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

WHOLE NO. 332

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Original Poetry.

"Now is the Accepted Time,"
Sinners, arise, why longer wait?
Way longer yet delay!
Turn, turn you to your heavenly gate,
Along the narrow way.
Now is the accepted time to hear
The great Redeemer's voice;
Now is the time to banish fear
And make the lasting choice.
To-morrow you may hear your doom;
So soon your life may end;
Then why not to the Saviour come,
And Jesus make your friend?
The bleeding Saviour bids you come,
Oh! why his offer spurn;
He'll take you to his heavenly home,
If to him you'll but turn.
But if you Jesus still deny,
The day is near at hand,
When, at the bar of God on high,
Rejected you will stand.
Cry loudly, then, for mercy cry,
Accept the offer'd grace;
And surely, in the heavens high,
Your souls will find a place.
J. H. W.

The Progress of Popery.

Some time since, we had an interview with one of the Merchant Princes of London, who has often traveled on the American Continent, and who is well acquainted with the British Provinces and all the Northern and Middle States of the Union. In reply to our inquiry as to his estimate of the progress of the Country since his last visit, he observed, with much concern: "I have not had time yet to judge accurately of the state of affairs in religious matters among yourselves; but on every hand, both in the Upper and in the Lower Province, I had melancholy evidences of the fearful spread of Popery in Canada. On all hands the tokens of its presence, and of its controlling power are lamentably evident, and it seems that for partisan purposes the politicians are sustaining and patronizing the Papacy irrespective of its baleful influence on the country." Subsequently we met a friend who had just returned from Paris. In reply to a question relative to religion in France, he observed with much concern, that the revival of the power of the Romish Priesthood, was one of the most remarkable and conspicuous facts in Paris and in all the large towns of France which he had visited. Since then, we have seen one of the most intelligent importing merchants in one of our Eastern cities, who has just returned from a business tour through Great Britain and Ireland, and he volunteered the statement, that during his absence from home, he saw nothing that surprised him so much as the manifestations of the enormous wealth and wondrous activity of Popery in Dublin and in the large towns in Ireland. He said that many Protestants felt a species of awe in looking on the costly churches, the educational institutions, and the Homes for orphans and for proselytism, which, regardless of expense, were rising up in the Irish metropolis. Protestants were amazed and confounded at witnessing such evidences of munificent liberality as the erection of these structures indicated; and instead of seeing Ireland converted by a visit of a few zealous English ministers, who, for a few weeks, conducted an open-air preaching mission, or by the efforts of Industrial Schools, or the Colporteurs of the several Protestant Societies that aim at the enlightenment of the people, he found Popery enthroned aloft in gold and purple, and the enslaved population hugging their chains, while their temporal substance seemed to be at the disposal of the clergy whom they delighted to serve.

All this is truly deplorable; and yet we have reason to believe that the picture is quite true to fact. That the Papal cause in Canada is on the advance, is notorious. Two or three administrations have fostered the Priesthood, in order to secure their support in political matters. Hence, with an obedient and reckless majority, the parties in power have freely used the public funds for the endowment of purely Romish institutions in reward for Romish support. Nominal and heartless Protestants have sustained this system, because, while they held the reins of power, they could serve their own selfish ends; and for this object they have been willing to endow Priest schools and Academies in the Lower Province, under the name of Colleges, while the presence was the diffusion of education. The public money was voted, and yet no steps were taken to ascertain the numbers of students or pupils in these mock Colleges. Other legislation equally iniquitous and unjust, has shown how reckless mere political partisans are when they have a selfish end to serve, the evil not being confined to the Lower or Popish part of the country. In the establishment of separate schools in the Upper Province, the Church of Rome has secured a hold which the Priesthood will not speedily let go, and thus, on all sides, the Papacy, ever watchful to profit by division, secures its object.

