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TERMS,-IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, APRIL 9, 1859.

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Griginal Poetry.

The Season.

Thou'st stolen a March on the first month of Spring. Sweet, tear-smiling April, pray, what wilt thou bring ? To answer this query we fully were bent ; So in health and in spirits a wooding we went, And took notes -- not bank notes, for they're out of date, Or bird notes, the' they are quite plenty of late-But notes of affairs, that already are rife. In the beautiful world of inanimate life. Excitement quite great in the kingdom we found, While most were determined to stand well their ground. We saw that the trees were preparing to leave; The vines too, to run, and their festoons to weave. it. We must first have our Common Schools, 'T was plain the young dog woods were trying to

bork : And seeds which had long been confined in the dark. In their rich solly bed, were able to rise : While grape vines were shooting their sprout toward the skies.

Why all this commotion ? We know, we allow, For cotton-woods all have their trunks ready now, Expecting to leave, almost any day,

With their prettiest boughs, for lovely Queen May. E.W.H.

P. C., Iowa, April, 1859.

For the Presbyterian Banner and Advocate. The Theological Seminary for the North-West.

Two communications have recenly ap peared in the Presbyter, of Cincinnati, and been transferred to other papers, touching the question of our Theological Seminary for the North-West, which is expected to come before the next General Assembly. We rejoice with Dr. Stanton and The Director, that the whole subject is now to be sub-mitted to our highest Ecclesiastical Judicatory, and there we would willingly leave, it. But, in urging, as these gentlemen do, the immediate establishment of this school, there are other considerations to be entertained. We may freely say here, that we were in favor of an immediate going for ward, on a former occasion; but circumstances are very different now, (as we shall have occasion to show,) and in view of these, we take the liberty to offer considerations against immediate action by the General As-Ist. In order to a just judgment of this to providing at once to put the Seminary in matter, it is obviously necessary to have a clear understanding of the extent and char-acter of the region constrained to believe some of our we are constrained to believe some of our more Southern brethren do not possess. The field contemplated is called The North-West, and may justly be described as embracing all the territory West of the Eastern line of Indiana, North of the Ohio River to Lake Superior, and Westward indefinitely to the Rocky Mountains, including at bly, in deciding this grave question. I do present, Iowa, Minnesota, and whatever not think it becomes any one thus to foreother States or Territories are to be formed in that direction. The Synod of Missouri, which holds, of right, its relation to us by reason of its former connexion with the Seminary at New Albany, does not essentially vary this geographical representation. This is the Territory to be provided for. This is the North-West. 2d. We remark, secondly, what ought to be distinctly borne in mind, that this is a be, by a wise, firm, and consistent course of Territory, as yet, thinly populated, or not our General Assembly. populated at all ; and, for the most part, with extremely young and feeble churches, except a few more favored churches on our Southern border, we are very much scattered and all poor. Our faithful ministers have been, as yet, but pioneers; they are laboring evident to every observer of the course of hard, and pushing their enterprise further every year, into the wilderness; but Seminary, that there is an effort now on they are almost all constrained, as yet, to foot, to divide the brethren of the territory. ask assistance from our Boards, and are living and embroil the Assembly in a debate in on what are justly called starvation salaries. reference to the organization at all, of a The writer knows of one Synod of some Seminary, this Spring. It really seems as forty five churches, where there are not if, on the part of some, there is a desire to more than four which are yet self sustaining. ruin the whole enterprise, by simply dis-Ask our Board of Domestic Missions, ask the Church Extension Committee, if this be not a just representation. Such is our field at present, in the far greater part of its with a new argument, an argument for de area ; and we infer hence, that it is not in | law. Is it too much to say that this argua situation to be expected to bear its part in |ment never was urged in reference to the establishing a Theological Seminary: 3d. And here lies the fallacy of an argu- the Assembly? Was not the Church given ment, which one of these writers attempts to understand that the question of Assembly to establish from statistics. He finds a sufficient number of churches and communicants in this region to justify, as he thinks, the establishment of such a separate school. So it would be, perhaps, if they were sufficiently compact or able. But we have, be- lay. Surely it is to be deeply regretted side, to look at the extent of the field, and that again the fires of controversy and disits acknowledged sparseness of population, the youth of its churches, and their present povertynii It would not, we suppose, be a before the meeting of the Assembly? If good reason for setablishing a Theological such is to be the case, ought not the Church Semimary on the Red River of the North, to mark those who are truly responsible for because we have churches in California and "such" a "state of things? It does really Oregon, and a population in all the North, seem as if there were a design to keep up a numerically sufficient to fill it up. We say here, once for all, that we have no objection to an immediate action on this subject, pro- trolled not in accordance with the expressed vided liberal individuals or churches can be and peaceful voice of the Church and terrifound to endow such a Seminary, and in a tory where it is to be located, but by a few proper locality. We do well, perhaps, to hold out this offer, and see what will come own hands. Never will it flourish, never of it. But our remarks have reference to a will it be blessed of God, if established acunited enterprise by the whole field; and we cording to such a policy. Let us be united have attempted to show, what it seems to us and as peace, honest, free from sinister moevery one must see, that in the present state tive and true. Let us look to God for his of our commercial concerns, and the poverty guidance. of most of our churches, no such general co operation can be expected. 4th. I may next mention, and in connexion, that such is the state of our other Eduontional Institutions at present, as to dis courage any new enterprise of the kind un- bealth and happiness, the cardinal points til they are both provided for. We have upon which every thing turns. Motion our Waukesha College, favorably situated, seems to be a great preserving principle of and now ably officered, but which has been | nature, to which even inanimate things are languishing for years, and still languishes for subject; for the winds, waves, the earth itthe want of an endowment. The same is true, self, are restless, and the waving of trees, I believe, of our Alexander College, at Du- shrubs, and flowers is known to be an esbuque, and the same we have recently been sential part of their economy. A fixed rule* told of Marengo; in Illinois. Shall not these of taking several hours' exercise every day, humble children of the Church be first pro. if possible, in the open, air, if not, under vided for ?

