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[Selected.]

Dear Ones in Heaven.

They are near, very near to me,
The dear ones that have gone before,
I think I can hear their songs of love,
And see the harps within their hands.

I hear the rustling of their spirit-wings,
They are so near, so very near;
And I long to clasp within my arms,
The dear and loving lambs.

In dreams I see their smiling looks,
As round the throne they stand;
And o'er my sleep they seem to watch,
They are so near, so very near.

Soon may I join that heavenly band,
And sing those songs of love;
And then how near, how very near,
Shall I be to the love ones above.

THE NEW SCHOOL GENERAL ASSEMBLY.

This body was constituted, in the Third Presbyterian Church, Pittsburgh, on the 17th inst. The opening sermon was preached by Rev. R. W. PATTERSON, D. D., of Chicago, the Moderator of the last Assembly. The house was well filled, and the attention showed that an able discourse was being delivered, to a people capable of appreciating it.

The text, or starting point, was taken from 1. Cor. iii: 9—"Ye are God's husbandry, ye are God's building." This was a noble theme. The preacher stated briefly, but strongly, the doctrinal truth, that the Church is of God's erection, having each part adjusted to the whole, and all to show forth his praise, and carry on his purposes. It is composed of living stones; it increases by an inward vital growth, and by accretions, all being the product of Divine power, and under the Divine guidance.

But the sermon did not dwell upon this attractive truth—the Church, *a building of God*, so firm, so secure, so perfect, so glorious, so lovely; *God's husbandry*, so carefully guarded and skillfully tended, so pleasant to behold, so excellent in beauty, and rich in its fruitfulness. Neither did it present to us, experimentally, the great, glorious, and blissful results, in individual men, of God's loving kindness toward them, in making them living stones in this building; in transplanting them into this delightful garden of his, and by his husbandry, making them fruitful vines, and rich olives. His plan and aim had another direction. These led him rather to present the Church as diversified, and hence, as man has modified it, torn, discordant, unlovely, than to exhibit it in its features of unity and attractiveness, as being God's building and husbandry. He hence treated his audience to an account of the dissensions in the Presbyterian family, which led to the New School organization; and, of course, so presented matters as to exhibit his confreres, correct in principle and justifiable in their proceedings.

The New School body was held forth as being precisely in the right position—the *media tutissima*. They are moderate, Calvinists, liberal Presbyterians, middle men in Church order and discipline; they can work both with Ecclesiastical Boards and Voluntary Societies; they are mild anti-slavery men; in short, they are distinctly and emphatically "Conservative Progressives;" (what a well defined and intelligible apellation!) and they occupy, too, the middle belt of the United States!

The preacher's aim led him to speak of the Independentism of New-England, and the rigid Presbyterianism of Scotland and Ireland; the one tending to wide latitudinarianism, and the other to a system of iron conservatism. These coming together, and mingling, and modifying each other, produced the Progressive Conservatism spoken of, that is, American Presbyterianism. But the commingling was not perfect, and a separation of elements became needful. This took place in 1838. The real American Presbyterians then seceded and formed the New School Assembly. This historical statement was so made as to be by no means complimentary to the body left behind.

The remark that Ultra-Calvinism was affiliated with pro-slavery sentiments, seemed designed to bring odium upon the Old School. But the utterance, just here, was very unfortunate. The Old School here rank among the highest Calvinists in our Church, but no where among us is there less tendency to an approval of slavery. And this region is the home of old-fashioned Seceders and Covenanters—ultra Calvinists, if such are to be found—and yet more decided opponents of savery than they are, it would be difficult to discover. The sentiments of the region are the most decided disproval of the correctness of the preacher's utterance.

Dr. PATTERSON occupies an eminent position among his brethren. His sermon exhibited both skill and power. But he had assumed a hard task. It is hard for any man to find a justifiable reason for the secession of 1838; or to find ground either theological or ecclesiastical since, for the seceding brethren to stand upon. Their speakers and writers are ever making the attempt, each seemingly conscious that all efforts of his predecessors have been failures. And we rather think that this new trial will prove to be no happy singularity. The *American Presbyterian*, and the *Theological Review*, and the next platform-speaker, and the present Moderator, in opening the Assembly of 1861, will have it all to do over again. These reiterated efforts are indispensable to our brethren's keeping each other in countenance, and to the retaining of their more open hearted members, and to the awaking of a denominational zeal. If, holding to their Confession of Faith and their Church order, they would preach the Gospel in peace and love, they would, minister after minister, and church after church, fall in with the old but still wonderfully thriving stock, till soon all would be, under God's husbandry, visibly and truly, living and fruitful branches of the one olive tree. The people would see no differences between them and us, justifying a separation. Their young ministers would see no difference. The matter of a man's stating his views of Scriptural truth, and his Christian experience, to his brethren in Presbytery, would soon cease to be a bugbear; and a people one in doctrinal belief, and one in Christian spirit, would become one in ecclesiastical connexion. The Lord speed the day.

