as are consistent with the peculiar form of the institutions under which this country" (India,) "has been governed."

The writer adds: "In so far as I am able to judge, there is but one opinion in this Presidency, in favor of the new state of things."

The open recognition of Christianity in the Queen's Proclamation, is gratifying all the more, as fears prevailed that from Lord Stanley's known "neutrality" views, it would be otherwise. The *Record* asserts, on what it affirms to be the best authority, that the Queen herself here interposed, and insisted on a change in the intended Proclamation. The statement is: "We have good reason to believe that a draft of a Proclamation was issued from the Indian Department, which proceeded on the principles enunciated by the Noble Secretary to the Deputies of the Protestant Missions, ignoring the sovereignty of the Lord Jesus Christ, and treating the opinions of Europe, and the religions of Asia, as matters over which the British Government had no control, in the Empire which they undertook to govern.

"But we rejoice to think that Lord Stanley's draft had to obtain the sanction of an illustrious personage, who does not forget whose minister she is, and under whose authority she rules. The result was, that the original draft was remitted to the Cabinet, *with instructions which were not to be gainsayed*, and we now read words which save the Proclamation from the shame which would have been its inheritance, had it gone forth to India and the world that England ignores the Christianity which has been her glory and her shield, or that the Sovereign has forgotten that the Sovereign rules by the grace of Almighty God, and is the defender of the only faith whereby men can be saved.

"The words in which Christianity is recognized, might have been fuller and more distinct; they might have contained a direct statement of the claims of the True God, and of Jesus Christ whom he hath sent. But although imperfect, they furnish ground for thankfulness; and, accompanied as they are by the assurance of perfect toleration, they tend to present our holy religion to the natives of India in the true light of its just and beneficent character.

"Firmly relying, ourselves, on the truth of Christianity," says the Imperial Manifesto, "and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith and observances; but that all shall enjoy, alike, the equal and the impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure. And it is our further will, that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge."

The *last* clause of the foregoing, clearly establishes the right of *native converts* to be employed in official positions, and it is worthy of notice that in the procession at Bombay, headed by Lord Elphinstone, native converts were to be observed. It remains to be seen whether there will be made any attempt to interpret the clause forbidding "all interference with religious belief or worship," to the virtual sanction of the abominable obscenities of Heathen Festivals, or to the power of authority upon Christian officers, either civil or military, who shall venture to speak privately to their native servants or soldiers on the claims of the Saviour and his cause. In this, public, Christian, *home* opinion, will be the great safeguard. Lord Stanley will not always be in office, and he must either bend or break before the power of Evangelism, which now can claim the statesman-like views of Sir John Lawrence, as its potent auxiliary. The *Times* has expressed its deep conviction, that an overwhelming majority of the nation is in favor of his views. Sir John, if he is able to leave the Punjaub, is to come to England in the beginning of the year. His health requires a change, and the Council of India will be reinforced and made increasingly Christian by his taking his seat at the India Board, in Leadenhall Street. Thence he will probably return, after a time, to India, and that as a Peer of the Realm; and, if not Governor General, he will re-assume a sceptre in the true sense of the term, which he will not yet, in Divine glory.

Amnesty to all except actual murderers of Englishmen and English women is offered, and the Sepoys and disaffected people, are given to the first of January to retire quietly to their homes, "entire oblivion" of the past being assured them. Even for those "who have given asylum to murderers," life, and that alone is guaranteed. "Large indulgence will be shown to those whose crimes may appear to have originated in a too credulous acceptance of the false reports circulated by designing men."

As to the future of India, as soon as peace is restored, the Queen declares it to be her "earnest desire to stimulate peaceful industry, to promote works of public utility and improvement, and to administer the government for the benefit of all our subjects resident therein. *In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward.* And," adds the Queen, "may the God of all power grant to us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

Stern judgment, both on India and on England, has been the pioneer of a new era. Even yet, war is not over. Sir Colin Campbell and his troops have been in the field, and Tantia Topee, repeatedly defeated and almost hunted down, has, it is said, sued for mercy. The demonstration of military strength, this Winter, will be absolutely necessary to convince the people of the overwhelming power of England, and the hopelessnes of maintaining the contest. This, with the assurance in the Proclamation, that "all native treaties and engagements shall be respected, and scrupulously maintained," must, under the Divine blessing, tell powerfully.