have to say, as before, that if the brethren from these points have any offers to make, we hope the Assembly will hear them. They may build each a Seminary if they choose,

but one thing is certain, it would not be a North Western Seminary. The only reason why we ever consented to Chicago as a site, was the liberal offers that seemed, for a time, to be available in that locality. But we could not comply with the conditions, and these having now failed us, we hope that the whole field, and several more Northern points, will now be considered. But this, perhaps, is premature.

6th. We offer as our last argument, against an immediate action on this subject, what may be, we believe, established from observation and the nature of things. We believe, that in the progress of educatiodal Institutions, the higher merit in order to success, always succeed the lower, and follow population, rather than anticipate then our Academies and Colleges, and last of all, our Theological Seminaries, so soon as they can be sustained. If Rome goes on a different principle, and often builds Colleges and Cathedrals, in anticipation of a population, it is sufficient to remark, that neither our resources nor policy are like those of Rome. Our Educational and Theological Institutions must depend on the people, and until the people can be found, had better not be commenced. In confirmation of this remark, we need only to refer to the great mistake which has been made in the early

opening of too many Colleges in Ohio, and some other new States. The fact is, we do not wish a Theological Seminary or a College, until it can be begun on a good and reliable endowment. Of this, we have no assurance at present, in regard to another Theological Seminary, and fear

we cannot have until further growth. Let us then follow the order of nature;

let us support our Common Schools; let us endow and fill up our Colleges; and for the rest, put the whole concern, under the direction of the General Assembly, believing that they will act when the proper moment shall arise.

We want another Theological Seminary; but we do not want it as much as we want some other things. Princeton and Alleghany are both within our reach, and I will add here, (partial to Princeton as I am.) that the other Seminary is daily rising in the estimation of the North-West, as it comes to be more known.

I must correct here, a palpable mistake, of the North-West, are decidedly on the other side of the question, and will send their Commissioners to the General Assembly, instructed on the subject. In conclusion, I have not the presumption to attempt to influence the General Assemstall it. But it is right, in the circumstances, to furnish such facts and considerations as we have, and to express the hope that our highest Church Court, will survey the whole ground and act deliberately. Our brethren of the New School are prophecying a division amongst us from the agitation of this question. Let us hope they will be disappointed again, as we believe they will

For the Presbyterian Banner and Advocate

Psalmody. The title of this article would, in almost all the Christian Church, suggest the idea of praise to Him who loves and saves us. In a few localities it is associated with strifes and divisions among brethren The original and more imprtant truth of our obligation to praise God, is thus overlaid and embarrassed; by party questions and debates about the mode of doing it; and some people refuse to praise Him at all in Christian, worshipping assemblies, where the mode does not conform to their party mode. This is regretted by many good people, on both sides in this controversy. Much of the in-jury done to Christian fellowship is the direct result of the unfortunate manner in which the subject of Psalmody has been treated. Arguments on our side, whichsoever side is ours, are always strong. And if we have adopted an opinion or joined a party before having proof of its correctness, that proof afterwards is easy to find. Soldiers will risk their lives in defending a standard, although they may not know what the war is about-they fight for "oar flag,"

any how. For the short article which I here offer to the intelligent and pious consideration of the reader, I do not claim the much abused name of "discussion," but the more modest one of an inquiry. And I just want the reader, to whatever party he is attached, to sit down with me, at the other side of this big Bible, that we may inquire in the right quarter. We will leave behind us all theories, creeds, traditions, "testimonies," customs, discussions, and, as far as possible, prejudices too, that we may ascertain what the Word of the Lord teaches on the subject of Psalmody, or praise. We will begin with the New Testament, as the last revelation of his will.

