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

WHOLE NO. 352

DAVID McKINNEY and JAMES ALLISON, Editors.

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TERMS.—IN ADVANCE.

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Original Poetry.

On the Death of Mrs. Mary Hunter.

Sweet sister has gone to the land of the blest,
Yes, gone from our presence, with angels to rest;
No sorrow, no sighing, she ever will know—
No weeping, no dying, no anguish or woe.

As a flower transplanted from earth, she will bloom
And triumph forever o'er death and the tomb:
No pain, no affliction, can follow her there—
She's with her Redeemer, his glory to share.

The songs that enchant her, the ransomed do sing,
In harmonious numbers, in praise to their King;
Her bosom is glowing with heavenly fire,
While the host all surround her look on and admire.

Could I see her so bright and so beautiful now,
With a harp in her hand, and a wreath on her brow;
In gardens of roses, in transporting bliss,
By life's flowing stream, what a rapture is this!

O, may she yet come as a guardian to earth,
To watch o'er a father that smiled on her birth;
To bring him some message of love from the throne—
To impress on his spirits some thoughts of her home;

To whisper some accents of love in my ears,
And banish my sorrows and dry up my tears,
And sooth my sad feelings, and lighten my load,
And tell me of heaven, her glorious abode.

O, sister, dear sister, how hard 'tis to part!
How I cling to thy image so twined round my heart;
Thy friends all lament thee, they loved thee so well,
Their fond admiration no language can tell.

Can I cease my lamenting, my anguish, my tears,
And look to the Saviour to banish my fears;
And bid thee farewell, enraptured in love,
Enshrouded in glory with thy Father above!

Cumberland, Ohio. SISTER FANNIE.

For the Presbyterian Banner and Advocate.

The English in India.

[BY A RETURNED MISSIONARY]

MESSRS. EDITORS:—The East India Company, dating its commencement in the time of the Great Elizabeth, and one of the most gigantic ever formed, has with all its faults, and all its excellences, too, been numbered with the past. The millions of Hindoos and Mahommedans who lately rendered obedience to "*Sree Company Sahib Bahadur*," no longer acknowledge its imperial sway. India, with her fertile plains, and smiling fields of corn; her groves and gardens, and perennial fruits and flowers; her mountains towering far above all terrestial things into regions of perpetual calm and profound solitude, while, far below their snow capped summits, the dark cloud, riven with forked lightnings, thunders as the voice of many waters, and pours its fertilizing showers on evergreen forests of majestic oaks and pines, and gentle slopes adorned with delicate wild flowers of every hue—all, by a vote of Parliament, have been transferred to the crown of England. Who could have foreseen that the imprisonment of eighty mutineers, in the North-Western confines of Hindoostan, on the 10th of May, 1857, would have led, in less than eighteen months, to the entire overthrow of a power extending from Cape Comorin to the Himalayas, and from Assm to the mouths of the Indus, and embracing a population of one hundred and fifty millions?

The early history of the vast Continent of India is veiled in obscurity. It is generally supposed by those best qualified to judge, that it was, at a very remote period, entered from the North-West by a people professing the Braminical faith. Probably from Scythia. Of this supposition many proofs are adduced, which cannot be dwelt upon at present.

History informs us that the Tyrians carried on an extensive trade with India, by means of the Red Sea, and that the Greeks penetrated the country as far as the Upper Ganges. To them succeeded the Scythian Nomades, who, in their turn, were driven out by the Tartars. About the year 1000, came the Mohammedans, who ruled the Hindoos with a rod of iron, until the middle of the eighteenth century. Partly by conquest and partly by negotiation, the whole of the East India trade passed from the hands of the Saracens to the Italians. To them succeeded, in order, the Dutch, the Germans, and Spaniards, with various success, in this lucrative commerce. At length Christopher Columbus discovered America, and Vasco de Gama found a way to India round the Cape of Good Hope. These discoveries gave a new impetus to commerce. Fleet after fleet was fitted out, and every port in India was visited by the Portuguese, and for more than a century the East India trade remained in the power of that once enterprising people. But the high road they had discovered to vast wealth was open to all the world. The Dutch again turned their eyes to India, by the way of the sea, and the English, under the able reign of Queen Elizabeth, speedily followed their example.

On the last day of the sixteenth century, the first "East India Company," under the name of the "Governor and Company of Merchants of London trading to the East Indies," was incorporated by the Queen. This unpretending "Company" having, with the consent of the different potentates of India, gradually planted their feet as humble traders on the Coromandel and Malabar Coasts, and on the banks of the Ganges, for several generations attracted little notice. But their ultimate success excited the jealousy of France, and she too founded an East India Company, and established agencies at Pondicherry and Chandernagore, which, however, never flourished.

