PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VII, No. 46.
Presbyterian Advocate, Vol. XXI, No. 41

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

WHOLE NO. 858

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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, AUGUST 6, 1859.

By Mail, or at the Office, $1.50 Per Year. Delivered in the City, 2.00 " " } SEE PROSPECTUS.

The Duties of the Church.

It will be recollected that, at the late General Assembly of our Church, R. R. Read, M. D., of Washington, Pa., offered a paper, commending the Colonization enterprise. This paper was opposed by Dr. Thornwell and others. A motion to lay it on the table was lost, by a vote of ayes 83, noes 160. It was then referred to a committee. On being reported, near the close of the session, the subject was laid on the table, by a vote of 64 to 45. This is not to be taken as indicative of a feeling hostile to Colonization, nor as favorable to Dr. Thornwell's views. The Assembly had then protracted its sessions beyond what is usual, about two thirds of the members had gone, and this course was adopted to bring business to a close.

Dr. Thornwell's argument was, not against Colonization nor in favor of the odious Slave trade. These matters he regarded as being not subjects for discussion in the Assembly. He contended that the Church of God is exclusively a *spiritual* organization, and possesses none but a *spiritual power*; that she has no mission to care for the *things of this world*; and that hence she may not even commend the Colonization of races, or the arrest of the Slave trade, nor in any wise attend to the mere physical comforts of man.

This is no *new* doctrine. It is a leading idea with the Puritan Independents; and it is peculiarly a favorite with politicians, especially with the irreligious.

Dr. Thornwell's idea we expect to see brought out more fully in the October number of the *Southern Presbyterian Review*, when we shall likely recur to it again. For the present, we give an extract from the *Princeton Review*, supposed to express the sentiment of Dr. Hodge. The reviewer, after giving a pretty full statement of the case, says:

In strong contrast with this whole Puritan doctrine is that idea of the Church which is the life of our system, which has revealed itself in act in every period of our history. It is, that while the true Church, or body of Christ, the *Israel kata pneuma*, consists of the true people of God, yet by Divine ordinance the children of believers are to be regarded, and treated as included within its pale, and consecrated to God in baptism, and therefore, in the sight of men, all baptized persons, in the language of our Book, are members of the Church, and under its watch and care.

This, of course, as remarked above, does not imply that they are all to be admitted to the Lord's table, any more than that they are all to be admitted to the ministry or eldership. God has prescribed the qualifications which the Church is to require of those whom she receives to full communion or to office. Still, baptized persons are members of the visible Church, until they renounce their birthright or are excommunicated, and consequently subject to its government or discipline. This body constitutes one whole, so that one part is subject to a larger, and the larger to the whole. To the Church, in this sense, is committed not merely the work of public worship and exercising discipline, not simply or exclusively to exhort men to repentance and faith, but to assert, maintain, and propagate the truth. And by the truth, is to be understood the Word of God, and all it contains, as the rule of faith and practice. This is the great prerogative and duty of the Church. Her Divine commission is, "Go, teach all nations." From this it follows: 1. That she has the right to preach the Gospel. This is the first, most important, and pressing of her duties; and in the discharge of this duty, she ordains ministers and sends forth missionaries. Hence your Boards of Foreign and Domestic Missions, and of Church Extension. 2. She has the right to administer discipline, which is one of the Divinely appointed means of preserving the truth. 3. The right to educate. If she is to teach all nations, she must train up teachers; she must prepare the minds of men to receive truth, and she must communicate that truth by all the means at her command. Hence your schools, colleges, and theological Seminaries; hence also your educational institutions among the heathen, and your establishments for printing and distributing Bibles, tracts, and religious books. On this foundation rest your Boards of Education and Publication. 4. It follows from the grant commission of the Church, that it is her prerogative and duty to testify for the truth and law of God, wherever she can make her voice heard; not only to her own people, but to kings and rulers, to Jews and Gentiles. It is her duty not only to announce the truth, but to apply it to particular cases and persons; that is, she is bound to instruct, rebuke, and exhort, with all long-suffering. She is called of God to set forth and enjoin upon the consciences of men the relative duties of parents and children, of magistrates and people, of masters and slaves. If parents neglect their duties, she is called upon by her Divine commission to instruct and exhort them. If magistrates transcend the limits of their authority, and trespass on the Divine law, she is bound to raise her voice in remonstrance and warning. She has nothing to do with the State, in the exercise of its discretion within its own sphere; and therefore has no right to meddle with questions of policy, foreign or domestic. She has nothing to do with tariffs, or banks, or internal improvements. We say, with Dr. Thornwell, "Let the dead bury the dead." Let Cæsar attend to his own affairs. But if Cæsar undertakes to meddle with the affairs of God; if the State pass any laws contrary to the law of God, then it is the duty of the Church, to whom God has committed the great work of asserting and maintaining his truth and will, to protect and remonstrate. If the State not only violates the Sabbath, but makes it a condition to holding office, that others should violate it; or if it legalizes piracy, or concubinage, or polygamy; if it prohibits the worship of God, or the free use of the means of salvation; if, in short, it does anything directly contrary to the law of God, the Church is bound to make that law known, and set it home upon the conscience of all concerned.

