

Banner and Advocate.

DAVID MCKINNEY, JAMES ALLISON, STEPHEN LITTLE, PROPRIETORS.

PITTSBURGH, AUGUST 27, 1859.

WHILE—\$1.50, in advance or in Clubs... RITTSBURGH, AUGUST 27, 1859.

REV. MR. MARKS, through Dr. S. Fresse, of the Pittsburgh Water Cure, received a handsome tribute of regard in the shape of a large silver Urn from the members of that institution, at the close of a course of lectures on Palestine, Jerusalem, and the Holy Land.

PACKER-COLLEGIATE INSTITUTE.—This is a school of a high order, for Young Ladies. It is beautifully located on Brooklyn Heights, N. Y., and conducted by a large Faculty, male and female.

An Opportunity. A large and fine building, nearly finished, and a portion of it well furnished, in a flourishing and healthy city in the far West, is offered for sale, on very moderate terms.

Further particulars can be learned by inquiring at the office of the Banner and Advocate.

Presbyterian Magazine. The number for August comes with its usual supply of rich, varied, and interesting matter. The leading articles are—'Plain Thoughts on Colleges,' by the Editor, Dr. Van Rensselaer; 'Episcopal Presbyteries,' from the same hand, unless we are greatly mistaken; and, 'Ethiopia's Promise, and the Means of its Fulfillment,' by the Rev. D. A. Wilson, formerly one of the missionaries of our Church to Africa, and now preaching in the Second Presbyterian church of Steubenville, Ohio.

What a Difference! The opponents of Calvinism worry themselves much in their endeavors to make it appear that the advocates of this system believe that some infants are lost eternally. Their efforts are vain. The charge is most easily made by Episcopalians and Methodists, and they endeavor to establish it by quoting the words "elect infants" from our Confession of Faith: "The True Witness, in noticing this says, with much point: "The very persons who make this charge pray every time they baptize a child—that this child now to be baptized may ever remain in the number of thy faithful and elect children."

How it is Done. The Printer's News Letter, the best authority in the case, says: "How any paper or book can be published for \$1.50, without losing money, we have not yet been able to discover. This secret is yet a sealed book to us." Central Presbyterian. As we have some experience in the matter, we respond, that supposing skill, industry and economy on the part of the publishers, the secret is, a large subscription, promptly paid and well kept up. Without such a subscription, the thing is impossible. We hence ask our friends not to let their lists run down, but to increase them, if possible. The Banner and Advocate must be sustained.

End of a Volume. THREE numbers after the present will close the seventh volume of this Journal, under its title of Presbyterian Banner. The favor shown us has been very great, and our efforts to serve the Church have been limited, but by the measure of our ability. A large number of subscriptions terminate with the volume. We respectfully solicit renewal; and ask that the renewal may be prompt—a week or two before the time is out, would be quite as favorable to our business department. Terms as usual. They are exceedingly low, but a large subscription, promptly paid, and well kept up, will enable us to meet our very large expenses.

Our advertising patronage has been increased, but we have enlarged our sheets accordingly; so that the amount of reading matter in our columns was never greater than it is at present.

Historical Sermon. We have on our table a Historical Sermon, preached in the First Presbyterian church of Zanesville, Ohio, July 24, 1859, by the pastor, Rev. James M. Platt. This church was organized in a log-cabin, by the Rev. John Wright, in the Spring of 1809. Its first pastor was the Rev. Wm. Jones, now a member of the Presbytery of Columbia. He was succeeded in 1812 by the Rev. John Culbertson, who had pursued his theological studies under the supervision of Rev. Dr. King, of Moravia, Pa.; and Rev. Francis Harro, D.D., for so many years pastor of the First church of Pittsburgh. Mr. Culbertson died in 1847. Rev. Simon Brown was called to be an assistant in 1844, and his pastoral relation dissolved in 1850. In 1851 the Rev. M. A. Hoge was installed pastor, and he went out with the colony to form the second church. And in 1858 the present church was installed. Mr. Platt has preached well in this sermon. We thank him for it.

