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

WHOLE NO. 363

DAVID McKINNEY and JAMES ALLISON, Editors.

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Select Poetry.

God's Support and Guidance.

TRANSLATED FROM THE GERMAN.

Forsake me not, my God,
Thou God of my salvation!
Give me thy light, to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what;
O! lend her to thyself—
My God, forsake me not!

Forsake me not, my God!
Take not thy Spirit from me;
And suffer not the might
Of sin to o'ercome me.
A father pitieth
The children he begot;
My Father, pity me;
My God, forsake me not!

Forsake me not, my God!
Thou God of life and power;
Enliven, strengthen me,
In every evil hour;
And when the sinful fire
Within my heart is hot,
Be not thou far from me;
My God, forsake me not!

Forsake me not, my God!
Uphold me in my going;
That evermore I may
Please thee in all well-doing;
And that thy will, O Lord,
May never be forgot
In all my works and ways—
My God, forsake me not!

Forsake me not, my God!
I would be thine forever;
Confirm me mightily
In every right endeavor.
And when my hour is come,
Cleansed from all stain and spot
Of sin, receive my soul;
My God, forsake me not!

For the Presbyterian Banner and Advocate.

Extracts from the Historical Reminiscence,

DELIVERED BY JOHN EAGLESON, AT THE 30TH ANNIVERSARY OF THE CLASS WHICH LEFT JEFFERSON COLLEGE, IN A. D., 1829.

NO. I.

There are some events in human life, to which we always look back with feelings of interest. Such is the time, when an individual in early youth leaves home, for the purpose of acquiring an Academic or Collegiate education. He looks back to it as a turning point in his history; as a step which changes the diminutive rill in its first warbling current, and gives a peculiar inclination and character to the entire stream of subsequent life.

Such, also, is the time when the youth, having passed through his prescribed course of studies, is graduated, by having conferred on him his first degree in the Arts and Sciences The custom of conferring Academic Degrees, was first introduced at the time of the revival of learning, in the twelfth century of the Christian era, and is, consequently, venerable with the antiquity of seven centuries. It has always been regarded as a passport to the various learned professions. We need not wonder, therefore, that young men look forward to it with pleasing anticipations, and that, in their memories of the past, it is ever green and radient with feelings of interest.

Assembled as we now are, on the 30th Anniversary of the graduation of the Class which left this Institution on the fourth day before the Calands of October; or, according to our method of marking time, on the 27th day of September, A. D. 1829, it seems appropriate to recount the changes, that have occurred to each member of it, during this time. The Class consisted of thirty four members, whom, in this Historical Sketch, we shall notice in Alphabetical order;

WM. B BARRY returned, after he graduated, to York District, South Carolina; and soon after died. His talents and acquirements were respectable. He was amiable in his disposition, modest, retiring and genteel in his manners, and orderly and moral in his deportment. In his case, the rose of promise was cut down ere it was noon.

THOMAS W. BARTLY was admitted to the Bar, in Mansfield, Ohio, where he has since pursued the practice of his profession. He has, in the meantime, been a member of the Legislature of Ohio, and, not only one of the Judges, but likewise Chief Justice of the Supreme Court of that State

BANKHEAD BOYD was licensed to preach the Gospel, on the 29th day of May, A. D. 1833 Having traveled for a little more than a year, he accepted a call from the Associate (now United) Presbyterian church of Pigeon Creek, and in the Fall of the year, A. D. 1834, was ordained and installed pastor of said church; and to that church he still sustains the pastoral relation.

JAMES BOYCE was licensed to preach the Gospel, by the First Presbytery of the Associate Reformed Synod of the South, in November, 1831; and ordained at New Hope, in December, A. D. 1832. After a lapse of more than twenty-six years, he is still pastor of the same church, where he was first called and settled. In A. D. 1843, he became editor of *The Christian Magazine of the South*, a monthly periodical, under the supervision of the Associate Reformed Synod of the South. He continued in this relation to that periodical for nine years During the month of August, A. D. 1854, he had the title of D D, conferred on him, both by Jefferson College, Pa., and Erskine College, South Carolina.

OF WM. COYLE, I have been able to learn but little, save that he became a lawyer, and has resided in Washington City, D. C.

CHARLES DUBUISON was admitted to the Bar, in the city of Philadelphia, in A. D 1833. But before entering on the practice of law, he was, in November of the same year, elected Professor of Latin and Greek Languages in Jefferson College, Mississippi, and immediately entered on the duties of the office In A. D 1835, he was elected President of said College, and continued in the office for about two years. In A. D. 1838, he commenced the practice of law, in the city of Natchez In A. D. 1839, he was elected Judge of the Probate Court of Adams County, Mississippi, and continued in the office, with an interim of two years, till A. D. 1847. He was elected to the Legislature of the State of Mississippi, by the city of Natchez, in A. D. 1851, and again in A. D. 1853, and served two sessions. In the management of the various Associations and interests of the city of Natchez, he has filled a prominent place.