In many of our States, there are in force laws relating to marriage and divorce, in open conflict with the Word of God. We hold that it is the duty of the Church of every denomination, in those States, to tell their Legislators, that while they have the right to Legislate about matters of property and civil rights at their discretion, under the Constitution, they have no right, to separate those whom God has joined together, or make that lawful which God has declared to be unlawful.

A few years since, Dr. Thornwell preached an elaborated sermon, setting forth what he believed to be the true teaching of the Word of God on the subject of slavery. What he had a right to do, and was bound to do as a minister of the Gospel, the Church has the right and obligation to do. If, on the one hand, Northern brethren would abstain from teaching, on that and other subjects, what God does not teach; and if, on the other hand, Southern brethren would clearly assert, in their capacity of ministers and a Church, what they fully believe God does teach, great good and God's blessing, we doubt not, would be the result. They are as much bound to teach the truth on this subject, as a Church, as they are bound to do it as ministers; and they are surely as much bound to teach the law of God respecting the duties of masters and slaves, as they are to teach what God says of the duty of parents and children, of saints and sinners. There is a great temptation to adopt theories which free us from painful responsibilities; but we are satisfied that the brethren must, on reflection, be convinced that the duty to testify to the truth, to make it known, and to press it upon the hearts and consciences of men, is as much obligatory on the Church, in her aggregate capacity, as on her individual pastors. Her Confession and Catechisms are an admirable summary of that testimony; but she is no more to be satisfied with them, than the ministry is to be satisfied with reading the Confession of Faith, Sabbath after Sabbath, to the people.

The principle which defines and limits the prerogative and duty of the Church in all such cases, seems to us perfectly plain. She has nothing to do as a Church, with secular affairs, with questions of politics or State policy. Her duty is to announce and enforce by moral means, the law of God. If at any time, as may well happen, a given question assumes both a moral and political bearing, as for example, the slave trade, then the duty of the Church is limited to setting forth the law of God on the subject. It is not her office to argue the question in its bearing on the civil or secular interests of the community, but simply to declare in her official capacity what God has said on the subject. To adopt any theory which would stop the mouth of the Church, and prevent her bearing her testimony to kings and rulers, magistrates and people, in behalf of the truth and law of God; is like administering chloroform to a man to prevent his doing mischief. We pray God that this poison may be dashed away, before it has reduced the Church to a state of inanition, and delivered her bound hand and foot into the power of the world. It is obvious that the same principle is applicable to ministers. They profane the pulpit when they preach politics, or turn the sacred desk into a rostrum for lectures on secular affairs. But they are only faithful to their vows when they proclaim the truth of God and apply his law to all matters whether of private manners or laws of the State. The whole history of the Presbyterian Church in Europe and America is instinct with this spirit. The Presbyterians of Scotland told the Government that it had no right to establish Popery or Prelacy, and that they would not submit to it. Our fathers of the Revolution took sides with the country in the struggle for independence, and protested against the acts of the British Government tending to the introduction of Episcopacy. Before the Revolution, the old Synod remonstrated with the authorities in Virginia, for their persecuting laws. In 1830 the General Assembly raised its voice against the persecution of Christians in Switzerland. It has, over and over, remonstrated with the Government of this country on the laws enjoining the carrying and distribution of the mails on Sunday. While admitting that the Bible does not forbid slave-holding, it has borne its testimony in the most explicit terms against the iniquity of many slave laws. It has many times enjoined on the conscience of the people, the duty of instructing the colored population of our land, and patronized the establishment of schools for that purpose. It has never been afraid to denounce what God forbids, or to proclaim in all ears what God commands. This is her prerogative and this is her duty. With the Colonization Society, as a commercial enterprise, or as a mere benevolent institution she has nothing to do; but as a means designed and adapted to promote the progress of the Gospel in Africa, she has over and over commended it to the favor of the people. It is only on the assumption that Presbyterians, neither in this country nor in Europe, have ever understood their own system, that the principle advocated by Dr. Thornwell can be admitted. Presbyterians have always held that the Church is bound to hold forth in the face of all men, the truth and law of God, to testify against all infractions of that law by rulers or people, to lend her countenance and support to all means, within and without her jurisdiction, which she believes to be designed and wisely adapted to promote the glory and kingdom of the Lord Jesus Christ. This our Church has always done, and we pray God, she may continue to do even to the end.

For the Presbyterian Banner and Advocate.

Christian Submission.

