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

WHOLE NO. 833

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Original

The Gospel Heralds. How beautiful on Zion's hill Are they who speak of peace: Who publish joyful news to men-News of redeeming grace.

God, out of pure, unbounded love, Sent his own Son to die; That whose! trusteth in his name, Might not in ruin lie.

This glorious theme the watchmen sound, And while they spend their breath Unfolding all the wondrous plan Of saving souls from death,

The promised Spirit, hov'ring near, Whispers in softest voice To many a wand'ring sinner's heart, "Now make thy noblest choice.

" Flee from the threat'ning storm of wrath. Stay not in all the plain: Leave all this treach'rous world behind, If you a heaven would gain."

The tearful eye, the heaving breast Bespeak a broken heart; "Jesus, assisted by thy grace, I will from sin depart."

'T is thus that Zion's walls are built-'T is God's appointed way; The watchman warns, the Spirit strives, And sinners will obey.

OI then, how levely in their eyes The messenger appears; 'T is then that Zion's holy hill

A glorious aspect wears. Near Poitsgrove, Pa., Jan., 1859.

For the Presbyterian Banner and Advecate. Calvinism and the Love of Souls.

A religion without strong and ardent love for lost sinners, is not the religion of the Bible. It is not the religion of the Son of God. . It is not the religion developed by the truth, as it is in Jesus. There may be Dyer's Life of Calvin, p. 155. a religion, beautiful in form-imposing, through the trappings that may be thrown around it—and yet it may be without a heart to feel for the perishing, or an eye to weep over the miseries that are coming upon has manifested more love for souls than this them. Such was not the spirit of Jesus devoted servant of God? D'Aubigne, in Christ. Compassion for the miserable and his "Historical Recollections," says: "Such needy, brought him from heaven to earth; was his love for his flock, that often when and this made him, while here, a man of walking about his prison chamber, and this to a dying world, in language so touch free to fly to the church of Anworth. ing, that the hardest heart should be moved And why did he so ardently long to flee like

respect. It will have the same mind that loved? In one of his addresses to his was in him. One of the precious fruits people, he makes this animating and affectthat will hang from the tree of True Relig- ing appeal: "God is my witness that your ion. will be love of souls-love not merely heaven would be as two heavens to me. for the pure and holy, but for those in the ruins of sin, and on the verge of everlassing litely and insatiably greedy of the conversion misery. Holy men of old had this love, of souls." Looking back to those who lived before the coming of the Son of Man, we may see rivers | each day. It was his custom to keep a of waters running down the eyes of one, cloak at hand, that he might wrap himself in because men kept not the law of God; and it when he rose in the night. His wife, we may hear another exclaiming, "O, that finding him on the floor weeping, would, at my head were waters, that I might weep times, remonstrate with him. His reply to day and night for the slain of the daughters her, on one occasion, was, "O, woman! I of my people!" Turning the eye again to have the souls of three thousand to answer those called by the Saviour to propagate his for, and I know not how it is with many of religion, we may see the same spirit exem. them." plified in the most striking and affecting manner. One, not a whit behind the chief heart, for my brethren, my kinsmen accord-

hearts of those who embrace it, with com- the human mind has ever originated; and, passion for the lost. They will have ears when in the pulpit, his sermons were that will be quick to hear the cry for help weighty expositions of the same system. Which comes from the perishing. They will be found sighing and crying, because of the miserable condition of the multitudes. who are living without that mark which will shield them from the destroying sword, me witness, that while I had opportunity I of the ministers of God's avenging justice.

And is not the truth contained in the Calvinistic system adapted, in its very sent the misery and necessity of your cirnature, to inspire this feeling? It, in a sense peculiar to itself, opens up the human I have tried all ways that I could think of,

If there is any view of the moral condition' of mankind which is adapted to awaken true and deep compassion for lost sinners, it is that given by Calvinism. It is ever crying, Lost! lost! all lost! It says, "There is none that doeth good, no, not one." And can this sad view of and Lord. I have spent my strength very the whole race be continually before the much in these things." mind, and the heart be wholly unmoved? from death unto life?