The Frouer Field for Individual Effort. The happy truth that, in the present day, the activity which once characterized the Evangelical branches of Christendom toward each other, has been greatly modified. Each division still, in the true and some extent, it should be always true, occupies its own territory, has its own marshalled forces, and elevates its own peculiar standard; but there is evidently, a common ground of considerable breadth, on which brethren of different names may and do meet with mutual cordiality. There is the Sabbath School Union, the Bible Society, the Tract Society, the mid-day prayer-meetings, and many other organizations of minor extent, having for their object the sanctification of the Sabbath; the reclamation of wanderers, and the elevation of the degraded. In these, good men unite on a common principle, and to great benefit. Prominently in this fraternal spirit manifest by the young; and in the different Young Men's Christian Associations, we have a beautiful exhibition of the sentiment of the Psalmist, "Behold how good and pleasant it is, for brethren to dwell together in unity." Where there is no sacrifice of principle, and where there is real, beneficial work done by such Associations; work which tells on the prosperity of Zion by its bringing the young, the neglected, and the careless to the house of God and the communion table; bringing them to a good profession, and as corresponding conduct; then and there we are called upon to recognize the Lord's hand, and to bid the Association, God speed.

It is possible, however, that there may be, in many places, those who are aiming at union, and striving to display a brotherly spirit, who yet, unwittingly, though unquestionably, neglect the duties they owe to the church and congregation with which membership they are connected. We shall explain what we mean, and point to the application of the principle we would lay down. We take it for granted that when persons are really converted to God, they will desire to act for his glory. Being born of God, they will enter his family. They will be professedly and visibly his. They will recognize the voice of him who called them, and who bids them enter his vineyard. And they will go as laborers. Being called at the third, the sixth, or the ninth hour, they will wish to be no longer idle. Christian life, like every other principle of life, will show itself. There will be movement. A living soul is an acting soul. A dead body will lie immovable. Let life be infused, and there is motion. The vital power will exhibit itself. Hence if the Gospel is to any, the Word of life; if they are professed by the ministrations of truth; if they are feeding upon the good Word of God; if they are embracing the promise; and if they are growing in grace; and if they are truly regenerated ones, alive in Christ Jesus, their energies will be consecrated to Him who renewed them, and by whose favor they live.

Here, then, are say a dozen young men and women joining a Church. It will soon be seen, as certainly as their profession is sincere, that they will all manifest a willingness, we might almost say an eagerness, to engage in some scheme of Christian activity, whereby they may advance the cause of Him who loved them and gave himself for their salvation. And they will recognize this important and never-to-be-forgotten principle, that, in uniting with a particular congregation, they are called upon, and do really obligate themselves, while thus associated, to labor for Christ, in connection with that portion of Christ's household. They are bound then to attend to the Word and ordinances, to aid the Sabbath Schools of that church; to contribute to its benevolent schemes, and with their fellow-members, to advance religion at home and abroad, if abroad. As the soldier is obligated to serve his country in the regiment in which he is enrolled; and may not desert, nor make a little private war of his own, nor unite with renegades or stray spirits from other companies who would make a conflict after their own fashion; so every intelligent and consistent Church member will feel that his first and main duty to his Lord and Master is to be performed in connection with that body, which he has, by his solemn and deliberate choice; or by the manifest leading of God's providence, joined himself.

This being the case, and it will hardly be disputed by the well-informed, it becomes a most interesting inquiry to young disciples, what is the nature of Church membership, and what the obligations involved in uniting with a particular branch of the Christian family? All the energies are, of course, consecrated to Christ; but are they to be primarily put forth in and with that branch, or may a part, and if so, what part, be abstracted for an independent enterprise, or be given to a co-operation with other branches of the great household? We shall not attempt a definite answer. We have already admitted the general principle of co-operation. The answer is to be found, where, and to what extent, must be greatly modified by circumstances; but doubtless most of those who have well considered the effectiveness of steady, wisely directed, and well concentrated effort will say, that a vast preponderance of the time, ardor, and talents, of every member of a church should be directed to the forwarding of the cause within the organization of which the member is a constituent part, and where he has recorded his vows. Church officers may, sometimes, be very negligent in providing work and in leading the laborer; but still, if there is an humble and earnest desire, on the part of the lay, to visit the careless and bring them to the house of God; to seek the young that wander in noisily bands, and gather them into the Sabbath School; to search for the sick, the poor, the widow and the fatherless, and administer comfort; to collect for the cause of missions; to form and aid Dorcas Societies; to do any thing for the good of humanity, and the reclamation of lost sinners; and the advancing of Christ's kingdom, ministers and elders will rejoice in it. And there are very few churches, where there is not a vast amount of this work to be done—enough of it to employ scores of converts. There is an immense amount of suffering and ignorance, and great masses of Heathenism, in our midst and near around us. Here, then, is the grand field for Christian labor. It is just where God has placed the Christian, and in connection with, and under the

