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

WHOT . NO 886

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FERMS .--- IN ADVANCE.

Seleet Poetry.

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For the Presbyterian Banner and Advocat Letters

PREACHER.

The Pastor's Appeal. Ye who have sat for weary years And criticised my voice and tone, And sorrowed that the Word of God By hands so feeble should be sown; My Christian friends, a suppliant Your pastor comes to you, this day, And asks you, in the name of Christ. For his immortal soul to pray. Tempted without and weak within, Storm toss'd and tempest driven, I struggle, 'mid wild waves of sin. To point to you the shores of heaven. The very office that I bear Attracts the wily tempter's eyes, For where there floats a leader's plume, There quick the foeman's arrow files. Although of all my own dark sins I cannot tell the vast amount, For souls committed to my charge I shall be called to give account. Oh, Christian friends, will ye not heed The solemn words I speak this day; And for a blessing in Christ's name Upon your Pastor, humbly pray ? -Author of Herbert Atherton.

Dr. Boardman on Christian Union.

We give some extracts from the admira- our doctrines, wicked as are their aims, ble sermon of Dr. Boardman, on "Christ- wickedness. They are known and recogian Union," in which he sets forth the true nized as enemies of the Cross of Christ. doctrine on this subject, points out the diffi- The doctrines of redemption are to them culties in the way of a greater degree of doctrines of humbug. Even the salvation visible unity, and shows the position occu. of adults in their creeds requires little or pied by our own Church with respect to none at all. Now, it has been often remarkother denominations.

From the extraots here given, it will be weldom, some of them never, take to tisk the apparent to all capable of forming a correct errorists who claim salvation for infants, not opinion on the subject, that whatever denom- as a matter of grace, but as a matter of simopinion on the subject, that whatever denom-inations may be an obstacle to a greater out-inations may be an obstacle to a greater out-soft and honeyed phrase; while neither ward unity in the Church, our branch of the Webster nor Worcester can furnish all the Presbyterian Church is not one of them.

"We need not, disguise the frot, that one Calvinists for believing that infants, like of the chief obstructions to outward unity adults, are saved only by the sovereign merlies in the prevalence, in some branches of ey of God. This secret sympathy with the the Church of exclusive views on certain enemies of grace, and this open vituperathe United of exclusive views on certain important topics. And if there be a sincere desire to promote Christian Union, the churches must look the question in the face fairly and frankly, whether these views can be modified. There can, e. g., be no proper external unity unless the Churchle's recognize the validity of each other's ministry and external unity unless the Churches recognize the validity of each other's ministry and ordinances. There can be no proper unity while one part of the household of faith decline to receive another part of the house. decline to receive another part of the house. hold as guests at the Lord's table. There can be no proper unity, while some denominations refuse all fraternal intercourse with other denominations which do not see fit to sing the same Psalms with themselves Here are hindrances to an outward and palpable union, too conspicuous to be overlooked, and too formidable to be contemned. " It is no relief to say, that the several sects here intended are conscientious in maintaining their respective sentiments on these points. We neither ask nor expect them to repudiate these peculiarities, until convinced that it is their duty to do so. But it is certain that until they are put away, the Church can never attain that visible unity for which so many hearts are sighing. There may be a partial union in devotional exercises and in philanthropic labors. But there can be no complete, manifested, unity of the Spirit among all who love the Saviour. Never will this spectacle bless the world, until the evangelical Churches, come closer together as Churches, and break the bread of the dovenant together." "Will it be deemed'offensive, if in giving utterance to these sentiments, prompted, I am sure, by no pilty sectarian feeling, offer a passing tribute to that great and powerful Church, made great and powerful only by the blessing of her Lord-to which it is our privilege to belong. The largest Presbyterian body in the world, known for her rigid adherence to the "doctrines of grace," and often maligned as polemical and morose, she holds no principles which are incompatible with the " unity of the Spirit in the bonds of peace." She can pass around the whole radiant circle of the evangelical Churches, and give the right hand of followship to every one of them. The Episcopalian, the Baptist, the group of Presbyterian churches which close their doors against us because we do not choose to sing Rouse's Psalms-all are alike welcome to her communion. They may decline her fellowship and shut themselves within their own walls; but she does not cerse to acknowledge their ministry and ordinances: nor leave them in doubt whether she is willing to join hands with them against the common adversary. Her Christian love scorns the barriers of sectarian exclusiveness, and comprehends in its warm embrace all of whatever name who love her Lord. And it is the constant prayer of those who know her best and love her most, that she may be more and more imbued with that divine charity which will for ever surround like an atmosphere the Church triumphant. "I am most anxious not to be misunderstood on this point. I am far from arrogating for the Presbyterian Church a pre-eminence in either the gifts or the graces of the Spirit. I do not challenge for her a superiority to the other churches, in intelligence, in spirituality, or in useful labors. I am free our pulpits and our prayer meetings that look that seemed to say, "brother Hill, I she is justly chargeable with a pride, a worldliness, and an inefficiency, which calls for deep humiliation before God. If any choose to allege, that in her jealous concern for the cause of truth and righteousness, her zeal has not in every instance been sufficient. ly tempered with meekness and charity, it will not be disputed. It may be that she has sometimes been too tenacious of her own rights ; and that she has failed in her duty to her sister Churches But when everything has been conceded on these points, which candor and fair dealing can demand, it will still remain true, that the principles she holds on this subject, in common with the Methodist and Congregational

