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For the Presbyterian Banner.

Why a Professing Christian Should Take a Religious Newspaper.

The following letter was originally designed for a member of my congregation. But on reflection, it is now sent to the *Banner* for insertion, from the conviction that its application is too general to be restricted to any particular case:

CHERRY GROVE PARSONAGE,
May 29th, 1860.

DEAR SIR:—The object of this communication is to call your attention to the value of Religious Periodicals, and to the *Presbyterian Banner*, as one of the best published in our country. And as you have never heretofore taken a paper of this description, permit me to mention a few reasons that may induce you to appreciate the importance of such a contribution to the instruction, comfort, and usefulness of yourself and family.

1st. Reflect on the position you occupy in the Church. You are a professor of religion. You are considered a religious man. And a religious man with no disposition to subscribe for a religious newspaper is not a consistent character. Even ungodly men sometimes notice this inconsistency, and laugh over it. They have not always the highest confidence in the piety of the men who will patronize secular newspapers in preference to those having a direct tendency to advance the cause of Christ on the earth. The politican, they say, takes his political paper, the infidel takes his infidel paper; but there is your Christian, your religious man, who will take no religious paper.

2d. You should take a religious paper in view of its happy influence on yourself as an individual. The benevolent Christian mind will "hunger and thirst" after information in reference to the great objects of Christian sympathy and benevolence in our fallen world. The patriotic Christian mind, will not be altogether indifferent with regard to the prevalence of the Gospel throughout the land of our birth or adoption. The heart of the patriot will prompt him to inquire how does my country prosper in peace? and what success in war? And tidings from the Church militant must always be welcome to the true soldier of the Cross. You may have your library filled with good books, and you may read them, and ought to read them all, but they will not keep you posted on the current events of the day, involving the spiritual interests of the Church and the world.

3d. I am anxious, in the third place, that you would take a religious paper, on account of its influence on your family. The domestic cares of your wife render it difficult for her to read large volumes, either in theology or general literature. A passing glance at a religious periodical, will add a little fuel to the intellectual fire, and become suggestive as necessary aliment for her intellectual and moral nature. But the happy influence of such a periodical on your children is beyond all calculation. It cannot be estimated in dollars and cents. Children, or young people, associated in domestic life, have an instinctive fondness for the freshness and novely of a letter, or newspaper. Mark the elevating influence of such an epistolary correspondence in the home circle. But the facilities for this species of correspondence are not a common occurence. And even where they do exist they will not supersede the necessity of the printed weekly or monthly epistle, replete with the general religious intelligence of the age in which we live. Nor is the periodical in question to be regarded in the light of a mere newspaper, pointing out great facts in the history of Zion in her defensive position or her aggressive movements among the nations of the earth. The most instructive and sublime themes of theology and literature, are discussed in the good religious journal. It is the great general educator, moral and religious as well as intellectual. It not only imparts useful information to the young and rising generation in our families, but creates a thirst in thousands for the fountains of knowledge that send forth their life-giving streams, and making glad the "city of our God."

4th. It is my ardent desire that you should become a subscriber for our *Banner* in the cause of Christ, from considerations involving the power of example. If the professed follower of Jesus will not take a religious paper, how can we expect the ungodly to do so. However desirable it might be to introduce reading of this character into the families of the world, a difficulty is encountered at once, when they can point to men in the Church who will patronize any and every kind of newspaper save those that are decidedly religious. Here is the great stumbling block in the way; the great barrier in the way of aggressive movements on the kingdom of darkness. It is the want of an influential example on the part of some who are the recognized soldiers of the Cross. A good example is moral power in any community. Mark its happy results when God's people flock punctually to the prayer-meeting and the house of God. How soon impenitent neighbors and friends imbibe the spirit and are drawn within the current to the gracious presence of the Lord. And let all the people of God take religious periodicals in their families; the example will not be in vain. Even wicked men may be found to say, give us the same source of intelligence for our families; let us have the news from the Church as well as from the world. Now let a whole congregation, a whole community, take the religious paper in question—what an amazing influence for good in reference to the support of the Gospel both at home and abroad! What a stimulus to contributions for all the objects of benevolence—to attend meetings for social praye—and to use all the means for the revival of the work of God! Look at the congregation in which religious intelligence through this medium is generally diffused, in contrast with the one where little or nothing of the kind is found, and mark the difference. The one you will find a working, growing church—up to the spirit of the age; the other you will find just the reverse, distinguished for no effective advancement with regard to coöperation in the cause of the Redeemer—with regard to ministerial support, or the grand object of any church organization on the earth.