organization whose discipline and order has his membership. Here then is full scope for all ordinary zeal and talent, and here these consecrated powers may be most productive of good. If the congregation is yet feeble, it is to be made self-sustaining. The pews are to be filled; the Sabbath School is to be enlarged; another Sabbath School is to be instituted and furnished with pupils and teachers; a colony is to be planted, a new church organized, an edifice erected, and a pastor obtained; and other similar enterprises, and still newer congregations. There are human beings all around, to make Christians of, and to be conformed into churches.

If, then, the main field of labor for the individual Christian is in his own Church connection, so as to increase her strength and spread her saving influence, it must be most highly incumbent upon the officers to understand the principle, and to guide and encourage the work. Let them have always something for the intelligent; and active to do; always something definite, inviting, important, practical. Alas! how much of the time and energy of our young members, and of the aged too, do thoughts, formal rulers, suffer to go to waste! Like streams of vivifying water running useless to the ocean, past innumerable places where wise heads and busy hands might have turned them to immense profit, so the young, all over our land, have been neglected. Yes, in some places, even their willingness to work has been misconstrued into impertinence or usurpation; and their devotion being maligned, and their services rejected, they have been either reduced to a cold formalism, or being driven to outside enterprises.

Shall this folly be continued? Will not the regularly constituted leaders of the people awake for the cause of their Lord? What might not Presbyterianism do in our great cities and in our old and densely settled counties, and in our new and rapidly populating districts, if ministers and elders could will forth all the people, with all their energies, and wisely led them, well occupying their appropriate fields, and extending their boundaries, as intimated? A wisely directed use of all our church energies, would make our country the garden of the Lord.

Kindness. The remarks of "R." in another column, have much truth in them. It is to be lamented that there are human beings not to be conquered by the kindness of their fellows. Still, kindness is one of the most potent means of influence within the range of man's possessions. It is an indispensable ingredient in the instrumentalities to be used for conquering men and making them sincerely compliant. Parents, teachers, pastors, elders, neighbors, all who would either rule well or otherwise do good, do not use it near enough. Mere human kindness will not convert the soul. It requires God's kindness, made effective by the Almighty Spirit, to do this. But human kindness is a wonderful instrumentality, even here. God uses it in doing his work. It commends his religion. It makes men desire the companionship of his saints. It softens the sorrowing heart. It dissipates enmity. It disarms (except in extreme cases), the prejudiced and mistaken opponent of the Gospel. It opens up for the saint, access to the sinner, as a teacher, counselor and guide. Though it is not omnipotent, it is wonderfully instrumental for good.

The extract in our paper, of August 6th, of which our correspondent complains, is not to be taken as a universal proposition, embracing the past and future experience of all men; but as a statement of the writer's own experience. Neither is the "confession of guilt and desire of amendment" of which he speaks, to be regarded as the evangelical confession and holy conduct which proceed from a truly regenerated soul. He means, but that confession and that amendment, which take place in our social relations, when a foe becomes a friend. This, however, has an immense value. It gives great present pleasure. It is an important moral reformation. And it tends to open the way for a confession vastly deeper, and an amendment far higher.

Let kindness be the law of life to every human being. Especially let kindness be the law of every Christian's life. It belongs to his own joy. It adorns his profession. It will be a leading ingredient in his influence in the converting of sinners.

