PRESBYTERIAN BANNER & ADVOCATE.

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

WHOLE NO. 370

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, OCTOBER 29, 1859.

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

Select Poetry.

The Infidel and his Daughter.

[Suggested by reading a newspaper paragraph, describing the scene between the brave old Ethan Allen and his daughter, on the day of her death, when she asked the stern infidel in whose faith he would have her die—his or her mother's.]

"The damps of death are coming fast,
My father o'er my brow;
The past with all its scenes has fled,
And I must turn me now
To that dim future which in vain
My feeble eyes descry;
Tell me, my father, in this hour,
In whose stern faith to die.

"In thine? I've watched the scornful smile,
And heard thy withering tone,
Whene'er the Christian's humble hope
Was placed above thine own;
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb.

"Or is it in my mother's faith?
How fondly do I trace,
Through many a weary year long past
That calm and saintly face!
How often do I call to mind,
Now she is 'neath the sod,
The place, the hour, in which she drew
My early thoughts to God!

"'Twas then she took this sacred book,
And from its burning page,
Read how its truths support the soul
In youth and failing age!
And bade me in its precepts live,
And by its precepts die,
That I might share a home of love,
In worlds beyond the sky.

"My father, shall I look above,
Amid this gathering gloom,
To Him whose promises of love
Extend beyond the tomb?
Or curse the Being who hath blessed
This chequered path of mine?
And promises eternal rest
Or die, my sire, in thine?"

The frown upon that warrior brow
Passed like a cloud away;
And tears coursed down that rugged cheek
That flowed not till that day.
"Not—not in mine," with choking voice,
The skeptic made reply—
"But in thy mother's holy faith,
My daughter, may'st thou die!"

Ecclesiastical.

Rev. J. C. TIBBALL's pastoral relation to the church of Scioto, Ohio, was dissolved by the Presbytery of Columbus, at its late meeting.

Rev. T. G. MURPHEY's pastoral relation to the church of Smyrna, Del., was dissolved by the Presbytery of Newcastle, at its late meeting.

Rev. W. F. P. NOBLE has received a call from the church of Fagg's Manor, Chester County, Pa.

Rev. G. M. S. BLAUVELT has received and accepted a call from the church of Lyons' Farms, New Jersey.

Rev. R. T. BERRY's Post Office address is Charlestown, Jefferson County, Virginia.

Rev. HENRY F. LEE has made an engagement to supply the Presbyterian church at Newtown, Bucks County, Pa., for six months, where correspondents will please address him.

Rev. J. M. JAMIESON, D.D., having removed from Carroll College, Wis., to the Marengo Collegiate Institute, his Post Office address is Marengo, Ill.

Rev. R. FRAME, of Fond du Lac, Wis., has received a unanimous call from the First church, Morris, Ill., where he desires to be addressed hereafter.

Mr. S. H. THOMPSON was licensed to preach the Gospel, by the Second Presbytery of Philadelphia, on the 4th inst.

Rev. JOSEPH M. RITTENHOUSE'S pastoral relation to the church of Strasburg, Pa., was dissolved by the Presbytery of Donegal, on the 4th inst.

Rev. P. J. TIMLOW has declined the call from the church of Marietta, Pa.

Mr. S. M. MOORE has received and accepted calls from the churches of Bald Eagle Valley and Pine Grove, in the Presbytery of Huntingdon.

Rev. F. L. KING, from the Reformed Dutch Church Classis of Bergen, was received by the Presbytery of New York, at its late meeting, and is soon to be installed pastor of the church of North Haverstraw, N. Y.

Rev. JAMES GUBBY has received and accepted a call from the Third church, Jersey City, New Jersey.

Rev. Dr. ROBERT DAVIDSON'S pastoral relation to the First church, New Brunswick, N. J., was dissolved by the Presbytery of New Brunswick, at its late meeting, and his Post Office address is changed from New Brunswick, New Jersey, to No. 67 West Twenty fifth Street, New York.

Mr. SANFORD H. SMITH was licensed to preach the Gospel, by the Presbytery of New Brunswick, at its late meeting.

Rev. T. A. HOYT's pastoral relation to the church of Abbeville, S. C., was dissolved by the Presbytery of South Carolina, at its late meeting, and his Post Office address is changed from Abbeville Court House, S. C., to Louisville, Ky.

Rev. ROBERT D. MORRIS, of Newtown, Bucks County, Pa., has been elected President of Oxford Female College, Ohio, and Rev. JOHN R. AGNEW, of Steubenville, Ohio, Vice President.

Rev. E. H. GREEN'S pastoral relation to the church of Portersville, Tenn., was dissolved by the Presbytery of Memphis, at its late meeting.

Rev. JOHN E. WOODS has received a call from the church of Lithopolis, Ohio.

Rev. Dr. SILAS TOTTEN has resigned his position as Professor of Moral and Intellectual Philosophy and Belles-Lettres in William and Mary College, Va.

