PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VII, No. 52. Presbyterian Advocate, Vol. XXI, No. 47 | "ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." WHOLE NO. 364

DAVID McKINNEY and JAMES ALLISON, Editors. PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA. Philadelphia, South-West Corner of Seventh and Chestnut Streets

TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, SEPTEMBER 17, 1859. By Mail, or at the Office, $1.50 per Year, Delivered in the City, 2.00 " " } SEE PROSPECTUS.

Select Poetry.

The Bible.

Blessed Bible, book Divine,
Sure thou art a treasure mine;
A letter from our Father sent,
A light to every wanderer's tent;
A mirror polished bright and pure,
A kind physician who can cure,
A bright star in a cloudy sky,
A sun of light at noonday high;
A lover ever wooing me
My duty and my crown to see:
A friend to guide my weary feet
O'er mountain crag and glassy steep;
A page of history so true,
Its lessons none can ever rue;
A code of morals undisputed,
A solver of all questions mooted,
A law for nations universal,
And chart for business commercial,
Peace maker on land and sea,
Filling the widow's heart with glee,
A father to the fatherless,
And sure the humble poor to bless;
A light-house on the shores of time,
Pointing to heaven's healthful clime;
Inspirer of an ardent hope
That lifts the fainting mourner up;
A deed to brighter worlds on high,
For which as prisoners here we sigh;
A book of promises to men,
"To the *believer*—yea, amen!"
Hail, monument of grace and truth,
We ne'er can tell thy endless worth;
Thy wisdom's boundless as the ocean,
Thy bliss in parallel proportion.
Thou'lt guide us by thy holy light,
Till the city spires heave in sight;
And then thy bright and glowing page,
Unfurled to view from age to age,
Shall brighter and yet brighter shine,
As angels' hallelujahs chime;
And traced on adamantine walls,
In heaven's vast and splendid halls
We'll read thy truths in living fire,
Precise as told by prophets sire;
Thy mysteries foretold of old
In beautuous form shalt thou unfold,
And God, the author of the plan,
Will aid us, too, his works to scan.
Roll on, thou pure, bright constellation,
To bless with light our land and nation;
By day our cloud to guide aright,
Of fire a pillar to lead by night,
To the promised land, though far it be,
In faith's pure light we ever see.

For the Presbyterian Banner and Advocate.

Extracts from the Historical Reminiscence,

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

NO. II.

The past thirty years have been marked with progress in the history of *our country*. Thirty years ago, we had in our Union twenty five States. Now, we have thirty-three; and a sufficiency of Territory, out of which to carve more than a hundred States of the average size of the Old Thirteen. Thirty years ago, we had a population of twelve millions six hundred and twenty thousand five hundred and forty-five; now, of about twenty-eight millions. Within this period, the population of our country has more than doubled itself.

The thirty years just past have been the era of steam travel, on the land, on our vast rivers and lakes, and on the broad ocean. Now it is common to see splendid chariots drawn on the land by fire; and packet ships moving on the ocean, with winged like speed, without the assistance of masts and sails. The first railroad trip, by locomotive, on the Western continent, was made in A. D. 1828, on the banks of the Lackawaxen, at the commencement of the railroad connecting the canal of the Delaware and Hudson Canal Company with their coal mines This was just on the threshold of the period, of which we are taking a retrospect. Now there are twenty-six thousand two hundred and ten miles of railroad, and five thousand one hundred and thirty-one miles of canals in operation in the United States alone. The North and South, the East and West, are bound together with bands of iron, and, we trust, with the stronger bands of patriotic and Christian affection.

Formerly the average time of a sailing vessel from England to the United States, was sixty days. Now, the same voyage is made in less than half that time, owing, not only to improvements in shipping, but to increased knowledge of the prevailing currents of the ocean, and of the prevailing winds of different latitudes. By ocean steamers, which have but recently been introduced, the Atlantic is now crossed in about ten days. And they are constructing steamers in Philadelphia, which are calculated to make the trip to Europe in seven or eight days.

The past thirty years have also been signalized, by the invention of the Electric Telegraph by one of our own citizens, and by its extensive use. It was but in A. D. 1843, that the first telegraphic line, of forty miles in length, extending from Washington City to Baltimore, was constructed under the direction of Professor Morse. Now we have in operation, in the United States alone, no less than thirty-five thousand miles of telegraph. By this invention, intelligence is communicated, with almost incredible rapidity. In the time of Ahashuerus, the king of Persia, the utmost rapidity with which intelligence could be communicated was, "by riders on mules, camels and young dromedaries." It is but little more than half a century, since it took some weeks to convey intelligence from Washington City to New Orleans. Now, it can be done in as many seconds as it then took weeks The news of the death of Paul, the Emperor of Russia, which took place in A. D. 1801, was twenty-one days in being transmitted to London. That of the death of the late Emperor Nicholas, at the utmost, was only four hours and fifteen minutes. Nay more, dispatches direct from St. Petersburgh, have been received in London, within a second of their leaving the Russian Capital, the length of the wire along which they were communicated being one thousand seven hundred miles. It has been truly said, that "Franklin seized the lightening and tamed it. And that Morse put clothes on it, and taught it how to read and write and do errands." In ancient times, Mercury was the messenger of the gods; but now the lightnings of heaven are the messengers of men.