MESSRS. EDITORS:—What weariness there is, fighting against facts. What tumult, quarreling with things as they are, which are as they are by as stern a necessity as though the most iron fate held them in its unyielding grasp. I do not believe in Fate, or Necessity, but *Certainty*. Things are as they are with absolute certainty. And when once providences are developed, they will not be revoked. By frowning looks and threatening gestures we cannot drive back the facts of history into the vestibule of the future, and compel them to come forth in a different dress. They were prepared and sent forth by a will stronger than ours, and with absolute *certainty* as to what they would be. When they come, we may as well receive them gracefully, whether to our liking or not. To war with facts is the height of folly. Yet there is, among us, no more fruitful source of unrest. A mountain is on me, and I struggle under it, although all my writhing only brings the jagged corners down more provokingly, and moves the mountain never an inch. He who has been taught *submission*, accepts everything as mercifully ordered. How does he know? The mountain may be on him to shield him from a fiercer wrath that went blasting and scathing the upper world with a tempest of fire. The cloud may be over him just now to save him from the sun stroke which else had slain him. The *frost* may blight his crops, to drive death out of the atmosphere, where he hovered with pestilent wing. Anyhow, be this as it may, if cast into the furnace, it is for purifying. If called through "deep waters," it is that he may grasp the "rod and staff" of Him who is with him. If shaken by an earthquake, it is that all loose things may be shaken away, and his feet planted on something which "cannot be shaken." The "pillar of cloud," and the "the column of fire," witnesses of a present God, had never been seen, towering up over the fields of history, had not the Church been led through a wilderness, pursued by malignant foes. But whatever may be the end of particular adverse providences, the manifest duty is meek submission. "The best recipe for misery is, *quarrel not with Providence*." The best recipe for happiness, is the course of this submission to Providence. This extracts honey from the carcass; robs calamity of its sting; transmutes everything into gold, and encases a man in mail of proof. D. H.

For the Presbyterian Banner and Advocate.

Letters

OF THE REV. JOHN SMITH, A PRESBYTERIAN MINISTER, TO HIS BROTHER, THE REV. PETER SMITH, A METHODIST PREACHER.

LETTER II.

TO THE REV. PETER SMITH:—*Dear Brother*:—The doctrinal system of the Arminian Methodists often reminds me of the image which Nebuchadnezzar, king of Babylon, saw in vision. While the head, the arms, the body, and the legs, were each of solid metal, of gold, and silver, and brass, and iron, the feet and toes had this singular peculiarity—they were partly of iron and partly of potter's clay. The composition of those feet and toes strikes me as a capital representation of Arminianism, which has at once the iron strength of truth, and the crumbling incoherence of error. The great fundamental truths of the Gospel are there. The fall of man, the Divinity of the Lord Jesus Christ, his sacrificial offering, the regeneration of the sinner by the Holy Spirit—these are all there. But, unfortunately with every one of these great Scriptural truths, are mingled errors more or less serious; some of them quite specious, others quite absurd. Let me now, my brother, point out to you the proportions of the iron and the clay of which your theological system is made up. The Standards of the Methodist Episcopal Church set forth the following doctrines:

1st. God created Adam a free agent. *This is iron.*

2d. Adam lost his free agency in the fall. *This is clay.*

3d. Trough grace, free agency was restored to Adam. *Clay.*

4th. Adam was constituted the federal head and representative of all his posterity. *Iron.*

5th. The human race were involved in ruin by their federal head and representative, so that death, temporal, spiritual, and eternal, seized them all. *Iron.*

6th. After the fall, God as a just Being, was under obligation to do one of two things; either to cut off the race at once in the person of Adam, or to provide a Saviour by way of compensation to the human family. *Miry Clay.*

7th. In the infinitude of his grace, God provided a Saviour, the Second Adam, the Lord from heaven, to redeem wretched sinners from the thraldom of sin and death. *Iron.*

8th. Without grace sinners cannot repent and turn to God. *Iron.*

9th. If God did not bestow grace, sinners would not be bound to repent and turn to God. *Miry Clay.*

10th. God has not the right to pass by any sinner of the human race. He has not the right to have mercy merely on whom he will have mercy, much less has he the right to harden whom he will harden; he owes it to sinners to be impartial and to show mercy to them all alike. *Potter's Clay.*

Clay enough, surely! The feet and toes of Nebuchadnezzar's image could hardly have had a greater proportion of it. In the skillful hands, however, of your preachers and writers, the iron and the clay, Gospel truth and human error, are so attempered; the angular projections so neatly filed away, the ugly hollows and indentations so nicely filled up, that the mass comes forth a system smooth and rounded; beautiful to look upon, but great care to be used in the handling. I propose to try a few strokes of the hammer on the several parts of this ingeniously constructed system, and should the soft clay separate and fly off from the hard metal, let the result be attributed rather to the unlucky combination of such discordant materials, than to the strength or skill of the arm that wields the implement.

JOHN SMITH.

For the Presbyterian Banner and Advocate.

A New Church Established.

For about three years past, the pastor of the Presbyterian church of Davenport, Iowa, has preached regularly two and three times a month, in a beautiful prairie settlement—a wing of his charge, from five to fifteen miles distant from the city. In this field, from the first, special encouragement was afforded, in the steady increase of the audience, the uniformly respectful attention to the ordinances administered, and in the unanimity and cordiality manifested in all the steps which have been taken toward the establishment of a particular church.