Upper Buffalo Church, Pa.

We have before us a historical sermon preached by Rev. JOHN EAGLESON, D.D., pastor of Upper Buffalo church, Presbytery of Washington, Pa., which will serve to commemorate some important events, and be the occasion of grateful thanksgiving. This was one among the first churches founded in Western Pennsylvania. The country was purchased from the Indians in 1768. A few white people resided in it then; but they were very few. In 1770 and 1771, a number of families came from Eastern Pennsylvania, Virginia, and Ireland. The church of Buffalo was organized in 1779, enjoying, in connexion with Cross Creek, the pastoral care of Rev. JOSEPH SMITH. Mr. SMITH died in 1792. He was succeeded by Rev. THOMAS MARQUIS, in 1794. In 1798, Mr. MARQUIS resigned the Buffalo church, and continued pastor of Cross Creek, till his death, in 1827. In the year 1800, Rev. JOHN ANDERSON, D. D., accepted a call to Buffalo, and continued in the pastorate till 1833. The present pastor, Dr. EAGLESON, was settled there in 1834.

This church has been one of the most highly favored portions of the Lord's vineyard. Copious and frequent showers have fallen on it, and its fruitfulness has been great. An account of one most remarkable scene of favor, Dr. EAGLESON copies from the *Western Missionary Magazine*, a portion of which we transfer to our columns:

"On Saturday, the 13th day of November, A. D. 1802, a greater concourse of people than had ever been seen before, at a meeting for Divine worship in this country, assembled at Upper Buffalo meeting-house, in the congregation of the Rev John ANDERSON, and formed an encampment in a semi-circle around the front of a tent, in a shady wood. The greater part had by this time learned the necessity of coming prepared to encamp on the ground, during the solemnity, as so many persons in distress could not be removed to lodgings in the evening; nor could such a multitude be accommodated in a neighborhood of the most hospitable inhabitants. On this occasion, it would have required one hundred houses, with perhaps one hundred or nearly to each house. But the people have been so engaged, that they are not disposed to separate in the evenings; therefore many brought wagons, with their families and provisions, with a great number of tents, which they pitched for their accommodation. The public exercises of devotion commenced at two o'clock with a sermon, both in the meeting-house and at the tent, and were continued, with but short intermissions, until Tuesday evening. Fifteen ministers were present, all members of the Synod of Pittsburgh, and with cordial harmony took part in the various labors of the solemn season. The administration of the Word and ordinances was accompanied with an extraordinary effusion of Divine influences on the hearts of the hearers. Some hundreds were, during the season, convinced of their sin and misery; many of them sunk down and cried bitterly and incessantly for several hours. Some fell suddenly; some lost their strength gradually; some lay quiet and silent; some were violently agitated; and many sat silently weeping, who were not exercised with any bodily affections. Preaching, exhortations, prayers, and praise were continued alternately throughout the whole night in the meeting-house, which was crowded full, and also part of the night at the tent.

"There were some short intermissions, when the sound of the cries and groans of the distressed was so great as quite to drown a speaker's voice; at which times the ministers and others reputed for experience and wisdom in religion took opportunity to converse with the distressed, to discover the cause and nature of their complaints and cries, which pierced their ears and hearts from every quarter of the assembly, and administered such instructions and counsels as appeared to be suitable to their various cases.

"On the Sabbath morning, action sermons were preached, in the meeting-house and at the tent; and after the way was prepared at both places, the communicants from the house repaired to the communion table at the tent, where the holy ordinance was administered to nine hundred and sixty communicants. The solemn scene was conducted with as much regularity as usual, and with much solemnity and affection. The multitude of non-communicants, who could not hear at the tent, were called to the meeting-house and to a shady grove, where they were addressed by several ministers, during the administration of the ordinance.

"The night was spent as the former had been: perhaps the only difference that appeared was in the numbers who were visibly pierced to the heart, and made to cry out, 'What shall we do?' and in the degree of their exercise, both of which greatly exceeded those of the preceding night. Between midnight and day-break, after a short intermission of public worship, when the congregation had become measurably silent, an exhortation was given to the distressed, directing them to Jesus Christ, and setting forth the fullness of his grace, his suitableness to all their wants, &c. This was done coolly and with plainness, suited to inform the mind—calmly, without moving tone or melting expressions; yet, instead of soothing their sorrows, or turning their cries into songs of joy, the very reverse took place. The speaker's voice was drowned in a greater cry of distress than was before heard. They appeared to listen with eagerness to the Word of Life; they strove to enter in at the door of hope, which free grace held open. They attempted to lean on Christ Jesus; but here they felt their spiritual blindness, hardness of heart, unbelief, enmity, &c. They could not come to Christ, unless the Father, who sent him, would draw them. These they felt in their inmost soul, and expressed with cries, which seemed to rend the heavens."

