PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VII, No. 19.
Presbyterian Advocate, Vol. XII, No. 14

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

WHOLE NO. 331

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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 29, 1859.

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

Original Poetry.

"I am a Wonder to Myself."

What strange, paradoxical creatures we are—
We're slaves to corruption, and yet we are free;
We grovel in dust, and take pleasure on earth,
Yet heirs to a *crown* by our heavenly birth.

Now ready to murmur at some trifling loss,
And ready to faint, while sustaining the cross;
While still, we are certain we would not exchange
With many Prosperity marks in her range.

Now deeply lamenting our indwelling sin,
And grieving o'er guilt and corruption within;
Anon we're rejoicing that Sin's tyrant power
Shall not overcome in the last trying hour.

Now mourning o'er Zion's sad, desolate state,
And often impatient God's time to await;
Yet still we rejoice that he never forsakes
The work that his wisdom and grace undertakes.

We pine in his absence—implore his return,
Yet still, by our sins, tempt his anger to burn;
Without him we cannot exist for an hour,
Yet, alas! we are often resisting his power.

O, when shall our strange inconsistencies end,
And we, in strong faith, on the Saviour depend?
Blest hope! when earth's trials and conflicts are o'er,
We'll rest in calm peace, *with our God evermore.*

Nicklesville, 1858. MARY.

For the Presbyterian Banner and Advocate.

Small Improprieties in the Pulpit.

MR. EDITOR:—I read with interest, several weeks since, in one or two numbers of the *Banner*, some remarks made by yourself and your correspondents, on the subject of the use of incorrect language in the pulpit. Will you allow me to bring under the notice of your readers, a few instances that may belong to the above category, additional to those you have mentioned.

I agree with you in thinking, that the pulpit ought to be distinguished for every thing that is pure and lovely, and of good report. Not only should its teachings be characterized by soundness of doctrine, but by purity of language, accuracy of pronunciation, and by propriety in the whole manner of its utterances. These last, we know, are matters of comparatively minor importance, but, as we think, well worthy the attention of ministers, in their deliverances from the pulpit.

We shall first give some specimens of what we regard as improprieties in language. Why, for instance, do we so often hear from the pulpit the epithet, *Saint*, applied to some of the writers of the New Testament, as distinctive and peculiar? Why, Saint Matthew, St. Mark, St. Peter, St. Paul, &c.? Why not as well say, St. Adam, St. Enoch, St. Noah, St. Moses, &c.? We know, we have in our Testaments, "The Gospel according to St. Matthew," &c.; but we have been accustomed to regard this designation as forming no part of the inspired Word. And we cannot see why, in speaking of eminent men in the Church, in modern times, we might not as well say, Saint Luther, St. Calvin, &c. And in reference to an age still later, St. Halyburton, St. Flavel, St. Baxter, &c. And if we take our definition of *Saint* from the Bible, so far as appropriateness of epithet is concerned, we may apply it to many good men now living, far more truthfully and significantly than those titles they are made to wear; which have now become so common, that they have in a great measure lost their original meaning, and scarcely serve the purpose of honorable distinction from others.

We need not say, that every man, woman, or child, that is really sanctified and made holy by the Spirit of grace, that is set apart to the purposes of God's glory, is, in Scripture language, a *Saint*. And when the term is employed to distinguish one person, even of genuine piety, from another, we can regard it only in the light of an unauthorized expletive, which, in this sense, the pulpit cannot appropriately sanction.

In these days of boasted skill in Biblical criticism, we not unfrequently hear from the pulpit, the word *Archangels*, the use of which word, in the plural, as we think, the Bible does not justify. The singular Archangel occurs twice in the New Testament, but is never found in the plural. And although we may not adopt the opinion of some eminent critics, that Christ himself, and not a mere created angel, is here intended; yet it is surely safer and more in accordance with Scriptural usage, to avoid, altogether, that form of the word which is entirely unauthorized.

The word *Devils* is in much the same predicament. Ministers know, or ought to know, that this word, in its plural form, as applied to evil spirits, is never found in the Greek of the New Testament. *Diabolous*, plural, is twice used as descriptive of the character and conduct of women, who are slanderers, false accusers, clearly indicating their relationship to the great Deceiver. But *Diabolos*, the Devil himself, who is also called Satan, and by other names, is always spoken of as *one*. In our translation, we know the plural is often used, as applicable to the powers of darkness, but in the Greek it is uniformly *Demous*, not *Devils*. In this use of the word, we are probably taught, that in some sense, there is subordination among these fallen spirits, to their Great Leader. And it would serve, at least, to prevent confusion of thought, if, in the pulpit, the appropriate term were used.