In 1745 the corner stone of that series of events was laid, which converted the humble traders into warriors, statesmen, politicians, and potentates, and made them masters of India. At first the home authorities allowed small bodies of soldiers to be maintained by the Company, to protect their factories from the barbarous and covetous princes in whose territories they were located. These were gradually increased in numbers, and instead of self-defence, encroachments were made on the possessions of their unscrupulous neighbors, and new territory acquired, until the police force became a mighty army, and the great chieftains beheld with dismay the new power which had sprung up among them, as by magic. On the 10th of May, 1757, just a century before the great Sepoy Rebellion commenced, Lord Clive, in the battle of Plassy, gained a decisive victory over Sri Raja Doula, the Nawab of Bengal, and hero of the "Black-hole" tragedy, which gave India to England. From this date the "Company" became independent, began to build forts and ships of war, to make treaties of alliance, to wage war, and to exercise the most of the rights of sovereignty. But in 1784 a bill was passed by the Parliament of Great Britain, "placing the Government of India under a "Board of Control," composed of the King's Ministers. This checked the power of the "Company," and gave more protection to the Hindoos. A Supreme Court of Judicature was also established in Calcutta, the English capital, and courts of justice erected in Bombay and Madras. The political government and patronage of India were placed, by charter, in the hands of the Directors of the East India Company. They were twenty four in number, chosen by the proprietors, and were usually selected from the members of their own civil, military, or maritime service, or from among the merchants who had acquired knowledge and fortunes in India. Each Director was required to hold two thousand pounds of the Company's stock, and the proprietors who elected him were only eligible on possession of one hundred pounds stock, which carried with it a single vote. There were about two thousand five hundred proprietors, six of whom retired annually. This Court had full authority over all matters in England or India relating to the political, financial, judicial, and military affairs of the Company. But their proceedings were subject to the Board of Control.

In addition to this home establishment, there were local governments in different parts of India. The Supreme Government of India consisted of a Governor-General, two members of Council drawn from the civil, and one from the military service; also, the Commander-in-Chief, *ex officio*, and one not in either service, generally, selected for his legal attainments, and called the law member. There was no legislative Assembly of any kind to represent the interests of any class of the people. But all had the right to petition. The Governors-General were nominated by the Crown, and appointed by the Court of Directors. They had also power to recall them. The Governor-General's salary was $125,000 per annum, and each member of Council received $50,000. A highly educated civil service, consisting of about four hundred members, was placed by the home authorities at the disposal of the Supreme Government. These were called the Covenanted Service, and until lately they were all educated at the East India College, at Haileybury, England. Besides those who held their commissions from the Court of Directors, there was a large class, composed of Eurasions (half castes) and natives, called the Uncovenanted Service. These were employed in India by the local authorities, and assisted them, in a subordinate capacity, in administering the affairs of the country. Many of them, however, rose to distinction, and acquired much influence.

The Company's judicial establishments in the interior of the country, consisted of a great number of courts. At the chief stations were Circuit Courts, and in every district or large city there was an English judge, a magistrate, a collector of revenue and customs, assistant judges, registrars of districts, and many petty native officials.

The laws which prevailed in India were based on the Mohammedan code, except at the Presidencies, (Calcutta, Bombay, and Madras,) there English law was administered.

Into this code much of the Hindoo law had entered, and, modified by innumerable regulations, rules and ordinances passed by the government from time to time, it became the law of all the country courts.

This mass of discordant machinery was no less unwieldy than it was costly. It must be obvious, the obstacles to the correct administration of so vast an empire, with such materials, were extremely great. The degraded state of society in general, the corruption of the native officers of the courts, the ignorance of the native pleaders, the prevalence of perjury among all classes of witnesses, the imperfect knowledge possessed by the Anglo-Indian judge of the multitude of dialects, customs, manners, and ideas of the natives—all constituted serious impediments to the healthy course of justice. With such a corrupt, heartless people as the Hindoos to govern, is it any wonder great evils did exist in the East India Company's rule! That so few existed, was the greatest wonder. We do not wish to apologize for their sins. Their government was doubtless in many things faulty and oppressive. But so far as their connexion with idolatry was concerned, allowance should be made for the circumstances under which they acquired and ruled the country. There are limits within which complaints against them should be restrained. On taking the country from the Mohammedans, they found the Hindoo religion richly endowed. Large endowments in lands and revenues belonged to the temples and priests, which had been respected even by that bigotted people. The forcible re-assumption of these, and appropriation to other purposes, would have been highly impolitic.

The management and disbursement of these endowments, mixed up as they were with the general revenue, gave to the government, duties to discharge which a too hasty consideration of the subject might condemn as wholy inexcusable. But government connexion with idolatry had ceased to exist before the exit of the East India Company. Within the last thirty years, much had been done for the moral improvement of the Hindoos. Then the alters of *Durga* reeked with human blood. The sacred rivers were tinged with that of infants cast to the deified crocodiles. The smoke of the funeral pile ascended daily from every town and hamlet. The ponderous wheels of Juggernaut rolled over its thousands of victims. A secret system of organized robbery and murder filled the land, and hundreds mysteriously disappeared forever from their own doors, while surrounded by supposed friends. The widow, however young, was doomed to perpetual widowhood, or to burn with her deceased husband. Infanticide everywhere prevailed. No schools for the people were in existence, except a few at the mission stations. No steamboats ploughed the rivers, nor cars ran to and fro on the land. No telegraph wires stretched from city to city, nor passable roads intersected the country. Thousands of acres of good land, covered with jungle and swamps, had never been subdued by industry. But now what a change!