For the Presbyterian Banner.

Washington College, Pa.

MESSRS. EDITORS:—Many of your readers are pleased to see the statements you furnish of the prosperous condition of our Theological Seminaries and Colleges. The writer, after an absence of ten years from Washington, spent several days of March there, and attended recitations of all the classes in different departments, in all of which the students acquitted themselves well. He was, beyond all expectation, pleased with the recitations on the different parts of the Bible, Green's Lectures on the Catechism, Evidences of Christianity, etc. The orderly character of the students in the Campus and the Hall, spiced with a large measure of social glee, might convince even a stranger that they were happy. There was a manifest remove from the extremes of foppery and clownishness. At the given signal, all seemed devout. A large proportion of them are professors of religion.

The boarding establishment is managed so as to secure two objects—the greatest possible cheapness, in connexion with the cultivation of the decent proprieties of life. The furniture and fare of the table, are such as to secure for the guests a good measure of self-respect. Then note the family worship following breakfast and supper, and all under the superintendence of Mr. and Mrs. Smilie, who manage this department in a style that cannot fail to please the friends of piety, order, and economy.

Those that wish can be accommodated in private families of pious character. Some families find it very convenient and gratifying to move into town for a few years, in order to have the supervision of their own children during the course of their education.

The moral atmosphere of Washington ought to be healthful. Many of the youth are under the influence of well-regulated schools—numerous professors of religion in the different denominations contribute their share to this result; but the Calvinistic element is such that every Presbyterian may rejoice, since truth is in order to godliness.

The fact that Washington is not so great a thoroughfare as formerly, and that the students' roll does not run up to two or three hundred, will relieve some minds, who dream perpetually of the dangers of College life. With the increase of students may there always be a proportionate increase of godly restraints.

With such Professors, with such Trustees of College and Synod—with so many ministers and elders to keep watch—with such men as Robert Sherard, Esq., for Treasurer, and A. L. Littell, Esq., for Collector, the friends can afford to take courage and go forward. A. N.

May 9th, 1860.

For the Presbyterian Banner.

Music and Music Books.

NUMBER V.

More about the Sabbath-School singing book. Many children are discouraged and for ever prevented from learning to sing by being placed, during their *first efforts*, among singers too far advanced for them to comprehend the instruction given, and by their being required to sing, in their first efforts, music entirely too difficult for them. Success in education, on any subject, is always proportionate to the comprehension by the pupil of the subject studied, and advance is according to the ability possessed. Hence we require a book adapted to every capacity of pupils.

The little incidents of youth in common life, make the greatness of the man; these incidents giving power over the individual by their vivid perceptions and comprehension of relations. So here. To adapt the book to general introduction into Sabbath-Schools of various character, and departments in those schools, it would be well to publish it in numbers, or divisions, so as to be procured and used separate or as a whole. In that case such parts as might suit the various circumstances of the school might be obtained at the smallest possible cost. As a book entire, it should contain a *large* amount of music, as well as great variety; as children very soon learn a large quantity of music. The book should contain many pieces, so arranged that they might be sung as dialogues by the children, or teachers and children; also duetts or choruses, by which often much greater effect can be produced, and a greatly increased number of children induced to sing. Choruses are contagious, and many a child, and even an adult, unaccustomed to sing, who cannot be induced to sing a whole piece, will, with enthusiasm, after a moment's cessation, join the full chorus, and thus will be led on to song.

For the sake of containing much more music in the same space, and preparing it the better for instrumental accompaniment, it should be arranged with two parts upon the same staff. A vast number of our children are at this time instrumental performers, and a much greater proportion will hereafter be. The writer, being originally of Quaker parentage, was long, from early prejudice, entirely and conscientiously opposed to instrumental music. The study of the science, as a science, for years while teaching *without* instrumental accompaniment, led him to the entire conviction that the full *training* in the science, and *effect* of music cannot be had without instrumental accompaniment; never as leading or prevailing over the vocal performance, but as supporting and sustaining it. Of this, more will be said hereafter, when speaking of congregational singing and choirs. Suffice it to say now that in no age or nation has music been generally cultivated, and taken its proper place, and had its full effect where it was not largely attended by instrumental accompaniment. Just as we advance, and shall advance in musical culture, instrumental music is, and will be found in all our families, schools, and other places of instruction—(not necessarily in our churches to *overwhelm* and *direct* our *vocal* performance, but the very contrary, *sustain* and *enrich*.) Hence our children's books should all be adapted to such a development of musical taste, ability, and effect. Great care should be taken that the poetry used should be chaste, rythmical, metrical, and not broken-legged prose; but *poetry* that does not require a *grunt* and a nod to fill out some of the musical strains; or the driving in of the tail end of others so as to *stop* when you *get done*.