We find, on turning to the New Testanent, quite a number of places where praise is offered to God. In some of them the words used are given; in others, not. Of the first class, is Luke i: 64-79, the words of Zacharias; also, Mat xxi: 9, 15, where spiration from high quarters.

the people and children in the streets, praised Christ, saying, Hosanna to the Son minds; and the inspired historian has reported their words, together with Christ's approbation of their utterance, as praise to

Of the second class, is Acts xvi: 15-

use to direct us" in praising him. God. Lord Palmerston-that cunning old foxwas praised before long or short metre was invented, and may be praised independent of them. We praise him in our prayers as well as our songs. We can not be. fettered by tune-makers, nor version-makers, nor theory-makers. Whenever the praises of our Divine Lord and Saviour are "said or sung," we must join in, as well as our poor,

From our London Correspondent.

From our London Correspondent. The Peace or War Question Applatently Solved— The "Monitur's" Peace Declarations Analyzed —The Reform Question, Lord John Russel and the Whigs—Mr. Bright at Birmingham—Proba-ble Fall of the Cabinet—The Bishop of Oxford, again—The Cardinal's. Pastoral—Education in India—Mr. Halliday's Reply to Elicoborough— The Jews in Algeria—New Books—The Prince of Wales at Rome—"Imagingy Conversation," with the Pope—The Ghetio at Rome—A Oheery Postcorint. Postscript. London, March 10th, 1859.1

"PEACE OR WAR," the great question of the day, has suddenly assumed a new aspect. The Emperor of the French has issued no less than three articles in the Moniteur, the effect of which has been decidedly quieting. It remains to be seen what his protests, appeals, and assurances are really worth. The first article is intended to remove erroneous views which it is said are entertained abread concerning the public press in France. It is, denied that the journals are subjected to a previous cen-sorship, and it is declared that the Govern-ment has no preventive action against the press. These statements, however, become comparatively valueless, and amount, indeed, to prevarication. It is notorious that, the proprietors of the Parisian papers live in constant fear of the "warning" which is a presage of entire suppression. They are often "invited" not to comment on certain topics, and if they dare to do so, we be to

them. It is, therefore, pretty, certain that all the violent articles in the *Presse*, in fa-vor of war with Austria, have received in-

Article No. two in the Moniteur, is that which has made the funds, at the Bourse and London Stock Exchange, go up rapidly, on the subject; they uttered the pious thoughts and emotions, that came into their influence on the mind of the Emperor of Austria. Napoleon declares that "in presence of the disquietudes, we take