Rev. S. G. STAKES, Principal of the State Female College in Memphis, Tenn., died on the 7th inst.

Rev. J. C. HUMPHREY, of Augusta, Ga., died on the 14th of September last, at Marilla, Erie Co., N. Y.

Rev. L. B. W. SHRYOCK'S Post Office address is Sandoval, Marion Co., Illinois.

Rev. R. A. DELANCEY, we learn, accepts the Secretaryship of the New Orleans Advisory Committee.

Rev. JOHN E. ANNAN, of Allegheny City, Penn., has received a unanimous call to the church at Charlottesville, Va.

Rev. ROBERT PROCTOR, of the last class at Princeton Seminary, has accepted a call to Freeport, Illinois, which is his Post Office address.

Mr. A. HAWN, a licentiate, has been appointed, by the Presbytery of Northumberland, stated supply of the churches of Shamokin, Treverton, and Holland Run, Pa.

Rev. THOMAS BEER, having removed from Rowsburg, Ohio, correspondents are requested to address him at Ashland, Ashland Co., Ohio.

Rev. A. FAIRBAIRN having removed from Sacramento to Suisin City, California, desires correspondents to address him at the latter place.

Rev. DANIEL WILLIAMS has accepted the call from the church of Schellsburg, Pa.

For the Presbyterian Banner and Advocate.

Entertainment.

Dr. James Hamilton, of London, has well remarked: "There are few kinder things, that friends can do, than to make one another acquainted with the memorable passages in the books they have read."

Acting upon this suggestion, I desire to perform an act of kindness to my good friend "*The Public*," by telling of the entertainment, and instruction, which is to be found in the little work upon Psalmody, by the Rev. William Annan, formerly editor of the *Advocate*. What! exclaims my friend, entertainment!! entertainment!!! in a book upon psalmody? Yes, my friend, I pledge you, that if you will read the first chapter, you will not stop short of *finis*. This pledge, goes of course upon the presumption that you have an eye to detect the glitter of a true Damascus blade, a mind that fires up under the concussion of thought; and taste, to appreciate the beauties of a well wrought chain of logical deductions.

We have long been familiar with *Annan's Difficulties of Arminian Methodism;* and have observed what a terrible commotion in the *hive*, is occasioned by the circulation of a few copies of that work in a Methodist community; but masterly as that work is, we do not regard it as altogether equal in keen perspicacity, or massive argument, to the present treatise, upon "Exclusive Psalmody." We admire exceedingly, the kind Christian spirit with which the whole discussion is conducted, the perfect fairness with which the positions of his opponents are stated, the humility with which he descends to all the little details of a *small question*, and the patience with which he follows his adversaries through all the sinuosities of their labyrinthine argument.

In the first chapters, he deals with (what has always seemed to us a strange pretension,) the claim of the Rousists to an "inspired Psalmody;" showing that their book of Psalms, so far from being a *version*, is in many instances not even a good *paraphrase;* as it sometimes misstates the real sentiment of the Psalmist, and occasionally, runs into absolute doctrinal error; as in Psalm lxix: 4, where the satisfaction of Christ, instead of being free and voluntary upon his part, is represented as *a forced* transaction:

But the chief, and as we think the best characteristic of the book, is its aggressive feature. It takes the position broadly, that whilst it is proper to use a good paraphrase of David's Psalms in the praises of God, an exclusive use of such a Psalmody is wrong, and contrary to the spirit of New Testament worship. We invite special attention to this part of the work, because we believe it is the "pith of the whole matter;" and the argument is presented by our author, with singular clearness of expression, and force of rhetoric. We think it will take our "exclusive Psalmody brethren," a long time to convince the world that it is right to sing the praises of a finished redemption, in language which speaks of a Saviour yet to come.

This strange devotion to Rouse, and his "inspired words," seems to be in a great measure peculiar to modern times, if not, indeed, to our American Churches. The General Assembly, which adopted this paraphrase, evidently entertained no such narrow views. In reading the third volume of "Our Christian Classics," by Dr. James Hamilton, we met with an instructive extract, from the writings of Robert Baillie, one of the Scotch Commissioners to the General Assembly, by which this paraphrase of Rouse was adopted. Speaking of the effort which was then being made to induce the Assembly to adopt Rouse's book of Psalmody he says: "His friends are verie pressing in the Assemblie that his book may be examined, and helped by the author in what places it shall be found meet, and then commended by the Parliament, that they may injoin the publick use of it. One of their considerations is, the great private advantage that would thereby come to their friend. But manie do oppose the motion—the most because the work is not so well done as they think it might."

From this it appears that the motive which induced the friends of Rouse to urge the adoption of his Psalmody, was not their belief in the wonderful virtues of the book, (for many then, as now, do not think it as well done as might be,) but the *private advantage* that would accrue to the author.