It is a far more serious evil than most think to commence the training, and form the taste of our children thus; and it is a fearful drawback to the effect of the music under all circumstances, as it gives a check, though unconsciously, to the mind's progress in feeling, by the effort to surmount an obstacle of difficulty. Surely, our Church does not wish to initiate such a character of sacred praise in our *embryo churches*, the Sabbath-Schools. The constructors of very many of our juvenile singing books seem to pay little or no regard to this particular. If they can but get the music, little care is taken what murdering may be done to the words. The truth is, the musical rage of the day is effect by open melodious sounds without verbal articulation, and not effect by sense and sound united.

There should be no rudiments or rules for singing, or secular music in this book. The Sabbath is not the time to teach the science of music, or to learn to sing songs. This is a book for the Sabbath, and should be entirely adapted to and associated with the Sabbath services.* Other books distinctly adapted to scientific instruction should be provided with music adapted. This would remove a temptation to Sabbath violation common in many places, of meeting upon the Sabbath to "each singing," esteeming this so much time saved; and being a holiday, the most successful in collecting young people together for a *professional music teaching*, but really for frolic and mirth. This practice is prevalent to a great extent in many country places. The writer has formerly attended many such meetings, and seldom in any circumstances witnessed greater Sabbath desecration, and the cultivation of a worse spirit among the young to be introduced into our churches; yet all under the semblance of a sacred duty, in preparing for the services of the Church. Practisings on the Sabbath for church services, attended with the same fearful evils, are not uncommon in our city churches.

It will readily be perceived that the providing of such a Sabbath-School singing book as our Church needs is no work of an hour, or easily performed. Nor can any book *adopted*, and not *provided by ourselves* for the express purpose, meet the ends contemplated! Any book provided by others, or for a general purpose, must come upon us with a burden of material entirely foreign to, if not destructive of, our interests and object.

And while it should be issued through and by our Board of Publication, yet that Board are illy qualified to originate such a work, as probably few of its members have either the time or peculiar qualifications for constructing it.

The General Assembly should take the whole matter of our Church music of the Church in hand, as a matter vital to her best interests, and appoint at the coming meeting of that body, such committee or committees as may be needed for a revision and enlargement of our present Psalmodist, and for the providing of a proper music book in each of the various departments of our Church necessities, directing them to be issued, when prepared, by our Board of Publication. C. G. WORRELL.

*The writer does not wish to be understood as objecting to teaching such an amount of the science in connexion with Sabbath-Schools as may be necessary to the children's understanding the mere notations of music, in aiding them to sing from the notes.

This he has practised a few minutes each Sabbath-School session, for many years, where necessary.

EUROPEAN CORRESPONDENCE.

A PRIZE FIGHT AND PUBLIC EXCITEMENT—THE "RING" AND THE SPECTATORS—GLIMPSE OF THE GAMBLING AND SPORTING WORLD—PRIZE FIGHTING PAST AND PRESENT—THE PRIZE FIGHTER'S AMBITION—LICENSES REFUSED—REACTION AND INDIGNATION—A LONG WINTER AND ITS RAVAGES—INVALIDS, AND THE SPRING—THE SCARCITY OF FODDER—AUSTRIA AND HUNGARY—SUICIDE OF BARON BRUCK—BANK ROBBERY IN LONDON—THE ENGLISH SYNOD AND ITS SCHEMES—COLLEGE SCHOLS—HOME AND FOREIGN MISSIONS—DEPUTATIONS—STATE OF RELIGION—REPORTS—POSTSCRIPT.

LONDON, April 27, 1860.

A PRIZE FIGHT between two professional pugilists, has been occupying public attention for the last ten or twelve days. It was a fistic contest for "The Championship of England." The challenger was an American Irishman, John C. Heenan, commonly called "the Benicia boy," and the challenged was also of Celtic blood, by name of Tom Sayers. A large number of Americans were present at the fight, which the authorities and the police endeavored by every possible means to prevent, but in vain. Among the spectators of the brutal struggle, the *Times* informs us were Peers, Members of the House of Commons in plenty, artists, poets, and *even clergymen*. That means Episcopal clergymen, of course; and if they can be discovered, let us hope that each of them will be "unfrocked" by his Diocesan Bishop. The fight was a drawn one, and the crowd of gamblers were thus disappointed. Only think of two men, made in the image of God, for nearly two hours and a half, pummelling each other; one of them having his right arm completely disabled, almost from the beginning, and the other's face completely disfigured, and when the fight was put a stop to by the police, almost blind, and "almost unrecognizable as a human being."

