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

WHOLE NO.875

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## Original Boeten.

Heaven of Rest. Atn-Lily Dale. In the world's dark vale, O what shadows prevail! And how gloomy the clouds that appear! But in Heaven, our Home, Shall no shades ever come For no clouds nor no night shall be there.

CHORUS. O Heaven, sweet Heaven, bright Hedven of Rest How happy we'll be, Dear Redeemer, with thee. Of its joys and its glories possessed !

What sorrows we know, And what weeping and woe, In this valley of tears, while we stay! But in Heaven, our Home, Shall no tears ever come, For our Jesus shall wipe them away.

While on earth we remain O what anguish and pain Our sin-defiled bodies must bear! But in Heaven, our Home. Shall no suffering come, For no crying, no pain enters there.

How weary we grow, On our journey below, As foot-sore and faint we press on I But our toil will be past In the Heaven of Rest. And our weakness and weariness gone.

What sunderings here, As we stand by the bier Where the loved ones lie, robed for the tomb! But they all shall be o'er On the heavenly shore, Where partings and death never come.

No doubting, nor fear, Nor temptations is there 1 Never more from our shepherd we'll stray! But in glory above, We shall live in the love Of our Saviour, for aye and for sye!

CHORUS. O Heaven, sweet Heaven, bright Heaven of Rest! How happy we'll be, Dear Redeemer, with thee, Of its joys and its glories possessed H. C. M.

### From our London Correspondent.

Ashley, Mo.

Reasons-Truth no Libel VERSUS the Emperor-Eulogy on the Pope, and the Contrasted Traitor to Rome—English Statesmen and England Threatened—The China War—The American Ambassa

LONDON, Nov. 2d, 1859. article has been visited with official chastise-

the "warning" is given because "the Gov. | land, and said it was cheering to see how ernment, whose duty it is to enlighten public improved it was. opinion, cannot abandon to the mercy of Young Havelock is not more than twentypolitical passions and party hatred, the two years old. He is slender, rather tall,

solemuly affirmed." is a bold one, and moreover honest, as say, "I am the man who rode in upon a viewed-from the standpoint of Ultramon- whole battery of guns, in India, through a tanist convictions. Montalembert belongs storm of shot, and for that act received the to that party; we fought his battle versus Victoria Cross." His face is almost feminine the Emperor last year, because the liberty his features small, his neck slender, his hair of the press was at stake, and public opinion | and slight moustache black and glossy, and, still will pronounce in favor of his right to besides those small ears, combativeness is say all that is in his heart, even though not seen. Yet there is one full of courage there be bitter vituperation of England in -quiet and impassable as appeared his his newspaper. This last the Emperor, father, who yet, when occasion demands, with all his pretence of wrath at insults would spring into the saddle at the summons offered to "allies," does not care for in the of peril, and ride without one moment's least. The sting of the paper is its truth. | hesitation, with fearless, calm, unshrinking The Ultramontanists are right in regarding | courage, into the very thickest of the con the Emperor as the grand enemy. He flict. It is the true type of old English initiated the war, without whom there could courage, and to its force is added the fear of have been no war, save an unequal one be God. Pleasant was it to see him, with gentween Austria and Sardinia, which would uine modesty, joining in the praises of God, but, in its issue, have made the Pope's and kneeling down devoutly, and covering temporal supremacy more secure than ever. his face with his hands, as prayer was The Pope's temporal supremacy now is but offered. a shadow, and were the French troops withdrawn from Rome, it would perish in a Lord Mayor, in order that there might be night. A correspondent of the Times, a given intelligence with regard to the revi-London barrister, who has just returned vals in Ireland, and also as to the condition from the Eternal City, gives a melancholy account of the place. Filth, neglect, pov. latter, little was said, save to the effect that, erty, the absence of all heart and joyous since the Berlin Conference of 1857, much ness; singing—so natural to the Italians never heard; the only music that of the made in Germany. Indeed it is not too French regimental bands; these, with the much to say that the Evangelical Alliance silent but significant homage paid to the has repeatedly exercised a powerful influence Sardinian Minister on the occasion of his in matters Continental. The German High enforced departure-all indicate that Rome | Churchmen hate it cordially, and the Roitself is on the brink of revolution.