۲ OF THE REV. JCHN SMITH, A PRESBYTE. RIAN MINISTER, TO HIS BROTHER, THE REV. PETER SMITH, A METHODIST

LETTER XIII. DEAR BROTHER :- The Rev. John Jones is, by the appointment of Conference, one of my clerical neighbors. With agreeable manners, he seems to possess some good qualities of mind and heart. His talents, For the Presbyterian Banner and Advocate. A Reviewer Reviewed. however, he himself appears to think, shine to the best advantage in the line of controversy, and whenever this brother feels like exercising himself at sharp shooting, Cal-

exercising himself at sharp shooting, Ual-vinism is: commonly the chosen mark. Many an arrow dipped in gall, he lets fly on such occasions, against election; against pre-destination; against the perseverance of the saints, against the Divine Sovereignty; but. the Synod of Pittsburgh to the attention of the songs "composed in heaven". They the Synod of Pittsburgh to the attention of the songs "composed in heaven". the strongest bow is bent, the bitterest arrow is adjusted, the deadliest aim is directed against "the horrible doctrine of infant damnation," If the Rev. Mr. Jones stood alone in this matter, if he were the only one among his brethren that resorted to such tricks, his name would not appear at the head of this letter. He is, however, only one of many. Such tricks are, it is to be feared, but too well known to the majority of Arminian preachers. When Unitarians or Universalists strive to excite odium against there is at least no inconsistency in their such phrases as "disingenuousness," "mis-representation," "cannot but know," &c., 5 These remarks prepare us to present ed, that the spiritual guides in your Church adjectives and nouns set in array against

evise Rouse's Psalms, and to confer," &c. f the Reviewer has not the original Minute, he can find the extract in Dr Cooper's Evangelical Repository, March, 1852. Thus this sort of weapon has two edges, and often cuts friends, as well as foes, not excepting the hand that holds, it.

2. Dr. P. finds fault with Messrs Howard

requires the salvation of infants, and that as | examination of "Rouse, that these brethren infants would just as certainly have been do not sing the " sacred songs of the Bible," was a work of supererogation. Mr. Jones, songs! It is further proved by Mr A. that instead of replying to these objections, they "lay aside as useless "the 20th verse rose suddenly from the table, looked at his of Ps. lxxii., and parts of other songs to do with the question at issue !" He and his brethren denounce the Presbyterian and other churches for not singing "the songs" MESSRS EDITORS :- In your issue of which God has given," for, "an impious February 4th, you notice "the new Quar rejection of those songe," &c., &c. But here

terly" of the United Presbyterian Church, it is proved that they themselves do not the Synod of Pittsburgh to the attention of the songs "" composed in hersen"" They all their pastors and churches, and as I knew may talk as they please about the soundness it to be the desire of the author, often ex-pressed, to see a calm, courteous review of "version," "the word of Got" for Men his book, it was natural to wish to know of discernment will try the to the the two the what could be said on that side of the quest tion. Having read the Review, I offer you their britter by ""its from a few strictures on certain of its features. Subheth the Switch the the transfer to Switch the the transfer to the the transfer to the the to the transfer to the transfer to the transfer the transfer to the transfer the transfer to the transfer the transfer the transfer to the transfer few strictures on certain of its features. Sabbath to Sabbath they atter in praise, We of course have no right to dictate and thus sanotion's mixture of buildin com o Dr. P., in relation to style ; but as by com- position" with the Divine-Human thought, non consent the "Letters" did not offend sentiment, "explication" by Rouse and against Christian courtesy, but, in the lan- others-it is futile to plain to sing "inguage of a writer in the Banner, were a spired songs," "the songst composed in remarkable specimen of "soft words and heaven, &e." By the use of a paraphrase hard arguments," I venture to suggest that they violate their own principle and pro-

to, had better be omitted. They convince the true question at issue in this connexion. no one, but rather serve to injure even a We cheerfully admit with the Reviewer that good cause. Besides, they expose their "the Church has Scriptural uthority to use author to a severe retort, under certain oir the Book of Psalms in the worship of God?" cumstances For example, in "Pressly on We go farther—we admit that, she has the Psalmody," p. 178, I read : "To call the same authority to use that Book in praise, Psalmody, p. 176, 1 read: "To dail the same authority to use that Book in praise, Divine songs in this version, 'Rouse's Psalms,' is to evince gross ignorance, or something worse." But if this be so, then "the Commission of the General Assembly of the Church of Scotland" must be "ignorant or something worse;" for in "make of the Book of Psalmsthe only right april, 1648, they designated "the ministers use, or is our use of the Pstims' equally of Edinburgh, or any of them, to examine right and Scriptural-yes, much more so? the corrections of the brethren appointed to