The affair has let in a hideous light on the moral condition of a large portion of society, in its upper as well as its lower strata. Attempts of course are made to defend prize fighting as "the noble art of self defence;" fair and manly, as opposed to the knife and stiletto, which would otherwise be adopted in personal rencontres. There are also pleas that in this way national muscular development is cherished, and so the people are better prepared for war. This idea is ridiculous. There is a natural bull-dog tenacity and combativeness about the Anglo-Saxon race in battle, and it is not the science of pugilism, but the "pluck" and weight of resistance and attack in receiving or making the charge, which brings victory to English or American banners.

Times are indeed not so bad as when the last Prince of Wales once attended a fight, though he professed to have no stomach for its brutalities. His presence made the "ring" fashionable; and when the Allied Sovereigns came over to England, in 1815, after the great "turn up" on the Continent, Lord Lowther could think of no more acceptable treat to those august personages, than a breakfast at his house at Pall Mall, following it by a series of boxing matches (*not* with gloves;) in the drawing-room! In February, 1817, the Czar Nicholas, attended by Lord Yarmouth, witnessed a fight, at the close of which the conqueror was presented to him. Nicholas took off his hat to the bruised and bleeding victor, who held out a puffed hand, which the Czar shook between his fingers. The *Athenæum*, which supplies these facts, after noticing the training processes, preparatory to fighting, remarks: "To judge from statistics, so far from improving the race, destroys the powers of man. All boxers have had a tendency to run into dropsy or consumption. They are speedily unfitted for their calling, and their highest ambition seems to be the ownership of a public house. A few have done well; Jackson realized a fortune, and Gulley became a member of Parliament for Pontefract. This is the highest position ever attained by a pugilist; but for the one that has been a Senator, *there have been scores who have died paupers*—mere wrecks of humanity, stealing away to workhouses, or hiding in some back slum, and there, *unheeded and unknown, dying, in nine cases out of ten, long before the allotted time of man.*"

Public houses, kept by ex-pugilists, are scenes of great abominations, and it is pleasing to be able to record that two of these gentry have been deprived of their respective licenses, by the Middlesex magistrates meeting, at Quarter Sessions. After the excitement and fascination, so to speak, of this last fight, and the vivid descriptions of it, have passed away, *disgust*, strong and practical has set in, and while the organs of the "ring" have been glorying in the resuscitation of their long-frowned-on craft, the referees and umpires have agreed that the two men shall *not* meet again, and the Home Secretary has publicly declared that even attendance on a prize fight is illegal. Had another fight been resolved on, the great middle class would have risen in its moral might, and a demonstration would have been made that would have made aristocratic patrons of prize fighting wince and tremble.

THE LONGEST WINTER known in Great Britain for a generation, is now drawing to a close. But the memory of its weary months; of its incessant vicissitudes of sleet, snow, rain; of the greatly increased mortality, both in town and country; and of the prostration of invalids who were brought to the brink of the grave—will long be preserved. Those poor invalids are now reviving in the breath and sunshine of the gladsome Spring; and so, of the "wretch that's long been tossed on the thorny bed of pain," and who now goes forth between the sunny skies and amid the buds and blossoms, we can say with the poet:

"The meanest flower that scents the gale,
The sun, the air, the common skies,
To him are opening Paradise."

Meanwhile, there is scarcely grass sufficient to keep alive the flocks of sheep, and in the North both of Great Britain and Ireland, hay and other fodder for cattle are selling at unparalleled prices. Small farmers are nearly ruined.

AUSTRIA is apparently penitent, and is proposing to make concessions, including the consent of the Emperor to be crowned King of Hungary, and to allow it a separate administration. Few are disposed to give credit for any other motives than fear, and the desire to obtain loans at home and abroad. The finances are in a frightful condition, and fresh peculations of an enormous character are being constantly discovered, in connexion with the Army Commissariat contracts of last year. Baron Bruck, a distinguished Finance Minister, who had risen from a clerkship in a country house by his extraordinary abilities, has just committed suicide. It is discovered that he was one of those involved in frauds, and, dismissed from office, in an agony of shame and fear, he crowned his career by this awful crime. Other high personages are under arrest. All things bode ruin to Austria, and she seeks in vain to obtain an alliance with Prussia, jointly to resist France, including the preservation of her tyranny over Venetia.

A GIGANTIC FRAUD has just been discovered here, in connexion with the London Union (Joint Stock) Bank. The Cashier, highly esteemed and long trusted, has gambled away, on the Stock Exchange, about a quarter of a million sterling, and succeeded in concealing his peculations up till a few days ago, by a false pass-book, sent daily to the Bank of England. A subordinate clerk is also arrested, for a deficiency of £1,240. The days of Robson and Redpath seem returning.

THE FLEET OF GUNBOATS prepared a few years ago, at vast expense, are found to be nearly all rotten—and this from the frauds of the contractors, who built them in 1854 and 1855. Inquiry is going forward, and exposures will be made.