The most of the cruel rites to which reference has been made, have disappeared by the *fiat* of the "East India Company." Schools throughout all India for the vernacular, and English languages, and Colleges of a higher grade in all the large cities, and a University in each of the three Presidencies of India, have been established. The bestowments of "Grants in Aid" on all educational institutions, whether governmental, missionary, or native, in which certain prescribed branches were taught, were sanctioned and carried into effect some three or four years ago. The Bible had ceased to be excluded from the Public Schools, and was permitted to be added to secular instruction, in case any one wished to study it. Native Christians were made eligible to offices of trust, both in the civil and military services. The "*lex loce*" act secured them in the right of their property.

Much also was done by the East India Company for the physical improvement of the country—for agriculture and commerce. In the North-West of Hindoostan, there is the Ganges Canal, made for irrigation, five hundred miles long, and one of the grandest in the world. In the Punjab there is another almost equal to it in extent, and others, rendering a famine in those parts of India a natural impossibility.

A railroad extending from Calcutta to Peshawur, a distance of near two thousand miles, is partially completed, and others in different parts of the country are in operation. Steamboats ply on the Ganges and Indes, daily.

Macadamized roads, nowhere surpassed for excellence, intersect many parts of Hindoostan, and stage coaches run in all directions. Telegraph wires are stretching over the land, and connecting the most distant parts. Thirty years ago, *Aracon* was little fifty better than a swamp, and did not export thousand dollars worth of produce annually. But mark the progress. In 1854–5 the quantity of rice alone exported from Akyab, a part of Aracon, amounted to no less than $2,800,000. In 1856, the export of rice from Calcutta, amounted to more than $5,000,000, wheat $500,000, and sugar more than $5,000,000.

Large quantities of tea are now made every year, on the Himalaya Mountains, and sell readily at a higher price than China teas. In 1855–56, the whole imports into Calcutta amounted to about $40,000,000, and the exports to $60,000,000.

Many gigantic schemes of improvement in agriculture, and internal communication were projected, but owing to the many wasting wars in which the Company was engaged with their troublesome neighbors, during the last twenty years, their treasury was exhausted, and the public works postponed.

For the Presbyterian Banner and Advocate.

An Exciting Revival of Religion in Wales, Great Britain.

MESSRS. EDITORS:—Knowing as I do, that Zion's true increase and prosperity at all places, and times, lieth deeply in your minds, I tender to you a brief statement of the present condition of God's holy work as it goes on now in some parts of Wales, and especially in the County of Cardigan.

Cardiganshire like other counties in Wales, had long been blessed, to a great extent, with the enjoyment of religious ordinances and privileges. These produced in return a beneficial savor upon the minds and manners of the people. But, lately, a most extraordinary revival of God's holy converting power and Spirit, has manifested itself amidst the assemblies of the faithful, in this particular spot; more so than any person now living had ever before witnessed. This wonderful aspect of things commenced at the close of last year. A brother who was licensed about three years ago, at Pittsburgh, Pa., to preach the Gospel amongst the Welsh Calvinistic Methodists, but who found it needful to return to his own native country for the sake of his health, writes under date of March 25th, 1859, as follows: "I have had the privilege lately of being in some of the most wonderful meetings ever held. Not long ago, when present at a meeting in Llangeitho, (a name familiar to many of your readers, as being the home place of that venerable departed man of God, the Rev. Daniel Rowlands,) forty one came anew together to the Society; and shortly after in another meeting I saw eleven more staying. In Tregaron, I saw twenty-nine staying behind at one time; there is an increase here of about three hundred. In Pontrhydfendigaid, about three hundred. Penarth, seventy; almost all of the inhabitants here have become religious. In Bethania, sixty have been added, there being only three persons in the neighborhood left behind. Last night, March 24th, I attended a meeting at Abermeurig, when ten persons were received anew. It was ascertained by me last night, that upwards of six thousand have been added to the Calvinistic Methodists, alone, (who are Presbyterians in every thing but the name, and it appears now that this also will be soon rectified,) and about two thousand to other denominations."