Church Movement in Washington, D. C. We learn from our exchanges that the Second and the First Street Presbyterian churches, Washington, D. C. have united, and are about to erect a beautiful and commodious church edifice. The new building is to be on New York Avenue. It will be one hundred feet by sixty-eight feet, with basement and spire, and will afford nine hundred sittings. The First Street church building was cost \$12,000; the new edifice is to cost \$25,400, and is to be completed by the first of July next; the basement to be ready for occupancy by the congregation, on the first of February. Rev. Dr. Gurley is to be the pastor.

THE SCOTCH PRESBYTERIAN.—A Prospectus signed G. Gordon, Louisville, Ky., notifies us of the intended publication of a monthly of thirty two pages, to be devoted to the interests of the Associate Reformed Presbyterian Church. The price will be one dollar. An able journal is promised.

RELOCATIONS. Mr. J. A. E. SIMPSON'S Post Office address is changed from Allegheny City, Pa., to Millersburg, Holmes County, Ohio. Rev. JOHN JONES was installed pastor of the Presbyterian church at Wyoming, New York, on the 3d inst.

Rev. W. G. CAMPBELL has removed from Moxkville, N. C., to Staunton, Va. Rev. P. R. BLAND, of Sharon, Tennessee, died on Sabbath morning, the 23d ult. He lived highly respected, and died deeply regretted. Rev. J. PHILIPS, D.D., was installed pastor of the Westminster church of Beloit, Wisconsin, on the 3d inst., by the Presbytery of Milwaukee. Rev. E. C. TRIMMER, of Paris, Tenn., has received and accepted a call from the church in Jackson, Tenn., made vacant by the removal of Rev. O. McKinney to Perryville, Ky. Rev. LEMUEL LEONARD'S Post Office address is changed from Genesee, N. Y., to Chautauque, Monroe County, New York.

Rev. J. A. COOK, a graduate of the spring of the coal well, would not relinquish the Croton eye in its best state. The New York Evangelist, one of whose editors is a brother of Cyrus W. Field, who is identified with the Atlantic Telegraph undertaking, says that the prospects of final and complete success in this great enterprise, were never so obvious as at present. The necessary funds are in a fair way to be raised, while greater care than ever is to be taken in the manufacturing of the cable; impressing it from injury after it is made; and in submerged it. The projectors of this renewed attempt are sanguine of entire success, and are determined to exhibit the greatest patience and perseverance. May the desired result soon be attained.

The New York Evening Post says that it is not a matter of course that Dickens will visit this country during the Autumn. He will visit this country during the Autumn, and will be accompanied by public readings from select portions of his own writings, but that the arrangement has been actually entered into, for no less than sixty of these readings, and that \$25,000 have been already secured to Mr. Dickens, in addition to a large per centage of the actual income from the readings he may give. When Mr. Dickens was in this country a year or two ago, he was greatly honored, but the publication of his notes on the United States, after his return, did much to excite intense Americanism against him for a time. He has been the great castigator of English Governmental abuses, the advocate of education and reform, the successful delineator of characters, habits, and usages of society, which has lashed most mercilessly. Though his writings are pervaded by a kindly and genial spirit, his great fault is that of Christianity. His domestic relations have been by no means happy, as has been separated from his wife without any fault on her part sufficient in the least degree to warrant any such step on his part. He is a high liver and dandy in his habits; nevertheless, his coming will be hailed by multitudes, and his public recitations will attract immense crowds.

Mr. George Henry Davis, Secretary to that great establishment, the London Religious Tract Society, is now in this country, and has addressed a letter to the New York Times, in which he shows "the circumstances of England, its perishes, its towns, its people, and its wants, are so different from this country, that no argument can be drawn from the operations of the London Society for the operations of this American Tract Society, as its counterpart, and no one conducted. Without any such agency as a paid copyright, the London Society last year distributed thirty-eight millions of its publications, mostly at home. And it is supposed that not less than twenty-five millions of these publications—tracts, books, and periodicals—reached the poor.

The Christian Advocate and Journal informs us that the internal war that has been desolating so many of the Methodist churches of New York, has at length taken the form of open schism, and that in Syracuse and other places, Independent Methodist churches have been set up. This is ascribed to the factious course of the Northern Independent, in opposing the General Conference, and fomenting all sorts of ecclesiastical disturbances.