In February, 1858, at the close of public worship, in a hospitable farm house, it was resolved to undertake the erection of a church edifice, and to petition the Presbytery of Cedar for an organization.

Within five months, the house was enclosed, and temporarily arranged for worship. A Committee of Presbytery, consisting of Rev. J. D. Mason, Rev. John M. Jones, and Elder James Jack, convened with the congregation, July 6th, and after an excellent sermon by the Rev. John Ekin, D. D., who was present by invitation, a church was organized, consisting of twenty-eight members, three of whom were made Ruling Elders, viz.: Robert English, David H. Moore, and Victor King Torrence.

In February, 1859, just one year from the determination to arise and build, the edifice, a neat frame, thirty-two feet by forty, costing near $1,500, was completed, paid for, and dedicated to the worship of Almighty God.

In the enterprise, very essential aid was rendered by Mr. Charles E. Kinkaid, one of the Ruling Elders of the church of Davenport. "God loveth a cheerful giver."

The Church now consists of *forty one members*, and the congregation ordinarily of from one to two hundred. At our communion upon last Sabbath, and upon several previous occasions, the house was well filled.

From this new Presbyterian church of Summit, a Methodist and a Baptist church are in sight, three and four miles distant, and probably one hundred farm houses in all directions. Eight years ago, there were but two dwellings within four or five miles of the spot where this church stands; and all around, the eye could behold scarce aught but the untrodden prairie. Now almost all is in a state of fine cultivation. With lanes running at right angles, ornamental trees and orchards rapidly springing up, and the golden harvest waving with the almost constant gentle breezes, the prospect over this wide undulating expanse is truly delightful. "Fair plenty fills the land, God's mercies never cease, the husbandmen give thanks, to see the large increase." We long, and look hopefully, for a season of the ingathering of souls, from this field now white for the harvest. J. D. M.

From our London Correspondent.

The Battle of the Emperors—The Austrian Plan—A Baloon Spoiling it—The Slaughter—Glimpse of the Field—Hopes and Efforts of Diplomatists—Our National Defence—The Steam Ram—Mr. Cobden's and the "Peace" Party's Views as to Invasion—Napoleon's "Mission" and a "Defeat" Avenged—"A Day with the Emperor"—The Lawyers of London, and Rifle Corps—The Ions of Court versus the French—The Heavenly Rain in Ulster—Revival within the Church—Physical Manifestations—The Rev. George Gilfillan an Opposer—The Irish Car-Driver—The High Church Bigotry and "Presbyter Dunensis"—Roman Catholic Converts and their Steadfastness—Rev. H. Hanna's Testimony—Postscript.

LONDON, July 5th, 1859.

A GIGANTIC DUEL, that terrible battle of Solferino may well be called. Or it might also receive the title of the "Battle of the Emperors." Both monarchs were at the head of their armies, surrounded by all their experienced advisers. Very knowing was the plan resolved on by Francis Joseph and his counselors. After Magenta, they retreated hurriedly, leaving stores and munitions of war, as well as towns fortified at vast expense, behind. From the valley near the Chiese, where it was expected a stand would have been made, they abruptly departed across the Mincio. No more fighting in the open field, it would seem, was the policy of the future, save within the area of the quadrangular forts. But to the Mincio is crossed to be *recrossed*, and the last is to be done suddenly so as to catch Napoleon napping, and, finding his troops scattered wide and far, to cut them up in detail. And so at 9 A. M., on Friday the 24th of June, the Kaisar of Austria, with old Hess, and Schlick, quite as old, and all his other wise veterans, resolves that his troops shall come on the foe like an avalanche.

All this was defeated; and how? Why, by a little *balooning*. An aeronaut had been brought from Paris, who offered to go up from the dead level of those Italian plains, and hover in mid heavens long enough to look down into the very heart of the Austrian camp, and to discover all their arrangements! And so up goes the aeronaut by Imperial command, and at the expense of a few yards of silk, and a few square feet of gas, tidings are brought back of the exact position of all those Austrian masses. And while the heavy, self-complacent Austrian is putting off his work till nine o'clock A. M., and chuckling at the thought of a grand surprise, Bonaparte attacks at day break, and so remains master of the field.

The difference of elasticity and adaptation, and the obstinacy of routine, are strikingly brought out in this whole campaign. As a public writer well puts it: "The Austrians are a stagnating respectability. They are governed and directed by old rules, old men, and old routine. They have an enemy who does not care a centime for antiquity, and is not above taking the most irregular means for attaining a victory."