JOHN EAGLESON was licensed to preach the Gospel, by the Presbytery of Steubenville, on the 8th day of January, A. D. 1833; and after itinerating for about a year, commenced his ministerial labors in the the Presbyterian church of Upper Buffalo, on the 19th day of January, A. D. 1834. He was ordained and installed pastor of the church, by the Presbytery of Washington, on the 24th day of December, in the same year; and still continues in that relation, after a lapse of a few months, over a quarter of a century, from the commencement of his labors in said church. During his ministry in the church, it has been blessed with several precious revivals of religion.

WILLIAM AIKIN was licensed to preach the Gospel, on the 17th day of June, A. D. 1834; and ordained to the office of the ministry, on the 6th day of October, A. D. 1835. His first pastoral charge was over the Presbyterian churches of Deerfield and M'Connellsville, in the Presbytery of Zanesville, Ohio. In this charge, he spent twenty-two years He is now pastor of the Presbyterian church of West Liberty, Va.

Of RICHARD and JOHN EBERLE, I have learned but little, save that they both became Physicians, and entered upon their professions, in the city of Philadelphia.

ROBERT M. FINLEY was licensed to preach the Gospel, by the Presbytery of Redstone, in A D. 1834, and ordained to the office of the ministry in A. D 1836. After his ordination, he spent ten years preaching in Somerset, Pa He now resides in Wooster, Ohio; and has been preaching for the last thirteen years in the vicinity of that place.

JOHN FLEMING was licensed to preach the Gospel, and ordained to the office of the ministry, by the Presbytery of Huntingdon, in the Fall of A. D. 1832. Shortly after his ordination, he went as a Foreign Missionary to the Muscogee or Creek Indians, whose residence was on the Arkansas river, sixty miles West of the State of Arkansas. When in the Indian country, he acquired the Muscogee language, reduced it to writing, and published the first books in that language, which were ever printed in it. The first was an elementary book of spelling and reading lessons. And the next was a Hymn Book, which is still in use amongst those Indians, as a medium of devotional singing. At the expiration of six years, his health failed, and he returned to a mountainous region in Pennsylvania, where he took the pastoral charge of two churches, and continued in that relation for six years. His health having been confirmed, he removed to Earlville, Lasalle County, Illinois; where he has been preaching for the last eight years.

WARREN FLENNIKEN was licensed to preach the Gospel, at Hopewell, North Carolina, in November, A. D. 1831, by the First Presbytery of the Associate Reformed Synod of the South, and ordained to the office of the ministry in November, A. D. 1832, by the same Presbytery. He died of consumption, on the 21st day of July, A. D. 1851, in the forty seventh year of his age, in Chester District, South Carolina, in the midst of his people, whom he had served in the Gospel, from the date of his ordination. He left a widow and six children. His family was left in good worldly circumstances. He was distinguished for his tact in transacting business in Church Courts, and for his ability in extemporaneous speaking.

JOHN B. GRAHAM resided for many years after he was ordained to the sacred office of the ministry, in New Lisbon, Ohio, and preached to a church a few miles distant. He also, during his residence there, spent a number of years in an agency for the Bible Society. He is now pastor of the Presbyterian churches of Morristown and Fairview, Ohio.

WILLIAM GRAY, after he graduated, entered upon the study of Theology, in the Western Theological Seminary; and whilst there, his health failed, and he went to the South, with a view of regaining it; but instead thereof, died in Huntsville, Alabama. His literary attainments were respectable, his talents of the popular order, and his prospects for usefulness encouraging. But whilst he was preparing himself for usefulness, that fell destroyer of the human race, consumption, was preying on his vitals. Thus, the morning of promise, in human affairs, like that of nature, is often overcast with cloud.

JOHN E. HEANON became a minister in connexion with the Associate Reformed Church. But I have not been able to gather any special information in reference to him, since appointed to this service.

J. J. HEMPHILL, Cincinnatus like, retired to a farm, and has been, as I have understood by report, pursuing the peaceful and independent occupation of husbandry in the vicinity of Shippensburg, Pa. No recent information has been received from him.

JOSEPH P. HOGUE became a lawyer, and settled in Galena, Illinois; where, for a number of years, he pursued successfully his profession. During his residence there, he was elected to Congress, and served one term in the House of Representatives. He now resides in San Francisco, California.

SAMUEL M. HAWEY, after he graduated, traveled and taught, for many years, in various places At length, he settled in St. Clairsville, Ohio, where he has held, for a number of years, and still holds, the office of Recorder for Belmont County.

ROBERT R. LENKINS, after he graduated, returned to the South, and shortly after died in Chester District, South Carolina. He was amiable in his disposition, modest and retiring in his manner, respectable in scholarship, and upright in his life. In his case, the sun of life went down ere it was noon.