During the past thirty years, special attention has been given to the cause of education, by the various States of the Union. The educational statistics of the United States show, that there are four millions of the youth of this country connected with the various educational Institutions, in the different States of the Union. Their teachers number more than one hundred and fifteen thousand, and the annual current expenditures are estimated to be about fifteen millions of dollars. Within this time, also, special efforts have been made in the cause of female education, and with marked success. We have in our country one hundred and twenty-two Colleges of very considerable prominence, besides a number of others of minor note; forty-nine Theological Seminaries; seventeen Law Schools, and forty Medical Schools.

Likewise, during this period, the various denominations of Evangelical Christians in the United States have made special efforts to diffuse the Word of God, and along with it, all the Institutions of religion, with a view to keep pace with our ever increasing and widely spreading population. Nor have their efforts been in vain. According to the *National Recorder*, there are forty thousand preachers of the Gospel, including all sorts, in our country. In the various denominations of *Evangelical* Christians in the United States in A. D. 1856, there were thirty thousand ministers of the Gospel, four millions of communicating members, sixteen millions and a half connected with them by sympathy and education. Thus it appears, that out of a population in our country, then estimated at twenty-six millions and a half, nearly two-thirds of the whole were either members in full communion, or under the direct influence of Evangelical Churches. And the relative number of communicating members has doubtless since been increased, by the great revival which has prevailed throughout our country within the last two years.

For the Presbyterian Banner and Advocate.

Meetings of Synod.

To attend the meetings of Synod is admitted to be the *duty* of ministers and of a constitutional number of Ruling Elders. That it often requires pastors to be absent from their congregations, that it exposes them to the fatigues of travel, that it involves considerable expenditure of money, and that the business transacted is not always interesting or pleasant, are all facts which cannot be disputed. Yet, they bring no doubt on the question whether it is the duty of every member to attend.

But is it not also a *privilege* to attend meetings of Synod? This is not so clear. It depends on the character of the business, the mode of transacting it, the deportment of members, the state of one's own mind, and the general condition of the Church. Meetings of Synod and of other Church courts ought to be of such a character, that they would be anticipated with pleasure. In the appointments of God, duties and privileges are so "joined together," that, if they are divorced, the blame of the separation rests on ourselves. Our Presbyterian constitution furnishes a most perfect provision for agreeable, social co-operation in religious enterprises. The principle of Liberty, Equality, Fraternity, is not, in our system, a pleasing fancy, but a real verity; not an impracticable aspiration, but a matured and pervading attainment.

If ecclesiastical meetings be fairly understood, as to their character and design, attendance on them will be esteemed both a duty and a privilege. They will be greeted not only as a means of doing good, but also as occasions of enjoyment. They are not intended merely to keep the machinery of the Church in good working order, but they serve the further purpose of strengthening and stimulating her operatives. The workmen are called together from the different and widely separated portions of the field, to enjoy a sort of family meeting. Some have been toiling, solitarily, and often sadly, in obscure corners of the field; some have occupied places more prominent and not less trying; some have enjoyed tranquility and a good degree of success, and some have had the varied sorrows of toil, trouble, and disappointed hopes. They come together, for the purpose of reviewing the joint labors of all, of devising plans for the future, of encouraging and counseling each other, and of participating in mutual sympathies and consolations. Occupying common ground by bearing the same office, and by obedience to the orderings of the same Divine Providence, questions of rank do not legitimately arise among them. One cannot say to another, "I have no need of you," but in the true spirit of fraternal equality, each is to help his neighbor, and every one to say to his brother, "Be of good cheer."—Is. xlvi: 6. Responsibilities and prerogatives are to be shared by all, and by all alike; and a deviation from this practice will be like the fabled disputes between the stomach and the members of the body, or between the weights and dial of a clock, rendering the parties both uncomfortable and ridiculous.

The whole benefit of Synodical meetings will not be attained by restricting attention to the jejune details of business. Ecclesiastical business is a *means* intended to subserve the religious interests of the Church. And an ecclesiastical meeting should be a religious meeting. Religion should be a pervading element of the whole meeting, not a mere episode or digression, gotten up "on motion," and constructed under the formal direction of a Committee. A higher tone of religious feeling would then be given to the discussions; and discussions that do not admit of such elevation would be excluded altogether. An impressive dignity, consonant with the character of the body, would then supplant the levity that sometimes throws it into disorder, and brotherly love would banish severity of remarks, which always, when indulged, fill some bosom with distress.