As the good old man has now passed beyond the reach of *private advantage*, we agree with our author in thinking that it would be a *public advantage* to translate the sentiments of David into more harmonious numbers, and to add the NEW SONG, as an expression of our gratitude for a redemption already completed.

"PASTOR."

For the Presbyterian Banner and Advocate.

Presbytery of Saltsburg.

This body met at Rural Village on the 4th inst. The first evening was spent in solemn and delightful conference on the question, What are the best means of promoting the Kingdom of Christ within our bounds during the ensuing Winter season? On the second day, the following action was taken on the subject, viz:

Resolved, That it becomes us as ministers and elders, in view of our solemn responsibilities, and the peculiar features of the age in which we live, to "Stand—having our loins girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, the helmet of salvation, and the sword of the Spirit; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication."

Resolved, That it be recommended to all our pastors and elders to pay special attention to family and Catechetical instruction throughout their respective charges, and that this work be engaged in promptly, so that it may be completed as far as possible, by the first of January.

Resolved, That the Second Monday of January be observed throughout our bounds as a day of solemn fasting, humiliation, and prayer, and that it be recommended to all our congregations, to meet in their respective churches on that day, for public or social religious exercises.

Resolved, That it be recommended to all our elders, immediately after this day of fasting and prayer, to go, two and two, through their respective congregations, endeavoring to stir up the minds of the people, and affectionately urging them to prayer and duty, and that these visits be extended to all within their bounds not accustomed to attend upon the public means of grace.

Resolved, That it be further recommended that as soon as practicable after the above mentioned day, arrangements be made for holding protracted meetings in the respective congregations, ministers going two and two as far as may be practicable, and that adjoining congregations unite with each other in such meetings, ministers, elders, and people, giving their presence, encouragements, and labors, to carry forward the work of the Lord at home and abroad.

Resolved, That it be earnestly recommended to our respective congregations, to form and sustain weekly prayer meetings and Sabbath Schools, and that every exertion be made to secure a general attendance upon these important auxiliaries for advancing the Kingdom of God in the world.

SUPPLIES APPOINTED.

Washington.—Rev. John Caruthers, one fourth of his time.

Centre.—Rev. J. Stark, (administer Lord's Supper,) First Sabbath in November.

Clarksburg.—Rev. J. E. Caruthers, (administer the Lord's Supper,) Third Sabbath in October.

Ebenezer.—Rev. T. S. Leason, Fourth Sabbath in October; Rev. M. M. Shirley, last Sabbath in November. Dr. Donaldson, Second Sabbath in December. Rev. E. Orr, First Sabbath at discretion.

Stewarton's Furnace.—Rev. E. D. Barret, First Sabbath at discretion, and to report in regard to the organization of a church there.

Also, *Plum Creek, Centre*, and *Clarksburg*, have leave to procure supplies. By order of Presbytery,

W. W. WOODEND, Stated Clerk.

For the Presbyterian Banner and Advocate.

The Presbytery of Donegal

Met in the church of Middle Octoraro, on the 4th inst., and was opened with a sermon by the Rev. R. Gamble, from Psalm cxxxvii: 5, 6. The attendance was full, every pastor and stated supply being present.

The Rev. W. R. Bingham, of the Presbytery of Philadelphia, and the Rev. J. V. Eckard, of the German Reformed church, being present, were invited to sit as corresponding members.

Mr. J. W. Edie was received as a candidate on certificate from the Presbytery of Logansport, and Mr. John L. Merrill, as a licentiate from the Orange Association, N. H.

Mr. Merrill was appointed stated supply for the church of New Harmony.

The Rev. P. J. Timlow declined the call from the church of Marietta, in his hands, but was appointed stated supply for said church.

The pastoral relation between the Rev. Jos. M. Rittenhouse and the church of Strasburg, was dissolved.

A pleasant season of devotional exercises was held, besides the usual free conversation on the state of religion. Resolutions on the subject of Temperance were passed, which, while they recognized the usefulness in their place, of such outside agencies as are not contrary to the Word of God, in promoting moral reforms, yet claimed for the Church the only Divinely appointed place for bringing them—Temperance as well as others—to perfection; and urged upon office bearers and members, due diligence in the work.

Resolutions were passed, urging on the churches attention to the subject of Systematic Benevolence.

The Presbytery resolved to hold its next stated meeting in the church of Donegal, and adjourned after passing the following:

SABBATH RESOLUTIONS.