JOHN C. LOWRIE, after he was licensed to preach the Gospel, and ordained to the office of the ministry, went as a Foreign Missionary to India. After residing there for a few years, his health failed, and he returned to this country, in hope of regaining it He is now Co-ordinate Secretary of the Board of Foreign Missions, of the Presbyterian Church, and resides in the city of New York.

MATTHEW S LOWRIE entered on the practice of the legal profession, with encouraging prospects; but his health soon gave way, and he went to Cuba, in hope of regaining it The hope, however, was delusive. He departed this life in Havana, nearly twenty five years ago; and has been reposing since, as we trust, in the mansions of the blessed. His character and attainments were such as to warrant the hope, that he would pass through life, with respectability and usefulness. His course in life was brief, though promising. Peace to his memory!

CHARLES F M'CAY, after having spent three years in teaching, was elected Professor of Mathematics in Lafayette College, in A. D. 1832 He removed to Athens, Georgia, in A D 1833; and after a connexion of four years with the University of Georgia, as Tutor and Assistant Professor, he was elected Professor of Civil Engineering in A. D 1837. In A. D. 1841, he was made Professor of Natural Philosophy, and in A. D. 1845, Professor of Mathematics in said University. In A. D. 1853, he was elected Professor of Mathematics and Mechanical Philosophy in the College of South Corolina, at Columbia; and in A. D. 1855, was chosen President of said College. After two years service, he resigned, and is now residing at Augusta, Georgia. He is the author of a work on Civil Engineering; and has been honored by having the title of L. L D. conferred on him.

SAMUEL MOODY was licensed to preach the Gospel in 1833; and in A. D. 1837, ordained, and installed pastor of the Presbyterian church at Big Spring, Ohio. In A. D. 1843, he removed to Ashland, Ohio, and became pastor of the churches of Orange and Hopewell. On the 24th day of April, A. D. 1856, being homeward bound, he entered a skiff for the purpose of crossing the Ohio river, opposite Wellsville. In crossing, the skiff was capsized, and he drowned. He was modest and retiring in his manner, and wise in counsel. His preaching was plain, affectionate and Evangelical, rather than brilliant. He was much esteemed in the community in which he lived, and his death much lamented.

A. D. POLLOCK entered on the duties of the Gospel ministry, in A. D. 1832; and spent about three years laboring, as a Domestic Missionary, in Culpepper, and adjoining counties, Virginia. In A. D 1835, he became pastor of a church in Richmond, Va.; and in A D. 1842, owing to feeble health, he resigned his charge, and removed to a farm in Farquier Co., Va., where he labored in the ministry, as his health permitted. In a few years he regained his health, and accepted a call to a church in Wilmington, Delaware. After three years, owing to feeble health, he left this charge and returned to Virginia At the time of the last great schism in the Presbyterian Church, which took place in A D. 1838, he went with the New School. In A D. 1858, he returned to the Old School Branch of the Church, and now preaches in Farquier County, Virginia

RICHARD H RANSON became a lawyer, and settled in Kentucky. But I have not been able to gather any information in reference to him, since appointed to this service

WILLIAM REED became a minister of the Gospel, in connexion with the Presbyterian Church; and went as a missionary to India. He was not long in that country, till his health failed, and he was advised to return to this country. On his return voyage, he died of consumption, and found a grave in the Indian Ocean. He was amiable in his disposition, respectable in scholarship, acceptable as a preacher, and distinguished for his missionary zeal and enterprise.

DAVID RITCHIE studied law in Pittsburgh, Pa., where he still resides; and was admitted to the Bar in that city, in A D. 1835. Before entering on the practice of his profession, he went to Germany, and continued the study of law, at the University of Heidelberg; where the degree of *doctor in utroque jure*, was conferred on him, in A. D. 1837. He has been in the Congress of the United States, during three sessions as a Representative of the Twenty-First Congressional District of the State of Pennsylvania.

ALEXANDER SMITH became a minister of the Gospel in connexion with the Presbyterian Church, and settled in Tennessee. He now preaches in, or near to Fayetteville, in that State.

CHARLES C. SULLIVAN studied law in Butler, Pa., where he still resides; and was admitted to the Bar, in A. D. 1831. He has been successful in the practice of his profession as a lawyer; and was elected to represent the Butler and Allegheny District, for six years, in the Senate of the State of Pennsylvania.

SAMUEL C. TAIT was admitted to the Bar in Mercer, Pa., in A D. 1832, where he pursued his profession with marked success, so long as health permitted He departed this life, on the 25th of January, A. D. 1836, in the 28th year of his age. He possessed a high order of talent, was honorable and gentlemanly in his deportment, and conciliated the respect and friendship of those with whom he associated.

DAVID I. THOMPSON became a minister of the Gospel in connexion with the Associate Presbyterian Church. He was, for a number of years, pastor of the church of Mount Hope, in Washington County, Pa. When he resigned this charge, he removed to the Territory of Oregon, where he resided for a few years. He has recently returned to Washington County, Pa.