Deliberative bodies, in the Church, are often embarrassed by certain classes of their members, whose motives and intentions I do not mean to impeach. Indeed, I have seen members, of unequivocally good intentions, retard and embarrass the proceedings of Church courts, without producing any advantage to their brethren, unless it might be, as "tribulation worketh patience"

1. Absent members, I mean absent bodily. They are waited for, and time is lost. They have reports to make, or records to produce, and business is delayed for the want of them.

2. Inattentive members, absentees in mind. Not less culpable, though less cumbersome to business, would these be, if their inattention were constant. But it is occasionally interrupted by a formal call of the roll for remarks, or by taking the yeas and nays on a vote; and then, to save their consciences from a wound, they arouse themselves and become highly inquisitive; and the business of the body is held in suspense till a large share of the information, the reasons, the explanations, the propositions, which others have already attended to, are reiterated for their special benefit.

3 Talking members, who are never ready for deciding any question, or adopting any measure, till they have *expressed* all their thoughts upon it. This is not a large class. The majority are generally able to do all their thinking, reasoning, and deciding, without saying much.

4. Leading members. There is no greater mistake, than that of identifying these with the preceding class. And the mistake is oftener made by that class than by others. Leading members are not generally most liberal of speeches; contented, rather, as main springs, to set the ticking wheels in motion The principal inconvenience occasioned by leading members, arises from their occasionally leading in different directions, toward their several favorite objects. And thus, sometimes, business is retarded, complications arise, wholesome ends are frustrated, strifes occur, and adroit manoeuvering works the body into factions.

The salutary purposes of ecclesiastical meetings are best promoted by a strict adherence to the essential Presbyterian principle of liberty, equality, and fraternity. When a man is ordained to the office of minister or elder, he should be regarded as competent to any and all the functions of it. Our Church courts should be esteemed a part of the great enginery for the subjugation of the world to Christ; and a solemnity and spirituality, suitable to the great design should characterize, as indeed it generally does, all their proceedings. Kindness of sentiment, elevation of principle, and courtesy of manner, should mark the intercourse of brethren; and attendance on Synods and Presbyteries should be reckoned not merely a duty, but a privilege and a pleasure.

J.F.M.

God's Providence in Little Things

Perhaps in nothing does the discrepancy between what we know and what we realize, make itself more manifest than in regard to the providence of God in little things. We *know* that it must be true that he, in whose hand our breath is, and whose are all our ways, must shape all the minutest events of our life, and exercise guiding control over the whole current and flow of our daily activity. And yet, how little do we *feel* that this is so; how slow we are to recognize its tokens; how skeptical, when some event seems to push the thought of a present and interposing God upon the mind!

It is one of the special points of interest about the Book of Esther, that it brings out so clearly the interposition of God's providence in a little thing, as the hinge on which all the interest of its narrative turns. Those who are familiar with Melville—whose sermons, so rich in thought, yet so disfigured by a seductive and dangerous mannerism, have been almost more popular with American readers than with English hearers—will re-call a discourse which is built upon that culminating point of the Book of Esther—the first verse of the 6th chapter—where the Divine interposition makes itself manifest.

Mordecai is sitting in sackcloth and ashes; the bloody decree for the extirpation of the Jews—a decree of Medo Persian inflexibility—has gone forth; and Haman, its miscreant instigator, is in such favor at court, that he has builded a gallows, in expectation of gaining permission to hang Mordecai the next day upon it. Congenial night has closed in upon the scene, and there is no visible channel through which relief can flow. The king has retired to his couch, and so far as any human eye can conjecture the future, the dawning of the next day will begin the work of slaughter, which will not cease until Mordecai, and his nation, and the Queen herself, shall have been destroyed.

In this perilous juncture, God's providence interposes by a little act. Some buzzing insect; some slight indigestion; some unusual closeness of the air; some trifling, and to human eye, perfectly natural cause, disturbs the king's repose. He tosses uneasily upon his couch. He bethinks himself that the sound of reading may lull him to the rest he seeks. He calls his servants. They bring the roll of the chronicles of his realm. It is unrolled to just that spot where record is made of a conspiracy against the king's life, years before, averted and punished by the honesty of Mordecai. No history of reward follows. The king arrests the reading to inquire, "what honor and dignity hath been done to Mordecai for this? It is replied that nothing has been done for him. The circumstances had glided out of the royal recollection. Ahasuerus, now reminded of it, and regretful that such fidelity should have remained unrewarded, charges his mind with the subject for consideration on the morrow. And when Haman comes, at an early hour, to ask permission to hang the Jew, the king, first obtaining from him an idea of what ought to be done to the man whom royalty delighted to honor, (a programme dictated by Haman's own hope that it was intended for himself,) commissioned *him* to take Mordecai, and honor him in that way before the multitude.