WHEREAS, The last General Assembly of the Presbyterian Church, directed the Presbyteries under its care, "to take such order upon (the observance of the Sabbath,) as their wisdom may suggest, to the end that in all our families, and among all our members, a better observance of the Lord's day may be secured; that in all our communities the authority and sacredness of this ordinance may be explained and vindicated, and that the various forms of Sabbath breaking may meet with wise and wholesome rebuke and restraint;" and,

Whereas, It is a matter of history that our church has always taken a high stand respecting the sacredness of the Sabbath and its strict religious observance; and,

Whereas, While in despotic Governments, vice and immorality may be held in check by the strong arm of power alone, in free Governments like ours, they can only be suppressed by the will of the people, and this will can be rightly directed only by the prevalence of the religion of the Bible, and this prevalence cannot be secured without the proper observance of the Christian Sabbath; and,

Whereas, There have been of late, strenuous efforts made in some parts of our Commonwealth, to advance unsound and unscriptural views respecting the Sabbath, and to secure not only the repeal of those laws enacted to prevent its desecration, but also the enactment of others to compel, in certain cases, the pursuit of secular avocations on that sacred day; therefore,

Resolved, That we deeply regret the anti-Sabbath movement lately originated by some of our fellow citizens, and prosecuted with so much zeal, as an effort which would, if successful, in the end abolish the Sabbath entirely, open the floodgates of vice and immorality, and subject our Commonwealth to the withering curse of the Almighty.

Resolved, That the ministers of this Presbytery be requested, as soon as convenient, to preach on the religious observance of the Sabbath, and to counsel their people to resist, by remonstrances presented to the Legislature of our State, any attempt to repeal the existing Sunday laws.

Resolved, That these resolutions be published in the *Presbyterian*, the *Banner and Advocate*, and the papers of Lancaster and York Counties.

JOHN FARQUHAR, Stated Clerk.

For the Presbyterian Banner and Advocate.

Synod of Iowa.

MESSRS. EDITORS:—Having enjoyed the privilege of a visit to the Synod of Iowa, at its late sessions in Muscatine, permit me to say that this was an exceedingly pleasant meeting. Entering the church just in time to witness the election of your and my former co Presbyter, Dr. Ekin, to the office of Moderator, and receiving a kind welcome from Bro. Belden, who ministers to a noble hearted people, worshipping in the finest Presbyterian church building in the State; and in looking around and seeing Bros. Mason, Wells, Steele, Wilson, Kirk, and others, long known and beloved brethren, we felt that though a stranger in a strange city, we were surrounded with friends.

The members of this Synod presented the appearance of a band of brothers, vieing with each other in acts and words of courtesy and kindness.

The presence of Rev. Dr. Happersett, Coordinate Secretary of the Board of Domestic Missions, contributed much to the interest of the sessions. His address to the Synod, as such—coming, as we were persuaded, from an humble, yet honored servant of our common Master—made an impression no less lasting than his sermon to a large and deeply interested congregation in the evening of the same day. The Domestic Missionaries connected with the Board rejoiced thus to meet this beloved officer, and to hear from him his words of encouragement and advice. The friends of the cause may rest assured that, by this visit, Dr. Happersett made for himself personally, and for the Board, many friends.

O.H.M.

For the Presbyterian Banner and Advocate.

Presbytery of Steubenville.

The Presbytery of Steubenville, held a pleasant meeting in Deerville, on the 4th and 5th inst. The following items of intelligence may possess somewhat of importance to your readers.

Rev. Alexander Swaney was installed pastor of the congregation of New Hagerstown, by the Committee of Presbytery, on the 3rd inst. In these services, Mr. Herron preached the sermon, from John x: 14, "I am the good Shepherd, &c.," presided, and proposed the constitutional questions. Mr. Brown delivered the charges to the pastor and people. This pastoral relation promises to be one of unusual interest and importance.

Rev. Richard Merrill requested and obtained a dismissal from this Presbytery, in order to connect himself with the Presbytery of Dubuque. The field occupied by Mr. Merrill, in this Presbytery, is now vacant. It was occupied successfully by Mr. Merrill, for several years, as to the greater part of it; and now affords a good prospect for usefulness to a faithful minister.

A letter was read from the Board of Education, giving information of the increased number of candidates, and asking for more general and liberal collections. And it was resolved that all our churches be requested to take up *increased* contributions for this cause.

It was directed that reports on the state of religion be returned to Presbytery, at each stated Spring meeting, from all our churches, in writing, to be read in Presbytery.

These reports to embrace the following topics, viz.: The attendance and attention of the congregation upon the public ordinances. The success attending the administration of the ordinances; the presence or absence of a spirit of revival; the condition of the prayer meetings, the Sabbath School and the cause of Temperance: the state of feeling in reference to the cause of benevolence and the missionary work; the attention paid to Catechetical instruction by the youth of the congregation; the observance of the Sabbath, and the general state of morality; and such other information as may be thought desirable.

Presbytery adjourned to meet in the Lecture Room of the First church, Steubenville, on the third Tuesday, at half past one o'clock P. M.

SUPPLIES.

Steubenville, Second Church.—Rev. Beatty, Second Sabbath of December, (to administer the Lord's Supper.) Rev. Reid, one Sabbath at discretion; with leave to supply themselves until next stated meeting.