pretence of terrible reproaches to Napoleon | Madiai, and in the rallying of the force of III., as for example in the following pas age: "What oath has he violated? What famous Mortara case at Rome: blood has he shed? What property has he confiscated? What traps has he laid? main topic of the evening. Benjamin What falsehoods has be uttered? Whom on Scott, Esq, Chamberlain of the City of earth has be deceived and persecuted? London, gave, in a very clear and unempas-What liberties has he destroyed? What

baseness has he committed?" marked in italics together, and you will find stance of his remarks was to the effect that by contrast—a great weapon in the hands of a marvelous moral and spiritual change, alan orator—the Emperor is suggestively most incredible to any who had seen it with made out a covenant breaker, a blood his own eyes (and this I entirely endorse,) shedder, a robber, a deceiver, a liar, a ruth- had taken place; that churches and schools' less betrayer of the cause of liberty! That were overcrowded; that vice hid its head; "nice young man"—Louis Napoleon, to wit—does not like that thus the mirror Word of God had given place to the most should be held up to nature, or that such a carnest attention; and that where the diffiphotograph of himself should be multiplied culty had been to get people into the house for the inspection of the world. Neverthe. of God, now it was the difficulty to get them

himself also among the offenders in England, whose conduct (endorsed by the nation,) is ere long to bring down on us, in overwhelming power and force, "the just resentment and filial anguish of one hundred millions of Catholics"—he, too, has for-feited all respect "by his last tirade against

Pina IX " Montalembert abuses, of course, the Italians and Romagnols, as following the leading of the systematic haters and despisers of "the most profound and the most enduring sentiment which the human race has ever known—the Catholic sentiment."

THE NEWS FROM CHINA, coming to us in the letters of Commodore Tattnal and the American Minister, Mr. Ward, indicates 1st. That the Chinese Government authorized the resistance to the English at the mouth of the Peiho River. 2d. It shows that the American Minister was treated with studied disrespect at Pekin, and was refused the ratification of the treaties there, because he would not degrade the noble people whom he represented, by paying debasing homage to the Emperor. 3d. That Mr. Ward and Commodore Tattual behaved toward the British Admiral and the naval squadron, including the wounded, with a generous sympathy, such as causes strong emotion here. 4th. That a war with China, for her humiliation, is now apparently inevitable, and that England will, either with or without France, dispatch a powerful expedition in good time to begin operations in March.

Our dock yards are doubly busy at this time, new hands being taken on. "When the act of perfidy has been punished and for gotten," says the Times, "we hope that the friendly feeling and companionship which united Englishmen and Americans in the waters of China; and the natural sympathies which burst forth at that moment, will be remembered." It proceeds to dwell on the fact that here generally there is a warm feeling of kindred toward Americans; only, that it annoye the people if there appear with some on the other side a jealously that leads to apparent sympathy with despotism, rather than with free England; or if the find supporters.

An Evening at the Mansion House may be worth describing. I was there this dor and Commodore-Their Kindness Recognized week, on the invitation of the Lord Mayor The Future—An Evening at the Mansion and Lady Mayoress. The invitation em-House—Photographs of Sir John Lawrence; and braces members of the Evangelical Alliance of the son of Havelock—The Lard Mayor's Well and their friends. The present Lord Mayor and their friends. The present Lord Mayor come to the Evangelical Alliance—The Addresses and their friends. The present Lord Mayor —The Irish Revival—False Teaching about (his term of office expires on the 9th inst.;) "Visions"-The Rev. J. Bailie and his Visit to is Mr. Alderman Wire, an Evangelical Dis-Ireland—The Chamberlain of London and an Irish Clergyman as Witness—The Morality of the Revival—A Judge's Testimony—Unitarian Young Men's Association—Continued Storms, and the British Channel Fleet—Candor and Credulity—

grand staircases, and found at the top a suite. I noble rooms, opening into the Egyptian one—Austria Friendless and Deceifful—Lord Hall, a very magnificent apartment, of vast Brougham Chancellor of a University—His Early proportions. proportions.

The company was in succession introduced, by their names being repeated, in a MONTALEMBERT AND THE EMPEROR are stentorian voice, by one of the servants, to once more in collision. The last conflict the host and hostess. They stood in front began exactly a year ago. The former has of a table, and at the back, grouped around, published in his own paper, the Correspon- were the Lord Mayor's son and daughters; dent, an article which is entitled "Pius: with other friends. After paying our IX and France in 1848 and '49." The respects thus, we passed into a refreshment room, where tea and coffee were served. and ment, first a "warning" having been given afterwards repaired to the Egyptian Hall. to the paper and its editor. The Friend.of, Here, as in adjoining apartments, were Religion, a Romish organ, has also a grouped in conversation, clergymen and lay-"warning," for copying part of the offensive men, both of town and country, and some notabilities, including Sir John Lawrence, But what is the offence? It is that the the young Sir Henry Havelock, and Miss article "in denouncing the war made by Marsh; (author of the Life of Hedley France in Italy, as having led to the tem- Vicars,) of Beckenham. Sir John Law poral authority of the Pope, misrepresents rence looked well, although not quite the results of that glorious event, and misrepresents the policy of the Emperor;" that tread, a commanding presence, an eye in "it insults nations allied to France;" that which the "might of a strong purpose" it is "intentionally insulting, by assimilating" (placing side by side with,) "the Episcopal clergyman, I approached him. name of Machiavel and the names of Na. We made known to him that we were poleon III. and Victor Emmanuel," and Ulater men-as he is-and he received us that this " is a direct attack against the affably. He were the broad red ribbon of respect due to the Emperor;" and finally, the Bath on his breast. He spoke of Ire-

honor of French policy, the glory of French | quiet exceedingly in his aspect, with nothing arms, and the good faith of the principles so whatever of bravado or personal vanity in olemuly affirmed."

