PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VII, No. 35.
Presbyterian Advocate, Vol. XXI, No. 30

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

WHOLE NO. 847

DAVID McKINNEY and JAMES ALLISON, Editors.

PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA.

Philadelphia, South West Corner of Seventh and Chestnut Streets.

TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, MAY 21, 1859.

By Mail, or at the Office, $1.50 per Year, } SEE PROSPECTU
Delivered in the City, 2.00 " " }

Original Poetry.

To a Mother.

My friend your little nurseling's gone,
He's left you in this world of care;
His young angelic spirit's flown,
To breathe in pure celestial air.

His joyous face, to you so dear,
You'll see no more, nor e'er receive,
His sweet caress, nor will you hear
His artless prattle, yet, believe.

No more you'll see disease upon
His infant form, now far away,
Beyond the clouds, beyond the sun,
He dwells in everlasting day.

Though but a child, the voice he heard,
Which called his infant soul away;
It was the Saviour's gentle word,
He must not, dare not, disobey.

Then weeping mother dry your tears,
Your little boy is now at rest;
He feels no pain, he knows no fears,
He sweetly sleeps on Jesus' breast.

Call'd to resign your treasure here,
Let him to God be freely given;
He's gone where not a sigh or tear,
Can ever reach him, he's in heaven.

When called to leave this world of care,
O, may your spirit soar on high;
And may you greet your loved one there,
And reign with him above the sky.

There, in that holy, happy land,
Sickness nor sorrow e'er shall come;
Jesus we wait for thy command,
To call our longing spirits home.

Wapello, Iowa, 1859. MATTIE.

For the Presbyterian Banner and Advocate.

The Atonement.

NO. III.

DESIGN OF THE ATONEMENT CONTINUED.

6. Having shown what the Atonement was *not* designed to do, I only add that it *was designed* to do what it actually *does*. And this can be ascertained only from the Bible. As to the *design* of Christ in the Atonement, the following passages are full to the point, and manifest that design beyond all reasonable doubt.—1. Tim. i: 15, already quoted, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners*." His design, then, was to "save sinners," and of course to do whatever might be necessary to accomplish that design. Again, the design of his incarnation including all the humiliation to which he submitted was, as announced by the angel, to "*save his people from their sins*"—Mat. i: 21. Now, if his people are *not* saved from their sins, their guilt, pollution, and power, Christ fails to accomplish the object of his mission. Again, it is said, (Luke xix: 10,) "For the Son of Man is come to seek and to save that which was lost." But, can Christ perform his errand to our lost world, if the full salvation of his people is not absolutely secured? Again, it is said, (Isa. liii: 10,) "He shall see his seed; and verse 11, "He shall see of the travail of his soul and shall be satisfied." But if Jesus Christ shall *not* see his entire spiritual seed on the plains of glory, or the actual results of "the travail of his soul" in the positive eternal salvation of his people, the Father's promise to the Son must have failed of accomplishment. Further, Paul says, (Heb. ii: 14, 15,) that Jesus Christ partook of flesh and blood, "that through death he might destroy him that had the power of death, that is the Devil, and deliver them who, through fear of death, were all their lifetime subject to bondage;" from which the conclusion is inevitable, that the *design* of Christ's incarnation, sufferings and death was the positive *salvation* of all his people. Not a word is said about a *salvable* condition; or a salvation which does not *save*, or a salvation equally designed for *all*, but which *secures* the salvation of *none*

Again: Paul says to Titus, ii: 14, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." His *design* is here most clearly expressed, viz, "to redeem us from *all* iniquity." Can this mean less than a positive and complete salvation? True, "*for us*," cannot mean *all mankind*, but must be confined to his *own people* of whatever name. If this expression included the whole race, the rest of the passage would not be true, as all mankind are not thus "redeemed from all iniquity, and purified unto himself a peculiar people, zealous of good works." If he came to do this for all mankind, then has the kind Redeemer been greatly disappointed. An expression of similar import, and, if possible, still more conclusive as to the *design* of Christ in coming into the world, is found in Eph. v: 25—27, "Christ loved the Church and gave himself for it; that he might sanctify and cleanse it, by the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." In the light of this passage, the design of the Atonement is as clear as the noon-day. "He gave himself for the *Church*," i. e. for all true believers; "that he might sanctify and cleanse the Church," &c. Here is the express *design* of his sacrificial death, limited manifestly to the *Church*; indeed the whole passage would be utterly untrue as applied to *all mankind*, but gloriously true as applied to the Church, i. e. the people of God. If Christ gave himself for *all* as he did for the *Church*, that he might sanctify, and cleanse, and save *all* as he assuredly will the *Church*, then has the compassionate Saviour *failed* to accomplish his design; and Paul, too, was inspired to teach what facts contradict and utterly falsify. Take another passage equally conclusive. [Gal. iv. 5] "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Redemption and Adoption, then, are the blessings which the Father *designed* to secure for us in sending his Son. Are *all* men partakers of these blessings? If so, Universalism follows; if not, surely God did not *design* them for all; or, if he did, both the Father and the Son were greatly disappointed. Once more: 2. Cor v: 21, "He hath made him to be sin for us [a sin-offering] who knew no sin, that we might be made the righteousness of God in him." Now unless we suppose God *designed* what he *knew* would never be accomplished, we are *driven* to the conclusion that Christ was made a sin-offering for those and those only who do become "the righteousness of God in him." If this conclusion be rejected, the only alternative is, that the Father and the Son have *failed* to do what Paul, by inspiration, declares they *designed* to do!