From our London Correspondent.

From our London Correspondent. The Imperial "Robber" — Who Calls, Him So-The Romish Primote and the Romish Press—An Offer of Men-Will They GR Off Moley— Will'it be Forthcoming— Sind Mercies" for the the Pope—The Orleans Ex-Roy Family—Their Attempt to Upset Napoleon—The Man who is France—The Judicial Provide ce of God—Re-turn of Cavoir to Power—The Inalguration of a Free Trade Policy in France—Dhath of the Rev. D. Hamilton—Sketch F his Life and Labors—Practical Sympathy, fattle, Widow and Ornhons—Mare About the Fawer, Concert beginding of the end." What waste Orphans-More About the Hayer, Concert-United Observance of the Louis Mipper-The "Record" Displeased-The "Resolution Hisblood and treasure? What mutual slaughter Record" Displeased-The of the Pope's own baptized children ! torical Almanac. What revolts of his born subjects ! What s foreshadowing, yea, fulfiliment in part, of London, January 20throl860. Review of the leading arguments for the exclusive use of the Book of Psalms;" and division of the "general" plan" proposed "is, "The question of a Drvine WARRANT for "the exclusive use of the Book of Psalms" These are the statements of the author, who certainly never dreamed of discussing "the exclusive use of Rouse's Version" The pse of such phraseology was an oversight on the destined day when the kingdoms that served the Scarlet Woman, shall "hate her and burnsher with fire, because strong is the Lord God that judgeth her." The telegraph brings news from Rome with regard to the effect of the Emperor's amous note of the 10th inst., that "it has produced, a great sensation at the Roman Jourt And nonwonder it should. The Cardinals met on the 14th, the majority, men say, "from brass money, wooden shoes," &c. Dr. Dixon declares that he loubtless, in favor of resistance. Count hears the voice of Christendom saying to Buol, the messenger of Austria, has been the Emperor, "Robber, take , your hand received "in a private audience, by the Pope;" but he will not be able to tell from the Reviewer. And we may add that di-rections were sent, two months ago, when the hourdalk Democrat, lately an enhim that the Emperor Francis Joseph will draw the sword for him. Equally vain is thusiastic adulator of the Emperor, thus the eager expectation that the Czar of Ruspours out its vials of wrath and hate : sia will sctively interfere for the Pope." He "Under all circumstances, the time has come for striking a blow against these pubprotests against the principles of the famous Tie fobbers, and if France Heelines to bring pampulet, "The Pope" and the "Congress," them to' a 'sease of "their' ducy we are of but that is all. The Times i burrespondent at Romendesoribles ("the industrial" classes opinion that Spain; Austria, Naples; and as photogentic the verge of starvation." Ireland, should unite, add performs what the eldest son of the Ohuroh declines to accom-Phe English visitors are so few; that spartplish. If the Pope were attacked in the ments are now let at two thirds dees than Vatioan by a robber, he would be justified last Winter MThose who fear a change, in defending himself; and when a plunderare no less anxious than those who hope for ing King and a band of robbers, (Victor it?" Emmanuel, Louis Napoleon, and the Cen-The return of Cavour to power, is a most tral-Italians, to wit,) "are going to rob the significant sign of the times. This remark. Church of her property, the Pope would be able man it was, who was the real author of the Itwlian war of last year. He, too, has justified in calling on his spiritual children been the life and soul of the Piedmontese in striking them down."