made by one of the writers, I have ani-madverted apon, and then I have done. He says, "it is quite clear that the great body of the North-Western churches are favorable Mount of Olives." James says: "Is any madverted apon, and then I have done. He says, "it is quite clear that the great body of the North-Western churches are favorable Mount of Olives." James says: "Is any mount of Olives." James says: "Is any mount of Olives." James says: "Is any him against any aggressive act on the part morning papers simply say, that at any time the Piedmontese may provoke a fight with the Austrians on their frontiers; and thus give a casus belli to the Emperor Again it is declared that it is " alcompletely gratuitous imputation that Francois making considerable warlike preparations." The regular effective peace footing adopted two years ago by the Emperor, has not been exneeded. It is also denied that "the French arsenals are displaying extraordinary activity. It is forgotten that we have all our artillery to change, and all our fleet to transform. "Lastly. as to unessiness felt at naval preparations; these only consist of the fitting out of four frigates for the conveyance of troops to and from Algeria, and of four screw frigates for the service of Civita Vecchia, and of the revictualing of the expedition to China." After all these declarations, comes the question of an injured innocent, " Is it not David himself saith, in the Book of time to ask, when will end these vague and Reformation. absurd rumors, representing everywhere to public credulity, the Emperor of the French as exciting to war, and throwing on him alone the responsibility of the disquietudes and warlike preparations of Europe?" On all this the critics simply remark; that the "peace footing " of the Emperor's for war, are pleased to make the dominions army, means an effective force, of six hunof the Holy See its object or pretext. Laying aside political considerations, we dred thousand men ! His navy, too, is only making at present some small additions; but cannot see without sorrow or anxiety, how it comes out in the House of Commons, a undisguisedly the convulsion and hoped-for few evenings ago, in the debate on the Nadisturbance of the Pontifical States is looked forward to with joy by the enemies of relival Estimates, that it has so steadily been pushed forward, as really to exceed in fight. gion, as a gain almost worthy of a European war. That God in his might will foil their ing ships ready to be manned on the shortest notice, the British navy itself ! This is the reckless desire, we humbly trust. May he rather give 'peace in our days,' and turn away from all Christian kingdoms and man who whines about being misunderstood and calumniated. The Times has a rollicking article, professing great contrition for States, the horrors of a threatened war." ion of such compositions, would convict of its past suspicions, only asking that all these fine sentiments may be speedily illustrated National Education, complaining of the unhe children whom Christ approved, and, so in practice, and especially begging that by fairness in the selection of a Commission far as we know, Paul and Silas, and Jesus a reduction of the French army, poor Eng. which met in November last, " not a single and the disciples at the first sacramental land and Europe at large may be spared all Catholic being placed on it," and of the supper. These passages, then, give us the the vast expenditure which the Emperor's appointment of Inspectors to visit all schools, not one of whom was a Romanist. standing "peace" establishment necessari All the bishops, therefore, have forwarded a ly involves. The article No. three in the Moniteur circular to their priests to prohibit the proposed inspection. This may, perhaps, bring on a little collision with the Council for contradicts a statement in the Times, as to a conversation between one of the Emper-Education, and tend to check that great flow or's Ministers and Prince Napoleon, very damaging to the latter. The Times Paris for so-called "education," not only in correspondent virtually reaffirms his state-Ireland, but in England and Wales-an ment. Thus we see how much there is in which may with great advantage to plety, be used by Christians, whether they be sung lied even more daringly through the ever imperils liberty, corrupts morals, and teaches servile columns of his Moniteur. King intensest heresy. Last year more than £66,000 were given to Romanist schools in James would only have called this kind of England and Wales, by Government grants. thing, "state craft." THE REFORM QUESTION has become ne instance in which the psalms of the Old more interesting this week (in connexion restament are used in singing. But sev- with the history and relations of party, gal, just-published by order of the House of Commons. Your readers will recollect Lord eral instances we have found, where the by the announced intention of Lord John Russel to move an amendment to the second reading of the Cabinet measure. Lord Ellenborough's fierce assault last year on grants in aid to missionary schools in India. taken from the Book of Psalms. How does John's motion is designed to retain those and a Minute appended to his lordship's dispatch, by Mr. Vernon Smith, showing his fact strike you, dear brother inquirer? freeholders in boroughs, who hitherto had forty shilling county votes, but whom the says on the subject, nor what doctrine your Ministerial bill sweeps away. " Lord Derby great malignity toward the teaching of Church has voted true on it; leave that to had a meeting of the Conservative party of Christianity in connexion with English education imparted to the natives. Mr. Hallithe argufiers and the mystifiers ; how does the House of Commons last week, amounting day's Minute is an elaborate and crushing it look in the light of God's Word? In to about two hundred members. It was reply to both. Under the Government the Old Testament, we find many Psalms, announced then that the rejection by the Hymns, and Spiritual Songs, both in the Commons of the foregoing provision, would system, grants in aid are necessarily given Book of Praises and elsewhere. The great be regarded by the Conservative Ministry as collection, called the Book of Psalms, is de- fatal to the bill. 'And "upon this hint" to all schools; but Lord Ellenborough would refuse them to Christian schools, as this would be an infringement of our promised scriptively entitled Praises-not the Praises. | Lord John speaks, thereby rallying the Lib. " neutrality." Mr. Halliday confronts this In it are many which were not penned by erals in one phalanx, and if not destroywith an argumentum ad hominem. "Proz-David, and some of David's are not in that ing the Derby Cabinet at once, rendering collection. Songs of praise are found, which inevitable a dissolution of Parliament, should elytism" on the part of the missionaries i were made by Moses, Daniel, Hesekiah, the Queen consent and they, have the objected to as the grand objection to their Hannah, Solomon, Jeremiah, Habakkuk, courage to face the country. A dissolution received aid. Very good, says Mr. H., in substance; admitting, for arguments sake, that conversion is the chief or ultimate, Isaiah." We have examined them all - | would be very exasperating to Parliament, Deut. xxxi: 19; xxxii: 1; 2. Sam. i: 17; and to the whole mercantile class, inasmuch though not the sole end, (as Ellenborough xxii: 1; xxiii: 1; Dan: ii: 20-23; Is. as it would entail on the former the perils xxxviii: 20; 1. Sam. ii: 1; Hab. iii: 19; and expense of a general election, and would seriously interfere with the revival of busi-The conclusion at which we arrive by ness and commerce to which the latter class lem village teacher never seek to pervert the guidance of the Scripture is, that, as in are now looking so hopefully. Prayer, "The whole Word of God is of Much curiosity was felt as to the course