Still Fork.—Third Sabbath of January, Rev. Laverty. Third Sabbath in March, Rev. Brugh.

Waynesburg.—Fourth Sabbath in November, Rev. Herron, (administer the Lord's Supper.) Fourth Sabbath in February, Rev. Swaney.

Minerva.—First Sabbath in December, Rev. Eaton, (administer the Lord's Supper.) Fourth Sabbath in March, Rev. Patterson.

Bethlehem.—First Sabbath in November, Rev. Watson. First Sabbath in April, Rev. Parkinson.

It was resolved that each member appointed to preach as above, be expected to take up a collection in aid of such of the Boards of the Church as may be selected at that time, by the session of that church. ROBERT HARRON, Stated Clerk.

Archer, O., Oct 5th, 1859.

From our London Correspondent.

The Mysterious State of European Politics—A Congress Probable—Victor Emmanuel and the Duchies—Fresh News from China—Austrian Reforms—The Great Eastern and Delay—Conspiracy Against the Sultan—Mohammedan Fanaticism and its Developments—Day of Thanksgiving in India—Indian News—Lord Canning, and Missions—Sir J. Lawrence at Derry—Trade with Japan Arrested—Special Envoy from Vancouver's Island—French Press Still in Bonds—The Naughty Press of England—Edinburgh University and its Sons—The Evangelical Alliance at Belfast—The Congregational Union.

LONDON, Sept. 28th, 1859.

THE MYSTERY OF EUROPEAN POLITICS, as regards the Italian question, is not yet fully revealed. The king of the Belgians had been at Biaretz, and all kinds of rumors and conjectures had followed his visit to the French Emperor. First, we were mysteriously informed that the "King of the Belgians had succeeded in the object of his journey." Off went conjecture again. One said, that there was no old debt due by Belgium to France, and that King Leopold sought for delay as to payment, and had "succeeded." Another authority said that Leopold's second son was to be King or Grand Duke of Tuscany; next, the old rumor was revived that the Emperor's cousin was to rule at Florence; now it is said that the Emperor never meant this—nay, more, that the Prince himself is such a democrat that he wont accept a kingly crown, and would only rule as a "republican Dictator!" And, last of all, it is said that there will be a real *bona fide* Congress of the powers, at Brussels, and that no less a person than the Prince Consort himself will represent England there.

A Congress seems the most probable; but, meanwhile, the main questions will be settled between France and Austria. Austria gives Lombardy to Sardinia, and is said to have abated some of her demands as to Sardinia taking the whole of the debt which had been contracted in and for that Province of the Empire. The Emperor of the French is for the Confederation. Francis Joseph is not favorable to it, but would prefer the restoration of the exiled Princes. And so matters seem to require the gravest deliberations of all the powers, even after a treaty of peace has been signed between Austria and France. It is affirmed that Victor Emmanuel, although forced to give his approbation to the heads of agreement at Villafranca, will abstain from signing the treaty as such, and that this is to be regarded as his dignified protest against a settlement in which he was not consulted, and which mars so sadly the hope and realization of Italian liberty. Nevertheless, the Duchies are being placed virtually under his Government, by Deputies appointed for the purpose, and Garibaldi and General Fanti maintain a menacing attitude to all invaders.

FROM CHINA we have tidings of Admiral Hope as being seriously indisposed; of the death, from his wounds, of Capt. Vansettart (a son, I presume, or near relative of the late and excellent Lord Exmouth; the same whose name will be always associated with the bombardment of Algiers, and the rescue of Christians from cruel bondage;) and we also learn that at the affair of the Peiho forts, the Chinese force had one thousand killed and twounded. Rumors were circulated recently, that the Emperor of China would probably disavow the resistance then made to the progress of the Ambassadors, and that thus war might be averted. But there is nothing tangible on which this can be based, and the preparations for war both by France and England, are being urged on with activity. A large body of marines are about to leave Chatham and artillery forces are to be sent overland. No doubt, also, regiments in the Queen's service, if not also Sikh and Sepoy forces, will be brought under requisition. Lord Elgin having expressed, since his return, his astonishment that the Mandarins who signed the treaty, did not lose their heads from the rage of the Court of Pekin, it would seem that it was an error that his brother, the Hon. Mr. Bruce, should not have taken a larger naval and land force, to force the passage of the Peiho. Looking at drawings of the banks, forts, and booms across the river, one sees that the well-mounted batteries must have had it all their own way, and that had the marines have been *first* landed at high water on the *banks* and *not* in the mud (the tide out in the evening,) and had a detour been made, the forts could and must have been taken in the rear, immense bloodshed saved, and a decisve victory gained.

Of the American Ambassador, we hear that he was at Pekin, but as the French report has it, "*detenio*," ("detained") in the sense that he is scarcely his own master, and is under surveillance.