The losses of the French would seem, from present reports, to be greater than those of the Austrians. The Tyrolese marksmen made sad havoc among their officers, of whom seven hundred and twenty were hit, and one hundred and fifty were shot dead. The French accounts admit, and also twelve thousand privates killed and wounded. The Austrians acknowledge only two hundred and thirty officers struck, and ten thousand privates killed or wounded. The following is a glimpse of a part of the battle-field, by the correspondent of the *Daily Telegraph*. The picture is painfully graphic:

The plain of Guidizzolo is really horrible to look upon. Even so late as yesterday the dead were not all buried. They were to be seen in groups of twenty and thirty, huddled together in one spot, where a shell had exploded or the Chasseurs d'Afrique had passed. All still maintained the attitude in which death had struck them down. Here was one with uplifted arm to ward off the blow which had split open his skull, and splashed his brains far and near. Close by was another, with his hand upon his breast shivered and rent by the grape. Another seemed to be smiling, as if in mockery of the grim warrior's approach. Some were lying upon their backs, with faces turned toward Heaven, and prayers still seeming to linger upon their lips. Further on, there was a Hungarian, who had thrust his clothes into a ghastly wound near the heart. At his left was a Tyrolese, with the unused cartridge between his teeth. To the right, a Croat had had his head cut off by a ball, and the head was by his side, with its horrible eyes, glaring and leering, as it seemed, at the dismembered body. Two young lads of certainly not more than sixteen, were lying in each other's arms. Death had surprised them in that attitude, or, perhaps, feeling themselves about to die, they had clung together in a last embrace and had fallen thus never to rise again. Upon the body of a Bohemian officer we noticed a dog, waiting apparently for his master to get up! We had not the heart to call off the faithful animal by a word or a gesture, for we felt sure that God would reward the devotion of this poor dumb creature; so touchingly shown amidst the carnage which man had waged against his fellow man. On every side it was the same. Death, in his most horrible and ghastly form, glared at us, no matter where we gazed. Enough, however, on this sad theme.

The Austrian artillery was literally overwhelmed by the rifled cannon; a third of it, at least, was rendered useless, and utterly disabled.

The Emperor Napoleon had a narrow escape; an epaulet being shot away from his shoulder. The young Emperor of Austria, who had said in the morning, "The French have found their tomb," rode away defeated, with tears falling fast from his eyes.

The losses of the Sardinians in this conflict—fighting alone on one of the flanks of the army, against superior numbers, repeatedly storming heights, and repeatedly repulsed, although finally masters of the field—were terrible, both in officers and men—probably near six thousand in all. It was affirmed that they were so cut up that they could not now be formed into a line of battle. But now it appears that they have themselves invested Peschiera, one of the four forts, while the Emperor is watching Mantua on the one hand, and advancing toward that marvelous and apparently impregnable (as parties who have seen it have told me they regarded it,) Verona, having received fresh auxiliaries, by the arrival from Parma of Prince Napoleon, with thirty-five thousand men.

HOPES OF PEACE are rather buoyant at this moment. The funds have gone up accordingly. There is great bustle among diplomatists at Brussels. The King of the Belgians is still here. Louis Napoleon is said himself to wish for peace, and our new Cabinet will do their utmost to obtain it. But I believe it will not come so speedily as hoped for. Germany is still effervescent.

THE PROSPECTS OF HARVEST are most exhilerating. A succession of warm showers, accompanied often by great thunderstorm, have forced grass and cereals forward so rapidly, that an early harvest is anticipated.

OUR DEFENCES have been greatly increased during the last twelve months. We owe much of this to the zeal of the Derby Ministry. Lord Hardwick, one of their number, was the "Captain York" of the Royal Navy in olden times, and has much of their pluck and of the hatred of the French, of Nelson and his school. Besides, Cherbourg gave us fair warning of what *might* be attempted some day, against our shores. All our preparations have been strictly defensive. They talk on the Continent about England's "enormous" preparations for war. But the fact is, we became uneasy at our comparative defenselessness, and have been taking energetic means to place ourselves in security.

We have doubled our fleet in the space of a few months, but we have not increased our army by a single battalion, all its augmentations since 1857, having been occasioned by the Indian rebellion exclusively, and absorbed in the Indian service. Our artillery remains the same, and thus among all our "armaments," there is not the slightest evidence of aggressive intentions, such as marked the preparations of Louis Napoleon and Sardinia.

The chief work now has been going on at Woolwich dockyards. Besides the manufacture of the new Armstrong gun, which will be superior in power even to that rifled artillery of Louis Napoleon, which consummated the victory of Solferino, and sent the shells most irreverently to explode themselves over the sacred head of Francis Joseph, as he sullenly rode over the field, there has been produced a vast amount of ordinary artillery and munitions. But these have been all dispatched to the coasts to man batteries and martello towers, or else to foreign garrisons, and all this for defensive purposes alone.