5th. I mention a fifth reason, among many others that might be advanced, urging you to take a religious newspaper. It stands preëminent as an antidote to a literature of an opposite and most destructive character. The power of the press is wonderful. The art of printing, not known to the literature of antiquity, in modern times has created facilities for impressions on the human mind, of most amazing importance and extent. It seems to have brought the facilities of education to the door of every man. And if the unnumbered publications that are constantly issuing forth from the press, had the desirable bearing on the interests of morality and religion, and found unobstructed access to all our families, our prospects would soon brighten for the speedy regeneration of mankind. But the "children of this world are wiser in their generation than the children of light." Satan and the children of Satan are more busy than many of the professed children of God. While the press is a powerful instrument of good, it is also a powerful instrument of evil. Look at the light, fictitious literature of the present day, corrupting in its nature and disastrous in its tendency, pouring forth from the press its floods of moral desolation upon our land. We must have counteracting agencies, or be ruined. When the enemy comes in like a flood, it should be our prayer that "the Spirit of the Lord would lift up a standard against him." And in subordination to the Divine Spirit, and the Divine Word, while it is a reading age, and young people and old people will read newspapers, we wish to furnish materials of the proper kind as food for the soul, in religious periodicals—in newspapers for God.

DELTA.

For the Presbyterian Banner.

Charity.

Now the end of the commandment is charity out of a pure heart and a good conscience, and of faith unfeigned.—1. TIM. 1: 5.

Notice how carefully characterized this charity is. It was no general preaching of love, charity, and liberality, such as we sometimes hear these days, that Paul would have in his Ephesian pulpit. Love, indeed, charity, and liberality, but of a a specific kind; love that did not sacrifice purity of heart, but grew out of it; charity which did not ignore a good conscience, but was rooted in it, and liberality which did not renounce the truth, but was founded on it. It is the "*end* of the commandment" which is charity. But you cannot reach the end without passing over that which lies between it and the beginning. You cannot reach the top round of a ladder without stepping on every round from the bottom. You cannot have the fruit without the root, the stem, and the blossom. It is the *end* of the commandment which is charity, and you will not be allowed at once to bounce into the *end*, without having seen and laid fast hold of what is at the beginning. We cannot have true charity, therefore, without having an unfeigned faith, first, a good conscience, second, and a pure heart, third. This is the sort of soil in which true charity grows. An unfeigned faith is the rock at the bottom, about which it twines its roots, so that it cannot be uprooted or shaken; a good conscience, or the strong consciousness of having done right before God and man, is the strong soil in which charity gets its rankness and strength, while a pure heart is the rich top-dressing, if you please, which gives the blossom its delicate tint, and the fruit its delicious taste.

There is a spurious philanthropy, and a spurious love of God, which are corrected by just these three things—a pure heart, a good conscience, and an unfeigned faith. There is a philanthropy among us which, with a pretended and ostentatious good will to man, denies these three things: the existence of God, the obligation to any higher than human law, and the obligation to personal purity of heart and life. We have philanthropists who build Hospitals, Schools of Reform, and Retreats for the Insane; who elevate the poor, reclaim the criminal, and instruct the ignorant; yet who, apart from *man*, and the obligations from man to man, *believe* what they please, *do* what they will, and *be* what they like. Paul's teaching of love, or philanthropy, corrects this at every point; we must *be* what God *is*, *do* what he commands, and *believe* what he *reveals*. All history proves, too, that this charity, love, or philanthropy, which grows out of unfeigned faith in God's Word, unfeigned obedience to God's commands, and unfeigned conformity to God's holiness, is the best philanthropy. Your charity, your love to man, your philanthropy, has done nothing for man until it has lifted him up into fellowship with God and conformity to his will. When men boast of their charity and their love to the race, let us test it by the Word of God—test everything by that Word which is itself the very truth.