THE SYNOD OF THE PRESBYTERIAN CHURCH IN ENGLAND, whose earlier proceedings I noticed in my last, continued its sittings from the Monday afternoon till Friday afternoon of last week. The new Moderator is the Rev. Patrick L. Miller, of Newcastle, a man of genuine piety and worth. He was the intimate friend of Robert M'Cheyne, and at the time of his death a minister in Wallacetown, Dundee. It was during his illness, and before delirium came on, that Mr. Miller and Mr. M'Cheyne conversed together on Psalm cxxvi and on coming to the sixth verse, Mr. M'Cheyne said he would give Mr. M. a division of it: 1. *What is sowed*—"Precious seed." 2. *The manner of sowing it*—"Goeth forth and weepeth." He dwelt upon "*weepeth*." Then said, "Ministers should go forth at all times." 3. *The fruit*—"Shall doubtless come again with rejoicing." Mr. Miller pointed to the *certainty* of it; Mr. M'Cheyne assented, "Yes—*doubtless*."

The English Synod has now one hundred churches and preaching stations on its roll. The School Report indicated forty-six day schools, with an attendance of upwards of six thousand. Twenty-eight out of fifty-three teachers have *certificates*, that is, are endorsed by government inspectors, and are qualified by recognized training. Government aid is received in the proportion of £4.3s. annually, from the Privy Council, for every £1 given by the Synod. The decline in past times of Presbyterianism in England, was very much owing to the want of such a provision as our school scheme supplies. Wherever there is a day school it strengthens a congregation much. For want of it, a congregation suffers, especially where Tractarianism prevails. Thus, when at Bourneworth, some two years ago, I found our interests impeded by this cause; and at the late Synod, Mr. M'Mullan, the able pastor, stated that the Tractarian ministers in the parish admitted no children to the day school unless they attended the Sabbath School, and they (Dissenters' children,) were not allowed to attend the Episcopal Sunday Schools, *unless they were re-baptized*.

Two cases have recently occurred, of the reception into our Church of small, decaying congregations, hitherto in connexion with Lady Huntingdon's connexion. One of these was at Cheltenham, a place of fashionable resort and residence for persons of fortune, retired officers, &c. The Rev. Robert Steel, formerly minister at Salford, Manchester, is now at Cheltenham, and there are manifold tokens of growth and revival. The other is a chapel in Maidstone, Kent, which was about to be closed, but which some Presbyterians resolved to keep open, in connexion with the consent of the English part of the congregation, and with supplies from the London Presbytery.

The Home Mission contemplates the establishment of new charges, as well as the supplement of the stipends in cases of congregations not strong in themselves. It has also set itself—as indicated by my letters from Northumberland County, last Winter—*to raise the standard* of ministerial income. The Deputations sent out last Winter, sought first to stir up the aid-receiving congregations to do more for themselves, and offered them a bonus in every case where they raised the minister's stipend above £100, giving also to weaker congregations as much as secured that sum at least to every minister. 2d. The aid-giving and stronger congregations were visited, and addressed, in order that the people might be led, by subscriptions, donations, associations, and public collections, to increase the general fund. The results are already very encouraging, the general funds having increased about thirty per cent., and the weaker congregations making progress in adding to their seat-rents, so that the supplement required from the general fund, is now comparatively small. Thus, for instance, there was a congregation who were wont to receive £40 from the Home Mission Fund. This year £15 only was required. But we are anxious that the *minimum* should be raised from £100 to £150. It will take some time to accomplish this, but I believe it will be attained. Happy should I be to hear of united action of a kindred kind, throughout the bounds of the American Presbyterian Churches.

The Foreign Mission of our Church is one of the indirect results of the Disruption of 1843. That event took away from Scotch churches in England, all the moderate ministers, who, though well-nigh "sticked" and worthless, found no difficulty in getting parishes. It was, in the new baptism of life, and in connexion with the infusion of fresh blood from Scotland and Ulster, that the English Synod resolved to have Schools, a College, and Home and Foreign Missions of its own. In 1847 the Rev. William Burns was ordained and set apart as the first missionary to China, at a meeting of Synod, held in the town of Sunderland and in the same church where we met this year. There are now nine missionaries in the field, one of them a medical missionary, and a portion of this body is supported by members of the Free Church of Scotland. At Amoy, the mission has been eminently blessed. Mr. Burns goes from place to place as an Evangelist. At Swatow he landed last year among the worst possible population, savage and almost naked. He has an extraordinary faculty for acquiring languages and dialects. Their dialect he learnt speedily, and in a short time he had acquired a marvellous power, becoming the arbiter and peace-maker of the people. Here he baptized a convert, a first fruits. Thence he went to another field, and so he acts continually, dressing and living as a Chinese. The climate of China is very enervating, and the old foreigners are disabled speedily. It has been calculated that of those then in the mission field, men died on an average, after six years' service, and that those who had to leave from ill health, were obliged to do so after six and a half years; so that the working-day of Europeans is thus very short. Dr. Munro, of Manchester, seemed to think that this average was too high; but at the best it is clear that Christian Churches must mainly look for future extension and final triumphs in India and China, to a native ministry. It is a fact in our own particular case, that we have to face an average expense of £350 a year, in sending out a missionary to replace the dead or disabled.