Protestants of France in the different communes, who, although notorious heretics, are excellent citizens, and have far less criminals among them than the children of the one true Catholic and Apostolic Church. And then he goes on to say that as he could not deny the facts, or refuse to recognize the contrast, he, as a good son of the Holy Mother, got out of the scrape by pretending to get in a passion, and flinging a denunciation in the face of his informant, and so he "shut him up !" Well may the Times remark : " The position of the Pope and his supporters has become wholly untenable, and has in it much more of the ludicrous than the sublime. We are assured that the temporal power of the Pope is eternal, at the moment that the greater part is gone never to return; and the Emperor of the French is reviled "for plundering that government which he, and he only, has preserved from plunder. Dr. Dizon'" (Romish Primate of Freland.) "dally the Emperor of the Prench we router the emperor of the Prench relaad. Me Pope from his custody? If he does, he desires the peedy, fotsi, and hopeless destruction of the temporal power of the Pope, which rests not on the veneration of Catholic Christendom, but simply and

French garrison." THE ORLEANS FAMILY have been puting out a feeler, in the shape of a pamphet, by M. Villenaine, who stands up for he temporal sovereignty of the Pope. The bject is to make Napoleon more hateful to he Remistr clergy, and to pave the way, if possible, for his overthrow, so as to bring back sgain the Bourbons. The widow, of Liouis Philippe was salways, when at the Tuilleries, a devotee, and a bigot. It was under her 3 advice, and approval that the Jesuits succeeded in sending French priests to Tshiti, and forcing them on the people at the mouth of the guns of the ships of war. Her family attend a Romish chapel at Richmond, and when I was last there I observed the decorations of the altar, and the pictures on the walls, which were mainly their gifts. They are, however, amiable and kindly, and if in power once more, would, perhaps, only be Ultramoutanists on compulsion. Nevertheless, a man reigns in

grace, and say at once, that simple justice | Scottish General Assembly, and by careful | He tells about a man who informs him the | was the convener of the Irish Assembly's | everywhere, eminent Christians. Let it be Jewish Mission Scheme, and managed its affairs with great wisdom and prudence. His last letters were written, I believe, to the Assembly's missionaries to the Jews, on the Continet. This was on Saturday evening, the 7th of January. He had previously finished his pulpit preparations for the fol-lowing day. He had been visiting a family previously, where was typhus fever, and he had caught the contagion. On the morning of the Sabbath he was quite prostrate, and usable to preach. His disease made rapid progress, and medical aid was found vain. He had lucid intervals, and was able to express his confidence and hope for eternity. On Friday morning his spirit passed away. Three days after, he was carried to his grave. and a great multitude of ministers and citizens of all denominations, including Roman

Catholics, made lamentation over him. Immediately after the funeral there was a public meeting held in the church in which the good man was to be seen and heard no smore aDr. Gook presided, and in a very scribed for the benefit of his widow (a cousin of the writer,) and her six fatherless children. His affectionate congregation had previously insured their pastor's life for £1,000, and it is believed that an additional solely on the cannon and bayonets of the $\pounds 1,000$ will be added by the people of Belfast.

Mr! Hamilton was the convener of the Manse" and Church' Building Scheme, by which more than £30,000 have been raised within a few years; and immensely increased stability given to the Presbyterian Church in Ireland. He was Moderator of the Assembly in 1854. When in Belfast, in August, I had delightful intercourse with him, and preached in his pulpit. He was then rejoicing over a revived people, and in a recent tour of pastoral visitation, he found in almost every house, the tokens of the presence of the Great Awakening of 1859 He had labored so excessively, that when disease seized him, he speedily succumbed. There is not a more hard working class of men, even in ordinary times, than the Belfast ministers. Last year they were well nigh overwhelmed with gladsome toil, in the golden and gloribus harvest field. The loss of such men would be irreparable, were there not a King whose resources are infinite, who has still among his "gifts," a living ministry as he has had in the days of the past, and who will always give pastors after his own heart, to feed his people with knowledgev and with understanding. The solemnizing effect of this providence on the whole of Ulster, will tend powerfully to deepen the piety and prayerfulness of the

said of you by the after chroniclers of these times, "There were giants in those days." Be a model church, and a model community. Set out in the New Year with an aim as high as that. There is nothing to hinder your being an example to all; sound in doctrine, orderly in worship, blameless in life, strong in faith, fervent in love, and abounding in labors-the history of your church expressed by that sentence of Paul, "Faith, working by love." In the words of Paul to Timothy, I would say to you; as my counsel for the year we have entered, "Be thou an example of the believers, in word, in conversation, in charity, in spirit in faith, in purity" This is my counsel to you, collectively. And as for him that is "a wise man, and endued with knowledge among you," let me say to him, individually, in the words of James the Just, "Let him show, out of a good conversation, his works in meekness of wisdom." And to all, let me say, seeing that the world is watching you, surrounded as you are with a great "oloud of withesses," "Walk in wisdom woward them that are without, redeeming the time." And thus walking, if Gud permit you to come to the close of this year, to creet your "stone of help," m.y it be