SAMUEL WILLIAMSON was admitted to the Bar in the City of Cleveland, where he still resides, in 1832. In A. D 1834, he was elected County Auditor, which office he held by successive elections, to A. D 1842. In A. D. 1850, he was elected to the House of Representatives of the Legislature of the State of Ohio. He has been duly honored with city offices; and is now Vice President of the Cleveland, Columbus and Cincinnati Railroad Company.

JOSEPH S. WYLIE became a minister of the Gospel in connexion with the Presbyterian Church. During the former part of his ministry, he labored in Apple Creek, and one or two other churches in Ohio. At the time of his death, which occurred on the 12th of February, A. D. 1852, from disease of the stomach, he was pastor of the church of Cross Roads, in Washington County, Pa. His style and manner of preaching were easy and flowing, and he was popular and useful as a minister of the Gospel.

Now Class-mates, after a lapse of three long decades, with what propriety may we say in reference to each other, *Quantus mutatus ab illo!* The great orator of Greece, in addressing his countrymen at the anniversary of the battle of Marathon, in which many young men of the country had been slain, said: "Athenians, our youth are no more. It seems as if the Spring were stricken from the year." My old Class mates, our youth is no more! The Spring is stricken from the year of our lives! The pleasing hopes which we then entertained in reference to ourselves, are now transferred to our children. Within this period, which is the average length of human life, a whole race, including eight hundred millions of earth's population, have passed from time to eternity. Thus pass the periods of human life, and the different generations and responsibilities of men. What an admonition to those who survive, to be diligent and faithful, that we too may be prepared for our final and most solemn earthly change!

Upon our return, after a lapse of thirty years, it gives us pleasure to find that we have good reason to congratulate this venerable Institution, in view of its progressive history, during this period of time, and in view of its present prosperous condition. Within this period, this spacious building in which we are assembled, a large and commodious house for the President, and a boarding house of like character, have all been erected. The hall, the recitation rooms, the rooms and libraries of the Literary Societies, the College Library, the Lyceum, and the Philosophical Apparatus all exhibit evidence of progress. Learned and wise Professors are in readiness to instruct those who resort to these halls of science. And although many other kindred institutions have sprung up, which have diminished the wide range of its patronage, it still moves onward with a well sustained number of students. Within this period, the College has also been endowed, and the funds safely invested; so that means are provided with which promptly to meet all current expenses. And last, though not least, it still maintains a high place in the affections of its numerous and wide spread Alumni, which causes their sons and others under their influence, to flow back to this fountain of science, for the purpose of completing their education. The Institution is now regarded as being on a firmer basis, and as having brighter prospects than ever before.

From our London Correspondent.

"Out of Town"—The Train and its Divisions—The Port and the Departure—The Belfast Lough and its Shores—Crops and Contrasts—The Great Awakening—A Day's Observations in Belfast—New Life in the Church—Secret and Silent Energy—The Pastor and the Inquirers—The Countryman and his Facts—The Trance like Sleep—The Visions—The Waking—A Mystery and a Marvel—A Night Service before Communion—The Birth-Place of Souls—The Joyful Song—The Closing Exhortation and the Closing Day—Sabbath Evening Protracted Meeting—Doubts and Difficulties—M Roussel—The Penitent. Minister and his Confession—Politics—Parliament—French Disarmament—"The Pause Prophetic of the Storm."

AUGUST 7, 1859.

OUT OF TOWN—in common with hundreds more, at this erratic and excursion-provoking season—I have found my way to the North of Ireland, and write this from its commercial capital, Belfast. Weary and worn, and longing for rest, pleasing and holiday like was the feeling with which I was borne away from the North Western London Station, by express train. In that train was a number of excursionists, seeking fresh air, and healthful recreation. In the next carriage is Lady Shaftsbury and her daughters—her hard working husband not yet free from his multifarious toils and cares in the cause of philanthropy and religion. Others, of the "Jocelyn" family, are also there, suggesting the head of the house, the excellent Earl of Roden.

This huge, serpent like train, as it sweeps along and turns the various curves, at the rate of thirty five miles an hour, is indeed a composite affair. It has carriages for Wales, and bears her Majesty's Mails for Holyhead and Dublin; it has carriages, also, for the Midland Counties; and, when we reach Stafford, what a pulling to pieces the train is subjected to, causing no small delay. It is also the train for "the North"—that is, for Scotland *via* Carlisle, and will bring its passengers this evening, ere "daylight dies," safe and sound to Glasgow, and to Embro' town. These diverge at Preston, leaving a remnant, including myself, to wait an hour for a mail train that comes from Manchester, and that bears home with it Belfast merchants, or the traders of Lancashire, or Yorkshire, who wend thither from time to time, for the purposes of trade and commerce. And when the weary hour is over, it comes, and onward we press over a flat country, becoming more sandy and alluvial as we approach the sea. Fleetwood is our terminus—a town and port, or rather a port of real value, to which a small town, not badly built, but looking as if but half peopled, is "annexed," with a few shops, including, of course, the inevitable chemist, to say nothing of a hotel and public houses, with bazaar-like sheds, the chief attraction of which are baskets of all sizes, formed out of material furnished in the neighborhood.