The expression, "A Sabbath day's journey toward heaven," has not yet become quite obsolete, in the exercises of the pulpit. When listening to this form of language in prayer, we are reminded of a remark made by an eminent Father in our Church, several years ago, in relation to this matter. Having heard a preacher use this form of speech, the Father alluded to, playfully said: "This good brother, judging from his language, seems not much in a hurry to go to heaven." And well might he thus say, for his remark was founded on the knowledge of the fact, that the Jewish Sabbath day's journey, when estimated according to our measure, signified only three-quarters of a mile.

We think, too, that a grammatical precision in the use of words should not be neglected by speakers in the pulpit. Take, as an instance, the word *detain*, used as an intransitive verb, which use is not sanctioned by any good authority with which we are acquainted. At the close of the services, the minister makes the following announcement: "After the Benediction, the congregation will *detain*." Detain whom? This verb requires an object after it. Does he wish the people to detain him, or themselves? As we suppose, he simply wishes that the congregation should *remain*; why does he not use the really intransitive verb, as appropriate to the meaning he wishes to convey? We often hear parents exhorted to *learn* their children the Catechism, to *learn* them to keep the Sabbath holy, &c., when we suppose precision would require the substitution of *teach* for learn.

We will now notice one other class of improprieties, and then, for the present, bring our remarks to a close, on the subject. We mean inaccuracy in pronunciation. And here some may think is a matter of quite too trivial miportance, to merit the care of preachers in their public discourses. But, Mr. Editor, have you not often had your ears tortured, and even your devotional feelings disturbed, by wrong pronunciation from the pulpit? We will mention an instance or two, and leave it to others to add to the number. Take, as examples, the words Is-ra-el and Is-ra-el-ites, of such frequent occurrence in the Bible, we have pronounced in two and three syllables, as though spelled Isrul, and Isrulites. Jerusalem is Jerusalum. Do-ci-sive is de-cis-ive, as though written with *s* repeated, as indicating a strong preference for the hissing sound of that letter in our language. For preparation, we have preperation, as though the middle syllable were *e*, not *a*, with the accent not only in the wrong place, but with a long drawl, or perhaps a nasal twang, to give a special prominence to long *e*, which indicates an orthographical slip, as well as bad pronunciation.

In regard to proper names, especially those we call Classical, we often have a pronunciation peculiarly annoying to a correct ear. For Sen-ach-e-rib, we often have Sen-na-che rib; Thes-sa-lo-ni-ca is Thes-salon-i-ca; Sa-lo-me is Sa-lome; Aris-ti-des is Aris-tides; and so of the rest. We will give, now, no more specimens, except to say, that not long since, we heard, from one of our own pulpits, the name of that eminent Father in the Church, Crys-os-tom, pronounced, with a heavy, jolting sound, as though it were written Christ-os-tum, which had an effect upon our nerves, almost distressing. And although in the house of God, engaged in his solemn worship, to acknowledge the truth, we could not, even there, avoid wishing that ministers would take a little more pains to avoid improprieties which, though comparatively small, may exert an influence that may result in serious injury to their hearers.

Respectfully yours, LAMBDA.

For the Presbyterian Banner and Advocate.

A Pleasant Meeting.

MR. EDITOR:—The members of the Presbyterian church and congregation of Newark, Ohio, with other friends, have been in the habit for some years, of making an annual social visit to their pastor and his family. These meetings have always been pleasant, and profitable also, as they tend to strengthen the bonds between a pastor and his people.

Such a visit was made on the evening of the 13th inst., by an unusually large number of people, and it was certainly one of the most pleasant social meetings we have ever had.

The kind ladies had not failed to furnish a table with an abundance, both of the substantials and luxuries of life, and of a quality not easily surpassed anywhere. Just before partaking of these, in accordance with arrangements made by the people, but unknown to the pastor, a purse, containing one hundred dollars, was very gracefully presented to the pastor with the "compliments of the members of his congregation, and other friends." Besides this, a few very nice little packages were sent in, worth about twenty dollars.

The spirit exhibited in this whole affair, was certainly most gratifying to the pastor and his family, and which none can so well appreciate. All that was done, seemed to be done heartily. Cheerfulness certainly characterized the donors, and thankfulness the recipients. At ten o'clock, a cheerful and a happy people retired from the parsonage, leaving the pastor and his family to feel and believe that new ties had been formed between them and the people, and also that old ones had been greatly strengthened.

Yours, truly, W. M. R.

For the Presbyterian Banner and Advocate.

Revival at Spring Hill, Pa.