MEASURES OF REFORM are being inaugurated by Austria. So we see that "sweet are the uses of Adversity." I have, in a former letter, alluded to the enfranchisement of the Protestants of the Empire, so that now we shall see the full development, with scarce a check of the Presbyterian system, of the oldest Protestant church in Eastern Europe. Concessions are also in prospect for the Jews; but I apprehend they will be less liberal and extensive in their character.

A new law for municipal regulations, has just made its appearance in the *Vienna Gazette;* and though the liberal party in Austria do not seem to be quite content with its provisions, they yet find much matter for praise. Extensive reforms of the system of taxation, are also in prospect. Representatives of the rate paying classes have been invited to draw up propositions for an improved system of direct taxation.

THE GREAT EASTERN'S departure is again postponed, as it will require a much longer period to effect repairs than was originally anticipated. She is about to be taken round from Portland harbor to the Southampton waters, and when there, will be so much nearer London, that the various articles necessary for her repairs, and for new arrangements as to the supply of water to the boilers (the Donkey engines having in the first trial trip proved inadequate,) and she will thus also be in a fresh and favorable position to secure a rich harvest of half crowns from the multitudes who will repair to see her. Altogether the past history of this great ship has been a melancholy one. I fear that there has been too much of human boasting; that the Sabbath has not been respected in connexion with her original launching, &c., and that God has not received the glory that is his due. The day will come when such enterprises shall be consecrated by the Word of God and prayer, and if the Spirit of God be so poured out as to destroy the materialism of the age, that day will come more speedily than we now are willing to anticipate or believe possible.

THE CONSPIRACY against the life of the Sultan has been discovered to be limited to about forty persons, who were Circassians or Kurds, and who seem to have been under the influence of fanaticism. The ultra Mohammedan party have indeed no reason to love the Sultan, as Western ideas, and Legislative enactments founded on them, have prevailed in his Councils.

It is worthy of notice that Mohammedan fanaticism has been showing itself, simultaneously in India, in Syria, and in Morocco. With regard to India, it was feared that at the last "Mahorrum," or feast, there would be some disturbances; but the authorities in Lahore anticipated this, if intended, by repressive and cautionary measures. In Syria the Druses of Mount Lebanon have been attacking the Christians, and the property of European silk merchants settled there, has been emperilled. In Morocco, a fanatical Prophet or Dervish, has been preaching a Holy War against the French, but with comparatively little success. There was, however, a previous conflict with them, and they and the Spaniards have a quarrel which, unless redress for grievances be made by Morocco, is likely to end in bloodshed.

On the other hand, the day of Thanksgiving proclaimed by the Governor General of India, was observed by Mohammedans as well as the adherents of other religions, as the following from the Bombay papers will show:

The Bombay papers give large extracts from the sermons preached in that city. Jews, Mohammedans, Vedantists, Gond Brahmins, Parsees, and their numerous sects, observed the day. One Moonshee publishes his *Munajat* in which the following occurs: "Non-entity, O Lord, was our abode; terra incognita our habitation. By the sufferings of impatient lovers, and by the weeping eyes, and by the affecting ardor of the Holy, render India a house of safety." Dulputram Dyabahee, "the celebrated poet of Guzerat," read such sentences as these in Shree Ranlee's temple. "Be gracious and blacken the faces of the wicked. * * Armies mutinied and calamities ensued, children and women were tortured and cruelly murdered. It appeared as if Yama had been excited with anger. We resigned ourselves like beetles at thy feet, and placed our entire reliance on thee. * * When the drum of the great subject-protecting Queen began to beat, the thunder-like noise of arms ceased of itself." Some of the Parsee forms were close imitations of those in the prayer-book. There was a poetical contest among the Shenvee Brahmins. Hymns composed in Guzerati, Murathi, Hindustani, and Sanscrit, were read by their authors to an extent more than sufficient to form a second "Queen's Wake."

With regard to INDIA, the latest rumor is, that thence a force of ten thousand men will be dispatched under Major General Hope Grant, one of Lord Clyde's ablest Lieutenants, to China. The Calcutta newspapers indicate that the European troops of the late Company will still come home in considerable numbers; that Nena Sahib has had the face to ask for the bestowment upon him of Poona and Sattara, in the Bombay Presidency, as the reward for his surrender; that the Oude forts are completely destroyed, and that the stock of arms taken from first to last from the people, is immense; that a two-per cent. property tax is to be imposed all over India; that the salt tax is likely to be increased (!) and that the revenue will still be deficient.

The Right Honorable James Wilson, late Vice President of the Board of Trade, has been appointed to go to India on a special financial mission. He is a man of rare ability in dealing with figures, finance, and economics, and if any man in England is qualified to put matters on a new and stable foundation in Hindoostan, in reference to monetary resources in connexion with the development of trade and commerce, he is the man. His origin was humble. He was a hatter by trade. Now by indomitable energy, great clear sightedness, and eminent talent for finance, he occupies a post worth at least £10,000 per annum.