Tracts" of the Methodist Episcopal Church, we have this charge repeatedly made. On the 161st page, these lines may be found, in relation to one of the doctrines of the Calvinistic system, viz., Predestination: "And it as naturally inspires contempt or coldness toward those whom we suppose outcasts from God. 'O, (but you say,) I suppose no particular man reprobated.' You mean, cannot help sometimes applying your gentend to destroy your zeal for good works; your lordship can well conceive me to be;

greatest of all, the saving of souls from death." Arminius himself declared to the States of Holland, that Calvinism "hindered sorrow for sin, took away all pious solicitude, and lessened the earnest desire of doing good things."-Synod of Dort,

· These passages show the light in which Anti Calvinists view that system of which we are now speaking. In their estimation, it chills the hearts of God's children, and renders them callous and unfeeling, in view of the perishing condition of the ungodly. They have no longing desires to enter upon the work of saving souls from death. In the present article, we wish to investi-

gate the truth of this opinion. We believe that it is most unfounded, and that the cause of truth demands that this should be made to appear. Our appeal will be made to facts. Does the history of the world, but particularly the history of the Church, show that Calvinists have no love for souls—that they have no compassion for those whose feet are ready to slide into eternal burnings? Are we to infer from this history that they are not troubled, as other Christians? Do they never weep in secret places, over impenitent friends and neighbors? Do they never sigh and cry because so many know not God, and obey not his will? Do they never clothe themselves in sackcloth, and affliot their souls, because a decree has gone forth from the court of heaven, that "He that believeth not shall be damned?". Let:

facts answer these inquiries. As we are illustrating the effects of Calvinism, it cannot be deemed out of place if we should refer to Calvin himself, for evidence of the tendency of that system of doctrines which bears his name. Had he no love for souls? Dr. Henry, his Biographer, says: "As the breath of eternal life seems to breathe through the whole of this great man's undertakings, so is it most conspicuously discoverable in his profound compassion for souls, and in his love for fallen humanity."—Vol. 1., p. 422.

In a letter to Margaret of Navarre, in allusion to his office as a minister of the Gospel, Calvin savs: "I should indeed be too ungrateful if I did not prefer this condition to all the riches and honors of the world.-

Rutherford, in his earliest years, had his sorrows. His cross and all the wonders and standing before the bars of his window sufferings that cluster around it, proclaim Rutherford envied the lot of the swallows, a bird to that church? Was it not that he True religion will be like Jesus in this might once more feed the flock he so dearly It is said of Alleine, that "he was infin-

John Welch prayed seven or eight hours

If any man ever felt the influence of the Calvinistic system, that man was President. of the Apostles, is heard saying, "I have | Edwards. The whole of his spiritual life great heaviness and continual sorrow in my originated in its truths, and on it he sustained that life. On this he meditated in ing to the flesh."

If Calvinism be of God, it will fill the some of the most masterly productions that farewell sermon to the people of Northampton, addressing himself to those in a Christless state, he says, "Your consciences bear have not ceased to warn you, and set before you your danger. I have studied to reprecumstances in the clearest manner possible.

heart, and shows its deep depravity. It tending to awaken your consciences, and reveals to the mind, in the clearest light, make you sensible of the necessity of your its carnal nature, its enmity to God, its re- improving your time, and being speedy in bellion against his holy law, and the utter flying from the wrath to come, and thorimpossibility that it can love him, till it is ough in the use of means for your escape renewed in all its powers. This system and safety. I have diligently endeavored to speaks not of man's innocency by nature, find out and use the most powerful motives but shows that all are dead in trespasses and to persuade you to take care for your own welfare and salvation. I have not only endeavored to awaken you, that you might be moved with fear, but I have used my utmost endeavors to win you; I have sought out acceptable words, that, if possible, I might prevail upon you to forsake sin and turn to God, and accept of Christ as your Saviour

It is well known that Whitfield adopted Will it awaken no love for souls in the the Calvinistic creed, and that he preached breasts of those that have the enselves passed under its influence. And what was the effect in his case? Did it turn his heart to Arminians charge Calvinists with a want steel, and make him indifferent about the of compassion for souls. In the "Doctrinal perishing condition of sinful men? "The Priest, Puritan, and Preacher, says: "He had an intense feeling for souls, and this feeling had a vent in tears. Of all the ingredients of his preaching, nothing, I suspect, was so powerful as this."