Thus the tide was turned. That sleepless hour; the opiate from the Chronicles, with the new phase into which it brings Mordecai; changes and reverses the whole future. The murderous decree is counteracted; Haman is hanged upon his own gallows-tree; and the chosen nation is preserved for the centuries of its fate yet unfulfilled.

Here is stimulated the grace of faith in God, in the most hopeless position. It is easy for him to change the fate of a nation, by the mere buzzing of an insect's wing! So that those who love him and serve him may hope on and hope ever—however dark and doubtful may seem to be their lot.—*Congregationalist.*

A Scrap.

DANCING! What do I think of it? I really think just this, that when professors of religion dance, that their religion is all in their feet, and not worth much. I'd rather there was a little in their knees; then they could kneel down during prayer at church; and may be they would kneel in their closets sometimes. I'd rather it was in their hands; then they could shake hands with a poor body, could give something to the needy, and more for the spread and support of the Gospel. Ah, I'd rather it was all in their hearts; and then it would send a healthy pulsation throughout the system, and then really dancing would seem a very silly thing for sensible Christian people to spend their time and health at.

Oppose drinking! Yes, I do; for when whisky gets into the stomach, I really think grace gets out of the heart. Somehow or other, I've got the idea that grace don't love the smell of whisky, and gives it a wide berth. This I do know, that whisky don't help a man in religion. I haven't much use for the religion of the dram drinker; it's like corn blades at noon during a drought in Summer.

You see, I've seen both sorts of professors; I know some such now, and really I don't know where to place 'em. Do you?—*Biblical Recorder.*

MAN AND WOMAN.—Man is strong—woman is beautiful. Man is daring in conduct—woman is diffident and unassuming. Man shines abroad—woman at home. Man talks to convince—woman to persuade and please. Man has a rugged heart—woman a soft and tender one. Man prevents misery—woman relieves it. Man has science—woman taste. Man has judgment—woman sensibility. Man is a being of justice—woman of mercy.

From our London Correspondent

Triumphal Entry of Troops at Paris—Popular Enthusiasm—The Emperor's Address to his Captains—Future Dangers to Europe—The Affairs of Italy—What is to be done with the Duchies—Close of Parliamentary Session—Italy and a Conference—England and her Defences—German Discord and its Perils—Admiral Romanoff and the Naval Review at Cronstadt—Church Preferment and the Whig Cabinet—Irish Presbyterian Home Missions—A Deputation to the United States—The Claims of Ireland—Progress. and Personal Notes and Inquiries as to the Ulster Awakening.

AUGUST 16th, 1859.

A TRIUMPHAL ENTRY into Paris, of the Army of Italy, was the great event of the *first day* of the present week. From time immemorial, France has, as a matter of choice, made the Sabbath the day for military reviews and gala shows of every description. The Emperor knows too well, the popular love of "*spectacle*," and of the "glory" which is won by the sword, not to gratify it to the uttermost, and thereby to strengthen his throne.

We are informed that the reception of the army on the 14th inst., was most enthusiastic. Sunburnt soldiers in worn uniforms—Austrian colors and cannons; above all, the sight of the wounded men raised the popular excitement to the highest pitch. The troops were covered with flowers and garlands, by the people. The Emperor, as he rode at the head of the army, was received with acclamation by the troops and the people. He spoke at an Evening Banquet, given to the principal chiefs of the army, with "regret at separating soon from a force *so well organized* and so formidable. A portion of the soldiers is about to be disbanded. A "medal of Italy" is to be distributed to the army which has served there.

The danger to the permanent peace of Europe, comes out vividly in this great military demonstration. True it is that our witty *Punch* represents the Emperor playing the pipe of peace, seated on a bank, and in shepherd's garb. But not far away is a "scare-crow," set up in the meadow, representing a French soldier, and indicating the real condition of things. It suits Napoleon to have peace for the present, and so he is issuing ordinances to re-establish public works which had been suspended by the war. In every possible way he will seek to encourage commerce; and but for the apparent or real necessities of his position, might be content with "piping tunes of peace" for life. But he is the elected Chief of a nation notoriously restless and fond of excitement, and as such, it is said that he warned the late Lord Lyons (Admiral,) that the day might come when he might be forced to make war upon England. The idea of such a war is now becoming familiar both at Paris and Madrid. The *Constitutionel* seems to speak threateningly, when it talks of the completion of vessels suited for the transport of large bodies of troops, which could be thrown on an enemy's coast. It is in the same direction that it abuses Belgium for fortifying Antwerp, which it says will thus be a grand *debouche* for England's armies to be thrown upon the Continent, accessible to her by the Scheldt, and shut out by its fortifications from other powers.

In like manner, the *Independence* of Madrid, exclaims: "The time is at hand when the taking of London will revenge Waterloo." Must not all this, if not under Imperial inspiration, be at least far from displeasing to Louis Napoleon? And if so, what wonder if there should be uneasiness in Europe still!