Now, therefore, for all the Churches on both sides of the Atlantic, a glorious field is being opened up in India, such as may well stimulate to prayer and *practice*. Well does a writer in your paper deprecate prayer without practice, in this and kindred matters. Now that China, India, and Japan are all open to Christianity, it is feared that the great lack will be that of *volunteers* for Christ. Even in the matter of education, and the teaching of the Bible in schools, Mr. McCleod Wylie writes, from Calcutta, the difficulty is, where to find the Christian teachers. The truth is, the *vastness* of the work has never yet been properly appreciated.

THE QUEEN'S DECISION in the matter of the proclamation, reminds me of her firmness in matters of far less importance. Thus at Leeds, as you know, she had an enthusiastic reception, some months ago, and before her arrival, a programme of the procession and proceedings connected with her visit, was sent for her approval. On looking over it, she saw *two* things which at once elicited her disapproval. The first was the printed requirement, that when the Queen entered the magnificent new Town Hall, the company was to receive her "in solemn silence." She took her pen and struck *that* out. She preferred to hear the true-hearted cheers of the lusty Yorkshiremen. Next, it was announced in the *proof* programme that the Hall was to be opened by prayers, by the Bishop of Ripon, "assisted by the Rev. Doctor Hooke," the Vicar of Leeds. The author of the sermon, "Hear the Church," once addressed to Royal ears, is, as the Scotch would say, ever since, quite a "*scunner*" to the Queen; and therefore, at the sight of his offensive name, she took her pen and struck *that* out, also! Well done, Protestant Victoria!

ST. PAUL'S CATHEDRAL has been twice open for Sabbath evening service and sermon. Under the great dome have been gathered several thousands, and hundreds and thousands more have been obliged to go away from want of room. The Bishop of London preached the first evening, and Dr. Millman, the Dean of St. Paul's, on the second. The discourse of the Bishop was clear and evangelical; that of the Dean—who is a man of elegant accomplishments and poetic ability—moderately, yet pleasingly so. His text was, "I will arise and go to my Father." He has a wondrous voice. Well do I remember its sonorous, yet musical and mournful cadences, on the memorable November day in 1852, when a whole nation, as it were, carried the great Duke to his burial. That old, stooped, hoary-headed man, as he stood over the open grave under the dome, while Lords and Commons, clergy and laity, in thousands, listened in intensest silence, read out the Burial Service with sublime pathos, and with a distinctness that penetrated every ear and heart.

Doctor Hooke is to be the next preacher. He has considerable ease, as a preacher, and much of the *rotundo ore* style. He will endeavor, no doubt, to be plain and simple, and probably will produce a decent imitation of the true Gospel. It will want, however, its Pauline fullness, and its John-like fervor. The Bishop of London tries to please all parties; and after Dr. Hooke, will come one of the very best of men, and ablest of preachers, the Rev. William Cadman, the Rector of a Southwark (London) Parish.

Westminster Abbey will be opened for similar services at the beginning of the new year. God grant, that in addition to this "shaking of the dry bones," we may, ere long, find that a Divine *breath* hath entered into them, and that they live and stand upon their feet, an exceeding great army!

MONTALEMBERT'S REFUSAL to accept "pardon," has proved most embarrassing to the Emperor and his satellites. He appeals to a higher court, and he has written to the *Moniteur* a dignified rejection of the offer made to him. The truth is, that even if "pardoned," he would still be subject to the abominable "Law of Suspected Persons," made since the Emperor began to reign, by which, *at any time*, and *without trial*, he could be deported from France, and sent to Lambessa and Cayenne! Cases like this *have* occurred. *After* Montalembert's imprisonment, also, this result could follow!

IN COCHIN-CHINA, the allied French and Spanish troops have been making progress in successful war, and were likely to march on the capital. The occasion, or pretence, of this, is the persecution of Romish priests, of whom, it is said, there are three hundred in the country, of whom one-sixth are natives. Doubtless political uses will be made of these outrages. But France seems determined to make little way, either in colonization, or in distant conquest. Her *political* influence can never be very large, with such a small commercial marine. In Palestine, Russia seeks to counteract her influence by the foundation of fresh ecclesiastical establishments.