H.

EUROPEAN CORRESPONDENCE.

PUBLIC ANXIETY—COLLISIONS OF THE COMMONS WITH THE PEERS—THE PAPER DUTY AND THE INCOME TAX—A POPULAR DEMONSTRATION—MR. BRIGHT'S SPEECH IN ST. MARTIN'S HALL—ESTIMATE OF HIS ORATORICAL CLAIMS—PROTEST BY GREAT BRITAIN AGAINST RUSSIAN POLICY IN THE EAST—FOREBODINGS OF WAR IN EUROPE—EPISCOPAL CONFIRMATION AND CONSECRATION—THE LONDON MISSIONARY SOCIETY—MADAGASCAR AND THE FUTURE KING—COL. EDWARDES' GREAT SPEECH ON INDIA—THE GOVERNOR OF MADRAS RECALLED, AND WHY—IRISH RECRUITS FOR ROME—THE SYNOD OF ULSTER AND LAY AGENCY—REVIVALS IN SWEDEN AND NORWAY—HOME LIFE—POSTSCRIPT.

LONDON, May 18, 1860.

ANXIETY is the dominant feeling in the public mind at this moment, both at home and abroad. At home we have fresh collisions of party; the Tory section of the House of Commons having taken heart, from the very narrow escape of the repeal of the paper duty bill in the House of Commons, to resolve to upset it in the House of Lords. Lord Derby made this avowal last week, and afterwards Lord Monteagle, an old Whig, gave notice that he would, on a certain day, and on the second reading being proposed in the Upper House, move the rejection of the bill. Since then, the matter has been agitated both in town and country. The Bright party have been holding meetings in London—Mr. Bright himself, one of the speakers—as well as in Manchester, Liverpool, and elsewhere. The Ministerial organs have been dwelling strongly on the unconstitutional character of an interference by the Upper House, with a money question.

On the other hand, it is a simple fact that the remission of the paper duty, while desirable in itself, for the sake of a wider diffusion of literature, both secular and religious, is *not* a burden to the people at large, and that if repealed it will cause a loss to the revenue, of *one million and a half sterling* per annum. Next year we expect a great *hiatus* in the revenue, by the expiration of the present Income Tax arrangement, and as the result of the repeal of duties on many things in connexion with the Commercial Treaty with France. War also looms in the distance, and we need to husband all our resources. Thus the matter stood, up till the appointed time for a stand up fight in the House of Lords.

Before this, however, a great demonstration and mass-meeting took place in Saint Martin's Hall. I went thither as a spectator, and specially to hear the speech of Mr. Bright. The doors were opened at seven o'clock, and for an hour a constant stream passed into the great hall till it was completely filled. On the appearance of Mr. Bright on the platform (accompanied by ten other members of Parliament,) he was vehemently cheered. The avowed object of the meeting was to protest against the proposed action of the House of Lords. It was not so much whether the paper duty should, or should not be abolished—although abundant reasons were given why, for the sake of a cheap diffusion of knowledge, political, moral, literary, and religious, this was desirable. But it was to denounce the unconstitutional proposal of an attempt to deprive the House of Commons of its exclusive right to grant supplies to the Crown. Mr. Bright addressed himself to this task with uncommon vigor. His style of speaking is thoroughly English. His figure is tall and commanding; his forehead ample; his voice powerful and penetrating. He has great self-possession even when most impassioned and vehement. He is not moved by interruptions; he makes you laugh, while he does not smile himself; even when he is most severe and satirical, his tones are quiety, and, his topics carefully studied and arranged beforehand, march on, marshalled in formidable array, and with cumulative power. He spoke sternly of Lord Derby and Mr. D'Israeli, as men without principle. Perhaps this is rather too severe as to the first, although unhappily he does endorse the wily tactics of his ex-Chancellor, in the Commons, whose shiftiness stands out in dark contrast with what Mr. Bright justly designates "the notable conscientiousness" of Mr. Gladstone, a man, who, when he perceives the soundness of a principle, or the justice of a policy, will go through with it at any sacrifice.