Another writer from Pontrhydfendigaid, in a letter written by him in February, to his brother here in America, says: "Satan loses his subjects by scores here now. In every meeting, a stronger than he comes to the field and spoils him of his captives. The taverns have become unfrequented, and the house of God has become too little by half to hold the prayer meetings. I will assure you that you never saw so many persons before present at even a special preaching meeting, as is now to be seen in this church at the prayer meetings. Persons of every age and distinction are saved; from the child of ten years old up to the old woman of eighty. And the fact is, when once one out of a family is converted the whole is so, soon afterwards. Last Sunday evening but one, fourteen joined the church. On Monday night again, thirteen. Thursday night, thirty two. Friday night, twenty five; and last Sunday, forty one. In all, two hundred and eight persons joined the church here within six weeks, being such, I hope as will be saved. So you see that Satan loses his subjects, and if things continue in this manner, he will be soon on the Common without one to serve him." At Aberystwyth, as many as four hundred and twelve persons have been added to the Calvinistic Methodist church, within two months; thus bringing the whole number of that vigorous church to amount at present to about one thousand members.

From a correspondence of the Rev. Thomas Edwards, of Penllwyn, who is a brother to Professor Edwards, D. D., M. A., the Theological Tutor at the Calvinistic Methodists' Academy, in Bala, North Wales, which has been printed in the *Treasury*, a monthly periodical belonging to the said denomination of Christians, I select the following remarks:

"Religion and its advancement has become the topic of the day. One of the characteristic features of the present revival is *seriousness*, in all places, at all times, and by all classes. It is astonishing what an inclination people have to come to the means of grace—not only to the sermons, but to the prayer meetings as well. The churches are thronged every meeting, and the meetings are held every night nearly, if not oftener. The additions made to the churches in so short a time has been almost incredible. I could name now in the end of February, twenty churches or more that had about one hundred new converts added to each of them, and more than two hundred to some of them. At the same time, you may perhaps be afraid that the whole of this is superficial, and that men are drawn to the societies without being converted. We have feared much so ourselves—neither are we yet freed from fears that many have joined themselves with religion, who will turn out in the end to be deceitful. But yet for all that, the majority of us now have been compelled to believe God has come out to save sinners. We see wonderful things coming upon men that overpowers them entirely, whether we have tasted of the same or not. You can see at times, twenty, thirty, or more, of the worst characters rising up at the end of a sermon in different parts of the congregation, and directing themselves to a bench near the minister, appearing as if their consciences had been shot through; shaking as leaves of the trees, but yet as easily conducted as lambs, the tears running freely."

Suppose you heard some of them questioned, you would wonder at the honesty and simplicity of their answers. For instance:

"What is your name, brother?"

"David."

"Well, dear David, have you been acquainted with religion before?"

"No, never."

"What inclined you to come now?"

"I could not go away."

"You have been for a long time faithfully serving your old master?"

"Yes, yes; sadly too much."

"How do you think of doing now?"

"I think of trying Jesus for my life."

"Do you mean to leave those things the Bible prohibits?"

"I will leave all things for Jesus."

"Are you temperate?" (meaning an abstainer from all intoxicating drinks.)

"I will be so from this time out."

"Have you ever prayed?"

"No, never."

"Will you try?"

"Yes, as well as I can."

"What think you of doing so in the family?"

"I will try to night."

"There has been some who persecuted this revival, but many of them have been afterwards heard to cry out, 'What shall I do to be saved?' Not far off, a young man about the age of fifteen years, turned lately to religion from an irreligious family. It is said, that his father felt inclined to make a jest of him, and his brother in-law troubled him by saying, that he must get a new prayer every time, and not pray the same things over again. By Sunday night, both of these were caught, and the young man overjoyous, said to his friends, 'This is right; they also must now look out for new prayers.'"

Messrs. Editors, I see that neither time, space, nor any thing else will allow me to proceed on in this way any further. But allow me just to remark, that these wonderful doings of God are extending to other parts of Wales, especially in Merionethshire, North Wales, and amidst every denominations of Christians. "Let us thank God and take courage," and earnestly pray for a renewal of the same invaluable blessings amongst ourselves in America.

Your well wisher, JOHN WILLIAMS,
Welsh C. M. Minister.

Ebensburg, June 18th, 1859.

For the Presbyterian Banner and Advocate.

Annals of the American Episcopal Pulpit.

This is the title of a large and beautiful volume, of more than eight hundred pages, in octavo, issued by Messrs. Carter & Bros., New York; and of which the Rev. Dr. Sprague, of Albany, New York, is the author. It is one of the series of volumes entitled "The Annals of the American Pulpit." Of this great work, the first two volumes, relating to the Congregational Churches, appeared some two years ago. These were followed a year since by two more volumes, relating to the Presbyterian Churches of the Old and New School, as they are termed. And now we have another volume of about the same size, relating to the Protestant Episcopal Church, comprising commemorative notices of distinguished clergymen of that Church, from the early settlement of the country to the close of the year 1855. Other volumes will follow at no very distant intervals, relating to all the other Churches or religious denominations in our land. The entire series will embrace at least eight, perhaps nine or ten volumes.