to inscribe upon it with truthful gladness, "Hitherto hath the Lord helped us." Happy New Year when such a "stone of help" is reared And happy he, and happy the courch, which is permitted to sit down under the shadows of such a mon umental "Ebenezer," commemorative of God's mercy and truth manifested to him and them every morning and evening watch of the three bundred and sixty five days which have rolled away. What "stones of help" were raised on these American shores, with singing and tears of joy, commemorative of God's mercy and truth to these American churches in the years 1857, 8 And what a "stone of help" will go up, with shouting, in Ireland, and Scotland, and Wales, commemorative of God's mercy and faithfulness to those British churches in 1859. And shall we not again, on these Western shores, search the mountains for some taller stone, to commemorate God's richer mercy to us for this year 1860? May God grant it, in his goodness! And now, brethren, as I stop my pen, the prayer of my heart for Zion is: "Peace be within thy walls, and prosperity within thy palsees. For my brethren and companions' sakes, I will now say, peace be within thee." And to you I will say, "Pray for the peace of Jerusalem; they shall prosper that love thee."

For the Presbyterian Banner and Advocate

striking specimens. A few evenings ago, Mr. Jones and I met

at the table of a common friend, where the conversation turned on the salvation of infants. As Mr. Hill, our host, though a class leader, was not aware of the inconsistencies of the Arminian creed, I proposed to Mr. Jones, that he should favor us with his views on the point in dispute. To this he readily agreed, and began thus: "I believe, or rather. I know that all infants are saved through the atonement of Christ, because it would be clearly unjust that they should be lost. A read in my Bible, 'Suffer little children to come to me, and forbid

them not, for of such is the kingdom of heaven;' for of such is the kingdom of heaven, he repeated with a peculiar twinkle of the eye; that brother Smith, does not sound much like infants in hell a span long.' To Mri Hill, who had often listened to such arguments without perceiving their fallacy, this mode of reasoning seemed perfeetly conclusive." To make him see the glaring toutradiction in maintaining that an atonement was made for them that were not lost, Isinquired if infants were insthemselves in nocent and pure : ^) "By no means," replied Mr. Jones; "" all infants fell in their great forefather, but Christ died to take away original sin, and it would be shocking injustice to hold them answerable for the

sin of Adam." How it could be just that infants should fall in Adam, and how it could be, at the same time; shockingly unjust to hold them answerable for the sin of Adam, sheer contradiction as it was, appeared to be no contradiction to the Rev. Mr. Jones. "There is one point," I continued, " on which I should like to have your opinion. Do you really think that it was just that infants should fall in"Adam, and come into the world with moral natures, depraved, and corrupt ?" "Yes," was the reply, "because Christ was to make an atonement." "But suppose no stonement had been mide, would it have been just in that case?" Mr. Johles evidently did not like to answer my question in this naked form, but on being pressed, finally said " No, it would not have been just." "Do you believe, then, Mr. Jones, that infants are saved by grace ?" "I do," said he. "You affirm." I continued, "that infants are saved by grace, and you also affirm that according to the principle of justice they could never be lost. Now, will you be so good as to explain what you mean by infants being saved by grace? Would it not be as well to strike out the word grace, and insert the word justice ?" Mr. Jones seemed rather nettled by these

interrogatories, and to make the matter worse, Mr. Hill interposed with another question ; "Brother Jones is it really a doctrine held by the Methodist Episcopal Church, that infants are born with natures totally depraved?" The reply was in the affirmative, accompanied by a significant Our host seemed to think he was minding his own business, and proposed a second question ; "Why should infants come into the world with natures totally depraved ?" A feeling of impatience seemed to come over Mr. Jones, who answered in a very curt manner, "Because they fell in Adam." But why, brother Jones, should they fall in Adam? Could they help this? Does not Dr. Foster say the parent may be to blame for his own sins, but how could the children be to blame for that over which they had no more control than the angel Gabriel? And did you not last Sabbath in refuting Calvinism, assert that we had no more to do with Adam's sin than the man in

ion :" and he insinuates the charge of "disingenuousness." But if he had looked at the title of the "Letters," at the head of his article, he would have read, "A.

Review of the leading arguments for the use of such phraseology was an oversight on the part of "our brethren Paxton and Howard," and at best is no part of the frestise" contained oin "the " Letters," and econd edition was issued, to change that phrase so as to make it conformato the title