Lord Canning continues unpopular with the Evangelicals of this country as well as India. He has absolutely forbidden American missionaries to preach, at one place, to the Hindoo prisoners in the public jails, and he has written in coldly dubious terms about the presence of some Christian officers, not in their official capacity, at the baptism of some converts in Northern India. He is one of the bloodless Peelite school of politicians, clever and cold. As a financier he has signally blundered.

What we want is Sir John Lawrence, Governor General. That eminent man recently visited Londonderry, and Ulster, his native province. He went out to the Foyle College, in the neighborhood of Derry, and was greatly delighted to recall and retrace his school boy reminiscences and scenes. His manners and appearance are marked by a quiet simplicity; but under that calm exterior are leonine courage and resolve, such as saved Delhi, and kept down a rising in the Punjaub, and breathed heart and hope into the breasts of the timid in the hour of a crisis almost unparalleled in its perils.

TRADE WITH JAPAN is interrupted, according to the last accounts, and this is another (temporary?) miscarriage of Lord Elgin's policy. The Japan treaty is in abeyance, apparently for the same reason that the Chinese agreement is also practically set at naught; namely, that both Governments have a strong antipathy to have amongst them resident Agents of the European Powers. The Japanese think that this involves their dignity, just as do the Chinese, and have therefore sought to confine foreigners to a small island a few miles from Jeddo, rather than allow them to enter the capital itself. All these things will be overruled for good, in the end, by Him who is infinitely wise.

FROM VANCOUVER ISLAND, arrived yesterday in London, Colonel Hawkins, (Royal Engineers, Chief Commissioner of the Oregon Boundary Expedition,) in the capacity of special envoy from Governor Douglas, to the Home Government, in consequence of the recent occupation, by the United States troops, of the island of San Juan. The *Daily News* positively asserted, last week, that the two Governments have agreed to take up the whole question, with a view to a fair and amicable settlement.

THE SPIRIT OF DESPOTISM cannot bear rebuke, and so the new-born freedom of the press is almost at once crushed by the following menacing language of the *Moniteur*, of yesterday:

"Under the pretence that the Press is not free, several journals directing their attacks against the decree of February, 1852, go beyond the extreme limits of discussion, and are wanting in a respect for the law, which is inseparable with the loyal exercise of liberty.

"Against writers, who have forgotten this, the Government could have made use of the weapons at its command.

"Not wishing to do so, the day after the measure spontaneously granted by the Emperor, which released the Press from the consequences of warnings received, the Government, faithful to the principles of moderation, will, nevertheless, not fail in performing the duty, which is imposed upon it, to make the law respected, and therefore inform the papers, that it is decided no longer to tolerate these polemical excesses, which can only be considered as party manœuvres."

Such language indicates great uneasiness in high quarters, and one of its chief provocations was a witty article in the *Debats*, in which the writer expressed his admiration of the extraordinary unanimity of France as to the duty of repressing the friskiness of the press, by quoting from *two* papers—at far distance from each other—in each of which was precisely the same article, eulogistic and slavish toward the Government, *word for word!* Thus the *feline* animal was discovered; in other words, and plain vernacular, "the cat was let out of the bag"—it was discovered to the world that at Paris, articles were written per order, and sent down to Provincial papers, and then published as the *spontaneous* productions of their respective editors.

LICENSE and lies often bring disgrace on the press, and alas! party spirit, and sometimes the *odium theologicum* lead to these, on both sides of the Atlantic. But there are some papers whose habit it is always to believe the worst, to suspect any Government or party in power of everything or anything that is evil, and which are extremely intolerant of anything which does not square with their *idiosyncracies*. The Bright School of journals—not a large one—is guilty of this. It has no real sympathy with Evangelism, it accuses the higher ranks of all possible and impossible selfishness, and it loves to find fault with our foreign diplomacy. It has also a particular sympathy for "victims," including Smetherst, the convict, and such like worthies. It talks of Professor Finney's Lectures on Revivals, at Edinburgh, as something much more rational than the Ulster movement.

The particular "organ" I have now in view, is the *Morning Star*, a daily London penny paper, well printed and well conducted, but excessively bitter and narrow. Thus it tries to persuade the Prince of Wales to study at Edinburgh, and *not* to go to Oxford, runs down classical education—always a token of a shallow *cotton* headedness—and as an instance of "the absurdity" of the English University system, adduces "the fact, that a late Bishop of Calcutta owed his elevation to having written a work on a Greek Particle! Poor *Star! lucus a non lucendo.* The "*Particle*" was not a, but "*the* Greek Article," and the "late Bishop" was none other than Connyers Myddelton, who, by his great work on the Greek Article, dealt a brain blow to Unitarianism. But the *Star* don't know this, or conceals it, and goes on in its usual style, thus: "No doubt Oxford glories in him as one of her most distinguished sons; but what better is the human intellect, what better is mankind for his dissertation, however learned and ingenious it may have been! It is not by this kind of writing that the cause of University education, in the sense of something more than Classics and Science—in the addition to them of Modern Languages, &c.—can ever win the day. Yet we must not, even in thought, wish to crush the freedom of the press, and must be content either "to answer a fool according to his folly," or otherwise, even as Solomon suggests, and prudence, or necessity, or duty may dictate.