In like manner for defensive purposes, we have now building, the new Steam Ram, an instrument of tremendous power. "Conceive," says the *Times*, "a monstrous fabric floating in mid-channel, fire proof, and ball proof, capable of hurling broadsides of one hundred pounds shot, to a distance of six miles, or of clapping on steam at pleasure, and *running down* every thing on the surface of the sea, with a momentum utterly irresistible!" This terrible engine is expected to be itself indestructible. We are told that she may be riddled with shot—supposing that any shot could pierce her sides—that she may have her stern and stem cut to pieces, and be reduced apparently to a shapeless wreck, without losing her buoyancy and power. "Supposing that she relies on the force of her impact, instead of her fighting guns, it is calculated that she would sink a line of battle ship in three minutes, so that a squadron as large as our whole fleet would be destroyed in an hour and a quarter."

This great vessel is to be, of nine thousand tons, and to clear the waves at the rate of sixteen miles an hour. Admiral Sartorius thinks that half a dozen of them would render the invasion of our shores impossible. Then what will be the use of building our three deck line of battle ships? it may be asked. To which the *Times* answers, "It is but an experiment still. This time next year, there may be steam rams, and then our new fabrics will take that form. The obligation is a costly one, no doubt, but if it save us from war, and enable us to secure a neutrality as secure as that of neutrality itself, we ought to be truly thankful for the change."

Mr. Cobden, in one of his replies to addresses presented at Liverpool on his landing, said as much as could be expected from a "Peace" man on the subject of defensive warfare for altar and homes. Indeed, that "peace party" are beginning to be a little more reasonable. Mr. Bright himself, though a Quaker, seems getting into that state of mind, which led a "Friend" who found himself on board of a merchant ship, that was boarded by a French privateer, and who, taking a marling spike, quietly but very successfully, tumbling a climbing Johnny Crapaud back into the boat alongside, by a poke of the marling spike, saying as benignantly as under the peculiar circumstances could be expected, "Friend, thou hast no business here!"

The declaration of Mr. Cobden was to the effect that he would rather see the national debt of England doubled, than that a French army should occupy the country even for a month, even though coming in friendly guise. This will please and satisfy the country, which, indeed, could not bear to be told that our soil was to be left defenselessly free to all comers. Louis Napoleon, choosing his own time (when he has finished off Austria, and may hap Germany, too,) shall complete his "mission", and avenge the "defeat" of Waterloo, by entering London a conqueror even though his destiny be (as "*they say*" he has said,) to fall by a rifle bullet in our streets!

We wait the developments of the future without undue apprehension, save from the multiplied sins of this favored nation, among which Sabbath profanation is one very prominent, and especially in this great capital. Nevertheless, there are increasing tokens of reverence for the Lord's day, and let but the Spirit descend, and then all will be well both politically and morally.

The following will give your readers a vivid idea of the French Emperor's habits in war time, and also a glimpse of the *personel* of Victor Emmanuel:

It was the 17th, at Travigliato, the day before we entered Brescia. The Emperor had taken up his quarters at a large farm-house, inhabited by the Mayor. Just imagine a spacious yard; on the left the dwelling-house, on the right a large garden, separated from the yard by a railing. The yard is crowded with traveling carriages and wagons. The Emperor's attendants and the people of the farm are passing and repassing. It is six in the evening; the Emperor comes down from his room, attended by Marshall Vaillant. The whole military household comes out and stands apart. The Emperor sits down, and a map is brought to him. Marshal Vaillant presents several papers to his Majesty. The Emperor remains alone for a moment, and rests his elbow on another chair beside him. A spy arrives, and is introduced. His Majesty listens to him, but apart. A Colonel is called; he gives ten napoleons to the spy, who seems well satisfied with his pay. Marshal Regnaud de St. Jean d'Angely arrives; the Emperor converses with him. Other generals come in. The map is called for several times. The King arrives in a carriage, and the two monarchs shake hands. Soften down a little the hectoring air which some portraits give to King Victor Emmanuel, give him a very plain cavalry uniform, and you will have the portrait of Victor Emmanuel. You must also darken his complexion a little, give greater distinctness to his features, so as to have the true physiognomy of a frank soldier used to the life of camps. The Emperor and he go a little apart and converse, both making cigarettes in rapid succession. The Emperor, tired of standing, leans against the shaft of a waggon close by; the conversation is lively and long. Other generals come in. The light, though now declining, is still sufficient to allow of seeing the map, which is again brought forward. At last, the King left at ten o'clock, and the Emperor dismissed his household; a quarter of an hour afterwards he retired to his apartment. The Emperor eats little. He sleeps more by day than by night. He works till one in the morning, and is called up again at three or four.

THE LAWYERS OF LONDON are forming themselves into a Rifle Corps. Great is the "chaffing" expended on the occasion, by the wits of the Press. Thus the *Times* says: "They have determined to "*show cause*" against the *rule* of a foreign *court*. Woe to the adventurers who may pollute the hop-gardens of Kent, and the pleasant downs of Sussex, with invading tread, *vestigia nulla retrorsum*, they make good their escape, before the Home Circuit is upon them, Serjeant Shee and Mr. Edwin James bounding like incensed Zouaves at their head.