age, and other parts of the "Letters." 3 But indeed, whatever may be the so called principle of Dr. P. and his brethren, have they not always in practice sung Rouse's Psalms" exclusively? Is not this true in the church, in the family, and in private worship, and that, too, with rigid exclusiveness? Here, then, is the "exclu-sive use of Rouse!" And does not this very Quarterly (p. 150) say, we reject " all additions to the inspired system of praise ?" "Rouse's Paraphrase" contains no "additions" to the inspired songs! With something of the same propriety, they might talk of a Commentary with no "additions" to the text! Let any unprejudiced man read the first five of the "Letters on Psalmody," and he will discover that the Scottish General Assembly spoke the truth when, in sanctioning Rouse, they call it a paraphrase" not less than twenty times, but never a version. And these "additions" in Rouse's "explication," are not merely " different language from the prose' of our Bibles, not mere "words and phrases," as the Reviewer would have us believe, (p. 26) but the thoughts, sentiments, explanations of Rouse and his improversof the poet, mixed largely with "the in-spired song !" Still the Reviewer insists that "Rouse's Psalms" is "THE WORD in other words, the "human composition ' OF GOD," equally with the prose version of our Bibles. But did the General Assembly of the Church of Scotland-did any man of common sense, ever call our " prose translation of the Bible," a paraphrase, or "large explication," as Ralph Erskine defines that

term? Mr. Annan has accomplished all that he has of soldiers in Italy; and to send fresh reattempted to prove, it would amount only o this, that viewed in the light of a correct and faithful version,' our present metrical version (Rouse) is in some respects mperfect." This is a great mistake. prove :" (1.) That neither Rouse, nor the previous

versification of Sternhold and Hopkins. oor the earliest Psalmody of the Scottish John Knox)-none of these were formed on the principle of the Reviewer and his brethren, viz : "an exclusive inspired psalmody ;" but were all, without exception, viewed and adopted as "paraphrases." Now, if Mr. A. I am in need of more substantial assisthas proved " this, (and we believe he has

Next comes an offer, of an Irish brigade for the Pope, "to preserve the patrimony of the Holy See from the hand of sacri-legions robbers." Many of the Catholics of Ireland, we are told, fight for England, a Power which insults their faith. and tramples on the rights of their country."

All this is very grandine and bellique. But how many Irish Papists would confise? Most of them are earning money from the Saxon, both at home and in heretical England; and even Alderman Reynolds; of Dublin, who says he lives under the best

cones us oto recognize Him 'ss' really the Governor of nations higher than the highest, aAnd whence ishall come the money? Father Peter Daly has promised a £50 note; a £10 Bank of England note, it is and working out slowly, but surely, even by said, has been duly received at the Vatican, man's wrath and man's ambition; his own and "thankful for sma mercies," an acglórious designs. knowledgwent has been made." Better still, The new commercial policy inaugurated an Irish County, Cork, magistrate offers by France, is another very marked fact. tion. 4. But, says the Reviewer, "suppose that £100. But, after all, to keep up a brigade The Morning Star asserts that the adopti of a free trade programme and policy, the fruit of Mr. Cobden's residence in Pa cruits for those that the sword of their and his influence with the Emperor.

Marshes and the Neapolican territory.

brother Papists, the Central Italians and the Sardinians, would cut down; would be doubt this is true in measure ; but the E peror is known to have been anti Protecti a very heavy business for Ircland, and it would require more brass and more blarney ist in principle for years past. The entire Let us see what Mr. A. has "attempted than ever Dahiel" O'Connell possessed, to fill the recruiting " begging bbx;" for any such object. Even the Dundalk organ whines out its reptoaches thus : "His Holiness may be reported as grateful" for the martyrs, Wishart and others, (in the times of sympathy of his Irish children, but we cannot help thinking that the Holy Father often asks himself, ' Is this all I am to next year; but it seems a certainty of the receive from Treland? Will the Trish be of France:

> The Times' correspondent at Paris, says ance.'" Shame and contempt are now the fate of