In France, the Emperor feels himself obliged, in the face of England, to speak in liberal terms in reference to religious liberty, but in practice, the authorities, in towns and villages at a distance from Paris, are permitted to display the most intolerant and wilful malignity toward Protestants. The

Romish Clergy and *Maitres* do not hesitate to violate the letter as well as the spirit of the law, and no redress can be had, except by expensive appeals beyond the means of the aggrieved and persecuted parties. In order to secure the favor of the dignitaries of the Church, and through them to attract the Priesthood, in whose hands the consciences of the people are held, the policy of the Emperor has been to defend the power of the Pope in Rome, by French bayonets, and to favor the cause of the Church at home. Hence, a great revival has taken place. Men in power know what is agreeable to the central authority, and they shape their policy accordingly.

In Great Britain there are three causes for anxiety, if not for alarm. Our London Correspondent has referred to one of them, namely, the defence of the Government to the Romish Hierarchy, in the appointment of Romish Chaplains for the army. Here, again, we have an illustration of the recklessness of mere politicians. The Orleans struggle made great demands on the British Government for the increase of the army. Just at this time, emigration was drafting off, out of Ireland, the peasantry in vast numbers; and the United States, the Canadian Provinces, and Australia, were so attractive, that the military service was despised. The Romish Priesthood had shown much coolness toward the Horse Guards, and in order to propitiate the Church, a number of priests were endowed and raised to the rank of Military Chaplains. No sooner was this concession made, than why Rome saw what could be accomplished by pushing home the wedge, now that the sharp end was inserted. Before the country was aware, great numbers of such Chaplains were appointed, schools were established under their authority, and the whole paraphernalia of Rome was displayed under the auspices of the British Government, in her military stations. While Scotland and the North of Ireland sent in great numbers of their hardy sons to the defence of their country, it was almost impossible to induce the Heads of the army to consent to any adequate provision being made for the spiritual instruction of these troops, or of their families and children; yet Rome, before the world knew that any effort had been made, was already secure in possession of the prize.

No sooner does Rome perceive how an advantage may be gained, than the opportunity is embraced, and the most prompt and energetic, and if needs be, the most reckless means are used to secure the desired end. Thus, having gained a commanding position by the appointment of a large number of stated Chaplains, whose sole duties are to attend to the military posts where they may be placed, the next effort is to have priests recognised and paid for their services in any town where Romanists may be found in any regiment during its stay in that place. This has been conceded under the expectation that the favor shown to the Priesthood, may result in securing the enlistment of the Romish peasantry in the British army. The consequence has been, that encouragement to enlistment will now be given by the Hierarchy, and thus the military service of Great Britain will speedily assume a Romish character; while the consciences of the men will be in the keeping of the Priesthood, and the more faithful in inculcating the morality of Maynooth the ecclesiastical officers are, the less confidence can the ordinary officers place in the men whenever it may be the policy of Rome to press the Government for any great concession that will advance the Popish cause. A Romanized army would be one of the greatest curses that the Government of the Nation could permit Britain to be afflicted withal, because of the sinful pandering of her rulers to the Man of Sin.

In Ireland, also, the concessions made to the same dominant party, especially in the National Education Board, have been alarming. The original patrons of that Board clung to it as long as it was possible to sustain themselves, and even concessions of a questionable character, were made by them, rather than resign. Nevertheless, Chief Baron Green, Judge Blackburn, Archbishop Whately and others, have been compelled to withdraw; and now in the Priests' and Nuns' schools, which abound in the country under the patronage of the Board, the money of the nation is freely used, and by national consent, for the inculcation of every Papal dogma, theological and moral.

And so, also, in England and in Scotland, the educational efforts made by the clergy, are formidable. Availing themselves of the Government grant, the most determined struggle is made to use this fund for training up the rising generation in the strictest forms of Italian Popery. In London, it appears that already sixty of such schools are in effective operation, and arrangements are in process for opening up twenty additional. In the County of Lancaster, there were seventy Popish schools in full activity in 1856, and the progress was so rapid, that their leaders expected to have occasion for the services of an Inspector, whose sole duty would be to attend to this district. In Glasgow and in Edinburgh, things are quite as gloomy; and while the accounts of the Free Church Sustentation Fund are but in practice, the authorities, in towns and villages at a distance from Paris, are permitted to display the most intolerant and wilful malignity toward Protestants. The