AT ST. PETERSBURG, our Ambassador, Sir J. Crampton, has received "under reserve," and by stating his intention to refer to the British Government, a communication of Russia, indicating a renewal of agitation on the Turkish question. A pretence for this is sought by Russia, in the alleged ill treatment by the Porte, of its Greek Christian subjects, of whom the Czars are the hereditary protectors. France is believed to be a party to this move, and Austria to be favorably cognisant of it. Strong suspicions are entertained of dangerous designs on the part of these three powers, ultimately tending to a war with England and Prussia. Pamphlets appear in Paris, calculated to stir up hatred against England, and the Suez Canal project is pressed forward with great ostentation. France has also occupied an island on the Arabian coast, as a professed countercheck to England's establishment of an artillery force on the island of Perim.

I do not, however, expect any immediate disturbance of accord between France and England. The Great Imperial Spider takes time for the weaving of his various diplomatic webs.

THE LONDON MISSIONARY SOCIETY ANNIVERSARY in Exeter Hall, was perhaps the most effective and interesting of any held during the month. The revenue was higher than that of any former year, amounting to £93,000. Ten new missionaries had been sent away—one to Polynesia, one to British Guiana, six to China, and two to India. Twenty-two students are preparing for missionary labor, and many more will follow. The Society employs one hundred and fifty-two European, and eight hundred native agents. Remarkable news just received, was announced from Madagascar. It appears that the Queen (notorious as a persecutor of the native Christians, and her banishment of the Society's missionaries,) had recently become anxious about the peaceful transmission of the crown to her son. But before the son's birth, she had promised to leave the crown to the eldest son of her eldest sister, and this man, being very military in his habits, was well disposed to accept it. Mr. Ellis' recent book "A Visit to Madagascar," also indicated him as a bitter persecutor. But the Queen, as if under supernatural influence, resolved to decide the matter in what would be regarded by herself and subjects, as "the most sacred way." She had two jars filled—the one with earth gathered from her husband's grave; the other with jewels. She decreed that the two candidates should come into a chamber where the jars were (covered,) and that he who should lay his hand on the jar containing the ashes of the departed king, should be the future Sovereign. The result was, that the Queen's own son—the devoted Christian confessor, and zealous friend of the missionaries—having chosen that jar, all unconscious of its contents, was immediately recognised as the future Sovereign of Madagascar. His life, ere now, has been conspired against, and it may be so again, but let us hope and pray that the truly apostolic Church of Madagascar, which has been cradled in adversity, has furnished so many martyrs, and in spite of an edict of extirpation as determined and diabolical in its fell purpose, as that of Diocletian himself, may find in this Prince, as a future Sovereign of the island, a nursing father and protector.

Lord Shaftsbury presided at the meeting of the London Missionary Society, and delivered a very stirring address.

Mr. Mullens, missionary from Calcutta, spoke with great effect, gave a beautiful description of Hindoostan, made a powerful appeal on its behalf, and bade farewell to the vast assembly, before returning to his field of toil.