Edinburgh University has claims of its own, without any provoking comparisons, as a nursery of distinguished men. Among these have been our present Premier and Lord Chancellor, (Campbell,) the Marquis of Landsowne, Lord John Russel, and Lord Brougham. And as to the list of British mathematicians, it has added the name of Napier, the inventor of Logarithms; of Maclaurin, Gregory, Hutton, Playfair, and Leslie. It shares with Gottingen and Oxford the honor of giving to the world three of the greatest scholars of modern times—the historian Nieblun, attracted from Germany by its fame; Sir William Hamilton, the logician; and to Dr. Thomas Young, to whose erudition the buried hieroglyphics of Egypt have yielded up their secret, and revealed to us the history and literature of the Pharaohs. It has trained Robertson and Hume, and Mackintosh, Alison, and Tyfler, among historians; and Jeffrey, Sir W. Scott, Dugald Stuart, Thomas Chalmers, Professor Wilson, and Thomas Carlyle, among the greatest writers. Among discoverers and investigators in natural science and physiology, the names of Sir R. Murchison, Professor Owen, Robert Brown, Professor Jamieson, Dr. Roget, (many years Secretary to the Royal Society,) all stand prominent, with many others. So also in physical and mechanical science, Sir J. Leslie, Dr. T. Young, Professor Robison, Sir D. Brewster, Dr. Scoresby, Robert Stephenson, (the great engineer,) the Messrs. Rennie, and Scott Russel—the designer and constructor of the *Great Eastern*—stand out conspicuously. In Chymistry, we can enumerate Dr. Black, Professor Graham, Dr. Gregory, Dr. Turner, and Dr. Lyon Playfair; while in Medical Science, Sir C. Bell, Dr. Marshall Hall, Sir James Clark, Liston, Hunter, Goodsir, Andrew Combe, Syme, Sir J. Forbes, and Professor Simpson, all have been, or are, illustrious

As to other Literary matters, I shall write you, D. V., a Quarterly Notice, in due time.

THE EVANGELICAL ALLIANCE MEETING, at Belfast, has been marked by extraordinary interest. The very fact that it was held in the capital of Ulster, at a time when the Spirit of life and love was being poured out so marvelously, intensified the delight with which it was hailed, and consecrated the whole proceedings. *Last* year such a meeting would have been impracticable, from local schism amongst those who hold the Head; now the breaches have been healed, and all was harmony.

The Bishop of Down and Connor presided at the first great gathering; and what lent peculiar grace to his position, was the *spirit* in which he spoke, and the fact that he introduced to the Alliance and the meeting the Moderator of the General Assembly, (Professor Gibson,) who had engaged to deliver the inaugural address; in the true spirit of Ulster, and in striking contrast to the *last* Bishop of the Diocese, Dr. Mant, who was a bitter High Churchman. Dr. Knox, in his opening remarks, said: "The Scriptural principles of brotherly union, and of Divine love and charity, will form the burden of the address of the honored Moderator of the General Assembly of the Presbyterian Church; and I can assure my respected brother that it adds to the personal gratification which I feel in taking the chair, to know that I shall hear from the lips of one who bears this high office in a sister Church, words of sympathy and counsel. And I feel sure that I can say for him and his brethren, that it will not detract from the satisfaction which he must feel in being privileged to address this large assembly, to know that he delivers this address under the presidency of a Bishop of the Established Church. May this Holy Alliance, so illustrated, so exemplified before me, by the union of brethren and sisters of various communities of the Orthodox Church, find an abiding resting place among us, that when these few short days of brotherly communion be passed and gone, we, who have fellowship in the Gospel, but still bear our treasure in earthen vessels, may learn to live and love as brethren!"

After the delivery of what Dr. Cooke characterized as a "splendid" address by the Moderator, a message was read to the Alliance from the Rev. J. A. James, of Birmingham, stating that he would be with them in spirit, praying that the great Lord, the centre of all unity, might be in their midst, and asking for himself that if the cup of personal and relative affliction now put into his hand, may not pass from him, he may be favored with bright manifestations of the presence and power of Christ, and be enabled to bear present and future affliction with all long suffering and joyfulness, and be thus assisted to glorify God in the fires.

Dr. Steane, of London, stated that a merchant of Liverpool (Mr McFie,) had placed £1,000 at the disposal of the Alliance, in order to print and circulate, in different languages and countries, an address of sympathy and communion to the Diaspora or Christians scattered abroad, many of them in Roman Catholic countries, and beyond the means of grace. He also suggested that a