THE AFFAIRS OF ITALY still occupy anxious attention. Some are in despair as to Italy's future; others believe that Bonaparte at heart wishes the Duchies to be free, and that the ostentatious journey of a French agent, with the professed view of ascertaining the minds of the people, was intended to stir up their enmity to the old rulers more fiercely than ever, and so to render their return impossible. Whether that was intended or not, the result has been the same. Count Reiset tried to influence the new Sardinian Ministry, but they refused with a dignity worthy of the Cabinet of a Constitutional King, to endorse the claims of the minions of Austria. He proceeded to Parma, and there overwhelming evidence met him, that even the amiable ex Duchess had but few partizans. And as to Florence, his carriage has been *filled* with written protests against any attempts at the restoration to the Pitti Palace, at Florence, of a family which is detested, and especially since the discovery of papers indicating both the plan and the resolve to bombard the city in case of an insurrection.

The *Times* correspondent at Paris, is now inclind to believe that Napoleon has sent his agent abroad in Central Italy, in order to deepen the agitation, and so to render the return of the exiled rulers impossible. That is not unlikely, *if it suit himself.* Treachery to any party rather than his own interests should suffer—such is the ruling motto of his political life.

The Italian Confederation plan and proposal, seems to become more impracticable every hour. The Conference now going on at Zurich in Switzerland, will not attempt to settle such a question. A General Congress is almost sure to follow. The Opposition in our Parliament endeavored to pledge the Cabinet against going into any Congress, but wisely did Lords Palmerston and Russel pledge themselves neither one way nor the other. They justly think that a better settlement for Italy and for the cause of freedom, may be obtained by England being able and willing, as well as unfettered in her discretion, to take part in a settlement which concerns all Europe.

THE PARLIAMENTARY SESSION is over. The speech from the Throne, read by the Lord Chancellor, has one passage indicating the Ministerial policy as to Italy, as follows:

"Overtures have been made with a view to 'ascertain whether, if Conferences shall be held by the great powers of Europe for the purpose of settling arrangements, connected with the present state and future condition of Italy, a Plenipotentiary would be sent by her Majesty to assist at such conferences.

"Her Majesty has not received the information necessary to decide whether she may think fit to take part in such negotiations She would rejoice to find herself able to contribute to the establishment of arrangements calculated to place the general peace on a satisfactory and lasting condition."

This indicates both proper caution, and a sincere willingness to serve the cause of freedom. On the whole, the Tory policy as to Italy is bad to the core. It is, indeed, heartless; and although Lord Malmesbury's dispatches did *not*, on their publication, compromise him as to neutrality in the war, yet the suspicion, well founded, that the Cabinet of Lord Derby had no real pity for oppressed Italy, was fatal to its existence. I regard this as honorable to the English nation.

National defences are also referred to in the Royal Speech, the Queen expressing "great satisfaction" in giving her assent to the Bills which were presented to her, for the formation of a Naval and Military Reserve Force.

"A complete and permanent system of national defence, must at all times be a subject of paramount importance." Lord Palmerston and his organ, the *Morning Post*, are by no means so cordial and confiding toward France and her Emperor, as they once were. The *Post* remarks, that whatever Napoleon has not accomplished, he has at least succeeded in setting the powers of Germany at variance with one another. And this is quite true. There is great bitterness at present between Prussia and Austria, and in case of future war, we shall see some of the smaller States of Germany going with Austria into a most suicidal Austro-French Alliance against Prussia. It would also seem one of the "inevitables" of the future, that Prussia and Belgium must yet side with England, against Russia, Austria, and France combined.

A NAVAL REVIEW on a grand scale, has lately been held at Cranstadt. It is marvellous, after the sinking of the fleet at Sebastopol, to mark the powerful force which Russia can now command. The Grand Duke Constantine is the Admiral who incessantly urges on them an enlargement of the force. He is a restless, active, energetic, dangerous man. Not long since, he was exacting homage from the Sultan, under the pretence of a visit of respect to him; afterwards he made a grand display at Jerusalem, surrounded by Greek priests and their followers; next we hear of him at Cronstadt, at this naval review; then he turns up at Osborne, in the Isle of Wight, on a visit to Queen Victoria; and, lastly, (traveling under the title of Admiral Romanoff,) he is off to call on the French Emperor at Biaritz

THE FIRST CHURCH PREFERMENT at the disposal of the Palmerston Ministry, has been given to the Rev. Thomas Garnier, who, for a number of years, has been Chaplain of the House of Commons, and Rector of a West End Parish. He is now appointed Dean of Ripon, and, as an ardent Evangelical, will be a suitable coadjutor to the excellent Bishop of the Diocese, Dr. Bickersteth. The Evangelical party has also received fresh strength by a transference to the Bishops of Ripon and Manchester, respectively, of a large amount of ecclesiastical patronage. As long as Bishops are to retain the power of presentation to parishes, independent of the will of the Christian people, it is all important that the Evangelical prelates should have large patronage at their disposal. The *system*, however, is miserably unequal in its operations, and altogether unworthy of true Protestant and New Testament Christianity. The Bishops of Oxford and Exeter are continuing to oppress truth, and exalt and cherish error. Whole districts and counties are thus given over to darkness and delusion, and souls perish without remedy.