It is half-past seven o'clock—the second train from London arrives—the steam is up, and the vessel is off. It is full time she were gone, for the tide has ebbed so fast and far that her keel twice touches the shingle, and had it been a quarter of an hour later, here had we remained for nine hours at least, in durance, till the tide had floated the "Prince Patrick" once more. The breeze is ahead, and soon all retire—the Calf of Man is safely passed, and "up in the morning early," I find myself entering the Belfast Lough, right opposite the "Coplands"—a pair of rocky islets which, ere now, have concluded the strange, eventful history of a gallant vessel. What a pleasing sight those white washed cottages, on either shore, with the Cave Hill and its brother mountain, stretching from North to South; and Carrickfergus town, where the French "landed," one hundred years ago, (an era in old people's reckoning of time,) and where, two hundred and eighteen years ago, was formed that first Presbytery of the Church of Scotland, of which it may be truly said that the little one has become a thousand.

THE WEALTH of Belfast is strikingly indicated by the aspect of these shores of the Lough. To the West are seen wood-embosomed villas and mansions, with the tall chimney stalk of the great factory, not graceful, yet suggestive, its black dust and coals turned by the alchemy of trade into gold dust, rich and precious as that of the sands of Pactolus, or the product of the California mine. And on the Down shore, all along those Eastward heights are scattered elegant houses, of which a trace was not to be seen twenty years ago, but which now are *multiplying fast, by reason* of the suburban tendencies of the age, and the facilities afforded by railways for living "out of town."

The comparative *lateness* of the crops in Ulster, strikes one greatly, who has just come from the South of "merry England." There—in the Isle of Thanet, in Kent, Sussex, Essex, Hertfordshire—the sickle is busy; nay, many a field has been cleared, and the new wheat is showing itself in fine samples at Mark Lane, at a Monday's or a Friday's market. But *here*, the crops are at least three weeks later. The fields of oats are green, and the fields of wheat and barley—with very limited exceptions, indeed, of patches and sunny corners reaped—are scarcely yet white unto the harvest. And more than that, the crops have suffered here from the long drought of earlier Summer, the very season when, in common with the Continent, Southern England, in contrast with its Northern Counties, as well as with Scotland and the North of Ireland, was bountifully watered.

The harvest in England is superior to that either in Ireland or Scotland; the hay crop in the former is abundant, in the other districts it is most scanty. Still, the very lateness of the season of ripening, coupled with *recent* rains, has prevented the calamity of scarcity in Ulster. Provender for cattle will be dear, stock is down in price in consequence, and the flax, on whose abundance the prosperity of the linen trade so much depends, is *short*. But all the crops have wonderfully recovered themselves by the rains that have fallen within the last three weeks; and, more than this, the potato crop (though the *size* of that valuable esculent is small,) has yet, by reason, it may be, of the drought, entirely escaped the *blight*, so disastrous in other years.

THE HEAVENLY RAIN falling in Ulster, (while the natural heavens were as brass, and the earth beneath the feet as iron,) making the moral wilderness to rejoice and blossom, will always make memorable in the history of Christ's Church, and in the recollections of a glad eternity, the Summer of 1859. This is indeed a grand and glorious epoch in the life-progress of true religion in the nineteenth century. It is a fresh chapter added to those which record the American awakening of 1858

THE IMPRESSIONS OF ONE DAY, I may now attempt to give you, although with necessary haste and incompleteness But for this Ulster Revival, I might have chosen some other scene for my annual Autumn holiday. I could have buried myself in the deep recesses of Epping Forest, or have repaired to Ramsgate, or some other watering place, either on the Southern or Eastern Coast. But I thought it desirable, besides reviving old friendships, and visiting familiar scenes, not to be satisfied with authentic *reports* of the awakening, but to go and see for myself. I have felt as if it were wrong to suffer an opportunity to pass which might never occur again, of witnessing, myself, some of those "strange things" which shall leave their traces deep and strong behind, long after the Revival Wave shall have retired.

Before noon day, then, on Friday last, I found myself in the house of a dear friend and brother, the Rev. D. Hamilton, one of the wisest, most judicious, most experienced and successful ministers of the Presbyterian Church in Belfast. There was a peculiar propriety, I thought, in repairing to him for information, as well as for direction as to my course of inspection, inasmuch as he had for years been the beloved minister of Connor and Kells—*the birth place* and early home of the Awakening. He had, moreover, recently visited that parish, assisted Mr. Moore at a communion season, and seen with his own eyes some of those converts who had there, after deep distress, and loud cries of agony, been led to the Saviour's feet to find deliverance and peace, and who in his presence sat as joyful and welcome guests at their Master's table.