MR. GLADSTONE has arrived in the Ionian Isles, as an Extraordinary Commissioner, and addressed the Legislature in *Italian*, with great fluency and elegance. It is probable we shall hear that he is equally ready with the aid of *modern* Greek, a language with which, in its Attic and ancient forms, he is pre-eminently familiar. His visit is received as complimentary by the Ionians, and if any man can reconcile them to the British Protectorate, he is the person to achieve such a success.

AN ANGLO-INDIAN, writing from Lucknow, denies the truth of those representations to which Mr. Russel, the *Times* correspondent, has given some sanction, viz., that the English in India have a truculent spirit toward the natives, calling them "*niggers*," and, at the best, dealing contemptuously with them. The truth is, that the tone of the Indian press does *not* represent the general feeling, and that, it is not looked up to as is the press at home—that, at first, and last year, throughout, *distrust* was the necessary result of native treachery, and that severity was prompted by self-preservation; that society now is calming down, and that justice and mercy united, represent the present state of feeling. In addition to this, the writer—of long experience in India—says that cases of cruelty, or of contemptuous conduct toward natives, are quite *exceptional*, and have been found among those recently arrived, *not* among the Anglo-Indians, of whom, he adds, Mr. Russel has very little personal knowledge or acquaintance, as to their habits and feelings.

THE MASSACRE AT CAWNPORE has had new light thrown on it, by the discovery of a person who had been present, and who, for the sake of life, had nominally turned Mohammedan. He describes how *four* English gentlemen, who lived in the same building with the ladies, were called out one evening to an interview with one of the Nena's chief officers, and, on their way, were attacked from behind, and butchered. This was the beginning of what the Nena had resolved on. There were two hundred and five women and children. The troops practically refused to kill them, lest they should be "defiled" with blood, and so lose caste. The Nena sent into the town for two ordinary butchers, and a few others of low caste, and commanded them to go in and put them all to death. *While he was in a hotel hard by*, the terrible work was going on from 5 P. M. to 10; and *then*, after five hours, "the bloodiest picture in the book of time," was reported as complete! The bodies were thrown into the well or the river.

But the marvellous point remaining is this, that Miss Wheeler, the daughter of General Wheeler, is stated to have been carried off alive by a Sowar, and was seen afterwards, veiled, accompanying the Nena's army. Mr. Russel thinks that the poor lady may be yet alive, and that she may yet be found and rescued in the breaking up or surrender of Tantia Topee's army. That would indeed be life from the dead!

LORD PALMERSTON has been speaking at an Agricultural dinner at Romsey, (where is his country seat of Broadlands,) and without any prominent reference to politics, quietly points out how the late administration selected Lords Elgin and Clyde, the men whose policy has been so successful in India, China, and Japan. The Mayor of the town adroitly took credit to the noble Lord's "moral courage," in crossing the channel and giving good advice to the French Emperor, for the pardon of Montalembert! Perhaps he spoke the truth after all. It will come out some day.

The Right Hon. Robert Lowe, late President of the Board of Trade, has been speaking at great length at Kidderminster, against Mr. Bright's extreme views. Mr. Milner Gibson, the success of whose motion last session overturned the Palmerston Ministry, has been reading a lecture to the Liberal Press, for its remarks on the French Emperor's conduct, and advises them (very basely,) to *say nothing* about French affairs. The *Times*, *Daily News*, and other papers, retort with dignified severity. The Manchester school, in their zeal for trade and commerce, seem to have got *hearts of cotton*, and not of the true British and patriotic kind. Mr. Bright is to speak to-night, at a great meeting at Manchester. It is likely that the Reform Bill of next session will be a compromise between parties, much as the India Bill of last session turned out. The *Daily News* asserts that "the elements of a factious and formidable conspiracy against all Parliamentary Reform, are actively in motion, and that the Whigs have a hand in it." The *Times* backs this stand-still policy, and it is pretty certain that Mr. Lowe, one of Palmerston's lieutenants, is the writer of its articles on the subject.

J. W.

P. S.—The Atlantic Telegraph Company propose the laying down of a new Telegraph Cable, and, backed by eminent mercantile authorities, ask the Government to guarantee 5½ per cent. on a capital of £530,000.

The Bank of England unexpectedly reduced its discount, yesterday, to 2½ per cent. This was followed by an immediate rise in the funds.

Benevolence.

What a beautiful virtue is benevolence! It is a precious tie existing between man and man, children of one common Father—a tie wholly affected by difference of age, station, kindred, or country, and over which the artificial distinctions of a vain world have little power.