In thinking of those slumbering in their graves, whose memories are dear because of their eminent compassion for souls, the mind most naturally fastens upon Samuel Davies. you would not, if you could, help it. You How ardent his love for the needy and perishing! How it glows in his sermons, and eral doctrine to particular persons. The in his life of toil and sacrifice! In his very enemy of souls will apply it for you. You able letter to the Bishop of London, after know how often he has done so. 'But you | describing the sad condition of the Colonies, rejected the thought with abhorrence. in a moral and religious point of view, he True; as soon as you could. But how did uses the following language: "This thought, it sour and sharpen your spirit, in the mean- my lord, is so far from being agreeable to time! You well know it was not the spirit me, that it at times racks me with agonies of love which you then felt toward that poor of compassion and zeal intermingled; and sinner, whom you supposed or suspected, could I entertain that unlimited charity whether you would or no, to have been which Julls so many of my neighbors into a hated of God from eternity." Again, on serene stupidity, it would secure me from page 165th, we have this language: "There-fore you cannot, consistently with your below a kind of anticipation of heaven. I principles, take any pains about their salva- can boast of no high attainments, my lord; tion. Consequently, those principles directly I am as mean and insignificant a creature as

cerned spectator of the ruin of my dear fellow-mortals: I dare anow my heart at times is set upon nothing more than to anatch the brands out of the burning, before they catch fire and burn unquenchably. And hence, my lord, it is, I consume my strength and life in such great fatigues in this jangling, ungrateful colony."

The life of Dr. Nettleton affords another illustration of our subject, and refutes, in a most triumphant manner, the charge which is sometimes brought against Calvinism, that it makes those who embrace it, "cold, carnal, and stupid "-that it takes away/all pious solicitude about the spiritual condition thy of attention in individuals than in comof our fellow men. He loved the doctrines of grace with an ardent love. He embraced them most cordially. He rested on them all his own hopes of salvation. And see the effect in his life! What love of souls ly to notice briefly a few small reforms, which What longing for the salvation of sinners. I think might be made with advantage in idid he manifest! In him was witnessed no some of our social and congregational cuswild enthusiaem, no trickery, no extrava. gance in manner or matter; but an irrepressible yearning of soul over impenitent sinners, which made him solemn, earnest, and powerful in his appeals to sinners from the pulpit, and from house to house. And of those who call, to thrust themselves into the sick-room, or to feel themselves slighted him, hundreds of seals to his ministry? And then a new source of solicitude opened

been entranced by his eloquence, and many injury to the sick, far more serious than most a child of God fed and comforted, by his persons imagine. pious counsels. He was distinguished in many ways, and for many things, but in should be permitted to enter the chamber, nothing more than for his strong attachment to Calvinism, and his ardent love for his great work, as a minister of the Gospel.—the for a short time, and at proper intervals.

work of seeking the salvation of lost souls.

Let it be understood that all others suffi-Never was he more in his element, than ciently testify their sympathy ciently testify their sympathy ciently when going with the message of salvation, to the poor and the outcast. Mr. Bruce, in his funeral sermon, says of him: "From and let none feel themselves offended by not the day that he knew the grace of God in being invited into the sick rooms; Let truth, his life became a consecrated thing, each one remember, that although an inter-himself a 'living sacrifice.' It was 'Cor-view of a few minutes with him or her might that he was not his own, that he had been dozen such interviews in the course of a capacities of his gifted mind, the whole warmth of his loving heart, were gladly dedicated to his new and better Master-thrown unreservedly into his cause."

that Paul showed his love to his unbelieving visited with affliction be careful to send their. brethren, and for the Gentile world. The minister timely notice, if they desire a visit acrifices he made, and the trials he endured from him. Otherwise, he may not hear of for them, were better evidence of his strong the sickness for days or weeks, and may be lesire that they might be saved, than loud blamed for neglect with which the family professions on his part. And have Calvinists themselves are chargeable. nade no sacrifices for the good of others? Can none rise up and call them blessed, befound who hold to this system of doctrine, their way home from church. toiling for the eternal good of the souls that are there congregating! Comparative want, a sickly climate, and all the hardships incident to a new country, do not deter them from carrying to those who are famishing, the bread of life. Is not Calvinism going hrough all the West, preaching Christ and him crucified? Is not its love for souls manifested in its hundreds of ministers and churches, its thousands of communicants, its Colporteurs and its books, its Sabbath Schools, its printing presses, its thousands of open fountains of spiritual and moral healing, and its standards lifted up against the flood of iniquity that is coming upon the land? Those trains of soul saving influences have not: been put in operation, without many and great sacrifices.