The Rev. Mr. Bartlett, of Brooklyn, entertained his congregation, a Sabbath or two ago, by an exhibition of himself dressed altogether in white. It is a man who occupies the office of pastor of a large congregation, and is a man of some literary attainments. He is an able and very popular man; genial and friendly, and a large congregation.

The Christian Advocate is giving a series of editorials, in which it is attacking the Bible, and the acquisitions of the pious and eminent, John Eaton, and also the peculiarities of doctrines taught by him. This work is greatly needed in New England just now, where so many opposing doctrines are addressed to the popular ear, each claiming the authority of his great name.

Andover Theological Seminary has furnished no less than one hundred and thirty-four missionaries for the foreign field, of whom one hundred and twenty-five have gone under the patronage of the American Board, and thirty of these are still in active service. By these missionaries the Scriptures have been translated into fourteen new languages, six of which had never before been reduced to a written form. The same Seminary has also furnished three hundred men for the Home Missionary field.

The Congregationalists have the following with respect to the examination of the class in Theology, at Bangor Theological Seminary, and the Recorder says that the same remarks are applicable to Andover: "In this, as in almost every other examination I have seen, the candidates were not prepared for the higher style of examination? Why catch them through point after point, as if they were children? Why not give them a topic to write upon, and let them defend their position? Why not give them, in a few minutes, in a systematic and logical manner, the whole of the subject about it? It would tax their minds more. It would increase the interest of the examination tenfold."

It is worthy of consideration, if the idea here suggested will not occur to the reader, that the theological Seminaries, and especially in our Presbyterian examinations of candidates, for licensure. For these examinations have, in many instances, degenerated to about the drier and most uninteresting routine connected with the great subject of Theology, which it is possible to imagine. So stereotyped has the form become in some places, that a student of tolerable memory, would be able to answer, in the best and most orderly manner, the candidates to meet all the demands likely to be made upon his theological knowledge in the Presbyterian examination, with a considerable degree of credit. Do begin to allow students and candidates to tax their own minds a little more, and to give some evidence of their skill and ability in stating and defending the great truths of salvation.

Philadelphia. The Clothing Trade of this city is now a large and important branch of its business. And yet it only dates thirty years back, when Mr. Charles Harkness began to make up a few packages for the plantations of the South, to be sent by sea to dare the Winter passage across the Alleghenies.

For some weeks, Concerts have been given every evening, except Sabbath evening, at Fairmount, by a band provided by the different Passenger Railway Companies, for the purpose of attracting travel. But loud complaints are being made, because of the injury done to the grass and trees, and the disturbance and disorder that have been introduced to the neighborhood. And this suggests one strong argument, why the suburbs of this city and other cities, should protest against Sunday travel. It will disturb the peace and good order of the community, destroy all privacy, and subject to the evils incident to the presence of the many crowds that will inevitably be led to these localities on that day. And the argument in favor of letting the crowded population out into the fields and green woods, might have some force, if the thing was practicable. But unfortunately for the argument, access to the fields, gardens, and woods, in any direction from Philadelphia, at points capable of being reached by the railways, is impossible, from the fact that they are fenced in and carefully watched, and that visitors will be limited to the dusty road and the smelt-beer houses. This is no less true of Pittsburgh, than of the Quaker City.

The Sabbath Discussion has done much to reveal the animus of the laical portion of the community, and of the desire secretly entertained by the enemies of Scriptural truth. There are three hundred and ten Churches in this city, possessing property, according to the assessed estimate, to the amount of \$4,000,000. The Non-Day Prayer-Meeting has been kept up through the Summer, although with a diminished attendance, when compared with last year. During the last week the meetings have been held at the usual hour, and it is probable that the absentees return home, the attendance will be largely increased.

The Union Prayer-Meeting of the Presbyterian churches, on Thursday afternoon, is still held, and necessarily well attended.