7. The very *nature* of the Atonement declares its design; for if, as we have seen, the Atonement be that full satisfaction to the law and justice of God for the sins of men, which secures reconciliation and eternal salvation to all for whom it was designed, then the inference is inevitable that God did not *design* its saving benefits for all men; unless he designed to *save* all men. If Christ made full *satisfaction* for all the sins of all men, then every principle of right demands the *salvation* of all men. Arminians claim that Christ has rendered such satisfaction; and then the question arises, how, if satisfaction be so extensive with all the sins of all men, God's law and justice can possibly claim any further satisfaction? For the sake of those who may not have the Book of Discipline at hand, I quote *verbatim* its own language on this subject, Sec. 2. Art. 20, "The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual." Language cannot more clearly teach the doctrine of universal redemption, propitiation, and satisfaction.

It is, first, universal *redemption*; i. e. Christ has, by his vicarious death, *bought back* all mankind from that state of bondage and wrath to which sin had consigned them. Of course, the justice of God can have no further claim against them, else this "perfect redemption" is still imperfect. It is, secondly, universal *propitiation*! i. e. God is rendered perfectly *propitious* to all mankind, and, of course, it were a contradiction to say that God is angry with any of the race, David being mistaken in the assertion [Ps. vii: 11] that "God is angry with the wicked every day." It is, thirdly, "perfect satisfaction for all the sins of the whole world, both original and actual." But if the satisfaction made by Christ is "*perfect*" why any further satisfaction? Does law or justice demand a *second* payment of the same debt? According to the Arminian theory, Christ has perfectly redeemed all, made God perfectly propitious to all, and has perfectly satisfied Divine law and justice for all the sins of all men original and actual. What more then is necessary to secure the salvation of all men? But replies the Arminian, if sinners do not *believe* and *repent*, they reap no saving benefit from the Atonement; admitted; but are not unbelief and impenitence sins? And does not Arminianism teach that Christ has made "perfect redemption, propitiation, and satisfaction for *all* the sins of the *whole world?*" And if so, are not the sins of unbelief and impenitence included in "all the sins of the whole world?" Or did he omit or forget to atone for those sins? And if so, is not such an omission fatal to the whole work of Christ? Could it possibly benefit the sinner to be told that *all* his sins except two have been atoned for, but that either of these *unatoned* will sink the soul to perdition as certainly as two grand leaks will sink the noblest ship? Let men talk about the *conditions* of salvation as they please, if it be true that Christ has made "perfect redemption, propitiation, and satisfaction for all the sins of all men," then the Divine character and Government (we would say it with the utmost reverence,) will sustain an eternal blot, if a solitary sinner be eternally lost. This were manifest injustice to the compassionate Saviour, who, according to the arrangements of the eternal covenant, has a *right* to "see of the travail of his soul"—injustice to redeemed sinners whose surety paid their ransom-price to the uttermost farthing, nay, in every aspect, an eternal *monument* of injustice in view of an intelligent universe.

For the Presbyterian Banner and Advocate.

Marriage Courtesies.

There is something very interesting in the union of two persons as life companions. There is a world of happiness or misery each, depending on the result. The day-dreams of years, the bright hopes of many rapt hours, are about to meet a glad fulfillment, or to be blasted in hopeless disappointment. Few are so cold or selfish as not to wish well to the young couple, and feel an interest in their future destiny. The Christian, surely, does not need to be told that it is appropriate to seek the special blessing of God, in entering such a relation. But all professed Christians do not observe the courtesy which the occasion demands. We have often noticed that the regular pastor, on such occasions, is slighted. Perhaps the young gentleman or lady, a member of his church, whom he has visited, with whom he has prayed, for whose conversion he has watched, who has been given, at length, through the mercy of God, as a seal to his ministry, and who has become to him, through long watching, as a brother or sister, a son or daughter, in the hour of joy, turns away from the pastor for the presence of another.