DEAR BROTHER:—It may be interesting to some of your readers to hear of the prosperity of the little church at Spring Hill. Though they have been for a long time without an under shepherd, yet owing to the energy and zeal of a few members, the flock has not been scattered upon the mountain. Their weekly prayer-meeting has served as a bond of union. On the evening of the first Sabbath of January, I preached to them. The congregation was large, attentive and orderly. We continued our meetings until the next Sabbath night. During the meeting, the congregation appeared anxious to hear, and seriousness and solemnity prevailed in our meetings for prayer. All felt as if the Lord was truly in our midst by the influence of his Spirit. Our hearts were rejoiced and our labors awarded by seeing sixteen coming out publicly on the Lord's side; while others were inquiring the "way to Zion with their faces thitherward."

May the Lord continue to pour out his blessing upon that little church.

Yours, &c., J. H. F.

"NO TIME."—"We complain that we have "no time." An Indian Chief of the Six Nations once said a wiser thing than any philosopher. A white man remarked in his hearing that he had not time enough. "Well," replied Red Jacket, gruffly, "I suppose you have *all there is?*" He is the wisest and best man who can crowd the most good actions into now.—*Emerson.*

SHRIVELED.—It was a deep seated conviction of this truth which moved the venerable William Carey to exclaim—when the Rangoon Government placed his son Felix in a dignified and important office—"*My son is shriveled from a Missionary into an Ambassador!*"

From our London Correspondent.

The Year 1858 Reviewed—Opening of China and Japan—The American Revival—Twelve Months Ago and the Present—Continental Rumors of War—State of the Populations—Condition of the Jewish Mind—The Mortara Case and Protestantism versus Popery—Spiritual and Social Condition of English Vons—Dr. Graham and the Jesuits at Bonn—The Friend of Havelock; his Work, and his Mission—Deaths of Mr. Dill and Dr. Goudy—State of Mohammedan Mind—Dr. Duff on Islamism and its Future—Montalembert's Second Pardon—The Emperor's Blunders—European Politics and Religion—Frightful Accident in a Theatre—Christmas Holidays and John Bull's Almsgiving—Revision of the Prayer-Book—Barnum on "Humbug"—London Cheats.

LONDON, December 31st, 1858.

THE YEAR NOW CLOSING will be long memorable, in the history of the world. It has witnessed the opening up of Japan and China, to what must prove an ever increasing intercourse with Western Christianity and civilization. It has seen the admission of England and France to that commercial acquaintance which America first secured. It has witnessed the inauguration of a new era in the history of British India, by the transference to the Government, of the Crown, and by the proclamation of a policy, open, frank, honorable, and Christian in the main.

Nor do we forget that Religion has been revived in America, in an extraordinary degree, and that this has been a means of extending the spirit of humiliation, confession of sin, both national and individual, as well as the earnest union of prayer and effort, to save souls from death, to rouse a slumbering Church, to banish worldliness from her borders, and to enlarge her activities both at home and abroad.

Commercially, the year has been one of collapse, in large measure, less severe than was the crisis that immediately preceded it. Twelve months ago, the money market was most stringent, and traders of small capital went down in rapid succession. Now there is comparative ease, although there is still great, if not excessive, caution. For the first time this year, the Board of Trade Returns for November exceeded those of the corresponding period in 1857. *Overtrading* has been the grand evil, both of England and the United States; but of the two gallant ships—although they have been roughly handled by winds and waves—although spars have been lost, and rigging has been torn away, and sails shivered—we may say that they are still sea-worthy, and that, no longer "luffed" up to the wind, nor yet running under bare poles, they are beginning to spread their white, unsullied canvass, to the prosperous breeze.

On the Continent, there have been "rumors of war;" but there is no conflict, as yet. Despotism in Church and State is the *rule*, not the exception; and there is a corresponding corruption of all that constitutes the true health and life of nations. So debauched and demoralized have the people of France, Spain, and Italy, become, by reason of Popery and Infidelity—the mother and the daughter—that one is ready to say, put Liberty into such hands, and they will but plunge into a maelstrom of deeper confusion. Slow, indeed, is the progress of the Divine *leaven*, yet it *is* at work in Popish Europe, as well as in Europe Rational; that is, in Protestant Germany, North and South, as well as in Sweden, Norway, and Denmark.