his daring. There was not a glance that You will at once perceive that the article betrayed the lurking ambition that would

The Alliance found a welcome from the of Continental Protestantism. As to the progress—in an Evangelical sense—has been manists ere now have been taught to bow A eulogy on the Pope is made the before its power—as in the case of the

sioned manner, yet in language indicating profound conviction, his impressions as Now, put all the words which I have drawn from a tour in Ulster. The sub-

Catholics had revealed to them heaven with gelical sympathies, and that while he has Christ there as the only Mediator, and the got beyond. Deism, a freflued Unitarian-Virgin, Peter, and the saints, standing ism, unavowed, is his preed. God grant that the full orbed Truth may shine into his found that the full orbed Truth may shine into his found that there was "no purgatory," and heart ere he leave this world? so when the visions were past they refused their priests and abandoned their Church. I am sorry to hear this kind of language.

about special revelations through " visions." I believe the tendency mischievous, the fact OF THE REV. JOHN SMITH, A PRESENTEunfounded, and the cause thereby given to the adversaries of the movement to blaspheme, great.

Major General Alexander was accompan ied in his journey by the Rev. John Bailie, who was first a Free Churchman so intense burning the National Covenant of Scotland just proportion between the sin and punishing is streets, has never been repented of. London.

Episcopal ministers in Ireland, and shutting come into existence at all twe were to require out from view the main co-operators as well main as mere nonentity, as more nothing; as the representatives of the vast majority But how could sin be imputed to majority of the Protestant population of Ulster, the entity, to mere nothing? And how could resbyterian ministers.

testimony of the assistant Barrister at the which we did not and could not give our Quarter Sessions at Ballymena (repeated afconsent?" How; it may be asked; does it terwards at Belfast,) as to the high standard happen that the same denomination believes of morality prevailing in the County of Anthat it would have been the height of injustrim; and the almost total absence of crime: tice to permit a whole race to come into the He stated that the Bishop of Down and world totally deprayed and corrupt, on acblessed results.

Daily News now encourages correspondences favorable to the Awakening, and has, be-

calmness and power, on the subject. him with great hopefulness.

and sweeping also over the metropolis, where several lives have been lost, and ves sels wrecked in the river. The tempest seems to have been a cyclome, or rotatory in its character. At my present writing, the thermometer is rising, and mild weather has returned. List week the Channel Fleet of our fleet greatly in public esteem. They had been unduly depreciated by some croak-

ers in the House of Commons. RUSSIA AND PRUSSIA are now on terms death by sin; and so death passed on all f affectionate cordiality. At Breslau the men, for that all have sinned." So says the of affectionate cordiality. At Breslau the Prince Regent met the Emperor Alexander. They have agreed to a joint policy on European questions, and thus by implication France is weakened if she entertain any hostile intent toward England. They both profess to wish the exiled Princes of Italy restored, but are against any force being employed in the matter, and evidently view with jealousy the dictation of France on

less his "avertisement" will but serve to give it a wide examination.

Lords John Russell and Palmerston come in for their share of reproach, in urging the freedom of Italian States; while Corfu is held fast, and when these statesmen consented to the policy that decreed against the will of the people; of those provinces, that the Belgium provinces, of Luxenbourg, and Linburg, should be annexed to Holland. Mr. Gladstone has placed himself also among the offenders in England, whose conduct (endorsed by the nation.) is General Alexander, an officer of worth and piety, also gave a brief summary of the impressions and convictions left on his mind by two visits to Ireland. If the conversions were not the greatest delusions ever practice in matters of finance, indestroyed.

were not the greatest delusions ever practised upon man on earth, they were the work of the Spirit of the living God. He had examined them closely, and narrowly, and had tested them by that Word which says, "Try the spirits whether they be of God," and he found them to be supernatural and real. Roman Catholics and Protestants had alike been stricken down. Blasphemy and ribaldry, and indecency of language, had almost disappeared; and although the "gift of tongues" was not in Ulster, yet the people did speak in a "new tongue."