of Prepyental contents at node and if it is already of Prepyental contents at node and if it is already of the pervedes her ministrations, is there any bar to her fellowship with her sister Churches. Prudential considerations may affect, more or less, the question of an interchange of pulpits with them; but she cordially recognizes their ordinances. She welcomes them, not to her table, but to her LORD's table, whenever it is spread for her own children. She is ready to unite with Let your Christianity be eminently Biblical ILTON, at Belfast, is an event much lament. Kingdom is extremely wet and gloomy. (2.) Mr. A. has "attempted to prove" will become tountains of knowledge that ed. He was, in the early part of his career, (we think he has proved,) that while the Frost, if it come back, is but for a night, the Bible your Text Book and daily study. shall bless many generations, and send their Reviewer and his brethren denounce sister and then follows a thaw, and muddy streets, minister at Connor, in the County of An-As the amiable James Hamilton says, so waters to the ends of the earth An ex Churches as those who use "human com- such as the boys of the Shoeblack Brigades trim, where last year the Revival first man- beautifully : "That sleep will be sweet, and cellent mode of affording this aid, will be position," they are habitually doing the of London find very profitable and reifested its presence and power: He after whing hallowed, where a text of the regular and constant one recommended wards, in connexion with the Church lex. Scripture, or a Stanza? of a spiritual song same thing. And has this nothing do with munerative. Gloomy, however, as is the by the General Assembly. the subject? What is their profession of a weather, the nation generally is thriving tension movements in Belfast, which were inbues the last thoughts On the coming occasion, let the united 'so sensonably and wisely promoted by the Love the Bible. correct and faithful version " worth, if and contented. Our sales and exports last prayers and alms of the churches come up they habitually trample it under foot? year were to the extent or value of £160;- Rev. Dr. Morgan, became the pastor of the 3. Be Meditative. Have time for reflection Mr. A. has attempted to prove (we may 000,000, and the commercial classes are new church in York Street, and there he tion and self examination. Ponder the as a memorial before God. Then copions Mr. A. has attempted to prove (we may say he has proved.) that whilst the Reviewer claims that he and his brethren sing "the word of God," "a correct and faithful trans-lation," "the sacred songs of the Book of Psalms," "sacred songs, of which God is the "the man gothers, by M. About, a "the man LORD'S table, whenever it is spread for ner own children. She is ready to unite with them in all judicious and Scriptural plans for promoting the common salvation. She is from the heart, practically, not in theory merely, the friend of Christian Union." showers of grace will descend, many souls will be converted, and a 'new and powerful impulse will be given to this noble depart. ment of Christian enterprise. A TEACHER. 1.1 not save infants by grade; he would be, to not save intants by grace, he would be, to employ the dreadful language of John Wes. ley, and of Dr. Foster, an almighty tyrant. Be consistent, Mr. Jones, drop the term. by the best authority, even that of the ment. The writer is terribly pungent. from Robert McCheyne. Mr. Hamilton, of Christ. Be Christians always, In the general scale of beings, the lowest THE putest metal is produced from the employ the dreadful language of John Wesis an useful, and as much a link of the great hottest furnace, and the brightest thunder ley, and of Dr. Foster, an almighty tyrant. bolt from the darkest storm.

THE CONCERT FOR PRAYER is over, but it has left its traces behind it. It was a glorious movement, and one divinely owned and blessed in a marked degree. General thanksgivings were offered on the Sabbath, which the Lodiana brethren had indicated (at the close of the six days of prayer,) as " a holy convocation for praises.

people.

THE EVANGELICAL ALLIANCE has an. nounced special prayer, each Friday, in Exeter Hall, in continuance of the daily (morning and evening,) devotions of last week The Earl of Roden presides over the first meeting, this afternoon, in Freemason's Hall. There was a united celebration of the Lord's Supper, last Lord's day in the alternoon. Bartist Noel, James Hamilton, and Mr. Latrobe, (the Moravian Superintendent minister,) were among those who took part. It is described as having been very solemn and sweet. The Episcopal clergymen could not officially attend. The Act of Uniformity and the laws of the Establishment would interfere with their administration at least, of the Lord's Supper in an unlicensed and unconsecrated build. ing. The Record condemns the holding of the Communion service. Certainly it becoules us to be very tender and considerate toward Evangelical elergymen; but there seems no just reason why, if others agreed to meet in holy fellowship at the table of our common Master, that they should be rebuked for it.

THE PRESBYTERIAN HISTORICAL ALMA. NAC for 1860, published by Mr. J. M. Wilson, of Philadelphia, reached me this week. It is a marvelous and unique volliberty, and the inspirer of anti-Austrian ume. The collection of statistics and facts, patriotism He retired from office in disgnst, and almost in dispair, when the peace of Villafranca, was made. He was still conincluding biographical sketches of deceased pastors, must have invoked immense trouble fided in by Victor Emmanuel, and his ad-vice was often sought. But the Walewski influence, at Paris repressed his hopes, and labor. The " Presbyterian element in the world," as presenting wa noble army, led on by oversten thousand ministers of the Gospela with more than thirty thousand rowned on his policy, and embarrassed his elders, and its swelling ranks rising above a million souls," finds no where else a " conovereign so much, that nought seemed racticable unless a desparing rush to arms, junct view," as the Scotch say, of its con-Garibaldi leading the way into the Roman federated forces.

The excellent publisher will permit me to Now,"the Emperor Napoleon has made fis choice, and chosen the English Alliance, state that the late Dr. Goudy, of Strabane, and w policy of liberty for the Italians. was not the sole author of " Presbyterianism Defended." and " The Plea of Presbytery.' God has all hearts in his hands and it be-In both volumes the Rev. W. McClure, the Rev. Dr. Denham; and the Rev. Dr. Killen, stood side by side by the lamented Goady. J.W.