The condition of the Jews, their State of mind and feeling, and the obstructive influence of Romanism, in *misrepresenting* the Christian faith to the Jew, by abominable idolatries, and outrageous interference with a parent's inalienable rights, (in the Mortara case,)—all these are now before the public of England. *Fair play, and no forcing of conscience*, have been nobly maintained on the Jew's behalf, and Protestantism has gained immensely in reference to the impression which a Hebrew mind must entertain of what New Testament Christianity is. Nevertheless, we see little stirring even of the "dry bones." The *rich* Jews, in London and elsewhere, are still pursuing their gains, dealing with Cabinet ministers abroad, and making monarchs their creditors; while the *poor*, as seen here in London, are, many of them, grossly ignorant and depraved. The middle-class Jews in England, are exceedingly fond of the excitement of the ball-room, the theatre, &c. Some of them, I doubt not, are Rationalistic or Infidel, and not believers in Rabbinism.

Never was there a time when more earnest efforts should be made on Israel's behalf, or more fervent prayer offered. My friend, the Rev. Doctor Graham, missionary to the Jews at Bonn on the Rhine, is now in London. He is seeking to obtain the funds necessary to complete his new church at Bonn, now in course of erection. The Irish Assembly, and its people, gave him £1,000, and from other quarters, he received about half that sum additional. But with schools, ministers, residence, and church, a further sum is absolutely necessary, especially as the cunning Jesuits, learning his intentions, actually bought up, in succession, *two* sites, which he had fixed his eye upon, and when a *third* was obtained, he was, by their lavish offers, compelled to pay a sum of nearly £500, instead of (the real value,) £150!

I do not know a more admirable, disinterested man. Dr. Graham was the friend of Havelock, who, with his family, (when that officer was in Europe, (for health's sake,) worshipped in the "upper room" of his house, at Bonn, every Lord's day. Lady Havelock has given Dr. G. a warm testimonial, expressive of privilege enjoyed, and of the *need* and importance of a new Mission church. For the Tract and Bible Societies, he has been the zealous distributor of Scriptures and books, in large quantities, among the students of the University and others.

Some of your readers are acquainted with Bonn. Dr. Graham sometimes speaks of a possible visit to America, on behalf of his present enterprise. If so, his presence, preaching, and statements of facts, will ensure him a warm welcome.

THE DEATHS of two eminent Irish Presbyterian ministers, Mr. Dill, of Dublin, and Dr. Goudy, of Strabane, has awakened much emotion in Ulster. Mr. Dill had been laboring under illness during the Summer, and made a tour with his brother, Dr. E. Dill, to the Continent. But he grew worse after his return, and sank rapidly. He was the minister of Usher's Quay church, Dublin, was one of a large clerical connexion and family, in the County of Derry. He exerted himself much for the interests of the Presbyterian soldier. He was one of the leaders of the young Ulster party in the General Assembly, and on the question of the Magee College had tough contests with Dr. Cooke, and the Belfast ministers.

Dr. Goudy was a man more brilliant and eminent still. He was one of the authors of the famous "Plea of Presbytery." His wit was Attic, his satire elegantly severe. As a public speaker, he was very effective. He threw himself, (one is ready to say, *too much*,) into the Tenant Right Agitation, and that from a keen sense of landlord and Tory oppression. He was Moderator of the General Assembly in 1857-58, and was apparently in full bodily vigor, when he addressed the ministers and elders of our English Synod, in April last, at Manchester. At that time, however, coming to London, he consulted London physicians as to certain head symptoms, which troubled him. The opinion given was not favorable. Still he went on with his pastoral duties. Summoned suddenly to the funeral of his friend, Mr. Dill, and praying with uncovered head, and standing on damp ground, on the brink of the open grave, he caught a chill, and in some hours was prostrate under congestion of the brain. On the Sabbath day on which he was to have preached Mr. Dill's funeral sermon, in Dublin, his own remains lay in the cold grave. Very sad and very solemn are the reflections suggested by these providences. May the "living" ministry of Christ "lay it to heart."

THE PECULIAR STATE OF THE MOHAMMEDAN MIND is one of the features of the year now closing. Dr. Duff makes pointed reference to this, in one of his recent letters from India. He still adheres to his formerly expressed opinion, that the insurrection originated in a Mohammedan conspiracy, and gives a series of very striking details of facts supporting this view. He dwells on that which gave its first impulse to the system, and which still gives it prevalence, namely, that (as indicated in Rev. ix.,) it was the *scourge* of God in inflicting judgment on the idolatrous nations, and especially on the corrupt Eastern Churches. War of conquest constituted its *very life*, and although quiescent at times, that spirit is always ready to start forth.

Hence, Dr. Duff points out the profound ignorance of the secular system, in supposing that by fondling the system, the wolf would become a lamb.

"And does it not look," he asks, "as if the partial and temporary success of the Mohammedans in India, the wholesale massacre of Christians, the capture of Delhi, the imperial city, and the setting up the throne of the Mogul dynasty, had reawakened the long dormant hope of Islamism throughout the world?"