Kindness Not Always Successful. Messrs. EDITORS.—On the first page of your paper, Aug. 6th, 1859, occur the following paragraph: "We have never yet met with the man, woman, or child, too degraded for the voice of kindness to reach the heart, and to lead to confession of guilt, and desire for amendment." I know not whether this is intended as the experience of the Editors of the Banner and Advocate, or whether it is some one's own, the owner of which is unknown. But the sentiments which it contains, certainly ignores, and is contrary to the experience of the writer of this communication, (who is unwilling that any dead fly should alight upon your page of ornaments), but also, it has reason to believe, is contrary to the experience and testimony of the Lord Jesus Christ, and of several of those holy men of old, who speak as they were moved by the Holy Ghost. It appears, in fact, to the writer, not only to give a narrow and false view of human nature, and of the power of kindness, but also to attribute to kindness an effect, which no agent but the Spirit of God ever did or ever can produce. Gratitude for kindness shown, or favor received, may be felt and expressed to some extent by the worst and most abandoned of the human species, and yet never by any act, good or bad, to produce "a confession of guilt, or desire for amendment," either of heart or life. "The love of God is the sublimest gratitude," says Paley, "which the kindness of any man never yet produced, or even approximated—ecstatic fruits never grow on earthly ground, without both Divine planting and culture." Ye seek me, and ye depart from the multitudes, not because ye say the scriptures, but because ye did eat of the loaves and were filled.

I am the bread of life; ye also have seen me, and believe not.—John vi. Christ went about doing good, and the law of kindness was on his lips, but his perfectly disinterested kindness never produced in a single instance, confession of guilt, or desire for amendment. Many good works, said he, have I showed you from my Father, and so David complains, they rewarded me evil for good, although he behaved himself as though he had been meek and lowly gentle. From his particular stand point (i.e. when he sat chief, and dwelt as a king in the army) Job heard the blessing of him that was ready to perish, come upon him, but when that stand point was changed, he was a by-word to the same people to whom formerly he was a blessing. Ye seek me, and ye depart from me, because ye say the scriptures, and have not seen me, but no son of man ever proved himself even thus a true man, unless he first become a new man created after the image of God.

If good, moral results ever flowed from kindness or beautiful acts, God would be greatly glorified in the world. Show kindness to a proud man, and he will consider as the homages justly due him; and the benefactor of the poor may be made a god of as Herod was when he made an oration to them. But thanks and blessings for acts of kindness to the poor and needy never yet "led so far as a confession of guilt, or desire of amendment" on the part of the proud, or the despotic. Christ's sake, Christ will reward those who do good from any other motive, will their reward in kind. Some say, Jeremy Taylor, do good deeds out of spite, and Jeremy Christ-out of envy, in order to lessen the authority or reputation of others; and some are kind from good will, but in no case can kindness break the ice of human depravity, or "lead to confession of guilt, and desire for amendment" for that is the exclusive work of the Holy Spirit.

Atlantic Monthly. Our attentive friends, Messrs. Hunt & Miner, have sent us the August number. The extent and variety of contents are greater than usual, while equal ability is displayed. Evidence of the influence of Dr. Baller, the late addition to the editorial corps, are to be seen in the more comprehensive range of subjects, and criticism than formerly. The "Autocrat" still discusses on theological subjects in a very bad temper, and exhibits his usual proclivities and partial views in such matters. Dr. Holmes understands medicine, but is lamentably deficient in theological knowledge.

HALL'S JOURNAL OF HEALTH, for August, contains: Unearthly Habitations; Rest Couch West; Rev. Dr. Baller; Use the Sunbath; Light and Health; Drowning; Light and Health; Occupations of Life; Spirit Government; Church Government; Mind and Health; Philosophy of Life. One Dollar a Year. Specimen numbers, ten cents. Address Hall's Journal of Health, New York.

Washington. AUGUST 21.—There is little, if any doubt, from circumstances which have recently transpired, that the Convention of the United States and Mexico, will soon be concluded and received here from Minister McLane, early in September, in which event Mr. Lardo will return to New York, with the view to conclude the pecuniary arrangements already initiated by him. Instead of first laying his plans before the Juarez Government, as he originally intended. This treaty will probably be signed mainly to the United States transit over the Mexican Territory, with certain commercial privileges, or exemption from custom duties in that connection, together with provision for adequate means of protection. It is confidently asserted that the compensation for these advantages can easily be rendered entirely satisfactory.