facturing County of Yorkshire, we find it reported that in Leeds, Bradford, and Sheffield, the priests are quite pleased with the advancements they have made, and they are sanguine as to the future. Looking Northward, we find Newcastle, Stannforth, Selby, Gt. Easthead, Hartlepool, Doncaster, Falkirk, &c., enlarging their institutions, and additional new erections have to be undertaken forthwith. The danger is increased, because of the fact that the lower classes of the English population are entirely ignorant of the true character of the Romish system: They are prepared to look on any priest as being one of the many clergy who are not in the Establishment, and if kindness be displayed to them, they are as willing to send their children to a Priest's school as to any other.

Thus it is, that in Europe, as well as on this Continent, Rome is the disturber of the nations; and yet while oppressing the people, she draws her sustenance from the vitals of those whom she grinds under her feet. When will English statesmen learn wisdom, and cease to foster the vampire that has always sought to extract her life-blood? Will no force of demonstration show them that concessions and bribes do not change the character or the objects of Rome; that the higher her Priesthood are raised, and the more power which is given into their hands, they are only enabled thereby to exercise a more irresistible influence in making another demand and in compelling another sacrifice; and that nothing short of mastery, unlimited and uncontrolled mastery, can ever satisfy their desires? Will no lessons from Switzerland, from the North and South of Ireland, from Scotland and Spain, or Italy, from Upper and Lower Canada, or from Mexico and these United States, show them the melancholy fate of any land on which the incubus of Romish tyranny is allowed to settle down?

Let our own people remember that eternal vigilance is an essential condition of liberty; and, mindful of the late effort, partially successful, to expel the Bible from the Public Schools in New York, by the Romish influence which prevails in that city, watch intelligently all such movements. Prevention is better than cure. *Obsta principibus.*

These presentations of the influence of Rome are gloomy; but the prospect is relieved by one important thought, that is, Rome in most of these efforts, is obliged to educate, and where the mind of the masses is educated, she has lost half her power—in this land, by education, she loses nearly all her power. Only let the people be taught to read and think, and her domination is immensely curtailed. Still, her system is destructive; both to social freedom and the soul's salvation. And she should be opposed, not by pains and penalties, nor by political disabilities, but by the spread of the knowledge of the truth, and by the splendor of Evangelical excellence.

Fruits Gathered.
Our foreign missionaries often labor long for a small number of converts to Christianity. But they do not labor in vain. They are clearing away rubbish, digging deep, and laying solid foundations for a noble structure. And the building will rise. A few are converted; and then others; and then others still; and thus, in some places, the statistics are already become quite notable.

The *Presbyterian*, condensing from a statement made by the missionaries of the Protestant Evangelical Societies, laboring in Southern India and Ceylon, gives us the following:

1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations, receiving Christian instruction.
2. More than sixty thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian faith.
3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.
4. More than four hundred natives, exclusive of school masters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work.
5. More than forty thousand boys in the mission schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.
6. More than eleven thousand girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

These results of Christian effort are highly encouraging to the churches. Labor bestowed in Christ's cause is not in vain. And the statistics show that the first ripening fruits of the seed sown. Much more is to follow. Let the work progress with greatly multiplied forces, and the increase will be in a geometrical ratio.

Qualifications for a College Presidency.
The *Presbyterian Herald* relates the following anecdote of Rev. Dr. Day, long an able and efficient President of Yale College: When he resigned the Presidency as the story goes, the Trustees appointed a Committee to wait upon him and ask his advice as to the choice of a successor. They entered his room, and the Chairman inquired what Dr. Day considered the first and most important requisite to be sought for in the President of a College. After reflecting a few moments, he replied "financial ability." They were taken by surprise at his answer,

and asked what he considered the second qualification. After studying again for some moments, he replied "financial ability." They then asked for the third qualification. After reflecting, he again replied, "financial ability." Next he mentioned piety, then common sense and fact in government, and lastly, learning. The whole story may be apocryphal, for aught that we know. But whether it be so or not, and whether the President of a College be the person who should manage its finances or not, certainly, in certain money is an essential part of the business of a college in war, or any thing else. We rich men ought to remember this fact not only while they live but also when they come to die and dispose of their estates.