The Mussulmans of the East believed the Sultan of Turkey "summoned his humble vassals, England and France, came to his aid, in the Crimean war, and thus Mohammedanism has all the glory of the defeat of Russia! And so there has been, ever since, a fanatical "restlessness" all over the East.

"Of the hollowness of its anticipations respecting its supposed altered spirit, have not some signal indications recently appeared in sundry, *and far distant places?* Witness the violent outbreak in the small island of Gujerat, off Western India! Witness the savage massacre at Jeddo! Witness the horrid tragedy at Tunis! Witness the demands of the Kabul Mullahs in Afghanistan, for a *Jehad*, or religious war! Witness the strange movements in Bokhara and Turkistan! Witness the murderous outrages on Christians in Syria, Candia, and other parts of the Turkish Empire, alike in Europe and in Asia!" And these he thinks may, politically speaking, foreshadow a *darker future*, and envenomed and fierce explosions of Mussulman hate, to end in the complete destroying of the power and tyranny of the mystical "locusts," which, along with the "earthquake" that shall lay in ruins the mystical "Babylon," shall prove "but the rough and bloody Red Sea passage into the promised land, and days of Millennial glory beyond."

It is not, I think, too much to say, that forebodings like these are present to very many thoughtful Christian minds, in connexion with the signs of the times.

The EMPEROR OF THE FRENCH has renewed his pardon of Montalembert, freeing him from all penalties. The editor of the *Correspondant*, in which the obnoxious article first appeared, is also pardoned. But the Emperor cannot recall the tens of thousands of copies of that remarkable article, which appeared in so many languages and countries. Nor can he efface the memory of his failure to grasp, in his iron-gloved hand, the little but valiant band of literary men in France, who will not become his satellites. Deep and ineffaceable, also, is the conviction everywhere, that Imperialism is fatal to the growth of mental liberty.

"The year," says the *Times*, "closes with another defeat of the French ruler. Certainly the wisdom with which he was credited, two years back, has not appeared in the transactions of 1858. At the beginning of the present year, a crime was committed which gave him again the *sympathies* of the world, and particularly of his country. How all this good will has changed into disgust and defiance; how England was threatened, Switzerland insulted, Belgium, and Sardinia coerced; how so many good friends were alienated; are matters of history. The absurdities of the new passport system, the outrage on Portugal, and now, the prosecution of Montalembert, doubly rescinded, completes the roll of violence and failure."

RELIGION AND POLITICS together, and religion *as* complicating politics, is one of the remarkable signs of the times. You see in Italy, where Popery produces political death to the people, and where Austrian troops are longed for by the Pope to garrison Rome, instead of the French, inasmuch as the *Concordat* with the former, contrasts with the insolent independence of the latter. In Naples, also, and in Florence, ecclesiastics and confessors mould the opinions and educate the consciences, both of the King and his heir apparent, the Duke of Calabria. The latter, it is said, "educated by ignorant and reactionary men, gives little to hope for the future."

But even in Protestant countries, it is the same. See how here, in Great Britain, Irish Popery complicates the Reform calculations of Statesmen, and imperils liberty and truth. Mark how it aims at becoming a power of darkness in the United States, *semper eadem*, and working with unsleeping vigilance. Even in the change of Ministry in Prussia, while Rome gains nothing, yet, in illustration of the general statement that Religious Questions do complicate politics, I have only to refer to the overthrow of the High Lutheran party, who were the life-blood of the Manteuffel Ministry. And yet, even these men probably had more of Evangelical sympathies, along with their Royal Master, than are to be found in the breasts of the Prime Regent and his Cabinet. In truth, with the exception of Bethmann-Von Hollweg, the only man in the Cabinet avowedly Christian and Evangelical, the new *regime* seems to be one of impartiality indeed, and so far desirable as not likely to interfere much with religion, in the Erastian sense of the word; yet of Semi-Rationalistic indifferentism.

MECHLENBURG SCHWERIN has acquired an unhappy notoriety for religious persecution. A Baptist minister, Mr. Wegener, has been fined fifty dollars, with expenses, for holding meetings in different towns. He appealed, for a remission of the sentence, to the Government, in vain. Worse still, Mr. Schultz, a minister of the Baptist Church at Bortzenburg, had his child taken from him by force, to be baptized! All this is the result of Erastianism against religious liberty, pleading not merely "the ordinances of the Church, but the corresponding decrees of the Government."