We say nothing of the trifling fee, the loss of which is often a matter of perfect indifference, where the unkind slight, implying he is not thought of, has pierced a generous minister to the soul; and by forcing him to feel that his labors were not appreciated, he has been shorn of half the strength with which he went forth to labor. When such treatment is frequent, we could excuse any man who would wish to leave the field. This treatment is frequently excused by the plea that the couple are of different church connexion. But this is no excuse. Custom has given the lady her choice in this matter, and the husband that would turn away her choice from her pastor, betrays an exacting spirit, very suggestive of tyranny in after life; and the lady who yields this before marriage, may expect many very humbling concessions to be required in domestic life. We have known a minister called to visit the sick and attend funerals in a family, and totally neglected on the more joyous occasion of a marriage. This is very far from the courtesy each one would expect for himself, and which is so necessary to make a pleasant state of feeling between a minister and people. A.

For the Presbyterian Banner and Advocate.

Pulpit Peccadillos.

1. *Levity* in entering it, or while in it; *skipping* up as one would mount a coach-box, and a general *air of unconcern* during the various exercises. It is a solemn thing to be "an *ambassador* for Christ."

2. *Reading the Scriptures badly*, and without having previously *studied* the passage, and entered fully into its spirit. So also of the *hymns*. There are few good pulpit readers *Note.*—It is not necessary, in giving out the psalm or hymn, to announce the *metre*, when all the people have books. Nor is it necessary always to *read over the whole* of a familiar hymn.

3. The use of *awkward expressions; e. g.*, "our *every* heart;" "a spirit of consecration, *devotedness*, and *engagedness* to Christ;" the two latter being synonymous with the first, and of doubtful authority as good English. I lately heard a sermon from an excellent brother, in which these, and similar loose expressions, were repeated a dozen times or more.

4. Preaching *too long*. The same good brother mentioned above, *preached away*, in great measure, the impression produced by an excellent sermon, by *holding on* and *tapering off* for some twenty minutes after he ought to have stopped. Alas! how often have I heard a good sermon spoiled in this way. It is not necessary to go over *all* the *inferences*, and *practical remarks*, which you have noted down. You had better *drop them all*, if your main points have been well discussed, rather than weary the people by 1stly, 2dly, 3dly, and 4thly, just at the close of a sermon which has been long enough without them.

But enough for the present. Q.

For the Presbyterian Banner and Advocate.

Presbytery of Connecticut.

The Presbytery of Connecticut met in Thompsonville, April 26th.

Rev. James Gubby was dismissed to the Presbytery of New York.

Rev. G. W. Connitt, and elder Alexis Pratt, were elected Commissioners to the General Assembly; alternates, Rev. C. W. Adams, and elder John Houston.

The Overture of the Assembly on the Demission of the Ministry, was answered in the negative.

Since any action of the Presbytery has been published, Rev. C. W. Adams has been received from the Presbytery of Hanover, (N. S.) Va., and installed over the church in Thompsonville, where his labors have been greatly blessed; more than one hundred having been added to the church.

Rev. G. A. Magee has also been received from the Presbytery of Nassau, and is at present Stated Supply of the church in Providence.

The need of sound Presbyterianism in New England, is increasing daily. X.

For the Presbyterian Banner and Advocate.

Presbytery of Des Moines.

To the Friends and Patrons of the Board of Domestic Missions:

DEAR BRETHREN:—The undersigned, by order of the Presbytery of Des Moines, in session at Abbia, April 14th, 1859, take this method of addressing you, in behalf of the churches within our bounds, receiving aid from the Board:

It is well known to you that many churches in the West, receive aid from the Board through your liberality, to assist them in maintaining among them the means of grace. And were it not for this liberality from the older and abler churches, they would in very many instances, be entirely destitute of the public ordinances of religion as administered by Old School Presbyterians.

This is true of many of the congregations and churches in this Presbytery, even in times of the greatest prosperity, but much more so now, since it has pleased God in his insoutable Providence, to cut off, in a great measure, the stream of immigration to this part of the country; which, hitherto gave vitality and activity to every department of industry and enterprise, and direct it still onward to the far West: Also, the present pecuniary embarrassment which has fallen with a crushing weight upon our infant State, rests upon our people with an amount of indebtedness incident to a new country, which must prevent them for a season from doing much more than to liquidate their present liabilities.

Moreover it has pleased the Lord to take away, in a great measure, "the staff of bread," rendering it all that ministers can do to command the necessary means to procure a bare subsistence.

This state of things has compelled some of our churches to ask aid of the Board, which have, hitherto been self sustaining, others to increase the amount of aid asked for, somewhat above that received last year; and others which had begun the work of retrenchment, in some measure, to retrace their steps. We are well aware that this is a course which should never be taken, but from the most urgent necessity. Such a necessity, in the deliberate judgment of this Presbytery, rests upon the churches in our bounds, asking aid of the Board at this time. But with the blessing of a kind Providence, upon the labors of the husbandman during the coming season, we hope our present embarrassment will be so far removed, that by the next Spring meeting of Presbytery, the Board will be released from this temporary additional call upon its liberality.