Let him, who imagines that Calvinists have no compassion for perishing sinners, go and mingle in their religious assemblies. Let him hear the ambassadors for Christ, as they beseech sinners to be reconciled to God. In what awful terms they unfold the Louis Napoleon's few words on New Year's threatenings of God! How they entreat, ersuade, and expostulate! How, at times, heir hearts seem to break, and their eyes to fill with tears, as the fearful condition of impenitent sinners flashes before them, in all its errible reality! Let him go and enter the rom the petitions that are offered, that the condemnation of the wicked lies heavily ipon the hearts of those assembled there? o their voices never falter with deep emotion? Do no tears flow? Are no sighs attered? Boisterous singing, boisterous praying, unseemly and unseasonable noise and shouting, may not be there; but is there not a silence, at times, more expressive of deep emotion, and heartfelt interest in the condition of the ungodly, than mere

poise or wild excitement ever indicated? Let him, then, pass from closet to closet hen Calvinistic Christians are alone with God. Will he there see no wrestling with the Angel of the Covenant, for the outpouring of the Spirit?—no earnest pleading of his promises in reference to the salvation of the lost? Are there none lying low in the dust of humility because of the languishing condition of Zion?—because her gates are desolate, and so few come up to her solemn

An unusually large Convention has lately een in session, to consult about the interests of Zion. All its members were thoroughly Calvinistic. And was not one of the prominent characteristics of that Convention, love for souls? Its call originated in this, and all its meetings were warmed and animated by this feeling This beamed in the countenances of its members; was manifeated in their prayers, their sermous, their addresses, and the means employed for the reviving of God's people, and the conversion of sinners.

In view of all these things, can the conlusion be drawn that Calvinists have no powels of compassion for impenitent men and

"I CANT DO IT," never did any thing,

For the Presbyterian Banner and Advocate. Minor Reforms Needed.

MESSRS. EDITORS :- The importance of

littles has always been recognized. All great things are made up of littles. "A little leaven," and "a little folly," are mentioned in the Bible as productive of mischievous consequences.

"Large strooms from little founteins flow;
Tall eaks from little scorils grow."

Little things are not less important in re ligion than in secular matters : nor less Mor-I think might be made with advantage, in tonis. A word to the wise may be sufficient. First, I notice those pertaining to

THE SICK AND SICK BOOMS. An evil which has been felt in many famif they are not invited to enter it. All physicians will testify that great injury is up to him in these multitudes that were converted through! his instrumentality. It is recorded that he carried their names with him—thought about them often, and prayed to them much. Calvinism has had few abler expounders purity of air occasioned by the presence of han Dr. Chalmers. Many an audience has too many in the room at once are sources of

persons imagine.
In cases of severe illness, not visitors except the physician, the minister; and the nearest friends; and these only one by one, ban '-a gift the life of one who knew not do injury, yet if there be perhaps half a purchased by another for his service. The single morning or afternoon, the result may whole energy of his mighty spirit, the whole be to aggravate the disease, and to retard, if

not entirely prevent, recovery sold to be reminded that their interviews with the sick should not be unduly protracted, A short Sacrifices, in the cause of Christ, are gen- and pointed conversation, in subdued and erally considered one of the best tests of tender tone; a short portion considered love and compassion for sinners. It was read; if expedient; and a short and approthus that Christ himself showed the strength priate prayer—the whole occupying but a of his compassion. He was rich, yet for our few minutes—are all that will usually be sakes he became poor, that we through his safe or profitable.

Description of the power of the powerty might become rich. It was thus Let those families, also, which may be

The good old custom of requesting the prayers of the congregation, on the Sabbath, nause they have been instrumental in bring for the sick, is probably falling too much ing them to a saving knowledge of Jesus into disuse. When observed, however, it Ihrist? Let us turn our faces to the great ought not to be the occasion of bringing an American West. How many there may be avalanche of visitors to the sick-room; on

> Some evils connected with our funeral ustoms, will be noticed in my next.

From our London Correspondent. Austrian Reinforcements for Lialy—The Riddle of French Policy and of the Emperor's Designs—Three Solutions—Court-Gamblers on the Bourse—Sudden Depreciation in European Stocks and Railways—Mr. Roebuck, at Sheffield, on Reform and on Bonaparte—The "Perjured Lips" and the Queen's Cheek—King of Sardinia's Speech—The Regent of Prussia and Liberty in Prussia—A "Benevolent Panic" in London—The London University and the Popish Obstructives—The Queen's Colleges and Intermediate Schools—The Magee College and the late Mr. Dill—The Goudy Bursaries—Tractarian Literature—Prayers for Bursaries-Tractarian Literature-Prayers for the Dead-The Women of India and their Claims. LONDON, January 14th, 1859.