A FRIGHTFUL ACCIDENT, by which sixteen persons lost their lives, occurred this week at one of the popular theatres, in consequence of two crowds, one pressing *up* the stairs, and the other coming *down*, (there being two performances of a pantomime in succession,) and then, a cry of alarm being raised, the weaker ones were trodden down, or otherwise crushed to death.

The appeal for the HOMELESS POOR of London, to which I referred in my last, has received a wondrously liberal response, in hundreds of pounds sent for the Night Refuge, and a considerable sum for a Boys' Industrial Refuge. Lord Shaftsbury mildly refutes, in the *Times*, the slander, that "no Right Honorable or reverend gentlemen" took any interest in these matters, by pointing out facts to the contrary; but the brazen-faced correspondent of the *Times* returns to the charge, using very low, false, and unworthy language. The Church of Christ must always expect misrepresentation.

From the greater cheapness of provisions, and more abundant employment in the metropolis, the poor requiring relief in the different parishes are less, by several thousands, than at the same period last year. At the Christmas season, a beautiful spirit of generosity prevails all over England; and if "John" dines well, it certainly enhances the pleasures of this holiday season, and mightily gladdens his honest heart to know that he has sent portions to them, for whom nothing is prepared. Even in our jails and refuges, the inmates had first class fare provided for them on Christmas day.

REVISION OF THE PRAYER-BOOK is a topic not altogether exhausted, although of its speedy adoption I have little hope. A clergyman—the Rev. C. H. Davis—who has written much on the question, addressing the *Record*, points out how many Church authorities support his views on the following questions:—1st. The omission of the Apocryphal Lessons. 2d. The omission of the damnatory clauses of the Athanasian Creed. 3d. The Regeneration statements in the Baptismal Service. 4th. The Absolution clauses. Here he says: "The use of John xx: 22, 23, at ordination, did not exist until the twelfth century. Nor are such forms in the Greek Churches." He then adds the strange statement: "At the same time, our own forms of ordination and absolution are in beautiful harmony with the Westminster Confession, drawn up by the Puritan Assembly of 1643, (the Standard of the Scottish Kirk.) chap. xxx, sec. 2." 4th. The Burrial Service should be altered and revised, "on the American model." For this alteration, a Committee at Cambridge, consisting chiefly of "High Church," obtained, in 1850, the signatures of "nearly four thousand clergymen, including a number who are now bishops," and even that of Archdeacon Denison himself. Mr. Davis writes earnestly and well, but the Evangelical clergy are too timid to follow his counsels for agitation. They content themselves with putting an Evangelical sense on the formulary of Baptism, (as applicable, and *intended* for the children of "believers" only,) and by saying they never use the Absolution for the sick; and, further, that if change is once begun, it is hard to see where it will end. *Mutual distrust* largely prevails in the Church of England.

BARNUM is lecturing to great crowds, at St. James' Hall, on "Humbug," and the "Art of Moneymaking." His definition of "humbug" is a mild and innocent one; at least, he does not class the "cheat" as a "humbug." In his own case, the greatest "humbug," he admits, in the world, he gave the public access to the full worth of their money in the contents of his Museum, even though he drew them to enter by the great pictures outside, and especially by the proclamation of a real "Mermaid." He professes to give very wise counsel, and illustrates his topics by stories very rich in humor. People laugh heartily, without thinking much of the veiled immorality that lurks behind and within. If "the essence of a lie is the intention to deceive," the Barnum family—a large one—stands guilty at the bar of Divine Law.

LONDON CHEATING, and genuine humbug, find one practical expression in pretended auctions and forced sales, at "alarming sacrifices," of regular sharpers. These fellows hire rooms, and then print innumerable bills, which are delivered all over the metropolis. If they can only find one victim out of a hundred ladies—and the sex is supposed to like "bargains"—they have a rich harvest. Here is a specimen of one of their sham proclamations delivered yesterday, at my door, by a smart-looking man, in a very official-like envelope, marked "private and confidential." In red letters, at the top of a long bill, is, "Terrible Episode in the Career of W. L. Oliver, the notorious culprit of the Stock Exchange;" next, in *black* (sympathetic,) letters, "A whole family literally beggared;" and "Such is the Introduction to this sad tale of wretchedness—The Harbinger of the largest and most RECKLESS SALE OF SILK MERCERY AND DRAPERY, ON RECORD."

The "Oliver" who is made to do duty for this sham, robbed some ladies by appropriating some money committed to him as a pretended Stock Broker. To appeal to the pity of the ladies, the following imaginary "picture" is presented in "The Victim's own Words," addressed to a fabulous auctioneer, "Mr. Manson," who has a great many *aliases* besides.

LIVERPOOL, Dec. 20th, 1858.