> P. S-The Hungarian Protestants con tinue their peaceful but determined agita

ion	
, is	For the Presbyterian Banner and Advocate.
ris,	Letters for the New Year to My Con-
No	gregation.
m-	"Walk in wisdom toward them that are without,
٥'n٠	redeeming the time."-Col. iv: 5.
tire	NO. VII.

purchases of France from England, are Finally: Let the year 1860 be a year of comparatively small, and trade is greatly re-Greater Spirituality. This crown's all, and this is the spring of all. When the Holy stricted on both sides. France is impoverished by protection, and an interchange of Spirit shall make a Bethel of all our houses, her wines, silks, &c., with England, for coal, and a Peniel of all our valleys-houses of iron, &c, is now a matter, I believe, resolved God, and walleys where we have wrestled on. It may not come into operation till with the Lord and prevailed then we will leave it with him to fill all our pews with fature, and meanwhile large soms are to be earnest worshippers, and the Treasury of spentin developing the agricultural resources the Lord with your profored boundy. +SBa a spiritual people, then ; more spiritual than ever before.

that the letter of the French Emperor anfully proved it,) has this "nothing to do 1. Make prayer a habit of your life; with the merits of the question ?" Does he Rome, everywhere. The Irish braggadocios now successful institutions, in their earlier nouncing the new commercial programme, always a reality, never a form. Be, in the best sense of the word, a praying people. not thus prove what they call their princi-ple of "an inspired Psalmody," to be periods, needed, sought, and obtained, aid will have a greater effect in making the narepeatedly Being cherished and supported tionsobelieve in perdeful intentions than if for a time, they have gradually gained en-2. " Let the Word of Christ dwell in you mere modern invention of their own, which are now silent. They reserve their male. the Emperor had dismissed half this army. richly." Fill your memory with texts of dowments and other advantages, which have dictions for another head than that of It is plain there must be peace for a time, Scripture. When doubts annoy, or temptaplaced them upon a solid basis, to abide as a their sect has set up, without authority or bodies, and a large part of the entire family of Presbyterian churches at home and abroad, are in harmony with the spirit of salvation of infants?" "I know you did. Victoria. in order to develop such a programme. tions assail, one of them shall chase a thouprecedent from our common fore fathers? blessing to all posterity. And so let our Who, then, are the "innovators?" THE DEATH OF THE REV. DAVID HAM. sand, and two put ten thousand to light. THE WEATHER all over the United newer institutions be duly aided, and they

The Last Thursday.

The following are a few of the many rea sons why the last Thursday in February should be observed, for the purposes indicated in the call of the General Assembly : .1.)The object is one of the most important that can engage the thoughts, prayers,

and labors of the Church. To her the cause of Christian Education is of vital interest. It is the right hand of her strength. It is one of the chief instrumentalities for advancing the Redeemer's kingdom, both at home and abroad. In no other way, will the Lord of the harvest send more laborers into his harvest, than by hearing our prayers, and blessing our literary institutions. Thus our fathers thought and asted, and thus we profeas to believe And it will be an evil day when Zion turns away her heart, and restrains prayer on behalf of this noble cause.

2. There should be a time set apart for this particular subject. Let us look our duty full in the face Then it will not be crowded out and jostled aside. There will be a better knowledge and appreciation of the subject, if we take a time to think, and feel, and act. Our interest will be increased. our zeal in the cause revived, and our prayers be more frequent and fervent.

3. The arrangement will afford pastors a favorable opportunity for instructing their people concerning their interest and duty in this subject. That a lamentable degree

of ignorance and indifference exists in relation to it, cannot be doubted. That it should be får otherwise, all admit. But when, and how shall it ever be otherwise, until our churches are more fully instructed on the great subject of Christian Education ? Just in proportion as they know more about a matter of such moment, they will feel more, give more, and pray more.

Great good might be done, if ministers would givelinotice to their people of the coming occasion, and preach to them on "Christian Education;" "A Call to the Gospel Ministry;" or on some other kindred

4. By observing a day of special prayer, Christians act in concert, taking the Saviour at his word, "That if we agree as touching anything that we shall ask of him, he will do it." It is proposed that we agree in asking him, on that day, to pour out his Spirit on the Schools both in Christian and in heathen lands. This will please the Saviour who loves to bless the young. We are sure that he will graciously hear and answer our united prayers on this behalf. We have not only read his promise, but we have witnessed its fulfillment in former years. It is a matter of history that precious revivals of religion have immediately succeeded these "days of special and united prayer, in many of our Schools and Colleges.

5 Alms should be united with prayer, as recommended by the General Assembly. Many of our Schools and Colleges need aid at this time. With some of them, timely aid is not only a condition of success, but even of continued existence. Some promising Colleges and Academies are located in sections of the country, laboring under great pecuniary embarrassment They have no endowments, and no other means, excepting the totally inadequate pittance of tuition. fees. Without aid, they can neither retain their feachers, nor gain the other advantages essential to success. Our older and