All that I had heard, then, of the work of the Spirit in Connor and its neighborhood, as well as all that was narrated by the religious press of Ulster, as to the movement generally—its depth, reality, and power—my friend abundantly confirmed. He gave me, from his own experience and observations, facts even more satisfactory than any evidence to be drawn from *external* manifestations. The *thorough* seriousness of his his people; the awakening of formalists; their self searching and self suspicion; their alarm; their penitence and seeking for mercy, with their true and thorough surrender to Christ; the increase of communicants from the class of *fair professors*, who yet were either formalists or backsliders; and the secret yet mighty energy of conviction and anxious seeking after salvation amongst sinners—all these, as unconnected with any outcries or prostrations, told me that the "kingdom" which "cometh not with observation," was fast enlarging its boundaries. For be it remembered that *this* is but a *specimen* of that *re*-vival of the *Church*, as such, and that secret yet true life from the dead to the unregenerate, which is now *general* over Ulster.

To show the state of feeling—altogether unsuspected by the pastor himself—I may mention that last week Mr. H. received a letter from one who signed himself "An Anxious Inquirer," suggesting that in addition to the prayer meetings held twice a week in the church, there should be appointments made for private converse with those who were concerned about eternal things. The pastor took the hint, and made an announcement to the effect that before each of the two weekly prayer-meetings, he would be in the vestry, to converse with such persons. On the first occasion, *eight* presented themselves, and on the second a considerable number more. These were not the poor only, but included also the better and wealthier class—not the outcasts or those out of the Church only, but also recognized members thereof, who had deep searchings of heart as to whether they were in Christ or not. Of the latter class was the writer of the letter already referred to, and which led to the holding of these meetings.

After leaving the house of my friend, and coming back into town from his suburban dwelling, I overtook on the road a countryman, in farmer's garb, and fell into conversation with him. I found very speedily that his mind was filled with the present ongoings of the Revival, and especially that he was familiar with its operations and results in the neighborhood of Connor, Ballymena, &c. He seemed at first to be doubtful of what a stranger might think of these things, and cautiously inquired my opinion. When I told him that from all that I had heard, I believed the Spirit of God was busily at work, he became very communicative; told me of what he had seen in another part of the country; how a whole family, who had kept a public house, had given up their business; how these and other converts were complained of by their neighbors for not speaking to them, or holding any intercourse with them, the latter thinking it wrong to hold any fellowship with the wicked. Whereupon he gave his opinion, and I gave mine—we agreeing that it was right and proper, and Christ-like, to go among sinners, not to join with them in their sins, but to warn and *win* them, if possible, to the Saviour.

The *social change* in society, as witnessed by this man, was truly marvelous. Intemperance, Sabbath breaking, dishonesty, were fast passing away. He mentioned cases of "restitution;" noticing the case of one woman who, twenty or thirty years ago, "had stolen a bag of meal," but who, after her arrest and conversion, had paid for it.

Leaving this wayfarer, I hurried to the daily dinner-hour female prayer meeting, held in the school room attached to the Linen Hall Street Presbyterian church. Here I found a number of mill workers, passing rapidly up stairs; at the door stood the Rev. Robert Knox, quite worn out with labors manifold, and unable to officiate, but handing to each girl, as she passed by, a tract. Up stairs I found the room nearly full, and a Presbyterian elder, Alex. Dickie, Esq., commencing the half hour service. There was the joyful song, then a solemn, Scriptural, touching prayer, then a short exposition of the texts, each illustrated by an affecting and appropriate anecdote, during the relation of which I observed agitation and tears. Then came singing, prayer, and the benediction, and the mill girls went away to their toil.

One, indeed, remained; and what woe was upon that face! She was bound down under the conviction of sin, or rather that she—although hopefully converted recently—was not safe, because she wanted assurance. The Wesleyans teach the necessity of assurance to safety, a great error; and she seemed to have been thus distressed without cause. For that the *reality* of a gracious work was there, there seemed no reason to doubt. Mr. Knox first spake to her affectionately, and then left her with a female friend, introducing to her a minister just arrived from the United States, of the New School Presbyterian Church, whose name I did not learn, and who at once addressed himself to teach and comfort the sorrowing one. Ah! even in the sight of those tears and of that distress, there is a token that Satan is not allowed to keep his goods in peace. Any thing is better than *indifference*, such, alas! as still prevails all England over, and in the great metropolis. This reflection forces itself on me continually, coupled with the other thought, that what God is doing *here* he may soon do yonder; for, "Is there any thing too hard for the Lord?"

In the evening of the same day, I accompanied Mr. Hamilton to see two most remarkable cases of a form of affliction (if I may so call it,) which has recently manifested itself. I refer to deep sleep falling on the person, accompanied by those previsions to which I referred in my last letter.