PRESBYTERIAN MISSIONS IN IRELAND are now occupying much attention. The Irish Assembly's Board of Directors find the field of the Home Mission becoming so extended and so expensive, that the means fail for its proper cultivation. Deputations are visiting various congregations, to invoke more liberal aid; and in addition to this, at a recent meeting of the Board of Directors, in Belfast, it was resolved to send, *this Autumn*, a Deputation to the United States. This Deputation will be formed of four ministers of eminence, who, I believe, are, the Rev. Doctors Cooke, Edgar, and Dill, and the Rev. John McNaughton, A.M., of Belfast, formerly of Paisley. I have no doubt that they will be well received in America, not only by the Scotch-Irish, whose early associations with Ulster will be powerfully awakened, but also by American Christians generally. Let all such remember that *Ireland* is a source of moral mischief to the United States, as long as Popery is rampant there, and that its Evangelization will solve many a difficult question even in the political economy of free nations. Here an Irish and Romanist section of Members of Parliament hold the balance of parties, and determine the fate of Cabinets. With you, they interfere in elections for evil, they seek to exclude the Bible from common schools, and they embroil and imperil great interests. Help, then, for Ireland and its Protestant aggressive agencies, will react on America for good.

THE RELIGIOUS AWAKENING still progresses with unobstructed power. High Churchmen frown, worldlings sneer, Unitarians are bitter, and Popish priests hate and fear. But the effect on society is unmistakable, and "fruits" such as indicate that the tree is "made good," attest that the work is indeed *Divine.*

I have seen and heard much already, and (writing this from Ulster,) I hope yet to see and hear much more. But it would take three months to visit and carefully inspect the localities where the harvest sheaves are fast being gathered in, and still "the half" could not be told; only "the day shall declare" the whole. For there is a secret, powerful coming of the kingdom of God in hard hearts and consciences, of which physical agitations are but the feeble *indices*, at the best.

Since I last wrote you, I have visited and examined the condition of things in the neighborhoods of Lurgan, Tullylish, Banbridge, and Newry, all in the County of Down Meeting on the streets of Belfast, last week, the minister of a congregation once presided over by the Rev. George Hay, (once a student of Brown, of Haddington,) whose name is borne by one in Philadelphia, dear to American Christians, and who baptized George Hay Stuart, as well as myself, and where he and others—now far removed thence—first commemorated the Saviour's death, seated by parents whose spirits are now in glory—I was persuaded to visit that old and much-loved spot.

It was a week evening, and I found a strange and new thing—that in harvest time, *every night* in the week, save Saturday, large congregations were meeting, *simply for prayer.* With much emotion did I address such an assembly, looking from the pulpit on the pew where once I sat, a boy, and from whence parents, brothers and sisters had disappeared forever. During the address, there occurred a case of suppressed, yet real and agonizing conviction of sin, accompanied by physical weakness and agitation. It was a young woman, an orphan girl, and there is reason to hope that with returning health of body, her soul is now at peace with God, as a Father reconciled.

The Rev. Mr. McMurray, of Paringstone, took part in this service, along with the pastor, the Rev. James Moorhead. The former gave the most thrilling information as to the mighty change which had taken place at Lurgan, a large manufacturing town, and also in his own district, where, he said, linen weavers "could scarcely go on with their work," from deep and overwhelming convictions of sin. Some of these had been *open infidels*, a few weeks ago—others the most desperate and wicked—now they were arrested and trembling under the fear of Divine wrath.

Next evening I assisted at a similar meeting at Tullylish, where the venerable John Johnston, D.D, has been pastor for nearly half a century. Here I found a large assembly, also, and meetings held almost every evening. In this parish and district, female prayer meetings have been established, and great good is being done. Drinking, swearing, and other vices, are being abandoned, and public houses increasingly find the trade in spirits a losing one.

Visiting the town of Banbridge, I found that one of the deepest and most powerful manifestations of Divine influence had appeared here. Not less than sixty-six persons were, *in one evening*, either *in* the Presbyterian church during a service, or in returning home, "stricken down," in awful distress, both of body and mind. More remarkable still, some that went as mockers, (one especially notorious, who said, scoffingly, "I shall cry out Calvary!" compelled, in fear and horror of soul, to look and cry to Calvary's Pierced One,) were brought to repentance.