would take. After the announcement of the provisions of the bill by D'Israeli, he refysed to join in the censures of Bright and his party, and said that time must be given to consider what the real character of the measure was The *Times*, too, which is supposed to be the exponent—by the pen of Robert Lowe-of the Palmerston Whigs, sin blighted hearts will let us. J.F.M. has been, as you know, writing up the Ministerial measure. It exidently feared an alliance between Lord John and the Whig Radicals, and foresaw that if Lord John was the new Premier, Palmerston and his immediate followers could not be in the Osbinet. Since then it has been rumored that Lord Palmerston, and Lord , John had that Lord Palmerston, and Lord John had become fast friends; the latter having ap-peared, after a long coolness, at one of Lady-Palmerston's evening assemblies: "It is more "that probable that the Cabinet will yield on the forty shilling: freehold question, rather than lose their places." This would be to soub and enrage their followers; but office, is sweet, and a section in the Cabinet is really liberal There is evidently a division of feeling among the Liberals themselves. feeling among the Liberals themselves. A Conservative M. P., tells me that the Ministry would be beaten on a division, if they retain the clause, and that he hopes they will abandon it. Palmerston will be Foreign Minister if the Whigs return to power. The Queen is understood strongly to object to a dissolution of Parliament Mr. Bright held a great meeting against the Cabinet measure, last night, at Birming-ham. He evidently leans to Lord John as Premier. The bill and the Ministry are,

I think, both doomed. THE BISHOP OF OXFORD is before the

public again. I referred in my last to a pamphlet, "Facts and Documents," showing the number of apostacies to Rome from the Diocese of Oxford, from among the students of the Bishop's own College at Cuddesden, and also from among his immediate relatives and kindred. There is a number of High Church dignitaries in the Diocese, called "Archdeacons" and "Rural Deans," who are virtually the Bishop's nominees. These gentlemen now come out with, an address to the Bishop, condoling with him on the slanderous attack on his reputation that has been made, and declaring their firm belief that there is no ground for supposing that he has given any countenance to Romanizing practices.

He in his turn sends a reply, (both in tended for publication,) and in it he re-asserts, as of old, the Anglicanism, as opposed to Romanism and furitanism; tells how he has prevented some young men of ardent temperament going too far; "poohthe outery

The Pastoral also contains a reference t

another? Our promise of neutrality ought; stroking their ecclesiastical corporations, unani-to apply alike to all religions, otherwise, to mously repeat the words of the Council of Trent. be consistent. grants in aid must be with "Anathema Hæreticis! Anathema! Anathema!") to apply alike to all religions, otherwise, to be consistent, grants in aid must be withdrawn from all schools I

"Let it be remembered that the missionary and his Obristian pupils are not less subjects of the British government, and payers of British taxes, than the most upquestionable Hindoos in the country. I refuse to assent to the views of those who would restrain the government from connexion with the Christian missionaries, while allowing it to mix freely with the schemes of Hindog or Mohammedan proselytizers, or , who would rest the question on the ground of danger to our own power." That is the cowardly and unchristian plea of the Ellen. borough school. "With regard to danger, we must weigh it in every case, against the duty proposed. We can never permit our-selves to shrink from at, is of justice and equity, or of our admittedly highest obligations, to the people over whom we rule. * * It would be in vain to shape our

measures so as to avert every frivolous and unmeaning ebullition, of superstitions and ignorant credulity. Had this been our own practical construction of our duties or our promises, widows would still be, burnt alive on the banks of the Ganges; human sac-rifices would still delight the bloody Dhurga; the car of Juggernaut would still yearly rol over its crushed and writhing victims ; and Brahmin murders would be exempt from capital punishment, as in the days Vikramaditza.'

The question of giving State aid to edu cation at all, is a "vexed" one; and I refer to the above Minute to show what strength and encouragement it gives to the Christian party both in and out of Parliament. in their views as to the future government of India. Doctor Duff, in one of his letters to the Witness, strongly eulogizes Mr. Halliday's Minute.

The Times' Correspondent at Bombay, says that "a key" to the Queen's proclamation will be absolutely necessary, as the natives in many places are interpreting it in such a sense as to consider themselves at liberty to do, as they please in their super-stitions and abominations, and are actually persecuting native Christians in several places.