"If the French nation did but know the mettle of this legal phalanx as well as we know them, they would think twice before they ventured within its reach. Let them be aware that they will be in Chancery, with every Chancery lawyer retained against them. What would be the feeling of any Englishman, if informed that a detachment of lawyers was moving down upon him, armed with ejectment and battery? They will not be allowed *to plead*. The matter will not be allowed to stand over till the Long Vacation. Vain will be all attempts to move for a new trial, on the ground of the misdirection of the Colonel. We have read of the fabled effects of the Gorgon's head, when duly attached to Perseus' shield; but here will be, at the least, two thousand heads of counsel, all fierce, vengeful, and implacable."

The Times then proposes that the legal services should take the field in their professional costume. The hat-wig will be, to all intents and purposes, as good as a forage cap, and will, besides, strike terror into the foe. The robe would prove a protection against the weather, a useful covering at night, and "it might be tucked up in action!"

The *Morning Star* ridicules the *object*, while the *Times* is strenuous for it, as a part of a general preparation for defence; necessary, because

"from North to South,
Austria and France shoot in each other's mouth,"

and no one can see with reasonable certainty in whose face the French Emperor may be pleased to burn his next cartridge!

The *Morning Star*, which represents the Bright school of politics, indulges in a similar vein of fun and frolic, at the expense of the lawyers, and with almost equal point and wit as the *Times*. But it talks very irreverently of the whole movement, and seems to think that the *dilettanti* Riflemen would be of little use, if an invasion were attempted.

THE HEAVENLY RAIN continues to fall in rich abundance on the Province of Ulster. The work is indeed marvelous and mighty, far exceeding the hopes of the most sanguine. One of its gratifying results is the quickening of formal professors into spiritual life, in large numbers, as well as the restoration of backsliders, and these two classes crowd together to the communion table, full of faith, penitence, love, and holy joy.

In Belfast, the cases of impression are numerous. A minister, there, of great sobriety of judgment, writes me that he never encourages physical excitement; that he has seen cases of it where there appeared to be no real work of grace, and other cases where grace was undoubtedly operating. He traces it, in itself, to exalted natural feeling, or rather to the alarms of natural conscience. But, as far as I can judge, many cases of falling down occur, when there is outward stimulus to the feelings, and that not of women only, but of strong men. This occurs, too, on the road or street, and sometimes in the case of scoffers, Unitarians, and Romanists, who had set their faces against the movement.

The Rev. George Gilfillan, of Dundee, that prince and leader of literary conceit and puppyism, has thought proper to denounce the Irish revival as a piece of fanaticism, to the great joy of Arians and infidels, of course. This is quite worthy of the man. The Rev. Dr. Dill has written to the *Witness*, on the subject, in reply, and Mr. Gilfillan makes a very lame response, saying, "*if*" the revival produce such and such effects, (these, be it remembered, already appearing, and the *extinction* of party spirit one of them,) he will then—but not till then—own he was wrong.

The best answer to all opposers is that given by an Irish car driver, at Belfast, who had seen, in a country district, thirty persons struck down. "What do you think of it?" "Why, sure it is the work of the Almighty. The Catholics tell me it's the work of the devil; but it's swearing and drinking the devil would tempt them to, *not praying and doing good*."

The Rev. Wm. Arthur, of London, the eminent Wesleyan minister, now at Belfast, pronounces the work to be pentecostal and Divine. Last week vast multitudes—from thirty-five thousand to forty thousand—came by railway trains and otherwise, to a midday prayer meeting, in the Botanic Gardens, Belfast. The Rev. John Johnston, the venerable Moderator of the Irish Assembly presided. The multitude was broken up into different congregations, and marvelous was the display of God's power. It now appears certain that the awakening in America last year—intelligence with regard to which was fully given by the press—stirred up many in Ulster to pray for and *expect* a similar quickening. Hence, when it first broke out, it seems to have produced *joy*, rather than *surprise*.

To its reality, depth, and power, three Episcopal clergymen, who have personally mingled amid the scenes of gracious manifestation, have borne strong testimony. But just as in America, High Churchmen are showing their blindness and malignity. One of these, near Belfast, insulted a pious Presbyterian, who had come to give comfort to a young girl who had been brought under conviction. The priestly man ordered him out of the house, declaring, "I don't want Dissenters here."

Another clergyman, "Presbyter Dunensis," writes to the Belfast *News Letter*, intimating that inasmuch as the United Church of England and Ireland has not taught false doctrine or perverted truth, (?) and as the Spirit is a Spirit of unity, and not of schism, that unless there be a general return to the Episcopal Church, little or no good shall have been effected! That Church, it appears, "only" furnishes "a way and means for the attainment of a real and substantial unity."

It is thus that hateful bigotry comes, like a bird of night, croaking and depreciatory. The *News Letter* asks "Presbyter Dunensis" whether he seriously means to say that there is no branch of the Church of Christ in these kingdoms but the Episcopalian Church? "If not, his letter is inconclusive; and if so, we tell him that such a conclusion is a piece of *ecclesiastical impudence*."