I was taken to see two persons, who had been arrested. One was "an unfortunate" who, *not* at the public meeting at all, was found, by a Christian gentleman, on the street, crying in agony, and saying, "Let all transgressors like me beware," in her apprehensions of the anger of the Almighty. The poor creature was sheltered and provided for in the house of a pious Covenanter—a weaver—when I saw her, and seemed thoroughly humbled, and truly "loving much," because "much had been forgiven." The other was a young girl of blameless life, but who had been undecided. Her radiant, meek, and happy face, was a fair type of the shining countenances all over Ulster, at this hour. I heard, here, also, of a Unitarian young woman, heartily and entirely embracing the Evangelical faith, after passing through a horror of great darkness and distress. Here preaches a Unitarian minister, (nephew of Dr. Montgomery,) who, a few weeks since, poured ridicule and contempt on the awakening.

At Newry, whence I write this, where my first pastoral charge, extending over eleven years, now comes up on "busy, meddling memory," with peculiar force and tenderness, I have seen much to delight and encourage, but on which I may not and shall not dwell. At Drunbanagher and Cremore, in the County of Armagh, (the latter in connexion with the pastoral sphere of the Rev. Alex. Strain, D.D., well known to many in America,) as well as at Glosoar, Lough breck land, and Donaghmore, in County of Down, a glorious work, permeating the mass of society, is in progress.

At the Free Church Commission, held last week at Edinburgh, the Rev. Dr. Denham, of Londonderry, the Rev. J. H. Moore, of Ballymena, and the Rev. James Canning, of Coleraine, gave full details of the awakening, as it had presented itself to their own eyes. Dr. Begg also gave the results of a week's close inspection.

The United Meeting for Prayer, at Belfast, last week, was peculiarly solemn and impressive. More than thirty ministers I observed as present, in the crowded assembly. *Three minutes assigned for silent prayer, at the close*, seemed to me to be the best possible completion of the service. Surely God was there! J.W.

P. S.—The King of Prussia has been in a prostrate and hopeless condition for several days.

Life Preaching.

A plain spoken old gentleman said the other day, "I don't think so badly of your society as I used to do; and I'll tell you how that has happened. There are a good many people of your way of thinking in our neighborhood, and they are the right sort of folks, too. So I'm giving up my old prejudices."

Now this old gentleman's way of judging, is the common mode. People, in general, care very little for abstract principles; but when they see the good fruits of a good faith, they are impressed with the idea that there is something in religion, and in that form of it which produces a holy, useful, happy life. We do not say that this is a reasonable way of looking at the subject, but it is a very natural, and almost universal, popular method. If you doubt it, recall to mind some person of ordinary talents, but saintly life, and note the influence of that life for years after it has ended. Or, remark some unostentatious but energetic and benevolent Christian woman, who, disregarding the calls of the fashionable world, or the more selfish pursuits that might occupy her time, spends her life in the constant discharge of duties to her family, to the poor, the sick, and the ignorant. She exerts an influence more powerful than is possessed by many of twice her mental endowments. The most irresistible of all calls to holiness is the example of a holy life.

All cannot preach from the pulpit; but there is a kind of preaching that is permitted to all men, and oftentimes this kind is the most effectual. Offices of kindness to the bodies and souls of those around us; words of encouragement to the weak, of instruction to the ignorant, of brotherly kindness to all; hearty devotion to the services of religion, in our families and our closets, as well as in the sanctuary; in a word, earnest, active, self-denying love to our fellow-beings, springing from our love to God, this will form a most impressive sermon, a most convincing proof to the world around us, that we have been with Jesus All Christians are called on in this way to preach the Gospel; and woe to them if they neglect the call.—*Christian Miscellany.*

"Look Well to your Faith."

He that has the faith of Christ has all; he that wants it has nothing. Well might our Lord say, "This is the work of God, that ye believe on Him whom He hath sent." It secures the heart for God through Jesus Christ; and that secures the whole man; all his thoughts, all his words and actions; forming the whole of his conduct for life upon a perfect, a most infallible pattern. This, then, is the direction every Christian must turn his mind, if ever he would thrive. Look well to your faith. As that is weak or strong, languishing or living, such will the whole Christian frame be. And, therefore,

Beware of starving your faith by neglecting to lay in proper provision. Faith comes by hearing, and hearing by the word of God. That is the only sustenance for faith; and what the Word holds forth and conveys through faith into the heart, viz., the grace of God in Christ, is the only support of the soul. "Wherefore, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby." "And let the word of Christ dwell in you richly, in all knowledge and spiritual understanding." It is the Spirit of Christ, indeed, which alone can kindle and maintain this Divine flame; but it is the Christian's business to lay the fuel ready.

Beware of poisoning your faith. And this may be done either by preverse principles or practices. Both commonly go together and mutually contribute support to each other. The milk of the word must be sincere, or without mixture, in order to nourishment; for every foreign mixture gives it a poisonous quality. And as without Christ we can do nothing; so in the same degree that anything else is trusted to, so far our strength is lost.