The General then made some observations of the Edinburgh University. The "oh" man eloquent" lately went alone to vist the house in Edinburgh in which he was the man eloquent windows he had looke fout. a boy, more than seventy years ago. He is now eighty four. He went over a line and round them to be supernatural though the "gift of tongues" was not in Ulster, yet the people did speak in a "new tongue."

The General then made some observations to the effect that in visions, Roman catholics had revealed to them heaven with

## For the Prespyterian Banner and Advocate. Letters . Dr. 1922 and

BIAN MINISTER, TO HIS BROTHER, THE REV. PETER SMITHE A METHODIST

PREACHER. LETTER XI. DEAR BROTHER : We sinned only seminally in Adam, if God had not in that he once declared that the reason why tended our redemption his goodness woulds Linlithgow—where he ministered for a time have engaged him to destroy us seminally remained unblessed and given over to juby crushing the expital offender who condicial blindness, was because that the sin of tained us all, so there would have been a He it was, also, who, a few years ago, in one of the just lights of Arminian Methoserted in the visiting book of some foreign dism. "Had Christ not undertaken human hotel, a kindred outpouring of Ultra Free redemption, we have no proof, no indication Churchism; and he, too, is the man who, in Scripture, that for Adam's sing any but about two years ago became a clergyman of the actually guilty pair would have been the Church of England, and received ordidoomed to condemnation. So says the nation (" My Lord," said John Howe to a Rev. Richard Watson; a standard theologian Prelate, "it is an insult and a solicism to of your denomination: "WHad not God propropose ordination to a man already or vided a Redeemer, he nothoubt would have off the original transgressors?" So save Dr. Mr. Bailie has published a pamphlet, Adam Clarke, whom all Methodists delight What I saw in Ireland," and I am sorry to honor. These writers when they say to say that just as he published for a Church this, seem to think that they have taken a bookseller the life of the Baptist American short cut through a tangled thicket. In-Apostle of Burmah, and concealed his destroy the difficulty, nominational position and connexion so he the short cut leads to a trackless wilderness. now writes about "the clergy" in Ireland, The dictrine taught in these quotations is in a way which the English public will in that mankind were not in reality represented evitably understand as referring only to the by Adam. If Adam fellows were not in the large were not in the lar death pass on mere nonentity, mere nothing? But to return to the Mansion House, we This is one of the many inconsistencies of ad a very interesting statement from the the Armidian creed? Sometimes you main-Rev. Theophilus Campbell, one of the Epis tain; that the whole human race were reprecopal ministers of Belfast. He pointed out sented by their federal head; and were, like the preparatives and the pioneers of the him, exposed to death, temporal, spiritual, awakening, especially in his cown congregat and eternal. Mr. Watson establishes this tion, in a very striking manner: He refuted point with great ability. At other times, the lying charge of Papists, and Unitarian you are ready to sake in the language of Mr. newspapers, that the revival had led to im. Foster, "How can we be to blame for a sin morality, and quoted to the great satisfac committed by our ancestor? How could we tion of the audience, the strong and decided be justly exposed to punishment for that to

Connor, who issued queries to his clergy, count of Adam's sin, and that a whole race had received replies from eighty incumbents; does, nevertheless, as a matter of fact, come of the most decided character as to the into the world totally deprayed and corrupt, on account of the transgression of Adam? Altogether, the results of such statements The answer is odd enough: Grace brings a efore such an influential and representative race of sinners into existence which justice udience as assembled at the Mansion required to be left, and would actually have House, will be very important. The Eng. left, in non existence. But for the Saviour. lish mind is slow to believe, but on full and Adam and Eve would have been the only mature evidence, its convictions, though sinners in the world. He died, and the relate, will be lasting. It is worthy of note, sult has been a world full of sinners. Acthat the Times does not notice the meeting cording to the Scriptures, Christ came to at the Mansion House, and that the Daily save sinners, who not only actually existed, Telegraph, which was so rampant and blast but who would have been in actual existphemous, the week before last, gives a fair ence, had he never condescended to lay eport of it. The editor of the Morning down his life for them. According to Ar-Advertiser, Mr. James Grant, was present minianism, the advent of the Redeemer had at the Mansion House, and the editor of the a two fold design, to bring a non-existent race of totally depraved creatures into being; and to save as many as possible of sides, written an article of great philosophic these depraved creatures, who might as well have continued in non existence, whom jus-THE BELFAST UNITARIANS, at least tide positively required to remain in nontheir young men, had a meeting of their existence. Justice would have annihilated Association last week, in which they showed the posterity of Adam. Grace reproduced hemselves ashamed of their organ, the Adam's posterity, and reproduced them a Northern Whig: They declared their hone race of sinners, with the offer of pardon and