Meeting for Prayer and Conference.

MESSRS. EDITORS.—A meeting for prayer and conference, was held in the United Presbyterian Church, Clinton, Allegheny County, Pa., on the 18th inst. The meeting was opened by reading Rev. F. A. Hutchinson, Chairman, and Rev. James Haggerty, Secretary. Psalm lxxv: 4, 5, was sung; Acts ii, was read, and prayer offered by the Chairman.

Ministers Present.—Dr. Jennings, W. Hunter, C. V. McKaig, Old School Presbyterians; J. C. Bryson, J. G. Rankin, E. A. Hutchinson, J. Thompson, and Jan. Heger, United Presbyterians.

A committee appointed to prepare topics, presented the following:

1. Is there need for a greater increase of vital piety and activity in the Church?
2. Wherein have Christians sinned and failed in the discharge of duty, so as to grieve the Spirit of God, and thus to seek for a revival of religion?
3. What are the encouragements to be employed by those who would seek for a revival of religion?
4. What are the means to be employed for the revival of religion?

The first topic being taken up, Mr. Rankin said: When we compare the state of the Church now, with that zeal which characterized it in the days of the Apostles, or with what we have the promise it shall be, we must conclude there is need for a greater increase of vital piety and activity in the Church. The speaker drew a picture of what the Church would be, if God's Spirit were withdrawn; but blessed be God it is not altogether withdrawn.

Mr. McKaig.—There is too much backwardness. It is good to be zealously affected in a good cause, but we are not zealous, and are too formal, and we appear to be satisfied with this formality.

Mr. Hunter.—There is too much isolation among us. I feel it even in my own charge. The inconsistencies of professing Christians, the neglect of secret prayer, and want of concern for the salvation of the ungodly—of friends and neighbors.

Mr. McKaig.—This need is evident, when we consider the greatness of the work the Church has to do; her mission is to disciple all nations, and now we see the world opened up before the Church, for the spread of the Gospel.

Dr. Jennings.—A greater missionary zeal is necessary. Judgment will bring at the house of God, and a revival; we need the quickening influence of the Spirit in our own hearts, that we may be more deeply interested in the salvation of others. Love to Christ drives away the fear of man. A revival is needed, to let the world know that there is a difference between Christians and men of the world.

SECOND TOPIC.

Mr. Hutchinson.—I am glad to have an opportunity of meeting here. Although these meetings are frequent, yet they appear to increase in interest. The great sin of the Church is unbelief. It is said of Christ, in a certain place, that he did not many mighty works there, because of their unbelief. There are many other sins—Sabbath breaking, neglect of family religion, &c.

THIRD TOPIC.

Dr. Jennings.—We have a promise of a diffusion of the Spirit. This began to be fulfilled on the day of Pentecost. The speaker gave a synopsis of the progress of the Gospel since that time. We must commence with our own hearts.

Mr. Bryson took up the closing remark of the former speaker. We must commence with our own hearts. When we inquire, we must go to Christ. To him the gathering of the people shall be. When our own hearts are right, we will feel like laboring for the good of others. Andrew found his own brother Simon. See the effects of this in the ministry of Peter. The importance of bringing the youth to Christ, who said, "forbid them not."

FOURTH TOPIC.

Mr. Rankin said: Prayer is one of the most important means of promoting a revival. The speaker dwelt with much tenderness on the duty of pastors praying for their people, and people for their pastors.

Mr. Hutchinson spoke of female influence—an of a lady making request to Presbytery to meet in the congregation of which she was a member, and the happy result.

Mr. McKaig, elder, made some appropriate remarks on the duty of prayer, the duty of appreciating the Gospel, the danger of the candlestick being removed, &c. He also spoke of the duty of elders to hold up the hands of the ministry.

Adjourned to meet at 6 o'clock in the evening. At which time the meeting again assembled, when some animated remarks were made, a report of which, perhaps, your space would not allow. The meeting throughout was full of interest. The speaking was interspersed with singing, reading, and prayer.