AUSTRIA has dispatched thirty thousand troops to reinforce her army in Lombardy. and in the Roman Legations. This is one of the many disturbing results, produced by day. The Moniteur has tried to explain them away, but the effect on the funds, both in Paris and London, still remained unfavorable. It would almost seem as if Napoleon's designs are now in concert with Russia, and that not in reference to Italy, place of social prayer. Will he never infer but rather with a view to the dismemberment of Turkey. The Foreign Minister of Austria, Count Buol, would firmly resist this, and if he could be got out of the way by the joint influence of France and Russia, then Austria might be persuaded to take part in the dismemberment, in which case "the consent of England would not be demanded." Count Buol is opposed to these sinister designs, and hence—it is surmised—the Emperor's words directed against the relations between the two Governments, but flattering personally to the Emperor. It will be very ourious if this should prove to be the true solution of the "At the outbreak of the war, (the Russian war.) Moldavia and Walfachia were offered to Austria, and there is reason to believe that other provinces of Turkey, in Europe, have recently been proffered in exchange for Lombardy

Supposing Austria base enough to consent to such an iniquitous proposal, where would the poor Pope be, if Lombardy was given up, and the Austrian troops withdrawn? or what would become of Lombardy, now panting for freedom? Would not the French be as truly their tyrant masters, as their present rulers? The prevailing feeling is, that, for the present, matters will quiet down. But the indignation of commercial and peaceable men is intense against the selfish author of these arrests put on progress and prosperity. Two causes seem to exist, if we are to believe the most current opinions, for that panic on the Paris Bourse which is now beginning to subside. One is that the Emperor is not the man he was, and that Prince Napoleon, his cousin, has obtained an ascendency over his mind and councils. The Prince is the determined foe of Austria, and identifies himself with Sardinia not only in policy, but also by a marital alliance with the for all good works; but particularly for the but I dare profess I cannot be an uncon-"I will try," has worked wonders; and, "I | daughter of King Victor Emmanuel. The

mediate followers. It is believed that he nttered the words that have coused all the mischief, in order to enable these bad men to buy in the funds for a "rise," so as to retrieve their fallen fortunes, spendtbrifts and prodigals as they are, amid their State pay link Not less, than, sixty millions sterling is supposed to have been the extent of depreciation in the money market of Europe, since the panic began. And as to Continental rail-

way shares, -the-fall+has-been tremendous. That on the Lombardo Venetian, amounts to nearly fifty per cent. The anxious question is now put; what about rail way investments as private property, in the event of a Continental war. And the foregoing shows what ominous apprehensions are entertained by English capitalists.

Not long ago, the English public took warning as to Russian Railways, and refused

to take the stock of thirty five millions, brought into the market. But like caution is needed still with regard to the Continental States. The public, says the Times, in its money article of this day, "should bear in mind, when they receive future invitations. that if they consent to venture, it must be with the liability, at any moment, to find their property reduced to half its nominal amount, on the utterance of a few signifi-cant words, by a Potentate with four hundred thousand men at his command, and surrounded by courtiers whose fortunes require to be replenished by imports on the Bourse."

Mr. Roebuck has been addressing his onstituents at Sheffield, in his usual ve hement style. He does not seem to approve of universal suffrage, but wishes a great extension of electoral privilege to large towns, as to the number of members, the suppression of small boroughs, and the re-distribution of seats. But he admits that the country is not very earnest about Reform, as was the case in 1831, when the threat of revolution and civil war caused the House of Lords, under the advice of the

Duke of Wellington, to give way.

Mr. Roebuck thinks the great business of next Session of Parliament will not be Reform, but on Foreign Relations. He thinks all Continental nations envy, fear, and hate England. He still denounces the French Emperor as a perjured despot, and need very severe language, such as the fol-lowing, which was vehemently applauded with loud "huzzas!"

"The pretence now made of aiding Italy, is a mere pretence. Li have no faith in a man who has perjury on his lips. I recollect, when at Cherbourg, seeing the Emperor of the French visiting the Queen of Wholand. I saw that man mount the steps which led to that noble Queen's vessel. and when I saw his perjuied lips upon her hallowed cheek, my blood rushed to my heart, to think of that holy and good creature being defiled by the lips of a perjured despot."

The King of Sardinia's Speech, at the pening of his Parliament, has excited some commotion in Europe, inasmuch as it uses some warlike phrases, and is believed to have been submitted to the French Emperor's revision before its delivery. Neverheless, the Constitutional King could carcely have said less than he has done, in the present state of feeling among his own aubicots as well as in Italy at large. My own impressions are of little value

but I believe that war is not imminent; and indeed, at this moment, the panic in the London and Paris Stock Exchange is subsiding rapidly. THE REGENT OF PRUSSIA has opened

the Chambers by a speech, which says very ittle that might not have been said by the King, his brother. Liberty is still in fetters in Prussia, but, on the whole, it has gained much by the new regime, and will do so lowly, but surely.