est conviction that there was a great im-life set before them. Grace makes all men provement in the public morals; but, true singers, in order to make it possible for all their miserable narrowness, that it was men to be saved. An innocent man, a man the result of fanaticism, and could only be that has violated no law, is sentenced to the made permanent by a "true revival!" The gallows A knife is "however; put in his candor that admits a patent effect and fact, hand, and he is told that he has now no and the credulity that, ignoring the true right to impeach the goodness of the judge. cause, talks as if it was causeless, are both since there is a chauce for him to out the characteristic. Admit that the sun shines rope and to run for his life. This is a simyou must; but to say that the light is from ple and not unfair illustration of the Arthe sun-that is madness! Their acknowl- minian throne of grace. The human race edgment is significant, and very damaging are in strict justice, innocent of the sin of o their own party. "Mr. Smyth," said a Adam. Dr. Foster indignantly asks how Initarian in Londonderry, to one of the we could be to blame for a sin committed by Presbyterian ministers, "you know that I another, before we were born. The sin of have never been friendly to the Westmin. Adam is nevertheless imputed to his posterster Theology, but I am beginning to think ity. The race, by hundreds and thousands hat it cannot be a bad thing which pro of millions, comes into the world with bodies duces such fruits as I have witnessed." doomed to the grave, with souls already dead That was a noble and important confession; in sin, and in imminent and awful danger of such a man is not far from the kingdom of eternal damnation. A Saviour has been of God. My friend Richard Smyth regards provided, and your writers and preachers maintain that now, no man has a right to impeach the Divine justice; salvation being offered to all without exception. A multitude of wretched creatures find themselves in a dark and noisome dangeon. A door of escape stands wile open. Now, it certainly makes some difference, whether these miser able creatures are entirely free of guilt and thrust into prison merely for the purpose of had to stand out to sea, lest it should be giving them a chance to make their escape; driven on shore by the furious winds, and behaved nobly. It has raised the mariners of orn float transit and found the whole race of Adam guilty, grace or no grace, salvation or no salvation. one man sin entered into the world, and

> pregnable fortress. \*Third Check; vol. 1, page 146.

Bible, and the Bible cannot err. The law

infinitely wise, would never have passed

sentence of condemnation on the children

of Adam, had such a sentence been in any

sense unjust. On this rock we build an im-

of God, who is a being infinitely just and

The fundamental idea of the Scriptures | and spiritual songs" as the Church may ap- | and Baltimore. And that in the progress s, that the mysterious dispensation under which all men were made sinners by the disobedience of Adam, was, independently of grace, a righteous dispensation; and that Jesus came to save sinners, who would certainly have existed, and who would as certainly have been lost, had he not died for them. The fundamental idea of Arminianism is, that the dispensation under which all men were made sinners was not, independently of grace, a righteous dispen-sation, and that Christ died for sinners who. but for his death, would never, in fact, have existed, and who, having no existence, could not possibly be lost In the Calvinistic scheme, all men would have perished had not Christ died. In the Arminian scheme, none would have perished except Adam and Eve, had not the Saviour died. In the Calvinistic scheme, Christ died for real sinners. In the Arminian scheme, Christ died for real sinners, too, but they had, in the first instance, to be made sinners by grace.

Lorant me now my brother wasply the Krminian theory, by way of interpretation, to the fifth chapter of Romans. By one man sin entered into the world, and death

by sin, and so death passed on him alone, since he alone was guilty; nevertheless by grace death passed also on all men, for through grace all have sinned. For as by ne man's disobedience only that man could ustly be regarded as a sinner mevertheless through grace all men were made sinners. Therefore, as by the offence of one, judgment came in reality only on himself, and in justice and equity could come only on himself, by grace, through the offence of one, judgment came upon all men to condemnation. Thus, if it were not for grace, there would be no sin in the world, because there would be no sinners; and there would be no sinners, because, as you say, the human race would never have been permitted to exist at all: By grace men do good, and by grace they do evil. By grace they glorify God, and by grace they serve the devil. By grace Peter was an apostle, and by grace Judas was an apostate. By grace auther was a reformer, and by grace Voltaire was a blasphemer. By grace Richard Baxter was the author of the "Saint's Rest," and by grace, the Rev. R S. Foster the author of "Objections to Calvinism." frace makes Spurgeon what Spurgeon is, and grace makes Theodore Parker and Parker Pillsbury what those gentlemen are. The different views of human nature taken by Calvinists, Arminians, and Pelagians, furnish an interesting subject of speculation. According to Pelagianism, men are sinners only by practice; this is not half the truth. According to Calvinism and the Bible, men are sinners by nature and by practice; this is the truth and the whole truth. According to Arminianism, men are sinners by nature, by practice, and by grace; this is the truth; the whole truth, and more than the truth. JOHN SMITH.