The large and very attentive congregation which were present, added much to the solemnity and interest of the occasion. Surely, many could say, "It is good to be here."

J. H.

QUANT OLD FULLER says: "Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other side is pinched."

HAPPINESS.—There are two things which will make us happy in this life, if we attend to them. The first is, never to vex ourselves about what we can't help; and the second, never to vex ourselves about what we can help.

From our London Correspondent.

The Ominous Words of the Emperor—Sensation in Europe—Relations of Austria and the Pope to France—General Distrust as to the Future—The Pope's Reply—A True, but Terrible Picture—Prospects of Trade and Commerce injured by Rumors of War—States of India and Italy, generally—The Pope's still still angry—Proaching the Masses—The State of English Unitarianism—Defection and Decline—The True Remedy—Mr. Spurgeon, D. D., Goto to America—His Lecture at West Hall—Postscript.

LONDON, January 6th, 1859.

A PROFOUND SENSATION has been awakened throughout the whole of Europe, by an incident at the Tuilleries Palace on New Year's day. When—as is usual on that anniversary—the members of the Diplomatic Corps were successively presented to the Emperor, and when the Austrian Ambassador presented himself, he was addressed in language betraying impatience and sternness, to the effect that the Emperor regretted that the relations between France and Austria were not amicable, while he added, "although I have still the same personal regard for the Emperor."

Known to be a man of peculiar reserve, Louis Napoleon's public statement, as above, accompanied by lively gesticulation, must have been a deliberate thing; and when Marshall Vaillant, Minister of War, immediately after his Master's words, walked up to the astonished Ambassador, and said, "I suppose I must not shake hands with you, all who stand round, gathered with great political significance from the incident, as indicating bad blood between the two Empires, and a possible rupture, ere long."

The Italian Question, it is, which leads to this issue. Your readers are already aware, from my former letters, how France and Sardinia (the latter the mortal enemy of Austria) have drawn the bonds of amity closely together; how Russia has obtained Ville Franca from Sardinia, as a Mediterranean harbor; and how Russia, France, and Italy, thus seem ostensibly leaguing to drive Austria, ere long, from her Italian provinces.

It now further appears, that the French Emperor has been recently urging, with great earnestness, upon the Pope and the King of Naples, the necessity of political reforms; that he has demanded that if such reforms were granted, he would withdraw the French troops from Rome, with the additional proviso that Austria should do the same as to her troops in the Roman Legations; that Cardinal Antonelli and the Pope have resisted France and fallen back on Austria for moral support in preserving the *status quo*, and that Austria, thus, has had her foot on the shoulder, and Francis Joseph not a distant Papist like Louis Napoleon, but a genuine bigot, supports, versus France; the Pope, and all his priestly guard of obstructives.

Whereupon, the French Emperor is angry and menacing, insisting his "grand" uncle, just before the breaking up of the peace of Vienna, and the breaking out of a war a second time, when he spoke words still more abrupt and bitter to the English Ambassador. On the arrival in London of the letter of the *Times*' Correspondent, giving an account of the sensation produced, and also of the depression on the Paris Bourse, the English funds and share-market fell heavily; that the Emperor and Francis Joseph, his ally, and the French papers try vain to allay.

It seems as if, ere long, the "dogs of war" were to be let loose, with the Continent, or rather Italy itself, the battle-field. Priesthood and Popery are at the bottom of all the misery of the Italian States, and the grand barriers to freedom, both civil and religious. Austria was once beaten on Italian plains by the conqueror of Marango, and who can say but that his nephew, who seems, in every thing but the English Alliance, to follow in his uncle's policy, may not, even in person, head a great army intended to drive Austria out of Italy, with enthusiastic millions of the Pope's revolted subjects swelling the furious war cry?

The state of Italy is very critical at this moment. As Milan a friend who was there a few months ago, informed me—every officer has two soldiers immediately behind him, with loaded muskets, when he walks the streets. And now collisions, almost daily, are taking place between the soldiers and the people.