This short statement of facts we felt to be due, alike to you, and to the churches in whose behalf we address you. With sentiments of deep gratitude for that Christian sympathy and succor in which we have hitherto shared, and sincerely praying that the rich blessing of Zion's King may ever rest upon you, we remain your brethren in Christ,

J. P. BRENGLE,
P. H. JACOB.

(The *Presbyter* and *Presbyterian Herald* please copy.)

For the Presbyterian Banner and Advocate.

Pennsylvania Bible Society.

MESSRS. EDITORS:—I have been acting as agent of the Pennsylvania Bible Society for the two past years, in the Counties of Westmoreland, Washington, and Beaver, and I have thought it was due to the friends of the cause in those Counties to give a brief exhibit of what has been done. As the agent of the Society, I have generally met with a cordial reception, and have been greatly aided by several laymen as well as by the ministers of the different evangelical churches. I commenced operations after the first of May, 1857, and the following exhibit brings down my account to the first of May, 1859—making just two years of work. But as my monthly reports, by direction of the Secretary, are made out about the middle of each month, my official report for the year would end the 15th of April. I have added, however, to this exhibit what has been received since my last report to the Secretary, (which will go into the report for May, 1859, the first month of the new year,) in order to show the actual result of the two years, from May 1st 1857, to May 1st, 1859:

For the year ending April 17th, 1858:		
Westm'ld Co., collections and sales,		$1,782.89
Washington, " "		1,249.72
Beaver, " "		101.74
Indiana, " "		130 85
Lawrence, " "		36.04
Total for the year,		$3,301.24
For the year ending April 15th, 1859:		
Westm'ld Co, collections and sales,		$1,029.28
Washington, " "		1,270.14
Beaver, " "		660.39
Indiana, " "		37.19
Armstrong, " "		198.50
Total for the year,		$3,195.50
From April 15th, 1859, to May 1st, 1859:		
Westm'ld Co., collections and sales		$ 50.14
Washington, " "		172 85
Beaver, " "		285.29
Armstrong, " "		19.75
Total for the year,		$528 03
Total for the two years' labor		$7,024.77

During the two years, Westmoreland County contributed, as above, $2,862.31; Washington County, $2,692.71; Beaver County, $1,047 42; Indiana County, $168.04; Armstrong County, $218.85; and Lawrence County, $36 04.

My visits to Indiana, Armstrong and Lawrence Counties were mere incidentals, at the suggestion of the Secretary, as they were not properly in my field of labor. The above amounts are only what I received—the proper reports for those Counties would of course embrace more.

The above statement shows the amount of money received from the Counties named. The following shows what became of it:

Amount received to April 17th, 1858,		$3,301.24
Salary of Agent,	600.00	
Expenses and freight on books,	54.96—	654.96
Paid over to the Society,		$2,646.28
Amount received to April 15th, 1859,		3,195.50
Amount received to May 1st, 1859,		528.03
		$3,723 53
Salary of Agent, including one month of new year,	650.00	
Expenses, etc,	55.48—	$ 705.48
Paid over to Society,		$3,018.05
Total paid to the Society in two years,		$5,664.33

The three Counties of Westmoreland, Washington, and Beaver, have done nobly. The friends of the Bible cause in those Counties who have labored so earnestly, should be encouraged to continue, if not increase, their efforts in behalf of this noble enterprise.

In collecting these funds, myself and the township agents have visited some six thousand four hundred families. One family was found in Westmoreland County, Protestants, and of American birth, married seventeen years and had several children nearly grown up, who had never had a Bible in the house. Some official members of churches had no Bible. Some who were in good circumstances had no Bible, and could not be induced to buy one, but received one as a donation. This work of exploration and supply was connected with the collection of funds, and I find the people give more freely when such is the case. Some few families refused to receive a Bible, saying they had a prayer book, and that was all they wanted.

CHARLES THORN.

From our London Correspondent.

Ministerial Explanations—Sardinia Refuses to Disarm—The Derby Policy—War—Prussia and Austria—German Preparations—Napoleon's Designs—The Elections—Tory Expenditure, and the New Peers—Thanks of Parliament to the Indian Victors—Sir J. Lawrence—Education in India—A Moral Victory over Rotherwolfish Suicide—Examples—The English Synod, and the Moderator's Sermon—Mr. Finney's Theology—A Letter to the "Standard"—Dr. Cumming comes Right at Last—The Lenten Season—The Jesuits and the Tractarians—Open Air Preaching—Appeal for Prayer.

LONDON, April 19th, 1859.