The CHARITABLE CONTRIBUTIONS evoked on behalf of Night Refuges for the Homeless, and kindred Institutions, by appeals in the Times, now exceed £8,000, and are daily increasing. A kind of "benevolent panic" has pervaded the community specially that portion of it who are not the rdinary benefactors of Ragged Schools, Reformatories, and Refuges. The money is all wanted. The misery of the lowest class in this metropolis, is often terrible. More than three thousand, including infants, deprived of nature's nourishment by the privation of mothers,) have died of want in

THE LONDON UNIVERSITY has the power f granting degrees in the arts and sciences t has not such a local habitation as Cambridge and Oxford, with resident Fellows, and various heads of houses. There is indeed a University College in Gower Street, London, and lectures are delivered, and examinations conducted there; in connexion with classes regularly assembling. But the peculiarity of the University is, that a numper of gentlemen of high literary and scientific standing are associated together, by Royal Charter, to examine and give degrees to the students of alleeducational establishments which have obtained the recognition of affiliation with the University. Most of the Dissenting Colleges, and some seven or eight Roman Catholic educational establishments, are affiliated to this popular Institution. Its examinations are more strict and difficult than those of the two great Episcopal Universities; and a man that passes even the B. A. test, must have made very decided progress in real knowledge and at-

tainment. But mark how Popery comes in as an obstructive here. The Senatus of the University recently agreed to add Mental Philosophy to the course of studies. Whereupon the Romish authorities, in jealous alarm, raised their protest, pretending to discover danger to the faith of "the Church," from the introduction of Metaphysics, into the examinations. Romé still clings to the hard, dry, lifeless formulas of the school men. She cannot bear to see ignored the "Sentences of Lombard," and the "Summa" of Phomas Aquinas Rome cannot tolerate that vigorous exercise of the mental faculties, which would and must test her "infallible" claims. We know how old Sylves ter declares it to be the opinion of all the Schoolmen, ("secundem omnes,") that even if a man doubt concerning any thing commanded by the Church, whether it be not contrary to the law of God, he is bound to the haven where they would be bey, ("tenetur obediri.") We know, too, The insidiousness of such tes

week! The second cause assigned for the that Thomas Aquinas held that it was not its contradiction to the Scriptural doctrine manic is the baseness of the Emperor's im | necessary for first orders, that a priest should of the Mediatorial hadder which Jacob nunderstand the meaning of the Latin. Mass Book; it was enough if he knew the words, and could proposite them. Even the Council of Trent held the same.—(Less. .XXIII., C., II.) instantist of least the All this hatred loft light/shown by the

Univers, by Drs. McHale and Newman, by the establishment of the new. Popish Uni-versity in Dublin, and the recent remonstrances addressed by Popish authorities in England to the heads of the London University, shows that the old Mediæval spirit is waking up into malignant life. The grand cause of the dissolution and destruction of the Philosophy of the Schools, was the glorious Reformation. "Huther," says Lord Macaulay, "almost at the jourset of his career, went so far as to declare that no man could be at once a proficient in the School of Aristotle and the School of Christ. Zwingle, Bucer Peter Martyr, and Calvin, held similar languages alw some of the "Scotch Universities, the system of Aristotle was discarded for that of Ramus. Bacon, as leader, at length arose, and completed its destruction.

THE QUEEN'S COLLEGES, in Ireland present, in their origin and progress, a most cheering chapter in the history of that country Consistent Papists, and true Ultramontanists; hate; them g with, a bitter hatred. But there is a class, even among Roman Catholics, who will send their sons to these Institutions, in spite of prestly remonstrance. At Cork, and at Galway, the numbers of students has always been comparatively, limited; but, at Belfast, where the genius of Protestantism presides, and diffuses its influence all over Ulster, the success of the Queen's Colleges has been most marked. "Thus, at a recent "Trienhial Visitation,"

at which were presents the ExtLord Chan-cellor of Ireland, (Brady, a Liberal Roman-ist,) Baron Green, the Bishop of Down and Connor, and the Moderator of the General Assembly, it appeared from the statements made by the Rev. Dr. Henry, the President, that whereas, in '58-'54,14the number of students had been one hundred and sixty. four, now it has risen to two hundred and fourteen. The course of study is most comprehensive, and the staff of Professors comprise men very emigent in their respective departments There Vis and Queen's University" in Ireland, similar to the London University, which examines, and bestows Degrees. Many of the students have proved successful competitors for the prizes of Government appointments in China and in India,