THE PAPAL GOVERNMENT is thus described by the *Times*: "It is essentially the worst of Governments. It errs both by what it does, and by what it leaves undone. Both the primary and the secondary, the direct and the incidental duties of a Government, it fails to accomplish. It does not attend to the maintenance of law, it is inefficient in its justice, it is inefficient in its revenue, and it is inefficient in its foreign relations. Bands of robbers roam, unimpeded, throughout the country; the streets of every town are infested by ruffians, who make a walk after night-fall dangerous, except when a French sentry is within hearing."

"It cannot manage the finances of the State. A heavy debt has been incurred, and there is no advantage to show for it. The country is without trade or manufactures; the roads are bad, railways are only coming into existence by means of foreign capital, and a general poverty and difficulty of living, weighs on the people."

The *Times* then proceeds to point out the National degradation inflicted on the Italians by the presence of foreign troops, and adds: "The cause of these occupations is the inefficiency and injustice of the Papal Government itself. Instead of obviating the necessity of armed foreigners, by listening to the remonstrances, and granting the just desires of its subjects, it spends the revenues of the State in recruiting mercenaries; and, at the same time, brings the armies of two great Empires on a soil where they should never stand. These are the evils which every eye, down to the man who eats his bread and garlic on the pavement, must feel; but there are others not less serious. They are all summed up, when we say that the Italian of the Papal States has no career, either material or intellectual. The Priesthood is all in all." And so, while the *Times* does not write alarmingly about a speedy outbreak, it thinks that the conditions of Austria, in its opposition to France and in support of the Pope, is likely to have "an important bearing on the peace of Europe, and the destinies of the world."

The Servian disturbances complicate the matter. Austria, it is said, is about to march troops into the Principality, which France will not hear of, only consenting to a joint occupation under the regulations of the Treaty of Paris. She is also to send fresh troops into Lombardy, to repress what she calls "the Revolutionary party." The *Times* proclaims, that, come what will, England will take no part in Continental wars. Bismarck said than done!

THE YEAR HAS OPENED with bright prospects, as to trade and commerce. "Rumors of war" would mar these in a measure, as will the probable continuance of disturbances in Central India. Whether *Monsieur Sahib* himself has succeeded in enacting, in spite of all vigilance exercised; and if he succeeded in joining Tattia Toppe in the Marhatta country, or the Deccan, the war may be long continued, and attended by fresh expense, both in blood and treasure.

As to India, itself, large bodies were still in the field of artillery, cavalry, and infantry, although Lord Clyde, by a rapid march, in sixty miles in sixty-one hours, had inflicted a severe defeat on the rebel leader, and one of his Brigadiers had done the same. Many land holders are coming in, but the Sepoys, as such, seem to have little confidence (from guilty consciences,) in the promises of amnesty. The position of India, to a real advance to the British Crown, are only to be hoped for, fully and finally, from the spread of Christianity. Not that there will not be an enforced tranquility, or that those hunted "tigers," Nana Sahib or Tattia Toppe, can have any hope of final success against the Queen's "Raj" in India. The next news will be looked for with anxiety.

PREACHING TO THE MASSES, on an unprecedented scale, now prevails in our metropolis. On the evening of last Lord's day, in addition to St. Paul's Cathedral, Westminster Abbey and Exeter Hall were filled by multitudes, listening to sermons from Episcopalian clergymen, all of the right stamp. That of the Dean of Westminster, Dr. French, was really beautiful, impressive, and Evangelical to the very core. It cheers one's heart to read the report of it. Even Dr. Hooker, Vicar of Leeds, found it necessary to be very things but High Church, in his sermons at St. Paul's. He clearly drew a distinction between the baptized professors of religion, and the truly "converted." "We do not attempt, like the Pharisees of old, to distinguish between the two, for we are not to judge. Who among us are Christians indeed, and in truth, and who are such only by baptism and profession, must be left to the Searcher of Hearts." On this, the *British Banner* remarks: "Baptism, in this view of Dr. H., does not involve regeneration; quite the reverse. He assumes that it may exist wholly apart from Christianity, indeed and in truth, and constitutes a principal element in a false form of religion." But listen again to Dr. H.: "Behold the Lamb of God, who hath redeemed us from the bondage of sin and death, and hath given us power to become the sons of God. In his own blood he washes us from our sins; by his own righteousness he justifies our souls; through his Spirit he renews our nature; through his Grace, we obtain the love of the Father, and the communion of the Holy Ghost."