MINISTERIAL EXPLANATIONS to both Houses on the present state and prospects, were addressed, a few evenings ago, to a moribund Parliament. These explanations had been *twice* postponed at the request of Ministers themselves, and Lord Palmerston, who had sought them, acquiesced. The truth was, that diplomacy was busy, that nothing definite had been settled, and that it was the *labor et opus* of the Cabinet to attain such success in their Foreign policy, as to be able to go with hopeful, if not boastful, words to the electors of the United Kingdom.

Lord Malmesbury and Mr. D'Israeli, have both spoken. Neither made any new disclosures as to the *status quo*, and the Sardinian Government has its ear, by telegraph, communicated a decided refusal to the demands of Austria for disarmament, except on conditions which that power would never grant. It seems now almost impossible that war can be avoided. Austria seems shut up to a terrible alternative. If she *wait*, she bleeds to death, financially; and if she declare war at once, and overrun Sardinia, all Europe will hold her the aggressor, and her *early* possible success will but make the ultimate vengeance more terrible.

Prussia and Austria, with all the smaller States who form the German Bund, have for the time, forgotten their jealousies, because they suspect and fear the Emperor of France. His "soft sauder" has been tried three times of late, on the German people, but apparently no one believes in his sincerity. It is affirmed that his design (known in Germany,) is to have six hundred thousand men under arms by the beginning of June; to send one hundred and fifty thousand of them to Italy, and to keep the rest ready for any emergency. When on his visit to Germany some years ago, he threw a bridge of boats across the Rhine, and on a splendid war charger, in a General's costume, he rode across to the further bank, was it not ominous? We shall see. His designs are "far reaching"—he is the "Man in the Iron Mask;" and even if peace be patched up, the *ultimatum* of his views is but postponed. Who can doubt that he is the destined scourge of God, and that there is a voice from the Eternal Throne, saying, though *he* hears or heeds it not, "For this cause have I raised thee up," &c.

Certainly the Derby party lean to Austria, and if continued in power, will emperil the country in its relations with France. Lord Derby indicates that neutrality will scarcely be possible in case of war, affecting as it must do, our interests in the Mediterranean. His speech will injure the prospects of Ministers at the general election.

THE STATE OF POLITICAL PARTIES is becoming more sharply defined as a general election approaches. Tory zeal is now rampant. Three gentlemen, *very rich*, have just been created Peers, and it is freely insinuated that they have subscribed immense sums, if not as a *quid pro quo*, at least as a seasonable expression of gratitude to Lord Derby. He himself is full of enthusiasm, although Lord John Russel has hit back very ably against the undignified but clever assault made on him by the Premier, in the review of Lord John's famous and successful resolution in the Commons. Not only has the Premier sent round, it is said, an earnest and even pathetic appeal among his friends for funds, but he has himself headed the subscription with the munificent sum of £20,000. The calculation of the Derbyites is, that they will gain, chiefly in the small and "Government" boroughs, about thirty seats, and in the counties and large towns, lose ten, making a net gain of twenty, which would count forty on a division. But it is added that their calculations are considered as "wild," though they are sparing neither labor nor money.

THE THANKS of both Houses to the Army in India, found utterance from the eloquent lips of Lord Derby in the Peers, and from the accurate tongue of his son, Lord Stanley, in the Commons. And very marvellous, truly, is the review which was thus brought up before the nation! For, consider what has been done; how desperate matters looked when the tidings of the terrible mutiny arrived! Think how a handful of European troops and civilians in Bengal, had to face treachery on every hand from "those their former bounty fed!" Remember how officers were shot down at the mess-table, and on the parade ground; and how the consummation of villainous and diabolical treachery was achieved, amid women's dying wail, and the cries of those poor little innocents on whom the "hell-kite" swooped down with unpitying talon and pitiless eye.

And then, above all, let it be remembered how, ere one soldier had landed from Britain in India, the neck of the rebellion was broken by the glorious deeds of Havelock, and by the fall of Delhi before a handful, (and yet a host,) animated by almost supernatural energy, and led to the breach by the God-fearing and glorious Nicholson.

Follow, then, Lord Clyde's apparently slow, yet deliberate, movements—strategy "looking before and after," and patience and promptness beautifully combined; the disaster of Windham at Cawnpore instantly repaired; the Lucknow garrison relieved and safe through that gauntlet of fire through which Outram and Havelock passed; and at last the slaughter of the Alumbagh, the crushing of the Lucknow rebellion, and the withdrawment of the troops without the loss of a man; and finally the subjugation of Oude, the seat and centre—the *fons et origo mali*, as at this day.

And are we to forget the glorious career of the troops under Rose, and the other Generals of Central India; or the stern will of Sir John Lawrence, who kept the Punjaub quiet, and spared every bayonet against the distant foe; the calm preserved in Oude by a Jacob, and the marvellous mastery over men's hearts, by a gallant Colonel Edwards, who, by the memory of past justice and unselfish benefactions, had prepared men, otherwise hostile, to flock around his standard in the hour of danger!