DEAR SIR:—Alas! my worst fears are confirmed; Oliver's work of desolation is now complete. * * * Tunstall, Farquarson's Lawyer, demands immediate payment of the overdue acceptance for £10,000. * * * Morrisons' are very pressing for their's of £1,500, and £2,000. * * * My last ray of hope is now fled forever; you must realize on my stock. I have obtained police for January 5th for this object, as the utter ruin. I send by Goods Train to day, seventy packages of Silks, Shawls, and Linens, in all £57,000 worth—surely this ought to cover every contingency—except * * * But sell at all hazards. * * My ruin is bad indeed, but brother! sisters! father! family! all! all! are immolated. Oh! what bitter anguish.

I am in your hands, do your best, and receive the prayers of your miserable servant,

JOHN K. WOOLRIGHT.

Mr. Manson.

All this ushers in long lists of Shawls, Linens, Gown Fabric, and Furs, ("All sable," "The Russian Sable Tails, as selected by the Imperial Court of Russia,") at alarmingly low prices.

I once accompanied a lady to one of these places. We found three or four coarse, brutal-looking men, quite ready to *bully* any nervous lady, so that she *must* buy something of their trashy stock. We got away with a small piece of long-cloth, at a low cost; and the glimpse afforded of these villains and their dens, was a little London experience, in our case *not* dearly earned. J. W.

P. S.—The *Times*, of this day, has an elaborate, and, on the whole, impartial review of the public events of the year. It refers to the fact, (*not* always sustained by *its* articles,) that at public meetings in England, a kindly *feeling* to America manifests itself.

How to be Like Enoch.

Do you seek Enoch's introduction to the living God? Go to him, as Enoch went, believing that he is, and he is accessible, (Heb. xi: 6,) and seek to get into the same just and realizing knowledge of him that Enoch got. He is revealed to you more amply, perhaps, than he was to Enoch. Believe. Believe that he is not afar off, but nigh. Believe that he is not hostile, but propitious. Believe that he is all that Jesus said—that he is all that Jesus was—and believing, this, walk with him. Admit him into your home, that he may bless it. Admit him into your hourly occupations, that he may elevate and expedite them. Admit him into your happy moments, that he may enhance them; and into your hours of anguish, that his presence may tranquilize and transform them. Let his recollected presence be the brightness of every landscape—the zest of every pleasure—the energy of every undertaking—the refuge from every danger—the solace in every sorrow—the asylum of your hidden life, and the constant Sabbath of your soul. Learn, with all reverence for his greatness, but with equal reliance on his goodness—learn to make the eye that never slumbers the companion of your nights and mornings; and the ear that never wearies, make it the confidant of your weakness, your solitude, your ecstasy, and woe. Learn to have not one life for God and another for the world; but let your life be divinely devoted, and divinely quickened—let every footstep be a walk with God.—*Dr. Hamilton.*

Family Worship.

Several years since, the writer started with a clerical brother, to attend the General Association of Connecticut at S——. The day was warm, the roads hilly, and night overtook us long before we had reached the end of our journey. We enquired at the public house the distance to S——, but no one was able to tell us. The landlord, however, remarked that the minister was going to the meeting, and he could probably give us the desired information.

As we approached the house, the family were just striking up their evening song. The female voice was particularly sweet. At the close of the song, a voice broke forth in prayer, and we leaned over the gate, that we might catch every word. The tones indicated a young man, and the thought crossed my mind, Have they children? Soon he began to pray for the child that God had given them—that God would spare his life, and that as he grew up he might not be contaminated by the world. My heart warmed as I said to myself, Yes, yes, my brother, commit that little one to God, and may he fulfill your petitions. At the close of their worship, we introduced ourselves to the family, and were cordially invited to pass the night with them; but as it would be necessary to start very early in the morning to reach S—— at the opening of the session, we declined their kind invitation.

I left the house with two reflections: 1. Religion is a reality. Here is a family in a sequestered spot, offering their evening worship. They surely are not praying to be seen or heard of men. 2. How genial the influence of family worship. Silent and secret, it falls upon the heart refreshing as the dews of heaven.—*American Messenger.*

Take Courage.

The father of the late Dudley S. Tyng is among the best of American extemporaneous speakers. A brother clergyman relates the following anecdote respecting his early experience as an extemporaneous speaker It was discouraging business to him for the first year; so much so, that during the second year of his settlement at Georgetown, when attempting extempore one afternoon in his pulpit, with distinguished members of Congress present, he became confused, hesitated, tried to regain composure, failed, stumbled on in the midst of embarrassments, finally forgot his text, and after ten minutes, broke down completely. That was a hard experience for a young man; and on his way home, the oppressive silence was broken by his wife, saying: "Now, husband, is it not clear to you that you should give up this preaching without notes?" "These words," said Dr. Tyng to me, "roused my whole nature." "Give up?" I said, "No, never, with God's help!" and he didn't.