It is worthy of note that the old Gospel must be preached now, at these great assemblies, "whether in truth or pretence." The public mind would not endure High Churchism, and that the Bishop of Oxford and Dr. Hooker knew right well. I fear the people of Leeds would no occasion for Dr. H.'s Evangelism; even after his sermon at St. Paul's. He may, however, be passing, in his declining years, into purer light. Oh, that it were so with many of these Tractarians, who have been, by their victims and votaries, so long "in wandering mazes!"

THE DOCTRINE CHURCH SOCIETY is now fully at work in different parts of the metropolis, and its missionaries have been preaching to the poor, on New Year's Day. Also, the Nonconformists are preaching at St. James' Hall, Piccadilly, every Sabbath evening. Mr. Panshon, a celebrated Wesleyan orator, delivered the first discourse, on the evening of last Lord's day.

These, with many other movements, indicate "a noise and a shaking" among the dry bones, but, as yet, little more. But the year has been inaugurated with abundant prayer for the descent of the Holy Ghost. The Evangelical Alliance thus gathered a goodly company together at Freemason's Hall, while the Secretaries of the Foreign Missions Society convoked a similar meeting at Exeter Hall, on behalf of heathen lands.

THE DECADE OF UNITARIANISM in England, is marked and rapid. The *Inquirer*, the organ of Unitarianism, is now a shadow itself to ward off the dreaded decline. It makes a curious distinction between Unitarian professors and Unitarian believers. But it acknowledges that "year by year our congregations grow weaker—often in numbers. Defections are so common, that each month brings instances of it to our notice. It is a strange, sad fact. Liverpool has doubled its population, and the Unitarian congregations which existed at the beginning of the century, barely maintain their ground, either socially or numerically."

The *Inquirer* deprecates anger from any, because of its plain speaking, and proceeds to say that the first to leave, of the old families, are the ladies; and that it is not from fashion or weakness of understanding, but an earnest master, and with "a gain, rather than a loss, of spiritual life."

In trying to account for failure and decline, the writer says: "We have excited free inquiry as the end of theological research, and the basis of religious worship. We have not so much dwelt on the holiness, and the offices of Christ, as lowered them by injudicious controversy, or thrown doubt on them by inveterate skepticism. We have had no zeal, and have kindled none. We have given a stone for the bread of life, and mingled bitter water in the very sacramental cup! We are witnessing the results of the doctrines we have preached, and the apathy we have encouraged. Something must at once be done otherwise, ere the end of the century, in not one will be left us of all the old Presbyterian families of England."

Not a doubt of it! There is an absorption into Evangelical Churches going on, year after year. Not that there are not tenacious Unitarians to be found, especially among the wealthy, and the literary. One of the latter has been guilty of a great out-

rage, in publishing a collection of hymns, and some with evangelical and orthodox names attached, but so basely altering them, as to be guilty of forgery, and nothing less. Thus, in the doxology, "Praise God from whom all blessings flow," instead of "Praise Father, Son, and Holy Ghost," there is a couplet—one totally obliterating the glorious acknowledgment of a Trine God! Is not this a "too bad," especially as the name "Ken" is appended to the forgery?

The writer, as above, in the *Inquirer*, is surely "not far from the kingdom of God," and another writer in the same magazine, laments the want of directness in preaching, and contends for prayer, praise, or exhortation, in which the minister and people may alike participate "according as the Spirit gives them utterance!" "A great advance," says Dr. Campbell, in the *British Banner*, "for a people who deny the very existence of the Holy Spirit." And he adds, in reference to another statement, that "our only want, is the earnest preaching of those broad, fundamental doctrines of a broad, comprehensive truth, which constitutes the real foundation of our true moral and religious life." Dr. Campbell, I say, adds, and your readers will all agree with him: "It is impossible to overestimate the importance of the acknowledgment. The human heart is the subject of a sense of want, which nothing can satisfy but the Gospel of Christ, as set forth in the Apostolic Epistles."