A REMARKABLE MOVEMENT among youthful Jews in Algeria, is reported in the News of the Churches. The Rabbi's had absolutely refused to let " the voices of the prophets be heard ;" in other words, they confined the attention of the young people to the Pentateuch and the Taimud, and poured curses on the heads of the inquirers who asked an explanation of the writings of the Prophets. We come to you one of his clergy has revised for the press, in which confession is enjoined and cere-monies prescribed, almost as Pagan as that sheld the spokesman of the young men, to the missionary, "to teach us the prophets, nd to give us a better knowledge of the Hebrew language, in order that we may be of the old femples of Imperial, Rome, and finally winds up with a complaint of the cruel he better able to read and understand the allusions made to the secessions to Rome. of Bible ourselves, and see if really Messiah has already come." his kindred. In fact, the Bishop does not deny the "facts," and cannot destroy the Let me refer to a few NEW BOOKS: documents, but in his usual way he gets up "The Gospel in Burmah," is the title a plausible case for the public eye, and of a new work by Mrs. McLeod Wylie, of manages to get even the Times to say, Calcutta, in which the remarkable success "We have great pleasure in publishing of the American missionaries is detailed, the address and reply. Nobody that has his eyes open to this man's antecedents and to commencing with the arrival of Dr. Judson, and continued in connexion with the history the ingrained duplicity of his nature, will be for an hour blinded by this attempt at of the movement among the Karens. The Rev. W. Arthur (author of "The Tongue palliation. Not long since, the Bishop took of Fire,") has published a pamphlet, "May we hope for a Great Revival?" part in a procession extremely similar to what one sees in Roman Catholic countries. He shows that great revivals have been the Banners were borne aloft, and altogether i precursors of every movement which has was so Rome-like that nothing like it, perbeen the precursor of Christian progress. haps, has been seen or attempted since the It is a penny brochure, and by its wide circulation much good will doubtless be done. DOCTOR WISEMAN has issued a pastoral "Popery and Jesuitism at Rome," is from in which he makes special reference to war, the pen of Dr. De Sanctis, formerly Censor of the Inquisition. He indicates very strikingly the part which the Jesuits played and expresses the (guilty) fears of the Pope and his Cardinals, as to its probable issues "It is evident that the nations who wish in suppressing the Roman Republic in 1848.

"Anathema Hæreticis! Anathema! Anathema!") Pio Nono (reassuming his blandest and ciliest look) — Dr. Newman and Archdeacon Manning, and at least a hundred clergymen who once sub-scribed that shokingly illiberal saying, received grace from the blessed Virgin, and got over it. Let me recommand to your Royal Highness this beautiful string of beads that I have blessed Repeat so many Aves and so many Paternesters, and in a few days — Prince of Wales — Thank you. I do not use beads, or wind mills or any other ecclesiastics' toys, and as for praying to the Virgid Mary, ! never think of it. I have do things at second hand. I invariably go to head-quarters. I believe that the Woung Prince will gc i

I believe that the young Prince will get no harm from Popery by seeing it at Rome. A Jewish newspaper says that the Prince is soon to visit the Ghetto, the quarter of the Eternal City, where the Jews are cooped up by day and locked in by highl, and that wi (thoroughly disgust him with Popery Xc t so well it may. JW. P. S. Lord Cowley's Mission to Vien: a

is likely to have considerable success. Prince Napoleon has resigned his place in the French Cabinet in disgust with his perce colleagues. The Emperor accepts the rest nation, the funds go up, and peace seems 4 certainty! Deo gratias! The weather is still beautiful. The

country is cheerful and hopeful. The Neapolitan exiles-dispatched by

Bomba to America, seized the ship at sea, and navigated her to Cork harbor. They will go into the Sardinian service. The Times predicts and advocates for them a warm welcome in this country.

A Desponding Disciple.

Visiting lately an aged parishioner who was desponding as to her spiritual state, she related to me the following anecdote by which a minister illustrated to one of his hearers the nature of faith in Christ.

Catching up his little child, he placed he on a high chimney-piece, where she, could not move without danger of falling, and then told her to throw herself off, and he would catch her in his arms.

The child hesitated, and wished her father to stretch out his hands to take her; but he put his hands behind him, still telling her to leap, and trust in him for safety. Know. ing that her father had never deceived her, she summoned resolution, made the leap, and instantly found herself safe in his arms and folded on his bosom "So," said he to the doubting inquirer, " must you cast yourself: upon Ohrist for salvation, even though you may not see his hands stretched out to receive you."