The conception of such a work was a grand one; so, too, is the plan of its execution. It has been the aim of the author to give a brief, but sufficiently full portraiture of the life, character and acts of all the most distinguished ministers of the Gospel of every branch of the Christian Church in our country, who have passed from the scenes of this life. In doing this, he has availed himself of the aid, by correspondence, of a large number of the most distinguished living men of our country, both clerical and lay. This has been done, of course, mostly in cases where the correspondents have been personally acquainted with the persons respecting whom they write, and their reminiscences go to increase the interest which the author has given to his sketches of those whom he has made the subject, of his works.

There is nothing like this great work to be found in any other country. The task may well be called *herculean!* What research, what correspondence, what diligence and perseverance its execution must have demanded! And what impartiality and all-pervading charity! What talent, too! We do not believe there is another man in our country who would have executed this work so well. No Congregationalist, no Presbyterian, no Episcopalian has any valid reason to be dissatisfied with the volumes which relate to their respective Churches. And we are quite sure that no Methodist, or Baptist, or Lutheran, or Romanist, will have reason to find fault with the volumes which relate to theirs. We sincerely hope that the distinguished author may live to accomplish his noble enterprise.

As to the volume whose title we have placed at the head of this article, it is one of which every member of the Protestant Episcopal Church in our country may well be proud, for it embalms the Christian virtues and usefulness of more than one hundred and fifty of its distinguished clergymen now deceased, and in doing so, it brings in twice that number of testimonies to the preciousness of their memories. But the volume will be read by hundreds and thousands who belong to other churches, who have liberality enough to respect and love good men, whether within or without the pale of their respective denominations, and who believe that there is a noble sense in which Christianity is above Sect. R.B.

For the Presbyterian Banner and Advocate.

Donation.

Members of Licking Presbyterian congregation (Presbytery of Clarion,) lately raised and presented their esteemed pastor, Rev. J. Mateer, one hundred and thirty dollars, to purchase a new buggy. Peace and harmony, but above all, love, the best evidence of true piety or discipleship, appears to be on the ascendency in the congregation.

ONLY good and wise men can be friends; others are but companions.

For the Presbyterian Banner and Advocate.

Presbytery of Dubuque.

The Presbytery of Dubuque, met at Independence, on the 3d of May. There was a good attendance both of ministers and elders. Rev. J. P. Conkey, of Bellevue, was elected Moderator, and the Rev. John Smalley, of Waverley, Temporary Clerk. The state of religion in most of the churches was reported as very good; and some churches reported very precious revivals as having occurred during the past year, and a large number of hopeful conversions. Within our bounds, vital piety and sound doctrine are evidently on the increase.

Mr. Jacob Conset, a licentiate of this Presbytery, was ordained to the work of the holy ministry, according to the apostolic example, "by prayer and the laying on of the hands of the Presbytery."

The Rev. Alexander Caldwell was received into the Presbytery from the Methodist Protestant Church.

The Rev. Dr. Phelps requested the Presbytery to dissolve the pastoral relation now existing between him and the First Presbyterian church of Dubuque. The request was granted, and the following minute was adopted unanimously:

The Presbytery of Dubuque in yielding their assent to a dissolution of the pastoral relation between the Rev. J. Phelps, D. D., and the First Presbyterian church of Dubuque, adopt the following expression of their views in regard to the subject:

Resolved, That while we do not feel called upon to assume the responsibility of denying the request of Dr. Phelps, it is with sorrow that we contemplate his departure from that people; and that our sorrow will be greatly augmented, if the matter shall result in his removal from our bounds.

Resolved, That we bear testimony to his zeal, fidelity, ability, abundant labors and success as a minister of Jesus Christ, not only in his own pastoral charge, but also throughout the different parts of the territory embraced within the limits of this Presbytery.

Resolved, That our best wishes and prayers shall attend brother Phelps for his usefulness and happiness in whatever part of the Master's vineyard he shall be called in the providence of God to labor.

Resolved, That the Presbytery express their deep sympathy with the First Presbyterian church of Dubuque, on the occasion of their separation from a faithful and devoted pastor; and it is our earnest prayer that the great Head of the Church will speedily supply their loss.

JOHN SMALLEY, Temporary Clerk.

From our London Correspondent.

Death of the King of Naples—His Career and Cruelties—Pope and King in Harmony—The Young King—The Future of the Two Sicilies—The War and the First Battles—French Prestige and Austrian Obstinacy—The Pope's Tranquility and Cardinal Wiseman's Testimony—Whither is the Pope to Flee?—League between Popery and Derbyism—The Times and the Dissolution—Lords Russel and Palmerston Threatening the Cabinet—The Free Church General Assembly—The Established Church Assembly—Female Education in India—Funeral Oration on Humboldt.

LONDON, May 24th, 1859.