#### For the Presbyterian Banner and Advocate. Psalmody-Peace Proposed.

MESSES EDITORS: Some subjects should not be discussed forever. Especially is this the case, when the question discussed pos-sesses but little real importance—when it has been fully exhausted, by previous disonssion—and when prolonged discussion can do no probable good, if it does not inflict probable injury. Under such froumstances, it is certainly not discourtousato call the previous question. This eems to be the precise position just now of the question of Psalmody. That it should. ver have commanded so much discussion, n view of its unquestionable comparative neignificance, is a manifest reflection on the piritual perceptivity of the American Church, "We have ever regarded the ontroversy respecting Psalmody," says Dr. N. L. Rice, "as one of the most remarkable nanifestations of the power of prejudice over the minds of good men." Nineteen: wentieths; of Protestant: Christendom in: this country, and in Europe, will heartily ndorse this sentiment.

Across the Atlantic, the question of ealmody is not discussed at all. The Ohurch of our Fathers, in "bonnie auld Scotland," have too much strong sense, to waste ammunition on comparative moonthine. If a Christian assembly chooses to mploy, at any time, in the worship of God, devotional hymn, or Christian Paraphrase, not penned by Francis Rouse, they are at iberty to do so, "without any to molest or make them afraid." No ecclesiastical thunler-no "pulpit drum ecclesiastic" (so terrific, betimes, this side of the Atlantic,) is ever heard to utter its voice. Long before Rouse was born, Sternhold and Hopkins'. paraphrase, never styled, and having no laim to be styled, a version, furnished meet praises for Scotland's Martyr Church, and when set aside for Rouse, the Westminster Assembly uniformly denominate the latter a paraphrase and never a version. Did these far famed scholars of Westminster really know the difference between paraphrase and version? Not (hear, ye shades, of Selden, Lightfoot, Gillespie, Henderson, Baillien &c. 1) if Dr. Pressly & Co, are correct. In addition to Rouse's paraphrase, and bound up with it, the Church of Scotland has long employed, in Divine worship, some sixty seven hymns and paraphrases of other portions of the Scripture than the ne hundred and fifty Psalms, with no dread whatever of the sin of Nadab and Abihu. And since the great disruption, the Free Thurch—the very cream of the establishnent the Church of Welsh, Chalmers, Guthrie, Duff, &c., with equal temerity, erpetuate the transgression. Yet no hurch has been so signally blessed, so extensively useful and efficient! The "Unirealized. ted Presbyterian Church of Scotland," bind up and use, with Rouse, four hundred and inety similar hymns and paraphrases! Wonder, if, for such vital heresy, her namesake, this side the Atlantic, will not doff the name; and repudiate all relationship! To the American offshoot, not to our West-

Lord"—the daughter leaves the mother juite in the rear. The foregoing thoughts, Messrs Editors, were suggested by a perusal of that admirable work, entitled, " Letters on Psalmody," by Rev. Wm. Annan. And why not, just here, wind up the discussion of this whole question of Psalmody? We venture a notion to that effect, which, it is hoped, will be seconded on the other side, and carried nem.; con., for the following reasons.

miester original, must we attribute the

nodern discovery of exclusive Divine au-

thority for using a literal version of the

one hundred and fifty Psalms. In this fast

age and country, we have "grown wiser

than our teachers are and better know the

1st. Each side of the discussion has just received a fresh vindication, viz: "The True Psalmody," on the one hand, and "Letters on Psalmody," on the other. The friends of Exclusiveism, we presume, are satisfied with the work of their Committee; and we who prefer (not excluding Rouse,) a New Testament paraphrase of the Old Whole Church, and especially upon the Testament Psalms, with such other "hymns churches in the Synods of Philadelphia

greatly delighted with the lucid exhibition, our yiews, in the "Letters on Psalmody."

2d. Another reason for a truce on this nuestion, at least until the Millennium, is the act that these two publications have issued almost contemporaneously from the press, so that neither can be said to be a rejoinder to the other; the few remarks in the appendix to the latter will hardly form an exception to this remark. Having played an even game on the score of publication, neither side having the last word, the flag of truce should be hailed with mutual satisfaction, And should this whole discussion now close. up to the Millennium, it will then be placed upon the docket at least for one thousand years; for we shall then have neither time nor heart for such unprofitable controversy. On the inauguration of this new and glor ious era, the new song, "Worthy is the Lamb," &c., will, we presume, well up