Beware of spoiling your faith by suffering it to lie idle. Exercise is as necessary in the spiritual life as in the natural. By faith the Christian lives, and, of course, he only lives so far as faith is kept in constant exercise. Just so much activity and exercise as there is, so much is there of faith; and whenever it ceases to act, the Christian ceases to live. The seed of life may be in him; but life lies in living, or in the exercises of life. At the same time we must beware of attempting to live, that is, to exercise faith, or any other grace, but by strength derived from the Spirit of life.—*Ricaltoun.*

Meditations for the Clergy.

I do greatly fear and mistrust myself. Preserve me, Holy Jesus, from my own particular thoughts, from indolence, from worldliness, however secret, from love of self, from love of men's opinions, from pride, from love of advancement, from cowardice in rebuking sinners, or from harshness in rebuke. I know that I oftentimes yield to sloth; I am often indolent, a waster of time, an ill husbandman of time; I abide at home when I should be laboring among my people; I linger and hesitate to go forth, or I leave off too soon to do my work but partially, or I shrink from those who most need exhortation, from the most sinful and hardened of my people; I please myself with the conversation of the devout; I choose rather to sit with the righteous, than to go among sinners; I have often distaste for my toils; I want heart for them and patience; I often go to them unwillingly, and end gladly; or when I have done little, I think I have done enough. Indolence doth much possess me, and backwardness; I had rather read holy things, than perform holy labors. I am often seeking excuses for easing my neck from the yoke.

And yet, whensoever I have devoted myself to my flock, and have spared not myself, I have returned home with a gift in my bosom, a treasure of inward satisfaction, with a light conscience, with a rejoicing spirit, with great peace. I have tasted the cup of peace for obedience to Thy will; I have knelt down and been glad; I have had exceeding great refreshment in my evening prayers. Thus hast Thou ever rewarded me instantly for my services; thus hast Thou encouraged me diligently to do Thy will.—*Bp. Armstrong's Pastor in his Closet.*

The Righteousness of God.

There are some books of the Bible which can only be read with thorough profit when you have found the key. Luther somewhere tells us that he used to be greatly damped by this expression in the outset of the Epistle to the Romans: "I am not ashamed of the Gospel of Christ, for therein is *the righteousness of God* revealed." By "righteousness," Luther understood the *justice* of God, his attributes of moral rectitude; and so understanding it, he could scarcely see the superiority of the Gospel over the law, and at all events, his troubled conscience could find no comfort in it. But when at last it was revealed to him that the term here alludes, not to an attribute of God, but to the atonement of Immanuel—that it means, not justice, but *God's justifying righteousness*, the righteousness which God incarnate wrought out, and which is imputed to the sinner believing—the whole Epistle was lit up with a joyful illumination, and the context and many other passages which used to look so dark and hostile, at once "leaped up and fondled" him with friendly recognition. To Luther ever after, the Gospel was glorious as the revelation and the vehicle to the sinner of a righteousness Divine.—*Hamilton, of London.*

The Living Way.

Is Christ a living way to heaven? Then what a sorry, pitiful case are they in, that walk in the way of death—that despise this way of life! It is very common, and it does not cease to be the more sad because it is common, but is so much the more grievous, that persons love death rather than life. The matter now is balanced thus: every sinner is by nature dead in sin; if he continues in that state, he dies in his sin; and dying in his sin, he dies forever for his sin. This miserable case now is to be balanced with what our Lord proffers—that he will give the light of life—that he offers to lead men to heaven—that if they will but set foot in him, set their hearts on him, lodge their faith on him, and put all their trust in him, he will guide them thither. What ails men, that they refuse Jesus Christ?—*Traill.*

Saving Time.

A clergyman who enjoys the substantial benefits of a fine farm, was slightly taken down, a few days ago, by his Irish plowman, who was sitting at his plow in a tobacco-field, resting his horse. The reverend gentleman, being an economist, said with great seriousness, "John, would n't it be a good plan for you to have a stub scythe here, and be grubbing a few bushes along the fence while the horse is resting?" John, with quite as serious countenance as the Divine wore himself, replied, "Wouldn't it be well, sir, for you to have a tub o' potatoes in the pulpit, and when they are singing, to peel 'em while to be ready for the pot?" The reverend gentleman laughed heartily and left.

Heaviness Through Temptation.

There is a "needs be," I doubt not, in the sense of necessity, that we should be "sometimes in heaviness through manifold temptations;" and our surest and readiest help at such times will be found in a deep conviction, that the incidents of human life, as they arise, are only the unfoldings of a map—only the revelation of a system of things that have been done in the counsels of God from all eternity. In this belief we are brought "to the haven where we would be," and feel our souls, as George Fox, says, "anchored to their immortal bishop," in a condition of security, where the surgings of evil, however they may toss, can never overwhelm us."—*Reminiscences of Thought and Feeling.*

A TRUE FRIEND.—Thou mayest be sure that he that will in private tell thee thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it—every man, for the most part, delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*