I was taken to a small house in one of the streets in the Northern district of Belfast. Here I found a considerable number of persons gathered together, with the father and mother of the maiden on whom the affliction had fallen. She had, the night before, been visited by Mr. Hamilton, who had heard from her lips, an account of a vision of heaven, which she had enjoyed while "away"—that is in a trance or a sleep. She had told him of another girl, Jane Moore, in another street, who was also *there*, and who she said "was back"—that is, had awoke before her. She named the hour to Mr. H., when she would "go away" again, and that was ten o'clock P. M. He waited to see the issue, meantime conversing with her, and marking her faith in and love to the Lord Jesus. At ten o'clock precisely, without any premonition, without any clock or watch in the apartment to tell of the hour, the girl fell into a deep, calm sleep! She awoke also the next day, at the *precise time* which she herself had indicated; and it was in that waking interval that I saw her. She said that she had been in heaven; that she saw the Saviour; that she "received her sacrament" from him; that she mingled with the angels, and that their singing was glorious; their song being "beautiful," and its words,

"How bright those glorious spirits shine!" &c.

After prayer, we left the house, and I may here add that *next* (Sabbath) evening, after preaching in my friend's pulpit, I called with him again at the house, and found the girl (about twenty-one years old,) in a deep sleep. She had awoke at the predicted hour. She was not communicative, and had declined to tell all she saw. She took very little food, but there was no physical distress. The sight to me was novel, yet by no means in itself remarkable or painful. It was sleep, yet something more. It was not catalepsy in the sense of the eyes staring, and open and wild. An infant's repose could not be more profound. I felt the pulse; it beat soft and slowly, while the skin was cool and unfevered. I put the ear to the lips of the sleeper, but while she breathed, no respiration could be heard whatever. The cheek was healthy, and was almost pillowed on the open hand. It was the very ideal of complete repose; and it was a repose so deep, and the mind, the soul so dormant (or *absent?*) that not the rough hand shaking that recumbent form, nor yet the blast of a trumpet, could wake her!

"This is her *seventh* sleep," said her father—a pious man, once under my own pastoral care. There, amid the quiet onlookers, sat a half sister of the sleeper, and to show how *words* are now *arrows* in Ulster, the minister, my friend, visiting her three days ago, had asked that young sister in a low voice, "Have you found Christ?" She was somewhat confused by the question, but gave a half-hopeful and general answer. But the question was the Spirit's arrow. Her soul was alarmed, and her conscience distressed her all the more that she had deceived the minister. And so on the Sabbath day, during the sermon, she was compelled in agony of soul to leave the church, and then returning home, she had cried for mercy, and had found peace, and here with the sweet, soft, modest smile of a new born child of God, she sat meekly in her father's house.

"What can you say," said my friend, as we left the house, "to such a case as that?" "Nothing," was the reply. "It is inexplicable." "It is so," was the response. It is *inexplicable*. I profess not to explain it. It came not under the excitement of the crowded meeting or the alarming appeal. It was so with another case that I saw, kindred, yet somewhat different—that of a girl superior in understanding to the first, who "went away" also, at intervals, who had visions of glory, too; who was observed to struggle, and as with one arm to repel an unseen foe, which she afterwards said was Satan; and who, even in her sleep, while she could not speak, yet answered questions, by writing such words as "God is my refuge," &c.

On Friday evening (the close of my first day in Belfast,) I went to the Berry Street church, of which the Rev. Hugh Hanna is the minister—a young man of great energy, and remarkably successful even before this awakening, amongst the working classes. He, with one exception, perhaps, that of Rev. T. Toye, has had to deal with the cases of "stricken" ones more than any other minister either in town or country. At all events, his experience of such cases has run parallel with that of the ministers of Ballymena, and Coleraine.

Here I found a large congregation assembled at a service preparatory to the observance of the Lord's Supper. The sermon was by Mr. Denham, one of the ministers of Holywood; and at its close, self-examination and immediate repentance and faith, were urged on the careless, while young converts were warned against self-confidence and spiritual pride. It was delightful to witness the profound attention of a congregation of people who had worked hard all day and were weary. Many of them were recent converts, and the joy of the Lord was their strength. The singing struck me as peculiarly beautiful for its liveliness, unanimity, and fervor.

I closed the day by a visit to another open church, "The Evangelical Church Union," where I found a Scottish minister in the desk, addressing about sixty or seventy people, mostly men, and urging on the anxious not to be timid in making known the state of their minds to the ministers of Christ. He himself had once been so when anxious; but when he took courage and went to God's servants, he found them frank, affectionate, and ready to give counsel and comfort; and so would they. A fervent prayer was then offered, and the benediction was pronounced, and as I passed out, two small tracts were put into my hand—one a hymn, bearing the title, "Life Boat's Last Turn," urging Christians *at once* to seek to send forth the Life Boat of Salvation to souls shipwrecked and ready to perish.

And so closed my *first day's* observation of the awakening in Belfast.