entire Church, and echo and re-echo from pole to pole, and from earth to heaven: 3d. The subject now seems to be fully exhausted. Any thing further, partak-ing of "vain repetition," can do but little good. And if no probable good can accrue from the cesseless agitation of this question, evil will probably result in fostering unpleasant denominational jealousies, which all good men, on both sides of the question, should seek to allay. As we heartily agree in the "weightier matters" of doctrine and church polity, why keep up eternal strife about the mint, anise, and cumin " of Psalmody? 4th. One other reason for peace: the fall of anti-Christ evidently draws near—the Man of Sin and Son of Perdition shall soon encounter the awful doom of prophecy the blushes of Millennial Glory streak the distant horizon; "the shadows of coming events" indicate a glorious future to Zion; her predestined Jubilee of a thousand years speedily advances, and soon shall be "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah : for the Lord God Omnipotent reigneth." Standing thus on the very threshold of such momentous and magnificent evolutions in the Church's history, how unseemly for brethren, so nearly united on all vital questions, to waste their energies on questions of such puny interest as divide us on the subject of Psalmody! The great common cause of God's glory in the salvation of a lost world. demands our untiring and undivided energies. Such considerations, at least, to induce a cessation of hostilities on this question. The common enemies of sound Calvinism laugh in their sleeve to behold us wrangle about what the Christian world (the friends of Old Testament Psalmody in the United States excepted,) regard as a matter of moonshine. If we cannot agree on the subject, we can agree

to differ.

The book of Mr. Annan constitutes the only full and complete discussion of this question that has ever yet been given to the ublio Baird, Ralston, Morton, and Mo-Lisren, have done well; on the points discussed, they are highly satisfactory. But they are all defective as to the completeness of the topics brought under review. Mr. Aunan's book leaves no stone unturned grapples with every conceivable plase of the question; seizes every opposing argument directly by the throst, and never drops it until "twice dead, plucked up by the roots;" never stoops to fight a man of straw, but presents the argument of his opwonted fairness: On our side of this question, we need not, nor is it likely we ever shall, another book, whatever may be written on the other side. Mr. A. seems to have anticipated and fully met every thing of any importance likely to be hatched up by his most ingenious opponents for at least

The spirit with which Mr. A conducts the discussion, deserves high commendation. Until I read the book, I indulged a good deal of apprehension as to this part of the performance, but have been most agreeably, disappointed. The book presents a happy illustration of the motto, viz, soft words and hard arguments. It had been well if all past discussion on this subject had been so conducted on both sides; though we must here except the excellent treatise of Dr. McLaren, which, in spirit as in name, is emphatically "a plea for peace." If any further discussion on this subject should be deemed necessary (which we find it hard to believe, it is earnestly hoped the charity which " is kind, is not easily provoked; rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things," will baptize it all. The discussion in these Letters on Psalmody, is. not only marked with great kindness and completeness, but with equal vigor, vivacity, consecutiveness, and conclusiveness, without redundance or defect—in a word, precisely what is needed by the subject and the times. The esteemed author deserves, and will doubtless receive, the sincere thanks of the friends of a New Testament Psalmody and hymnology, of every name, for the kind, conclusive, and masterly vindication he has furnished of the more liberal views of this question, held by a vast majority of Profesta ant Christendom. As the pastor referred. to in the first sentence of the preface, I cannot but rejoice that a suggestion made several years ago, has at length found embodiment in this excellent performance; and that my estimate of the author's capac ities in this direction has been more than

#### For the Presbyterian Banner and Advocate. Religious Convention.

A Convention for prayer and conference in regard to revivals of religion and the increase and prosperity of Christ's kingdom met in Bloomfield, Pa., on the evening of November 8th, according to previous appointment, and was opened with a sermon appropriate to the occasion by the Rev. D. Junkin, D.D., on Jer. vii: 20. The Convention was then formally organ ized by appointing Rev. James Williamson, Moderator, and Rev. George Morris, Vice, Moderator, and Rev. John H. Clark, Secre-tary. All the ministers, Ruling Elders and

laymen present were invited to take partoin? the proceedings of the Convention A Committee of three ministers and three A friend gave his testimony as follows Ruling Elders, consisting of Rev. Wm. B. Craig, Rev. D. X. Junkin, D.D., Rev. W. A. West, and Ruling Elders, Hon. Robert Elliott, B. McIntire, and Alex. Blair, was appointed to suggest an outline of business for the deliberation of the Convention.

The following order was recommended and

adopted: 1. That from half past nine bo eleven o'clock of Wednesday morning be devoted to devotional exercises, unitedly supplicating

prove, are even more than satisfied, we are of those exercises, opportunity for brief remarks and exhortation be afforded; and the masterly and conclusive vindication of that remarks be invited to the following topics:

1. The necessity of a revival in our churches, including the state of religion in the churches represented.

2. The nature of a revival. 3. The value and desirableness of a revival. II. At 11 o'clock, sermon by the Rev.

George Morris. . AFTERNOON-MET AT 2 O'CLOCK.