MR. SPURGEON has stepped out of his usual course—as a preacher only—by lecturing for the Young Men's Christian Association, at Exeter Hall. The occasion was, an interesting one, and the assembly immense. It was the only lecture of the Winter course at which I was able to be present. At a few minutes after 8 o'clock, the chair was taken by Robert Evans, Esq., Banker, and on his right hand sat Lord Ebury (an Evangelical nobleman, brother to the Marquis of Westminster,) the Hon. A. Kinnaid, M. P., and other gentlemen of note in the religious world. There were present the representatives of all the Evangelical denominations.

Mr. Spurgeon, on his entrance, was hailed with great and unanimous enthusiasm. He is now admitted to be a great fact, and that whether people like him or not. He is a true man, and if, as I have heard, your "London Correspondent" was the first to give a fair report of him to the people of the United States, I rejoice. When the lecture was over, I saw him (pardon the anachronism for the announcement I am about to make), and after an affectionate greeting, and very kind words about his labors for the *Presbyterian*, he told me he was to sail for the United States on the first of April next. So look out—SPURGEON IS COMING! Like Whitfield, he fills his destiny by going across the Atlantic, and preaching the unsearchable riches of Christ, in connection with an enterprise of true charity. Mr. Spurgeon's new Tabernacle will be costly; he wants some American stones in it, and I have no doubt that he will have them, including (metaphorically, some white marble blocks from Philadelphia in particular, and from Pennsylvania in general.)

Mr. Spurgeon's subject was "De Propaganda Fide;" and in his introductory remarks, he humorously referred to people's probable ridicule of such a subject as by him. "What does he know of Latin?" &c. He then told his audience that his "lecture" would inevitably be a sermon; but if it was a sermon, it certainly was not a dull one. He first showed what the faith to be propagated really was, by a pathetic and Scriptural definition of it. Romanism and Formalism were here severely dealt with. The encouraging tokens and signs of the times were largely dwelt upon, in connection with the hopes now cherished of the home propagation of the Gospel. Here some fine sentiments were uttered in admiration of the opening of St. Paul's Cathedral, &c., for the benefit of the masses. The increasing unity and zeal of the people of God, were also referred to.

This discouragement and hindrance arising from a national love of war, from a conformity on the part of professors to the fashions of the world in dress, (the *cristiane* here received notice, as great ostentatious and laughter), and the lack of a spirit of united prayer, were duly pointed out. In America, prayer had preceded and accompanied preaching; in England, he hoped preaching would be followed by prayer. With regard to the means of propagating the faith, besides the ordinary fields of Christian activities, special directions, of the most practical character, were pressed on Christian young men. One means was "charity conversation;" in other words, leading the conversation of the social circle in the right channels, by a holy "gossip;" another was the selection of an individual with whose conscience to deal; in other words, that men are not to be converted en masse, but to be brought to Christ one by one. These, and kindred matters, were all treated of with great earnestness and animation, and were illustrated by facts and anecdotes. The impression produced was great. May it be permanently quickening! A closing appeal to the unconverted young men present, was weighty and solemn. At this lecture, there was a large general audience, including many ladies.

J. W.

P. S.—Home politics, at this moment, are quietest. Attention is turned anxiously to France, and the future of Continental Europe. We are still kept in the dark as to what the Ministerial Reform Bill is to be.

MR. GLADSTONE'S reception by the Ionians has been accompanied by vehement popular demonstrations in favor of annexation with Greece. Mr. G. favors this, I believe, at heart, from his religious principles leaning to the Greek Church, and to Ritualism generally. Russian agents are busy fostering the popular feeling at Athens and elsewhere.

"MOTHER, what ornament shall I wear to the President's levee to-night?" "The pearl of great price; my daughter, and you need no other."

TRUST GOD.—I could write down twenty cases, says a pious man, when I wished God had done otherwise than he did; but which I now see, had I my own will, would have led to extensive mischief.