THE KING OF NAPLES is dead. One of the worst of tyrants has passed away. What adds to the detestable character of his kingly career is, that his violation of the most solemn and repeated oaths and vows, and his atrocious cruelties inflicted on the purest patriots, were all done in the name and under the sanction of the Pope, the priests, "the Church." When Pio Nono declared for liberty and Reform, Ferdinand of Naples denounced him as a Jacobin and a Revolutionist. When Pio Nono repented in hot haste, then Ferdinand became his "dear son," and in slavering abjectness, prostrated himself at the "Holy Father's" feet. All his massacres in Sicily were then endorsed and applauded, the political prisoners in his dominions, amounting to between twenty thousand and thirty thousand, were treated by the Pope as wretches, deserving the black bread, the fretting chain, the noisome dungeon.

I have recently seen in Italian, the alleged copy of a telegram of inquiry, sent by the dying monarch to the Pope, together with the reply. Touched with some remorseful apprehensions, Ferdinand asks the highest authority a question to this effect: If a vow has been made, and a solemn promise has been given, and neither have been fulfilled, is there no sin? To which the Pope, we are told, replied, "*God judges kings by their intentions, rather than by their words.*"

One thing is certain, that such teaching is in perfect harmony with the principles and practices of the Jesuit School. And that Ferdinand was ruled by the Jesuit Fathers, we well know. In his ridiculous and superstitious reverence for Ignatius Loyola, he actually nominated the dead saint a Major General in the Neapolitan army! As Loyola fought and was wounded as a soldier before he entered on his "vocation," as the founder of a new Order, it has been suggested that having *seen service*, he should have been nominated a Field Marshal, rather than a Major General.

No absurdity was inconsistent in a country, and under a royal *regime*, where the liquefaction of the blood of St. Januarius is still a State Inquisition, at which King and Queen, archbishops and ministers, military and civilians, bow down in reverence. Let it also be remembered that there are now, in 1859, nearly seven hundred monasteries and convents in the kingdom of the Two Sicilies, tenanted by about twenty thousand priests and monks, and fifteen thousand nuns. Under such a system as this, and with a highly educated aristocracy, is it to be expected that things will remain quiet!

The new King has also, like his father, been an alumnus of the Jesuit Fathers. He will try, no doubt, to keep up the infamous system of the past. The father actually added to the civil code, or rather altered completely, three hundred and sixty decrees, with his own hand. He was cunning, as well as cruel, had laid up money in vaults, and had invested large sums in the English funds, expecting that "a rainy day" might arrive. I suspect one or two more Continental despots have done the same. But he died at last in a royal palace, a mass of disease; and yet, as the *Times* of this morning remarks, "it may be that his last moments were soothed by some priestly juggle, and that he passed away without feeling that extremity of misery which he had inflicted on thousands and thousands of his fellow creatures."

The FIRST BATTLE has been fought in Italy, and singular enough that it inaugurates a stern strife with Austria on the same field of Montebello which is associated in history with the first successful encounter of Napoleon I. with his German foe, fifty years ago. The Austrians have done much harm in those portions of Sardinia into which they crossed, but they were totally unable, strictly speaking, to invade that country, still less, to advance triumphantly upon its capital. The Austrians were very severely handled in the recent fight, and were compelled to retire behind the river Po. The French had serious loss also, in officers of superior rank. The combat was very fierce for five or six hours, and it gives a suggestive indication of Piedmontese pluck and patriotism, that a Sardinian cavalry regiment, in the course of the action, charged their hated foes not less than six times.

The prestige of the first success rests with the Allies. The Sardinians surprised a band of Austrians at Vercelli, and drove them back, and thus a second blow was inflicted. But all this while, Austria has her strongholds behind her, and one would say has thus the odds in her favor.

Meantime, her attention is being distracted by Garibaldi, a famous guerilla General in the time of the Roman Republic, who, with his volunteers of various nations, is about to pass the Ticino. So likewise a great body of troops is to enter Tuscany, and amongst these is found the Hungarian ex-General Klapka, the famous defender of the fortress of Komorn. Disturbances are spoken of in the Duchy of Modena, and while the telegram says, "Rome is quiet," its quietude may be but the pause before the bursting of the storm, or the belching forth of the volcano fires.

Pio Nono is, we are told, very calm. So says no less an authority than Nicolas Cardinal Wiseman, at the opening of a Bazaar yesterday, at Leeds, for a Popish Orphan Asylum there. True, the Cardinal admitted that to the Holy Father the present was a moment of great anxiety, as to "the doubtful complexion of affairs in his own dominions." But nevertheless he had been able, forgetting every other care, to send a cameo all the way from Rome, for the Leeds Fair!

"Within these few days," says the veracious Nicolas, "I have seen some persons who conversed with the Holy Father last week, and all, with one voice, have assured me that he is as tranquil in mind as though he had no personal interest in the dispute." His remarks were these:

"Whether in Rome, or in exile, whether free or in prison, I am the same. I shall still be Vicar of Christ and head of the Church."