in the Civil service, Asially and base of all Many Scholarships also exist, for the re-Scholarships, thirty, of the value of £24 each, are appropriated to students pursding the course dor Badhelois of Arteg six: are appointed for the Doctor of Medicine course, of the value of £20 each; three, of the value of £20 each, are appropriated to successful students of Elementary Law, and the Degree of L.L. D; two of like value and two of £15 each; are respectively appropriated for the diplomas of Civil Engine and Agriculture. Three Scholarships are awarded annually, by examination, and are tenable for one year only; but the scholars

of each year may compete again. The sum of £1,600 a year has been voted by Parliament, for "Library," Museum, and kindred objects. The original sum voted for the founding of each College, was £30,000. The establishment of these Colleges was a master-stroke of wise National policy on the part of Sir Robert Peel; and Dr. Edgar, of Belfast, was his powerful co-adjutor, and I may add, adviser in this matter. The results already are great, and the future is big

with promise. The Presbyterian Church in Ireland is thus powerfully strengthened, and for ministers' sons-many of whom are the foremost students—the scholarships and other endownents are all important, and in their case, as well as that of the sons of small farmers, delightfully contrast with the struggles, of the olden time. It wants but the establishment of Intermediate Schools for classical education over Ulster, (and for this a movement is being made,) to make it full of light and knowledge.

The Magee College, at Londonderry, is progressing toward the completion of its future architectural home and centre. The late Rev. Richard Dill, of Dublin, it was, in whose congregation lived and died the Christian lady, (the daughter of an Ulster minister.) who left a magnificent legacy for its estab-lishment. Mr. Dill has died in the vigor of his days, but in his last testament and will. he devised a sum of £8,500 (part of the bequest of Mrs. Magee to himself.) to the furtherance of the interests of the College which she founded. Thus from London derry as well as Belfast, there will go out streams of light and life, over Ireland and the world.

The Magee College is Theological, rather than Literary, although Literature and Philosophy will by no means be ignored within

Two Scholarships or Bursaries are about to be founded by endowment, in memory of the lamented Dr. Goudy, of Strabane. His two sons are to have the first presentation of these.

TRACTARIAN LITERATURE is not so frequently referred to, as Tractarian doings. A recent specimen of the daving character of its literature, is a series of Tracts published at the office of the notorious Union newspaper, in the Strand, London. These treat, in a popular and plausible style, of all disputed points in the controversy now being waged, and the Confessional, among others. is prominent. There are cards printed in red letters, with blanks to be filled up by the young people, or others who espouse the system. It is a kind of Ritualistic Register. Thus, near the top of the card, is the text of the 84th Psaim: "They will go from strength to strength; and unto the God of gods appeareth every one of them in Zion.' Next, in red, printed in German capitals, is the word, "RECEIVED." Your eye then falls on three lines, each with a blank space, for filling up the date. And so the disciple successively records that he or she "received," 1st. "H. (holy) BAPTISM; 2d. CONFIRMATION; 3d. F. (first) H. COMMU-NION." Thus, the first three steps on the Oxford ladder are traced, and subjoined is the text, (Prayer Book version,) Psalm ovii: 30-"And so, he bringeth them unto The insidiousness of such teaching, and

saw in vision, will be patent at a clance. But, there is something bolder still Here I have before me another of this Tract Series, the LETTERS of the title page in blackest ink; and a large black cross (†) immediately underneath. The title rus thus: "LITANY AND PRAYERS for the FAITHFUL DEPARTED." The Litany is a copy of that of Rome. It begins, "Lord have mercy, Christ have mercy," &c., and then, to each person of the Trinity, the petitions, successively, "Have mercy on the souls of the faithful departed; deliver the

souls of the faithful departed; give rest to the souls of the faithful departed."

But next comes to "Blessed Mary, mother of God, wirging of virgina;" to "Blessed angels, blessed patriarchs, saints, apostles, disciples of our Lord, martyrs, confessors, virgins, and all ye holy saints," the invocation and appeal, "Pray for the souls of the faithful departed."