The result, emphatically, is of God! With comparatively little bloodshed in the field, at the expense of money it is true—but yet who could have supposed it to be so small two years ago—and with the dimmed prestige of English perseverance and valor restored as a mighty influence in the war-councils of agitated Europe.

Sir John Lawrence stood beneath the gallery of the House of Lords, as in beautiful and graceful language Lord Derby poured forth the tribute of a nation's gratitude. He is now at home for health's sake for a time, and nobly has he won so seasonable a repose. All honor to men like him, who fearlessly advocate the open avowal of Christianity before the heathen—who is not afraid to do that which is right, or to refuse to endorse that cowardly and covetous spirit of past Indian policy, which has provoked the Nemesis of a righteous and retributive Providence.

EDUCATION IN INDIA was brought before Parliament, on Friday last, by the Duke of Argyll, in an excellent speech, with special reference to Government grants in aid to schools. It was Lord Ellenborough's intention—but that he was driven out of office—to carry out his "neutrality" policy in the sense of giving aid to Hindoo and Mohammedan schools, but of withdrawing it from Missionary Schools. These last drive the others out of the field. Even though they teach the reading of the Holy Scriptures, the people know that their children get first class secular instruction therein. The good Duke showed conclusively that such impartiality was all on the one side, and on the wrong side. Lord Ellenborough rose immediately, declaring that he would not be drawn into a debate on the question; half apologetically saying that he had originally intended only the schools in one province—Behar—but concluding with language which intimated his venomous hatred of all missionary efforts. Lord Derby stated that *no* interference had been made with the system of grants in aid, and that orders had been sent out to that effect. So much for a healthy agitation and its results.

SUICIDES have been fearfully frequent, of late. The weekly registry of deaths of last week, presented no less than sixty persons who had perished by their own act. Insanity, in these cases, cannot always be pleaded, in the irresponsible sense of the term. Suicides, in a large proportion of cases, crown a career of wickedness by an act like this, the terrible *denouement* of a career of sin. In many cases it is the result of that despair which worldly losses inspire, and for which a negative or nominal Christianity provides, alas! no refuge or remedy.

One case that has just occurred, is that of a German returned from America, who seems to have lost nearly his all, and on the sands of Ramsgate—after a plunge into the maelstrom of licentiousness—destroying almost everything about his person that might identify him, seems to have first chopped off a hand, and then to have stabbed himself; and so, miserably expired. His object, it is believed, was so to conceal his end as to cause his relatives to believe that he was either yet alive in *some* part of the world, or, if dead, that he had not expired in poverty. There is a mystery, however, hanging about the case still.

Another sad, strange case, is that of the self murder of a Spanish gentleman, in the grounds of the Duke of Marlborough, at Blenheim. He had met great losses in some trade transactions, in a foreign country. The hideous calmness, and yet lurking despair, that runs through the following, are very terrible:

WOODSTOCK, April 14th, 1859.

My Lord:—I humbly ask your lordship's pardon and forgiveness for the great liberty I have taken in coming to put an end to my dreary and miserable existence in your park. It may be a childish feeling, but one cannot blow his brains out in a common road, or one of those cultivated fields, full of cottages, and life, and civilization, and railways, and establishments of all kinds, of which your blessed country of England abounds. So I have not found another proper place to die decently than your handsome park, and you must bear the inconvenience of a dead man in your grounds. I mean no offence.

I have yesterday visited your house, hoping that the sight of good things, and chiefly good paintings, could do me good, and soften the wild ideas that had led me to put an end to my life, but all of no use. Your manor is one of the most noble, splendid things I saw in my life, and I have traveled about and seen nearly everything worth seeing. You have the finest Rubens that can be seen. That should have a great attraction for me under other circumstances, but now they have been of no use.

I hope with that splendid house and park, and paintings and library, you are happy, my Lord. If that is the case, you will have a kind heart, and pity a poor devil come to die in your grounds. If, on the contrary, you are miserable also, as wealth is a medium and does not constitute happiness, then you will say, like old Dido:

"*Non ignara mali miseris succurrere disco.*"

and pity me, and order that they shall leave me quiet, and bury me in the spot I have died, and put a cross on it in the Spanish fashion. I will be very grateful in the other world for it, if you do so, and wish not to trouble any more your Lordship about me. I am, my Lord, yours respectfully, A. ARROM DE AYALA.

This letter was addressed outside "To His Lord the Duke of Marlborough, Blenheim Manor, or where he may be."