Other treaties will be proposed in due time, and in these arrangements there is no reason to doubt that provision will be made for the satisfaction of American claims against Mexico. Distinguished friends of the Juarez Government, including a number of our own State, regard the latest Mexican news as additionally encouraging to the cause of the Constitution, and speak of the consummation of this party by the Archbishop of Mexico, as a harmless proceeding.

Washington. AUGUST 21.—There is little, if any doubt, from circumstances which have recently transpired, that the Convention of the United States and Mexico, will soon be concluded and received here from Minister McLane, early in September, in which event Mr. Lardo will return to New York, with the view to conclude the pecuniary arrangements already initiated by him. Instead of first laying his plans before the Juarez Government, as he originally intended. This treaty will probably be signed mainly to the United States transit over the Mexican Territory, with certain commercial privileges, or exemption from custom duties in that connection, together with provision for adequate means of protection. It is confidently asserted that the compensation for these advantages can easily be rendered entirely satisfactory.

Other treaties will be proposed in due time, and in these arrangements there is no reason to doubt that provision will be made for the satisfaction of American claims against Mexico. Distinguished friends of the Juarez Government, including a number of our own State, regard the latest Mexican news as additionally encouraging to the cause of the Constitution, and speak of the consummation of this party by the Archbishop of Mexico, as a harmless proceeding.

Other treaties will be proposed in due time, and in these arrangements there is no reason to doubt that provision will be made for the satisfaction of American claims against Mexico. Distinguished friends of the Juarez Government, including a number of our own State, regard the latest Mexican news as additionally encouraging to the cause of the Constitution, and speak of the consummation of this party by the Archbishop of Mexico, as a harmless proceeding.

Other treaties will be proposed in due time, and in these arrangements there is no reason to doubt that provision will be made for the satisfaction of American claims against Mexico. Distinguished friends of the Juarez Government, including a number of our own State, regard the latest Mexican news as additionally encouraging to the cause of the Constitution, and speak of the consummation of this party by the Archbishop of Mexico, as a harmless proceeding.

Other treaties will be proposed in due time, and in these arrangements there is no reason to doubt that provision will be made for the satisfaction of American claims against Mexico. Distinguished friends of the Juarez Government, including a number of our own State, regard the latest Mexican news as additionally encouraging to the cause of the Constitution, and speak of the consummation of this party by the Archbishop of Mexico, as a harmless proceeding.

Other treaties will be proposed in due time, and in these arrangements there is no reason to doubt that provision will be made for the satisfaction of American claims against Mexico. Distinguished friends of the Juarez Government, including a number of our own State, regard the latest Mexican news as additionally encouraging to the cause of the Constitution, and speak of the consummation of this party by the Archbishop of Mexico, as a harmless proceeding.

Other treaties will be proposed in due time, and in these arrangements there is no reason to doubt that provision will be made for the satisfaction of American claims against Mexico. Distinguished friends of the Juarez Government, including a number of our own State, regard the latest Mexican news as additionally encouraging to the cause of the Constitution, and speak of the consummation of this party by the Archbishop of Mexico, as a harmless proceeding.

Rev. H. M. Parsons. Died August 10th, at Southampton, L. I., Rev. H. M. Parsons. The life, and the early death of this Brother makes us feel God's way is better than our ways. Kindness of heart, gentleness of spirit, and a refined ease of manner, together with education and grace, had peculiarly fitted him for the winning preacher and pastor.

He first settled at Litchfield, but his health failed, and in two or three years after his entrance upon his labor he was compelled to seek health in the South. He visited Cuba, and while there, he served as Seaman's Chaplain. Spending two Winters there, he returned to his flock, and remained one year. Hoping that an inland climate might be of advantage, he accepted a call to Warwick, Pa., and served them a year or more. His health was such that he could not abound in preaching, yet such was his spirit, his kind words, and life among them, that his brief ministry was blessed, and his memory is still a living epistle for Christ among that people.

He loved to preach, and felt it a social duty to do so. That he might then do something, and as a work in sympathy with his feelings, he wrote a small book, now published by our Board, "Christ's Temptation in the Desert." As a preacher he was persuasive and winning. As a pastor and a sufferer, he commended more by his meekness than by many words, the meekness, the gentleness, and sustaining grace of Christ. The evening before his death, he spoke of his unshaken confidence in Christ, and his joyful hope of entrance into rest.