Next, list the appeal to Christ, by his wonderfut conception, &c; by his "five most blessed wounds" to "deliver them" from "the region of Thy justice, from the power of the devil, from the gnawing worm of conscience, from long-enduring sorrow." Then the Saviour is besought to " hasten the day of visiting thy faithful, detained in the receptacles of sorrow; to "shorten their time of expiation for their sins;" and "through the prayers of Thy Church, and especially the Inestimable Sacrifice of Thy Holy Altar to receive them into the tabernacles of rest, and crown their long hopes with everlasting

fruition!" Next, there are two Collects, the first praying for "the souls of Thy servants departed; the remission of all their sins, and that by pious supplication they may obtain the pardon which they have always desired." In the second, special prayer is offered for "departed parents, kindred, and benefactors Then we have two of Rome's socalled "Seven Penitential Psalms," li., Miserere, and the exxx., De Profundis, just as Papists use them, or pervert them, in the "Office for the Dead." Lastly, there are separate prayers, "for the faithful departed" on the day of a person's decease or funeral— "For one lately deceased " "For father and mother;" "For friends and benefactors;" "For all that die in a church or churchyard;" (some hope for such, you perceive, as they lie in "conscorated ground!") "For a man deceased;" "For a woman deceased;" Formany deceased;" the whole concluding thus:

"V. Eternal-rest give unto them, O Lord. ER And det perpetual light shine upon

V. May they rest in peace.

I well remember my first perusal of Tract No. 90, in which Newman laid down, that the condemnation of "Purgetory," in the Thirty-Nine Articles. "was not that of every kind of purgatory, after death." But, horror-struck as I was, and full of the dark forebodings which then filled many hearts, I never dreamed that in so short a time, the Romish Heresy, all but in name, should be thus daringly avowed by men who minister in, or are members of, the Church of Eng-

Two Missionaries (of the American Board of Missions,) from Madras, the Rev. Charles Little, and the Rev. E. Webb, were present at our weekly meeting of the Tract Society. They state that some of the rich Hindoos are beginning to circulate Tracts in defence of their own religion. These gentlemen are on their way to the United States, for refreshment and rest.

WOMAN IN INDIA, is an increasing objecof sympathy in this country. The ladies of the Free Church have a very efficient Society for Female Education. The following is a picture drawn from the life, by Major Davison, in his speech at the Annual Meeting of this excellent Society:

THE INDIAN WIDOW .- Among the frequenters of the village well, or ghaut, you will sometimes see a lonely figure wrapped in a single piece of brick-red cloth, the end of which is brought over her shaven head, and almost hides her face Though young, in fact, in features and in feeling, she is prematurely old. Her history is written in the painful lines that mark her joyless face. She is one of India's daughters, and a widow. Perhaps her husband died when she was yet a child; and if the humanity of British law has snatched her from the death to which a cruel su perstition has consigned her, she only exchange the funeral pile for a kind of living death. Cu off from all the sympathies of life, the world to her is one dreary, joyless blank, and she feels as if it were almost a crime for her to live. What a contrast is her condition to that of the Christian widow, who is so rich in the precious promises of her covenant God and Father, her husband and her friend; and in the tender sympathy and care

At Madras, a spiritual movement has been perceptible among the highest classes of female pupils in the Free Church day-school. Three have openly avowed their faith in Christ. Others went back through the power of home affections, and others were said to be "chained."

Among the Parsees at Bombay, in social entertainments, ladies now appear. A lady in Bengal gained entrance to several Zenanas: Her brother is a missionary. They said to her, "ah! if we were not poor pris-oners, would we not go and hear more of this incarnation of Divine mercy from the missionary himself." This missionary was actually invited to visit some of these ladies when ill, by their own husbands.

"Really, said a young wife to a female teacher visiting a Zenana, "your Bible must have been written by a woman, it contains so many kind things about us. Our Shasters say nothing but what is hard and oruel of us." Will not the Christian ladies of America pray for the women of Iodia? And might not Female Societies be formed for the education of India's daughters, "unwelcomed at their birth, untaught in childhood, enslaved when married, accurred as widows, and unlamented when they die !" Their number is eighty millions.

For the Presbyterian Banner and Advocate Presbytery of Susquehanna. The meeting of the Presbytery of Susquehan-na, at Smithfield, Pa., has just closed. The Bey. Andrew Barr was received from the Presbytery, of Golumbus.

Mr. David Craft was received under our care

as a candidate, from the Presbytery of Bedford.

The question on the Demission of the ministerial office, was answered in the negative.

Rev. Charles C. Corss was appointed Commissioner; to the next General Assembly, with John Allen, Buling Elder in Wysox. The Rev. Darwin Cook was appointed alternate, with C. R. Coburn, Ruling Elder in Towards. STATED CLERK.