On hearing the anecdote I replied, "Mrs. -, do you not perceive that you have Deen describing your own case ! It is Die cisely that of the little child while hesitating to leap because she could not see her father's hands. You seem not willing to trust Christ on his simple word." "I once thought," said she, " that I could lay hold of the promises, but I seem to have lost that hold. I know that Christ is able and willing to save me, and I have no other hope; but somehow I cannot find evidence that my prayers are answered. If I were accepted, would there not be some sigu given me, some light, or gleam of joy, to encourage my hope ?" "Probably not, I replied, "so long as you indulge this spirit of unbelief. The sign that you look for is just like that the little child waited for when her father's hands were behind his back. You must trust the naked word of Christ, without any sign, and must learn to walk by faith, not by sight. You must trust him even when you cannot see his hands. He 'Icads the blind in a way which they knew Lot.' Blind sinners are led to Christ in a different way from what they expected. His people are often led by his providence in unexpected paths. And benighted disciples are not permitted to see the light, until they have learned to trust Christ in the dark." Mrs. P assented to my words, and seemed for the present to be comforted. I have recorded the substance of our conversation in the hope that some other desponding disciple may be benefited by it -American Messenger.

5th. A word must also be said, of certain exemption from disease, as well as from the proposed localities of the new Seminary. We attacks of low spirits, or ennui, that monhave heard Fort Wayne, in Indiana, men- ster who is ever waylaying the rich and in-tioned, and even St. Louis. To all which we , dolent.

ANOTHER DIRECTOR. For the Presbyterian Banner and Advocate

North-West Seminary.

MESSRS. EDITORS :--- It is and must be events in connexion with the North-West tracting the minds of the brethren whenever they appear to approach anything like unanimity. The Expositor is out now need of a Seminary, before the transfer to

control was the only one that stood in the way of union and peaceful co operation, and that this, once settled, all were ready to go on? But now, after the transfer, comes article after article from the Expositor, for depute are to be relit. Now that we are at peace, why must we be embroiled again just quarrel, until all good men become sick of the whole enterprise, and it is left to be con-PEACE.

Important to Every One.

Exercise for the body, occupation for the mind-these are the grand constituents of cover, will be almost certain to secure one

merry (happy) let him sing palms " What the words of these praises, Hymns, or Psalms were, we are not told. Yet these passages give us some more light on the subject of our inquiry, viz , that the praises of God were sometimes uttered in singing tones-sometimes, but not always. They uttered the pious thoughts and emo tions that came into their minds, in a sing-

ng tone of voice-by song. Again, we find quite a large number of ferences to a Book in the Old Testament. called the Book of Psalms, or Praises Sometimes this Book is named, and some times quotations are made from it; and in some instances it is both named and quoted. Thus, Acts i: 20, "It is written in the Book of Psalms, Let his habitation," &c. In Acts xiii: 33, 35, "the second psalm," and "another psalm," are both quoted. We have in Luke xx: 42, the words,

Psalms, The Lord saith unto my Lord," &c. Quotations are also given in Heb. ii: 12; Rom. xv: 9, and other places But all these throw no light on the subject we are inquiring about; they are not used by the sacred writers for that purpose at all.

They are brought as proofs and illustrations of doctrine; or as prophecies fulfilled, and are accompanied by like quotations from other Old Testament books for the same arpose; the Law of Moses, the Prophets, nd the Psalms being grouped together. The two texts, Ep. v: 19, and Col. iii 6, which are much alike, are of the nature of directions. The general form of the words, "psalms," "hymns," "spiritual ongs," authorizes the use of any compositions that come properly under the signification of these terms. To restrict the aplication to any particular class or collecfault, Zacharias, Simeon, (Lu. ii: 28,)

further light-that we ought to sing psalms, hymns, and spiritual songs to the Lord. There are also many expressions of praise

the New Testament, such as. " Blessed e the God and Father of our Lord Jesus Christ," &c.-1. Pet. i: 3; and, "Now unto the King eternal, immortal, invisible," &c -1. Tim. i: 17; and scores of others, which may with great advantage to piety, or said.

The inquiry, thus far, shows that in the umerous references in the New Testament, o the Book of Psalms, not one has any eference to singing or praise. Nor is there words of praise were used with approbation, though they were not in whole nor in part, Don't try to think what your " Testimony"

s. v. 1: &c., &c.