He has done a good work, may bless his ministry, and weep his death. In the keeping of his covenant God, he has left a wife and child.

For the Presbyterian Banner and Advocate. Kindness Not Always Successful. Messrs. EDITORS.—On the first page of your paper, Aug. 6th, 1859, occur the following paragraph: "We have never yet met with the man, woman, or child, too degraded for the voice of kindness to reach the heart, and to lead to confession of guilt, and desire for amendment." I know not whether this is intended as the experience of the Editors of the Banner and Advocate, or whether it is some one's own, the owner of which is unknown. But the sentiments which it contains, certainly ignores, and is contrary to the experience of the writer of this communication, (who is unwilling that any dead fly should alight upon your page of ornaments), but also, it has reason to believe, is contrary to the experience and testimony of the Lord Jesus Christ, and of several of those holy men of old, who speak as they were moved by the Holy Ghost. It appears, in fact, to the writer, not only to give a narrow and false view of human nature, and of the power of kindness, but also to attribute to kindness an effect, which no agent but the Spirit of God ever did or ever can produce. Gratitude for kindness shown, or favor received, may be felt and expressed to some extent by the worst and most abandoned of the human species, and yet never by any act, good or bad, to produce "a confession of guilt, or desire for amendment," either of heart or life. "The love of God is the sublimest gratitude," says Paley, "which the kindness of any man never yet produced, or even approximated—ecstatic fruits never grow on earthly ground, without both Divine planting and culture." Ye seek me, and ye depart from the multitudes, not because ye say the scriptures, but because ye did eat of the loaves and were filled.

I am the bread of life; ye also have seen me, and believe not.—John vi. Christ went about doing good, and the law of kindness was on his lips, but his perfectly disinterested kindness never produced in a single instance, confession of guilt, or desire for amendment. Many good works, said he, have I showed you from my Father, and so David complains, they rewarded me evil for good, although he behaved himself as though he had been meek and lowly gentle. From his particular stand point (i.e. when he sat chief, and dwelt as a king in the army) Job heard the blessing of him that was ready to perish, come upon him, but when that stand point was changed, he was a by-word to the same people to whom formerly he was a blessing. Ye seek me, and ye depart from me, because ye say the scriptures, and have not seen me, but no son of man ever proved himself even thus a true man, unless he first become a new man created after the image of God.

If good, moral results ever flowed from kindness or beautiful acts, God would be greatly glorified in the world. Show kindness to a proud man, and he will consider as the homages justly due him; and the benefactor of the poor may be made a god of as Herod was when he made an oration to them. But thanks and blessings for acts of kindness to the poor and needy never yet "led so far as a confession of guilt, or desire of amendment" on the part of the proud, or the despotic. Christ's sake, Christ will reward those who do good from any other motive, will their reward in kind. Some say, Jeremy Taylor, do good deeds out of spite, and Jeremy Christ-out of envy, in order to lessen the authority or reputation of others; and some are kind from good will, but in no case can kindness break the ice of human depravity, or "lead to confession of guilt, and desire for amendment" for that is the exclusive work of the Holy Spirit.

Atlantic Monthly. Our attentive friends, Messrs. Hunt & Miner, have sent us the August number. The extent and variety of contents are greater than usual, while equal ability is displayed. Evidence of the influence of Dr. Baller, the late addition to the editorial corps, are to be seen in the more comprehensive range of subjects, and criticism than formerly. The "Autocrat" still discusses on theological subjects in a very bad temper, and exhibits his usual proclivities and partial views in such matters. Dr. Holmes understands medicine, but is lamentably deficient in theological knowledge.

HALL'S JOURNAL OF HEALTH, for August, contains: Unearthly Habitations; Rest Couch West; Rev. Dr. Baller; Use the Sunbath; Light and Health; Drowning; Light and Health; Occupations of Life; Spirit Government; Church Government; Mind and Health; Philosophy of Life. One Dollar a Year. Specimen numbers, ten cents. Address Hall's Journal of Health, New York.