What is a Library?—Original Anecdote of Dr. John M. Mason.

While recently engaged in arranging a large library, a friend came in to lighten our labors by pleasant conversation.

"What is the most common idea of a library?" said he.

"A workshop, perhaps, in which are all manner of tools."

"What is your idea?"

"A dictionary, in which we can turn to any given subject, and find the information we desire."

"Very fair, both these definitions; but I think I know one much better. When a lad about sixteen years of age, living as a neighbor of Dr. Mason, and also a member of his congregation, I was engaged in helping him to move and arrange his valuable library. 'Hamilton,' said he, 'you bear a great name, a very great name; but it is still more honorable to bear the name of Christ! Hamilton, do you know what a library is?' 'No, sir.' 'Well, sir, it is an ARMY. Do you see those books? They are MY SOLDIERS! I am the centurion. I call them down, and *make them fight* for me, my boy. Now you know what a library is, which is more than most folks do. Don't you forget it.'"—*Am. Presbyterian.*

Religion the best Test.

Lord Burleigh, one of the greatest statesmen of England's most glorious epoch—the age of Queen Elizabeth—used to say: "I will never trust any man whose religious principles are not sound; for he that is false to God, can never be true to man." This, dear young friends, is doubtless the experience of many others, as it is only another form of expressing the great truth contained in the words of the Apostle John: "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" He that fails in reverence to God, will surely lack deference toward his fellow men; one that can, all unmoved, receive and enjoy, day by day, the many blessings of a bountiful Providence, we can hardly expect to find evincing gratitude for the minor blessings he receives from those about him; and he who can lightly set aside or disobey the laws of his God, will not be likely to prove an obedient child or an orderly citizen.—*Reper.*

A Good Answer.

A good anecdote of Professor Agassiz is told in a new volume in press. The Professor had declined to deliver a lecture before some lyceum or public Society, on account of the inroads which previous lectures given by him had made upon his studis and habits of thought. The gentlemen who had been deputed to invite him, continued to press the invitation, assuring him that the Society was ready to pay him liberally for his services. "That is no inducement to me," replied Agassiz; "I can not afford to waste my time in making money."

We commend this answer of the enthusiastic naturalist to Christians, whose great business it is, or should be, to honor Christ and save sinners. How can they afford to waste so much time in making money? How can they neglect, for this base object, the laying up of treasures in heaven?—*Presbyter.*

Facts and Gleanings.

NEWSPAPERS.—Dr. Johnson, when in the fullness of years and knowledge, said, "I never take up a newspaper without finding something I would have deemed it a loss not to have seen; never without deriving from it instruction and amusement."

HEARERS will always give speakers their attention, if speakers will give hearers something to *attend to*. That the former may be *interested*, it is necessary that the latter be *interesting*.—*Dr. Emmons.* [Let ministers who are plagued with sleepy hearers, think of this. Possibly they may sometimes, suspect that they should share in the blame!—ED.]

"How is it you always contrive to have money for charitable objects," asked one journeyman of another, "and to buy books as you do? Why, you have a little library already. My wages are as good as yours, but I can't do it."

"I spend no money for cigars, for soda, for oysters, for night suppers of any kind; neither do I run up a bill at the stables," was the answer.

WORKING CHEAP.—"What does Satan pay you for swearing?" asked a gentleman.

"He don't pay me anything," was the reply.

"Well, you work cheap; to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer; and lastly to risk losing your own precious soul, and all for nothing. You certainly do work cheap—very cheap indeed."—*From Arthur's Magazine.*

ONE LANGUAGE.—I have heard of a Hindoo and a New Zealender who met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, smiled in one another's faces, but that was all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed, "Hallelujah!" The New Zealander, in delight, cried out "Amen!" Those two words, not found in their own heathen tongues, but given them by the Gospel, were to them the beginning again of "one language and one speech."

A VALUABLE INSTITUTION.—One of the most interesting anniversaries of the season was held at the Philadelphia Home for Indigent Widows and Single Women on the 13th inst. The Institution has been in operation for forty-one years, and has proved an eminent blessing to many aged and worthy women. There have been seventy-eight inmates in the house during the past year. They are provided for in much comfort, and receive many kind attentions from the benevolent ladies who so admirably manage the establishment. The receipts of the year were $15,117.43, and the expenditures $14,360.21; but the balance in the treasury will be absorbed by outstanding debts.—*Presbyterian.*