THE SYNOD OF THE PRESBYTERIAN CHURCH in England, is now in session in Regent Square church, London. I shall reserve for my next a full account of the most interesting part of its proceedings. Meantime, I may mention that the Synod was opened by a sermon from the Rev. Dr. Thomas M'Crie, Moderator, from the text, "Jerusalem, which is from above, is free, and is the mother of us all." The unity, the spirituality, and the catholicity of the Church of Christ, were beautifully and powerfully brought out. There were clear evidences of that *labor limæ* which might be expected from a real student, as well as a compactness, clearness, and condensation of argument, rare and most telling. The sermon had its graces of style, but its great merit was its analytical power, and its suggestive bearings on the pretensions of false Churches, the claims of the true, and the specific and Scriptural claims of the Presbyterian Church, as a branch of the Church Universal. I hope to see a full outline of this discourse in the American "Presbyterian Almanac," next year. Your readers can then judge whether my estimate is exaggerated.

MR. FINNEY is still a topic of controversy. I stated to you, in my last, what appeared to me the evil tendency of his teachings, and the dangerous course being pursued by Dr. Campbell, of the *British Standard*. He seemed to me to have forgotten the spirit of Paul's anathema, on "even an angel from heaven," who should preach another Gospel, and to have ignored what even a heathen felt, when he said, that while Plato was dear, *truth* was dearer.

I felt so painfully on the subject, that I sat down and wrote a letter to Dr. Campbell, appending to it my name. I did not know whether he would insert it, or whether—as he can be very severe—he would attack me; but I felt it a solemn duty to write as follows:

SIR:—I am a constant reader of the *British Standard*, and gratefully remember your powerful help to the cause of truth in time past, and especially in connexion with the *Negative Theology* question. But, even at the risk of offending you, I venture to express an apprehension, that, while you strongly condemn the theological views of Mr. Finney, your articles are so qualified as to deprive your strictures of half their value in the eyes of the great body of your readers.

Thus, for example, in the *Standard* of Friday last, you say of certain teaching of Mr. Finney, that "death, not life, must flow from it," and that whatever *school* diffuses it, it is *an arch destroyer*. But, toward the close of the article, referring to "passages quoted" from Mr. Finney's writings (all strongly censured,) you say that they "are spots, but they are *spots on the sun!*" If, as you say, the school that teaches Mr. Finney's doctrines on justification be an *arch destroyer*, what Sir, on these premises, must Mr. Finney, as a teacher, be? Can that be a *sun*, with only some *spots* upon it—a *sun* genial and life-giving—whose light is that of a *destroyer*? And if, Sir, what you quote, and condemn, be Mr. Finney's teachings, how is it possible that even Dr. Redford's subscribement of Mr. Finney's *Systematic Theology* lent powerful reinforcement of faith in Christian verities, can be accepted by yourself or by the great body of English Christians? They, Sir, like yourself, hold fast doctrines fundamentally different from those taught by Mr. Finney on such vital points as original sin and the justification of a sinner before God.

I am, respectfully, your obedient servant.

Dr. Campbell *did* insert the letter, and spoke respectfully of the writer, specially contrasting the adhesion of his name with the "anonymous writing" of others—adding, "Presbyterianism has ever been but another name for manhood. Wherever truth and freedom have been concerned, it has been ready to dare, to do, and to die. Masks for sneaking time-servers, for courtly cowards; but for Presbyterians, the blue bonnet and the broadsword!"

As to the argument of my letter, Dr. C. remarked: "He seems, however, to bear somewhat hard upon us; *and yet* it may be that his inferences are not wholly illegitimate" (I suppose he could not be expected to admit the *logic* of an argument or inference that put *him* in the wrong.) "One thing only can render it otherwise—the neutralizing effect of undoubted truth in the ministrations of Mr. Finney." (There was "undoubted truth" mixed up with the deadliest heresies; how can any truth neutralize deadly heresy on the cardinal point of Justification?) Doctor C. goes on to say: "*We* do *not* 'accept' it, whatever 'the great body of English Christians' may do; we only set it forth last week, that Mr. Finney might enjoy the full benefit of it, to which he was entitled."

I hope your readers will excuse apparent egotism in a matter which I referred to in my last, and in which American Presbyterianism needed a true sympathiser on this side of the Atlantic, in its deprecation and exposure of the Finney "school" of Theology. One thing is certain, that Finney's power of mischief will be very small, after all that has been written. His would-be metaphysics are an awful tampering with the "simplicity that is in Christ." The "depravity of human nature," says Dr. C., in his latest paper on Finney's writings, "is *fundamental* in the scheme of Christianity." He then goes on to review the "Systematic Theology," of the "Professor," on this vital point, and quotes *in condemnation* of it, as "in substance, the testimony of the Spirit,"—"which Mr. Finney *quotes but to oppose*"—the language of the Westminster Confession: "By this sin, they (Adam and Eve,) fell from their original righteousness," &c. Still, Dr. C. calls Finney "a great and good man, at once a friend and a foreigner," and therefore says how painful it has been "to take up a position of doctrinal antagonism." But, he adds, "the claims of truth are vital and paramount," that he has not now confidence in Dr. Redford's endorsement, and that it is "hazardous to read and judge by proxy."