THE SPEECH OF LIEUT. COL. EDWARDES, C. B. (of the Punjaub,) to which I referred as having been delivered at the anniversary of the Church Missionary Society, has been published in a separate form, and has an immense circulation. It produced a powerful impression at its delivery; and no wonder. He illustrated, by facts, the marvellous interpositions of Providence in connexion with the early history of the Indian mutiny, and the consequent salvation of our Empire in Hindoostan. He then drew the lesson of responsibility for its future, contrasting with this the wicked Governmental policy of discouraging officers from spreading Christian knowledge, or answering native soldiers' inquiries, and also in the continued exclusion of the Bible from the schools, while the shasters were therein recognised and honored. He represents a "Voice" speaking to England:—"India is your charge. I am the Lord of the world. I give kingdoms as I list. I gave India into the hand of England. I did not give it solely for your benefit. I gave it for the benefit of my one hundred and eighty millions of creatures. You have neglected the charge I gave you. You have ruled India for yourselves, and I have chastened you; I have brought you within one step of ruin.

"But I have condoned your offences. When no mortal hand could save you, I, the God whom you offended, have come to your assistance. *I once more put you on your trial. Take warning from the past.*"

He then went on to say that "the Christian policy is the only policy of hope." The great want between us and the people of India, is a link of connexion. "We shall only find that link in Christianity. If we Christianize one man, we have made one friend. If we Christianize a race, we have got an army. If we Christianize a province, we have founded a government. *If we Christianize a people, we have made an empire.*"

And then, amid the intensest interest of the vast audience, and followed by a storm of approbation, which now finds an echo among all Evangelical Christians, he wound up thus powerfully:

"If you ask me for a safe and expedient policy, I say, *an open Bible.* Put it in your schools. Stand avowedly as a Christian Government. Declare yourselves, in the face of the Indian people, a Christian nation, as your Queen has done, and you will not only do honor to her, but to your God, and in that you will find your *true safety rests.*"

A very serious provocation to popular disaffection in India, has arisen from a Minute published by Sir. C. Trevyllian, Governor of Madras, protesting against the taxation scheme of Mr. Wilson and the Indian Council. Its *publication* was most rash, and Sir Charles has been recalled. But will that undo the mischief?

GARIBALDI'S EXPEDITION TO SICILY, has been the subject of great attention and interest, not unmingled with deep anxieties. It was winked at by Count Cavour, who yet professed to deprecate it, and apparently tried to hinder its starting. How could it be supposed that Sardinia should be indifferent to any movement promising to set free Southern Italy, and to advance the success of the grand programme—Italian unity, and the kingdom of Italy, under Victor Emmanuel?

The guilty King of Naples and his myrmidons, armed and unarmed, have been for weeks past in a state of terror. It is clear that Garibaldi's ships, convering himself, a forlorn hope band, arms and stores, escaped with difficulty the Neapolitan cruizers, and effected a landing. It was supposed at first that the Chief was not in Sicily, but then came the telegram from Naples, that announced him as being at the head of a general insurrection, and the breaking out of similar movements in Calabria and the Abruzzi; also that the people of Naples itself were in commotion, and the King making preparations for possible flight. The French press, which at first abused Garibaldi as a "filibuster," is now commanded to write moderately, and has also ceased its ridiculous charges against England, as stirring up the rebellion in order to annex Sicily. Lord John Russel indirectly, yet unmistakeably showed his sympathy for the insurrection, last night, in Parliament. The Pope's followers there make a terrible outcry about subscriptions being raised in England for Garibaldi. They are told in return by one Member, that it is far worse for Irishmen to go to Italy to help the Pope in massacreing his subjects.

THE NEW BISHOP OF CHICHESTER was legally installed into his office, on Tuesday last, by the officers of the Ecclesiastical Courts of the Arch-Diocese of Canterbury, and yesterday was publicly ordained and set apart to his office, at Lambeth, by the Archbishop and several other prelates, according to the rites and forms prescribed for such occasions in the Book of Common Prayer. The Bishop is one of the Evangelical school, and as an Archdeacon and a Rector in the Diocese of Winchester, was greatly esteemed. He has, ere now, taken the Chair for our Tract Society in his own parish, which some of the Evangelical party would not be so ready to do. I was present at the ceremony of his legal induction and confirmation, in the church of St. Mary-Le-Bone, Cheapside, on the 15th instant. The Vicar General of the Ecclesiastical Court, clothed in wig and scarlet gown, with other officers, were present. The oaths of supremacy, abjuration of the Pope's jurisdiction, obedience, (to the Archbishop,) and also a solemn declaration that the office had not been obtained by simoniacal means, were duly taken and made by the Bishop-elect.