A conference with devotional exercises, for which the Committee suggest the follow-

1. Hinderances of a revival, and causes of spiritual declension. 2. Means and measures for preventing

declination, and for promoting the revival and progress of the Lord's work. AL ANTENNE MET MO 6140 dioc A continuance of free conference with devotional exercises, for which the follow-

ing topics are suggested: 1. The connexion between a revival of religion in the Church, and the conversion of the impenitent.

2. The conversion of the children and youth-when should they turn to God, and what are the best means of promoting their

conversion? 3 The Family, the Sabbath School, and the Church-their relation to one another,

and to the conversion and edification of In the conference it is recommended that

the roll be called, and that each member have an opportunity of speaking on the tôpics of conference; and in order that each may have an opportunity of speaking, if he shall wish, it is suggested that brevity and directness be observed as far as possible. It is also recommended that in the prayers, of the devotional services, distinct topics be appounced as subjects for special prayer, as for example: For the ministry, for the eldership and desconry of the Church; for the youth, especially the baptized youth, for Sabbath Schools, for the erection of family altars, for the grace of Christian liberality, and such other topics as the presid-

ing officer or any member may suggest. On Wednesday, the second day of meeting at 11 o'clock A. M. an able and impressive discourse was delivered by the Rev. George Morris, on Hab. iii: 2. The discourse was listened to with marked attention. The topics suggested by the Committee for consideration, were discussed with arked interest and al at 101 o'clock A. M., a discourse which was practical and solemn, was delivered by the Rev. James Williamson, on Col. i: 28. After the discourse, the Committee submitted the following preamble and resolutions, which were unanimously adopted, and the Convention adjourned:

Inasmuch as a united expression of opinions in relation to the interests of the Church, and the revival and spread of religion, may command more attention than an individual utterance, and with the hope that a deliverance concerning some of the topics discussed in this Convention may do good at least in the churches represented in it, the following resolutions are adopted. and affectionately commended to the prayerful consideration of their brethren.

Resolved, That a revived and efficiently active and aggressive state is the normal condition of the Church of Christ, and that every minister, elder, descon, and communicant, ought to give all diligence in the use of all Scriptural means to bring the Church into this condition and to keep her in it. Resolved. That it is as much the duty of the people of God to watch, pray and labor

against declension in religion as to seek revival of it. Resolved, That we recognize and ac knowledge amongst the causes of the low state of plety in the churches, and the

small accession to her pale from the world the following, viz: The worldliness and worldly conformity of professors-the want of a lively operative

faith-the failure to cultivate all the graces. and to perform all the duties of religion in due proportion, particularly the partial disuse of the ordinances of praise, fasting, discipline, and contribution—the too general neglect of family worship, and family instruction—the want of a proper sentiment of individual responsibility, and the want of a "patient continuance in well doing." Resolved, That a covenant keeping God

is waiting to be gracious, and if the churches are not revived and kept in a healthful and working condition, it is because of the unfaithfulness of those who profess to be her children.

Resolved, That we will therefore arm ourselves, and will exhort brethren to strive with faith, prayer, and effort, to obtain from God'a removal of the causes of Zion's low estate, and the recovery of her spiritual health. Andein order thereto we will endeavor, as a portion of Israel, to inquire of the Lord that he may do this thing for us. Resolved, That as faith is the first step in piety—the parent of all other grades, and of all right religious effort we exhort the churches, and would be exhorted with them to press importunately at the throne of grace the prayer, "Lord, increase our faith."

Resolved, That it is important that ministers should as much as possible present all the doctrines, and all the duties of religion to the people in their puible instruction, and that whilst alls God's epeople should pray, "Thy kingdom come," we should submit ourselves cheerfully to all the laws and or-

dinances of that kingdom.

Resolved, That these resolutions, together with a brief minute of the proceedings of the convention be published in the Presbyterian Banner and Advocate and the papers of this county.

A deep solemnity pervaded the respective sessions of the convention. All felt that it was good to be there. The people of God were refreshed, and ministers returned to their Trespective charges, more Hfully impressed with a sense of their high obligations resolved to be more devoted to the service of their Master—to raise to the standard of the cross higher! higher! higher! to be instant in season and out of season: to sow beside all water-determined to know anything among men save Jesus

Value of Religious Papers.

Christ, and him crucified.

"I have been pastor of a church several years, and have noticed that all men who have been troublesome in my church, who have been easily offended at small things. who have been crooked, set and ugly, have been men who did not take a religious newspaper. And you will find that almost all church difficulties come from men who do note read religious journals don't fe observation confirms the idea; then it is but another testimony to the great value of a good religious paper, and should urge to stock the church with a good supply.