THE PRINCE OF WALES visited the Pope, who tried hard to get the youth alone. But, by instructions from the Queen, Major Bruce, his Governor, never leaves the Prince. The Jesuits are annoyed, and complain. The following "imaginary conver-sation will amuse your readers. It appears in a Glasgow paper. The Prince and the Pope converse. The Pope, loquitur :

I see you are much in need of pious teaching. Shall I request the Superior of the Order of the Jesuits to give your Royal Highness a little re-

ligious instruction? Prince of Wales-Thank you. But I most respectfully decline. My mother told me to have nothing to do with Popery and Jesuitism. Pio Nono-Pity so right royal a lady should be

so adverse to the teaching of Holy Church. May

Prince of Wales-Your Holiness is not aware, perhaps, that the Queen of England, at her cor-onation, and in the presence of her peers and people, took a solemn oath of abjuration of your faith, and supremacy, and pardon a young Pro-

testant your superstition. Pio Nono (crossing himself and invoking count less saints and saintesses in rapid succession)of public money into the hands of Papists Our heart is deeply afflicted, and our spirit bowed down with grief, at the very reme of the Reformation, that accurated catastrophe which lost us wealthy England at a blow. Prince of Wales-You are not aware that my "education" that ignores the Scriptures,

father is descended of the great Elector who pa tronised Martin Luther. I am a Protestant by succession, generation, education, and I trust, r generation also.

EDUCATION IN INDIA has received Pio Nono-Would you like a nice more Missal to enable you to assist at mass ? Prince of Wales-Thank you, the old wine is fresh impetus from a remarkable Minute by Mr. Halliday, Lieutenant Governor of Ben-

Prince of wates—Inank you, the old wine is best. I have a Bible and Prayer-book, the gifts of my good mother. In Rome I mean to do as an Englishman should, not as Rome does. Where-abouts is the Protestant chapel? "Pio Nono-It is an old stable outside the walls of the Use City I and the stable outside the walls

of the Holy City. It would be dangerous and uncatholic to suffer it inside. Prince of Wales-This is toleration in your

meridian, I suppose. You build cathedrals and chapels in England, and nobody interferes. But Protestant chapels in Rome are indicted and for-bidden. Your city is like the Irishman's castle,

huden. Your city is like the Irisoman's castle, all the reciprocity is on one side. Pio Nono-Would your Boyal Highness like to see high mass at St. Peter's? To oblige you. I will myself officiate, and your quondam parson, Arohdeacon Manning, who is just arrived, will take part. You have no notion of the splendor. There is nothing like it in London. By doing so

you will be thought liberal and above vulgar pre-ludices. Prince of Wales Latitudinarian, yous mean: But (opening his pockst Prayer, book and turning to the Thirty-nine Articles, while the Pope looks daggers) I find one of the Articles of my Prayer-book, and of that Church of which on L books day distant day I shall be had on I hope a very distant day, I shall be head, says, "The mass is a blasphemous fable and a dangerous deceit." How, can I get, over this, would insinuate;) Do Mohammedans never practice conversion? Does the grave Mos-

angerous decet. How can't get, over sins, even if I were so disposed ? Pio Nono (curning to and addressing the Major Domo)-Sprinkle some holy water here, and bring smelling salts, or a hone of St. Agatha, (The Cardinals standing by, fluttering and the young Hindoo? Are converts never made from one sect of Hindooism to

"Remember the Little Ones.

"Mother, I wish Mr. C---- would preach here all the time. I don't like to have Mr. --- come.'

"Not like Mr. P-, my son? I thought everybody liked him; he is an excellent man. 'Why do you dislike him?'

"Why, mother, when he preached here last, he stayed here all the time from Saturday to Monday, and I was just as still as I could be, and hendid not speak to me, or look at me once; but Mr. C- always puts his hand on my head when he comes, and he says, 'How does Charlie do, to day?' just as though he loved me."

I have a choice rose bush in my garden. presented by a dear friend. This year it had but few buds, and my little ones could only have one rose each.

"I will save mine," said little Carrie, and carry it to my teacher. "Do you think she ever saw such a beautiful tea.rose ?"

Day after day she watched her little bud, till it was half opened, and then it was plucked in the morning early, all fresh and dewy, and placed in water, ready for schooltime.

When she returned from school, a cloul rested upon her usually sunny face; and, upon inquiring its cause, she cried as though her little heart would break.

"You know my beautiful little rose. Well, I suppose the teacher did n't want it. She had a whole vase full of flowers, but none of them half so sweet as that; and when I carried it, to, her, (she just laid it upon her desk, and did n't look at it once. and said, 'Take your seat, Carrie.'

How easy to have said, "Thank you, Carrie," and smiled upon the child, and filled her little heart with grateful love, instead of grief.

Remember the little ones.

A SURE RECORD. There is no way for men to discern their names written in the Book of Life; but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs, or unscriptural notices and information in this matter. Lord, let me but find my heart obeying thy calls, my will obediently, submitting to thy commands; sin, my burden, and Christ, my desire; I never oraye a fairer or surer evidence of thy electing love to my soul .- Flavel. ાઓ ઉપરાંગ જેવા છે. આ ગામમાં ગામમાં