The income of our Foreign Mission last year, from Scotland and England, was nearly £2,000. The late lamented missionary, Mr. Sandeman, left £3,000, by will, to the Mission, and £125 interest will accrue from that source for the present year's expenditure.

A proposal was made some time ago, that the English Presbyterians should add one missionary to the Indian staff of the Free Church. The funds raised for the object, are as yet insufficient, and some apprehensions are felt, lest appeals for it should distract the attention of the people from the China Mission, the expenditure of which is now necessarily large. Very considerable sums, however, are sent to India, by our members, for Female Education and other Free Church Missionary objects. Dr. Munro mentioned at the Synod that about £1,200 had thus been transmitted in six years. He strongly advocates a mission to India, entirely distinct from and independent of that of the Free Church. An Indian army Colonel (Col. Shortrede, elder for Brighton,) said that as a practical example of unity, the Synod should place their missionary under the Free Church. It was finally resolved that a missionary should be sent out to labor in connexion with the Free Church Mission until the Synod should have a reasonable prospect of sufficient funds for the support of a full mission staff.

One of our London elders (a merchant,) offers to send out two missionaries in his vessel, free of expense, and a very able student of our College has offered himself to the Foreign Mission Committee for this service.

The College has this year fourteen students, nine of whom are of English birth; the rest from Scotland and Ireland. Never had we such a vigorous and promising band of young men. Most of them live and board together in our College, at Queen Square. The ladies of the Church have furnished their rooms. The arrangement is under the sanction of the College Committee, and works admirably. These young men have received a superior undergraduate education. Scholarships of £40 and £20 are held by several of them, each for three years. A young Nestorian Christian has attended the College for the past year, and was aided not only by our students, but also by those of the free and Irish Presbyterian Churches. One of Dr. Duff's Converts at Calcutta, a licensed preacher, has also attended a part of the session.

In my last I referred to the Scottish and Irish Deputations, both of which received a warm welcome. I do not possess, as yet, a report of Dr. Cunningham's masterly speech afterwards at the Tricentenary Commemorative meeting of the Synod. The gist was, that Calvinism and Presbyterianism are identified with the New Testament, furnish a suitable basis for evangelical union, and are practically best adapted to do Christ's work in the world. But, as one of the Deputation of the Free Church, he delivered a speech, of which the following extract will be interesting to your readers:

We take a deep interest in your whole history and position, partly because of the variety of elements you comprise—Scotch, English, and Irish. We expect naturally some little complexional diversity from these sources, but combined, as we always hope it will be, with unity in matters of doctrine, discipline, and worship. This variety of elements affords good ground of cherishing good hopes of your growing prosperity. The combination of these elements is something like the way in which Christianity was introduced into the Northern States of America, by the selection of many excellent, and valuable men from various sections of the country, Scotland, England, and Ireland—so much so that one of the most eloquent American writers, speaking of the introduction of Christianity into that country, said that the Lord in his wisdom sifted three kingdoms in order to plant America with the finest of the wheat. (Laughter.) Perhaps it would seem an exaggerated compliment to say that of you, but still I have no doubt of this, that you have got a great deal of good, excellent grain from these sources, and I trust you will attain to greater efficiency and adaptation to your station. It is interesting to remember, in connexion with the American Churches, that the first Presbytery that primarily met in the United States in Philadelphia, and which may be said to have been the proper commencement of that vast phalanx of Presbyterian ministers now exerting such a wholesome influence in that country—that Presbytery consisted of four Irishmen, two Scotchmen, and one from New England, a representative from the English Puritans, who were then substantially Presbyterians. This was the commencement of the Presbyterian system in the United States, resembling somewhat the position in which you are placed at present. At the same time, it is very desirable that you should not depend, as it were, on the sifting process, getting your wheat from other countries. You can never be fit for doing your own work completely unless you raise up a ministry for yourselves. (Applause.) That is manifestly indispensable, and it is a primary, imperative duty of this Church to give every encouragement they possibly can to provide for the training of a ministry among yourselves. We, of course, take a deep interest in that matter, all the more that you have received a most important boon from us, in the person of Dr. M'Crie, as superintendent of your collegiate institution.