It is plain, however, from such words, that the Pope and the Cardinals are in terror lest ere long they may be sent a packing. The new King of Naples will scarcely have the face to offer him another retreat at the Gaeta, that received him in 1848. Whither then shall he go? To Jerusalem, say some. That is not likely. There there has been a regular "Christian fight" in the church of the Holy Sepulchre, and the Greeks and Armenian priests have been tearing down the furniture of the Latin portion of the building, to hurl on each others' heads. The *three* priesthoods that live there are certainly worthy representatives of the Religion of Love! The Pope would *not* find himself at home in Jerusalem. Others talk of an island in the Mediterranean; but a Roman Catholic gentleman told a friend of mine, the other day, that if compelled to leave Rome, England would be his chosen destination. Well, either England or America would be safest for the fugitive from his own subjects. Heretics would protect him best, and show him what *practical* Christianity is, in heaping coals of fire on the head of one who, however mild personally, yet endorses all the barbarous persecutions which England both endured and survived.

The LEAGUE BETWEEN POPERY AND DERBYISM, in the recent elections, has excited intense disgust, and will, I believe, precipitate the doom of the Cabinet. Since my last, letters have been written by the Cardinal, designed to influence an Irish Borough election, in one of which it is thus written, "I am bound to say that from the present Government we have received more attention, more courtesy, and more *ready assurance* of redress, when we have had to treat of matters of religion, than we have experienced from others." The Cardinal, in the same spirit, yesterday, at Leeds, expressed his hope that the day was not far distant when the people of England would nobly, justly, and equitably, give to the Church of Rome that *which was justly her due.*

An endowed Romish University in Dublin, the break up of the National System of education, the granting of gaol chaplains with full salaries, and of army chaplains richly endowed *ad libitum*, are some of the instalments of what is "*due*" expected from the Derby Cabinet.

The *Tablet*, speaking as the organ of Wiseman, thus refers to the "two sides" in the war, and furnishes *one* reason for its support of a government which sympathises with Austria, that hates Evangelism, and that true Protestantism which form the basis of all true national liberty.

The "two sides" are, "Indulgences, Immaculate Conception, Intercession of the Virgin Mother of God, prayers for peace, and Holy See on the one side; the Waldenses, Church-robbing Cavour, Victor Emmanuel, and Lord Shaftsbury, on the other."

The *Times* bitterly laments that the Liberals did not accept and improve in Committee, the Ministerial Reform Bill, and so have prevented that dissolution which, by corruption and Popish co-operation, has given to the Cabinet twenty-five new supporters, or fifty additional votes on a division. It says, with some truth, that it was a great concession for the Tories to propose a £10 county franchise, and deals hard measure to Lord John Russel as a great mischief maker. Nevertheless, it hints that on or before the Anniversary of Waterloo, the united forces of the Liberals may upset the Cabinet. The *Morning Advertiser* declares that Lord John and Lord Palmerston have made up their differences, and have come to a distinct understanding as to the course to be adopted of ridding the country of a government which, if permitted to remain much longer, will certainly plunge the nation into a war on the side of Austria. We must have in their stead, "men who abhor Concordats, Jesuits, and Ultramontanism. Lord Palmerston is the only man for the crisis; and the country will never be secure from being dragged into this war, for Austria, for the Pope and Popery, until he is again at the head of affairs." But what will Messrs. Roebuck, Bright, and the Ultra Radicals do? The *Advertiser* only calculates on a majority against the Cabinet of from fifteen to twenty-five. D'Israeli is so wily that it will be strange indeed if the Cabinet perish this year. If, however, it remain, the peril is imminent of evil being done. Palmerston at the Foreign office would be equal to a fresh division of fifty-thousand men added to the Franco-Sardinian army.

THE FREE CHURCH ASSEMBLY is now in session at Edinburgh. The gathering is held in a new and magnificent Hall, built on the Mound in close proximity to the new College. Doctor Beith, in most felicitous terms, proposed Principal Cunningham as the new Moderator. Lord Panmure in an admirable speech, supported the proposal. He took occasion to refer to the meeting of the Assembly in their new hall; an occasion most suitable, he considered, for renewing their Disruption vows, and their adhesion to those great principles of which the Principal had been the powerful defender. He also indicated how, by the death of many of the Disruption Fathers, a new era was now inaugurated. He paid a touching tribute to the venerable fathers, Grey, Burns, and Makellar, who had recently passed away.

The new Moderator's opening address was characterized by both modesty and power. It was observed that he wore a shade over his eyes, on entering the hall, and he referred to the affection of the eye as likely to cause his absence from the Chair occasionally, in the evening sittings, from the irritating effect of artificial light. Of the American Revival, he said he believed it to be the greatest event of a religious nature, since the Reformation. Religion in America had, to a large extent, been produced by a succession of revivals; in this country, the process had been of a quiet nature. He thought that the great work still going on in America, had not yet received the attention, or produced the effects in this country which might be expected from it.

Referring to the situation of China and India, the Moderator said that it ought to fill them with the irrepressible conviction that a loud call was addressed to them to do more for the heathen. Referring to the Continental nations, he announced that in the ter-centenary of the first Protestant Synod of France, which occurs *to-morrow*, and which will be observed by all the Protestant Churches in France, he would call the attention of the Assembly to the history of the Protestant Church in France.