On the Sabbath evening (yesterday,) after preaching and my visit to the house of the young maiden asleep, I entered at nine o'clock, the church of the Rev. T. Toye, in Great George's Street. The regular evening service was over, but the house was filled, and the minister was in the pulpit. Immediately under the cushion and Bible, was a printed placard, headed, "GOOD NEWS," and then, "It is a faithful saying," &c. Above the minister, and on the back of the pulpit, was another placard, "WARNING AND PROMISE," "The wages of sin," &c. Mr. T. read the account of the ten lepers cured by Carist, and how only *one* gave thanks. He then referred to the Lord's Supper celebrated in the morning, and in the strong, rich, Southern brogue, told the "communicants" that one of two courses lay before them—either to be like the men who had given no thanks, or like the one who had expressed his gratitude to Jesus. "I call, therefore, on you that love Jesus, and are not ashamed of him, to stand up and testify of his love to you." Here was something new to me—at least quite unusual in Presbyterian churches. Mr. Toye had been an Independent, but he was even then "something more." He was always a Revivalist preacher, and because of his intense sincerity and unwonted zeal, and peculiar idiosyncrasies, as well as adaptation to a peculiar class, he has been "a free lance" in the Irish Presbyterian army without rebuke, and not the least successful warrior.

One young man after another rose up in his place and testified in fervent language of what he owed to the Saviour; how he was not ashamed to confess his obligation, and urging others to awake and arouse from the dead and to seek salvation. One man, older than the others, referred to a prayer that had been offered by an aged Christian from the North of Scotland fishery station, at Wick, and spoke soberly and piously of the preservation from death which he and other seamen had there been granted from the perilous deep.

These confessions, declarations, and appeals by converts, are intermingled with singing and prayer, at George's Street, up *to a late*, or rather *to an early* hour. Recently the crowd remained even after the benediction was pronounced twice, and then the doors had to be shut. Pastor Roussel, from France, has been writing on what he saw and heard in this church, in terms of qualified reprehension. As for myself, I feel unwilling to pronounce an opinion without further observation and inquiry. Nevertheless, I fear that the calling forth prominently of young converts endangers *them*, and is not the *best* means of leading others to the Cross.

A mass of documentary evidence of the spread and power of the awakening, gathered from different quarters, by Mr. A. Dickie, and conveyed to him in letters, now lies before me. Knowing, as I do, the scenes, and persons in many of these cases, they afford the *most* satisfactory testimony possible. Students are among the writers, themselves converted, and I may just add that one token of the Divine character of this work, is the *re*-conversion of ministers already in Christ, and their re-baptism by the Holy Ghost. One minister of reputation, lately owned, publicly, with tears, how negligent he had been—told of student days, when a class fellow was on the Northern Coast in the act of overleaping a fence, into what seemed a field, but which was really an awful precipiece, seven hundred feet deep on the other side. He had, with a loud cry, rushed after him, seized his garments, and dragged him back from destruction. "And never, I fear," said the minister, "have I been so anxious to save a soul from death eternal as to save that fellow-student from temporal destruction!"

POLITICS are now in a state of quietude. The conference between the two Emperors, at Zurich, in Switzerland, begins this day. It is feared that by foul treachery, and by the juggle of "universal suffrage," the priests working on the Tuscan peasantry, the Grand Duke may be restored, and that the Duke of Modena may be brought back, too. Napoleon, by that juggle, is "the elect of eight millions" himself; and why should he not flatter the Pope and keep friends with the priests, by doing the same in Italy! We shall see. If he do this, foul scorn be on him. All Europe will ring with execration, and distrust will be deeper than before.

Parliament has voted a reserve marine force of thirty thousand men. Meanwhile, France is really disarming, and there will be *peace for a time*. Let us bless God for these pauses in the tempests of the last times. But who can doubt that others are yet to come! One thing is certain, that there is a Cyclone coming, so terrible and disastrous as to engulph the vessel which bears up Despotism, Temporal and Spiritual. *That* shall go down with all its living freightage, and the wreck shall strew the shores. But, safe in "the eye of the storm," the Ship that bears Christ and his fortunes, shall ride out the fury of the gale; and when it is past, the prosperous breeze shall waft her speedily into the haven of Millennial rest.

J. W.

The Jews in America.

In a lecture delivered by Dr. Morris J. Franklin, in Providence, some time ago, and reported in the *Providence Press*, the speaker said:

The Jews in this country now number about two hundred thousand. In New York city alone, there are forty thousand. The attention of the Jews in Europe is turned toward America, on account of the persecution to which they are subjected in some countries on the continent, and a rapid increase of their numbers here may be expected by immigration. Many Jews in this country are occupying prominent and influential positions in politics and business. Messrs. Yulee and Benjamin, of the United States Senate, and Messrs. Zollicoffer, Oliver, and Phillips, and Hart, of the National House of Representatives, are numbered among the children of Abraham. Instead of reading the Scriptures in the Hebrew tongue, understood only as the Rabbi interprets it,