After the addresses of the Irish Deputation, solemn prayer and thanksgiving were offered up in connexion with the truly stirring statements made as to the great work of God in Ulster.

Dr. Cheever's case was brought before the Synod, by an overture from some of its members. On this point I give you the outline report of the *Scottish Guardian*, as follows:

The Clerk read an overture from members of Synod, requesting the Synod to express their deep Christian sympathy with Dr. Cheever in the struggle in which he is engaged, and their deep regret at the coldness, indifference, and silence of several Churches in America in regard to slavery.

Mr. Alexander stated that this movement in the Synod, as well as the public meetings in Edinburgh and Glasgow, were prompted by Miss Johnstone, a zealous member of Dr. Cheever's congregation, and he had no doubt that a meeting would yet be held in Exeter Hall, where all the big guns of London, would be fired off with such effect as that the report would be heard across the Atlantic. He moved the adoption of the overture.

Mr. Inglis seconded the motion.

Dr. Hamilton said that it was a very invidious task to throw anything like a damper on a generous impulse, but he thought this was a matter for private arrangement rather than Synodical action. He thought they should not commit themselves to a matter the circumstances of which were not properly before them. He was sure they all sympathised with Dr. Cheever individually, but anything they did in a Synodical way to express sympathy with Dr. Cheever was, of course, a reflection on the Presbyterian Churches in America. His own conviction was, that it was not by denunciations going across the Atlantic that they would do any good to the negro. If anything was to be done, it must be through fraternal representation; for if the negro was to be benefited, it must be by the Christianity of the country.

Dr. M'Crie said that he felt it to be a delicate question, but now that it was introduced, he was afraid, that if they simply dismissed the overture, the action would be misrepresented across the Atlantic. He thought they should at least send a remonstrance to the Old School Presbyterian Church, referring, though it might be indirectly, to the case of Dr. Cheever.

Mr. Wrightson, Wark, opposed the overture.

Mr. Wright, Southampton, moved that, in present circumstances, it was inexpedient to entertain the question.

Dr. Weir seconded the motion, and after some further discussion, Mr. Alexander, seeing it to be the mind of the Court, withdrew the overture.

The State of Religion occupied considerable attention, and cheering reports were given in from several quarters, especially from Whitehaven and Liverpool. The following statements were given from Birmingham and London:

Dr. M'Kenzie, Birmingham, stated that he had more comfort in the prayer-meetings during the past year, than he had had in any meetings since he came to England. In considering what hindrances there might be to the work of the Holy Spirit in his own congregation, he had felt it his duty, on the ground of Christian expediency, to abstain from spirituous liquors, though recommended to him by his medical man, and he felt it his duty to testify, after eight month's trial, that he could do quite well without them. (Applause.) Since he had done this, he believed that a greater amount of blessing had attended the ministration of the Gospel in his congregation than ever he had seen before. Dr. M'Kenzie concluded by moving that the ministers be enjoined to preach on the revival of religion, on the second Sabbath of June, and to call the attention of their congregations to the duty of earnest prayer for the Spirit of God; and that the Moderator be requested to prepare a pastoral address to be circulated over the Church.

Dr. Weir, of London, said that this Synod had been preceded by a spirit of prayer on the part of many of the people, and he could not but believe that the prayers that the spirit of unity and love should prevail among them had been answered. (Hear, hear.) The congregations in London, Dr. Weir proceeded to say, were not without some tokens of the Divine blessing. He had witnessed greater earnestness in his own congregation, and could mention cases of what he believed to be the real, sound conversion of the young and others. Then the congregation of Marylebone, presided over by Mr. Chalmers, had, he believed, been largely visited by the Holy Spirit. But all this, he believed, was but a foretaste of what they might humbly expect from God's Spirit before another Synodical meeting came round. He looked forward hopefully for a blessing on the whole of England, and he believed if they did not cast up hindrances, and if they took the stumbling-blocks out of the way, and laid to heart the condition stated by the Lord Jesus himself as attaching to successful prayer, viz.: "abiding in him" by holy living, they might ask what they would, and it would be done unto them.

The brethren separated from one another in the spirit of genuine brotherhood, of prayerful expectation, and of holy thankfulness. It was the happiest meeting of Synod for many years. No root of bitterness sprung up. J. W.

P. S.—The Rev. Drs. Leyburn and Murray, with G. H. Stuart, Esq., arrived here two days ago, quite well.

The Government will carry the second reading of the Reform Bill in the Commons, but it will undergo revision and improvement in Committee. Sir E. L. Bulwer made a great speech last night, in the House, against this Bill. As a specimen of brilliant, rhetoric, I have seldom heard its equal. I saw Dr. Murray ("Kirwan") and Principal Cunningham, sitting together in the Speaker's gallery during the speech. The whole house was in excitement under the wand of genius.

Lord Elgin has left for China. There is a rumor that two of