Roman Catholics come within the sweep of this blessed movement, more and more. In one case, at Ballymoney, a Popish master has wrathfully dismissed his converted servant. At Ballymena, on the afternoon of a Sabbath in June, when the mighty power of the Spirit was being manifested in the town, one of the priests who are so bitter against the revival, was engaged with some boon companions, "*playing cards*." Mr. Hanna, in his letter, details the case of a Roman Catholic convert, a young girl, who was under his care, and who had written in strains of impassionated earnestness to her father, assuring him that though he might cast her out from his house, she would continue to pray for him.

"Lord, believe," writes Mr Hanna, "are overtaken, and God's grace proves itself stronger than controversy, in the pulling down of strongholds." Nearly four hundred cases of conviction have been visited by Mr Hanna alone. A near relative, a man of business, who writes me from Belfast, and who at first was very skeptical on the subject, now says: "I believe that there will be a lasting impression on thousands, besides those who have been so deeply affected." J. W.

P. S.—Lord Palmerston has appointed Mr. Charles Villiers, an advanced Liberal, to the Presidency of the Poor Law Board, and a seat in the Cabinet. He was the earliest leader of the Anti Corn Law movement, and up to this time his claims have been overlooked. Mr. Bright, it is supposed, persuaded Mr. Cobden to refuse office under Lord Palmerston, hoping that by and by Lord John will be Premier, that Palmerston will be made a Peer, and that a new election taking place, Bright and Cobden will come in together, as Cabinet ministers. We shall see. The Radicals are increasing in power. They have inserted the thin edge of the wedge, and will drive it home by and by.

The Irish General Assembly commences its annual meeting this day, in the city of Dublin. It will doubtless be marked by unusual interest, in connexion with the reports to be given in from Ulster, as to the spread of true religion.

From India we hear that Nena Sahib is still at large, and that more rebel chieftains come in, and submit to the government. The agitation among the English regiments had almost entirely subsided. The Queen is about to meet, at Dover, the Thirty-second Regiment, returning from India, and probably also the Seventy-eighth Highlanders, both so famous at Lucknow. From the latter, at a farewell banquet recently given them at Bombay, burst forth thrice repeated and enthusiastic cheering, in honor of that Bayard of the Indian, Sir James Outram. His kindness had been extraordinary, and so the Serjeant-Major proposed three hearty, ringing cheers for our leader in battle, our friend in sickness, our benefactor in health, the kind, the generous, the brave, the chivalrous Outram.

For the Presbyterian Banner and Advocate.

"It is Only a Prayer-Meeting."

"Yes, it is only a prayer-meeting; and therefore, if it be a little cold, or wet, or snowy; or if it be a little disagreeable traveling; or, if I feel even a *little averse to traveling out*, that is sufficient excuse. If it were a sermon I should not think of remaining at home, but it is but a *prayer-meeting*. Few will be present, and it is so dry and uninteresting, I shall not attend."

Is this the language of a Christian? Can it be that the prayer-meeting is an uninteresting place to the follower of Jesus? Yet is it not too evident that the conduct of many professors of religion, if put into words, would speak plainly the above sentiments? Why is this? Can that church be in a prosperous condition, where a large majority of the members feel and act thus in these matters? We leave the reader to judge. We could name one little country church, where a weekly meeting for prayer is attempted, and though the church stands in a thickly settled neighborhood, where almost all the heads of families are members, yet we have been present when not more than five or six of these have been there, and not more than a dozen persons in all. Now we would seriously ask, as in the presence of God, Do such neglectors feel their own wants, or the wants of Zion? Do they feel that interest in the prosperity of the church with which they stand connected, that the cause demands?

Why is the prayer-meeting "*dry and uninteresting?*" Does not the church need united petitions? Is the Divine blessing on us as a particular congregation, a matter of small importance? When you hear of other parts of the Church being visited with "times of refreshing," does your heart never burn with the desire that *we too* might be visited in the same manner? Look narrowly into your hearts, and see if, in this indifference, to the prayer-meeting, there is not a like indifference with regard to the interests and prosperity of the Church? And remember, too, you are not left to your own choice in this matter. You are under obligations, by your own voluntarily assuming the profession of Christianity, to "not forsake the assembling of yourselves together," and also to "pray for the peace of Jerusalem". O fellow professors, how *can* you feel indifferent to these things? If you even consult *your own enjoyment*, is there no pleasure in appearing before God? Instead of thinking it a task, should we not esteem it a privilege to meet together and present our united petitions at a mercy seat? How sweet to plead his promise, "Where two or three are gathered together in my name, there am I in the midst." Do you *believe* this promise? Remember that Thomas by absenting himself *once* from the place of prayer, missed a *meeting with his Lord!* Do *you* go with a desire of meeting with Jesus? How then can it be uninteresting?"

One word, in conclusion, to those who conduct the meetings for