And thus from one who says, "It has not been an object to make out a case against him, *but the contrary*," we have a decided and distinct condemnation of a heresy which was about to imperil Christ's cause here, under the specious garb of Evangelism and Revival. The true instincts of the Christian people, have made them bring a powerful pressure on Dr. Campbell; and as to his advice, that Mr. Finney should set about "revising his system," I am quite sure the advice, if taken, must assume that shape of "mending" which the Irishman's gun required, namely, "in stock, lock, and barrel."

THE LENTEN SEASON has been marked by much preaching, good, bad, and indifferent, in the Churches of England and of Rome. The Jesuits have been busy in and around London, in the *ad captandum* harangues which they know how so well to adapt to the sensuous and emotional in man. Cardinal Wiseman, on Good Friday, comes to Islington, as usual, (a barren "mission" field, which he persists in cultivating,) to perpetuate his annual piece of wicked dramatizing of the Three Hours' Agony of Christ, and discourses on his last sayings.

At Knightsbridge there has been preaching one of the curates of the notorious Mr. Liddel, a Rev. Mr. ———, who has so outraged the feelings of fathers and of ladies by his indelicate minuteness, that even Mr. Gladstone has remonstrated, and, by the interference of the Bishop of London, the offender is quietly to disappear from the parish. Satan is busy, and his agents multiply.

Yet there is *much to encourage*. Open air preaching now begins all over London, and in a few weeks the days of the Reformation, and of the preaching at Paul's Cross, are to be revived by the Bishop of London himself preaching *outside* of St. Paul's!

Pray for us, that showers of blessing may descend on this mighty metropolis—that the wickedness of the wicked may be arrested, and that England may speedily have written on the bells of the horses, *Holiness to the Lord*. J.W.

Eternal Punishment.

Against the doctrine of the eternity of future punishment, it is urged that sin cannot forever be triumphant against God. As if the whole mystery of iniquity were contained in the words *for ever!* The real riddle of existence—the problem which confounds all philosophy, aye, and all religion, too, so far as religion is a thing of man's reason—is the fact that evil exists *at all*; not that it exists for a longer or shorter duration. Is not God infinitely wise, and holy, and powerful *now?* And does not sin exist along with that infinite holiness, and wisdom, and power? Is God to become more holy, more wise, more powerful hereafter; and must evil be annihilated to make room for his perfections to expand? Does the infinity of his eternal nature ebb and flow with every increase or diminution in the sum of human guilt and misery? Against this immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birthday of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface.

We may be told that evil is a privation, or a negation, or a partial aspect of the universal good, or some other equally unmeaning abstraction; whilst all the while our own hearts bear testimony to its fearful reality, to its direct antagonism to every possible form of good But this mystery, vast and inscrutable as it is, is but one aspect of a more general problem; it is but the moral form of the ever recurring secret of the Infinite. How the Infinite and Finite, in any form of antagonism or other relation, can exist together; how infinite power can co-exist with finite activity; how infinite wisdom can co-exist with finite contingency; how infinite goodness can co-exist with finite evil; how the Infinite can exist in any manner without exhausting the universe of reality; this is the riddle which Infinite Wisdom alone can solve, the problem whose very conception belongs only to the Universal Knowing which fills and embraces the Universe of Being. When philosophy can answer this question; when she can even state intelligibly the notions which its terms involve—then, and not till then, she may be entitled to demand a solution of the far smaller difficulties which she finds in revealed religion; or rather, she will have solved them already; for from this they will proceed, and to this they will ultimately return.—*Mansel's Limits of Religious Thought.*

Ecclesiastical.

Rev. JOHN DALE'S pastoral relation to the church of Mackinaw, was dissolved by the Presbytery of Bloomington, at its late meeting.

Rev. R. H. PRICE has received and accepted a call from the First church, Bloomington, Illinois.

Mr. WM. P. KOUTZ, a licentiate of the Presbytery of Logansport, has been called to the pastorate of the church of Monticello, Ind., which he has accepted.

Rev. ROBERT GAMBLE'S Post Office address is changed from Gap, Pa., to Paradise, Lancaster County, Pa.

Rev. T. M. HOPKINS has received and accepted a call from the church of Bloomington, Presbytery of Indianapolis.

Rev. Dr. HENDRICK has received a unanimous call from the church of Paducah, Ky.

Rev. B. CARRELL, having resigned the pastoral charge of the First church, Amwell, in consequence of ill health, and having removed to Lambertville, Hunterdon County, New Jersey, requests correspondents to address him at the latter place.

Rev. A. JONES, of the New School Presbytery of Osage, and the church of Deepwater of the same Presbytery, were received by the Presbytery of Lafayette, at its late meeting.

Mr. S. W