His next topic was the state of the home population with reference to intemperance and other forms of immorality. The grand lesson derived from a review of all these circumstances, was, that they *needed and must have*, so to speak, a great outpouring of the Holy Spirit. He called upon the brethren to dedicate themselves anew to the service and glory of God, and to abound in labors and in prayers.

FEMALE EDUCATION IN INDIA is receiving special attention in Scotland. Last week a public meeting was held in Edinburgh, of the Free Church Female Society, for this cause. The number of pupils sustained by the Society are—at Calcutta, four hundred and eighteen; at Madras, eight hundred; at Bombay, four hundred; and, Poonah, one hundred and seventy. These ladies have some aid from friends in England, and a box of work from the ladies of my own congregation, is sent annually to Mrs. Dr. Wilson, of Bombay, for the female school there.

THE ESTABLISHED ASSEMBLY had been opened as usual in State, by the Lord Commissioner, the Earl of Hopetown. The retiring Moderator was Dr. Leishman, of Govan, near Glasgow, an Evangelical "rat" at the time of the Disruption, or rather as he was the foremost of a band of defaulters of thirty-nine and one over, the leader of "the forty thieves," as they were called at the time. The new Moderator is Dr. Cook, of St. Andrews, one of the true, moderate breed, and whose claims to the Chair were said to rest mainly in his efforts "to preserve the Christian character of the parish schools of Scotland," which being translated, means that for an exclusive Parish system, it was proposed to establish a national one, the Bible the text book in them all!

A tribute of respect was paid by Dr. Hill to the learning and character of the late Principal Lee.

Dr. Bryce reported that the Government had been very liberal in appointing an increase of chaplains in India. The Conversion of the Jews occupied the attention of the Assembly on the first day of its meeting. It has missionaries at Darmstadt and Karlsruhe, in Germany; Salonica, Constantinople, and Smyrna, in Turkey. The collections amounted to £2,043, less by £102 than last year, and the whole income from collections, subscriptions, &c., is £2,530, less by £754 than last year.

THE DEATH OF HUMBOLDT, referred to in my last, was the occasion of a funeral oration, pronounced by a German Divine, which seems so illustrative of a misty, perilous theology, that I have thought it well to lay a portion of it before your clerical readers. It is not to be forgotten that Humboldt was, if not an Atheist, or a Pantheist, a Theist at the most. Yet the Bishop, or first preacher of the Protestant Established Church of Prussia, Dr. Hoffman, spoke thus strangely:

"Love never sleepeth, because it is derived from that one eternal love given to the world by God in Christ Jesus, our Master.

"But how far the deceased entered into this source of all love, and really and forcibly acknowledged and confessed peace to be exclusively gained by the forgiveness of sins, it is difficult to say, owing to the almost bashful reticence which Alexander Von Humboldt was wont to observe in all matters relating to things of eternal moment. We know, however, that not in all forms which Divine truth has been made to assume on earth did he recognize the original splendor of all things. We know that he was apt to show his dislike of that zeal which in its holy earnestness will repose upon nothing but the love of God. It is likewise certain that theological doctrines, although but the earthly vesture and embodiment of revelation, yet were very likely to make him doubt as to whether human theories had been installed in the place of Divine truth. The eye of his intellect, accustomed to the contemplation of the visible world, and the laws regulating its arrangements, was more open to the understanding of the wonders wrought by the breath of God, as shown in created nature, than to the reception of the moral miracles effected by the Almighty grace in the microcosm of the human heart. But whenever a friend interposed to show him the Divine nucleus within the external husk—the Divine essence contained in the human form—he did not shrink from the recognition of it, confessing at the same time, with the full sincerity of his heart, that this holier world of miracles was not equally opened to his insight as was the natural one. He nevertheless found himself constantly attracted to the contemplation of this higher world, brought near to him by the spiritual background which underlays all his researches into nature. More than once, in the midst of quiet conversation, I was rejoiced by remarking this unconscious tendency of his mind, and pointed it out to him. But it was only by fragmentary utterances that he showed the manifestations of his longing for the eternal grace of God, which, as sinners, we stand in need of for obtaining our soul's salvation.

"From this coffin we raise our eyes to the compassionate love of God. *That God who has always loved the departed one*, and whose spirit has been secretly striving within him—that God, like a sun of justice, *we may hope, will irradiate the glowing heavens of his loving soul;* and this never-ceasing love will be caught by him, as the gift of a merciful Father."

Such is the "Charity" that German Rationalism endorses, mixed with something very much like that of a state of salvation beyond the grave!

For the Presbyterian Banner and Advocate.

Death.

There is but one death that mortal man should prepare for, viz.: The death of the righteous. "Let me die the death of the righteous, and let my last end be like his." Those who received the ordin