The Erastian Constitution of our National Church, while yet there is *apparent* veneration for what was once a reality—the election of Bishops by the clergy without State interference—comes out strikingly in connexion with every appointment of this kind. The Crown, that is the Prime Minister of the Day, nominates and sends a *conge d'elire*—virtually an order, while nominally a permission—to the Dean and Chapter of the Cathedral church of the Diocese, to elect a Bishop. Afterwards, indeed, the Archbishop, by his ecclesiastical deputies, legally confirms the election of the Dean and Chapter, and thus the *shadow* of spiritual jurisdiction and liberty is preserved. But previously, the *substance* has been appropriated by the State, and Erastianism holds the Church to her bargain of subjection.

There is a rumor that into the ancient place of the Bishop of Durham, who becomes Archbishop of York, (Dr. Musgrave having died,) Dr. Thompson, the head of a College at Cambridge, is to be installed. He is a "Broad Churchman." Thus each party is gratified and fostered in turn.

THE CONSECRATION OF THE NEW BISHOP OF ROCHESTER AND ANTIGUA, took place yesterday, in the Parish church of Lambeth; the Archbishop of Canterbury, and the Bishops of Winchester, Oxford, and others, assisting. In the "service" for the ordination of Bishops, the Scripture lessons are drawn from Acts xx., and the Epistles to Timothy and Titus, and these we know were addressed to the simple bishop-presbyters of primitive Presbyterian times, and to their successors. The "Apostolic Succession," then, find no countenance in the New Testament for their proud pretensions and claims.

IRISH RECRUITS are being sent rapidly to the help of the Pope. The Government will prosecute any parties enlisting them, if found out. But the *Morning News*, of Dublin, (Cullen's organ,) sneeringly says that the Irishmen have gone to Italy simply as "emigrants," and, as such, the law cannot touch them. They are likely, poor fellows, to find themselves in a very unhappy position, ere long, and as "emigrants," may wish that they had crossed the Atlantic, rather than meet the desperate and insurgent subjects of His Holiness. The said Pope Pius IX., and all his party, were very hopeful and triumphant a fortnight ago; but now, when Garibaldi is in Sicily, and all things once more in commotion, things look very dark. Lamoriciere has had no time to drill his troops, and to prevent *that*, doubtless has been one grand object of Garibaldi, as well as of his secret Sardinian advisers and abettors.

THE SYNOD OF ULSTER lately met at Belfast, and had the question of lay agency, in connexion with its abuses during the Revival, before it. Young men have been very useful, certainly, but many of them have said foolish things. Without discarding or denouncing lay agency, as such, Dr. Edgar spoke sternly as to the presumption and emptiness of some of them. A Methodist correspondent, writing from Belfast to the London *Christian Cabinet*, under an anonymous mask, slanders and misrepresents the Ulster ministers in this matter, and is guilty of a violation of the laws of love and of truth, which the Wesleyans of Ireland, as a body, would not countenance.

REVIVAL IN SWEDEN was the subject of a recent social meeting, at the house of Lady Ducie, in London, to which Drs. Murray and Leyburn, with Geo. H. Stuart, Esq., were invited. An English Rector, who lately visited Sweden, gave very gratifying accounts of what he had observed during a visit to Stockholm, at the close of last Summer. He found the Crown Prince (Oscar) remarkable for intelligence and piety. This movement owes its origin to the labors, in former years, of the Rev. George Scott, a Wesleyan minister. After Mr. Scott's removal, his efforts were followed up by Rosenius, of Stockholm. The present Revival is marked by the general study of the Scriptures, affects whole families, and powerfully influences the students of the University of Upsala. Open-air preaching has been inaugurated. The Revival is spread over the whole country, and has touched all ranks. Mr. Scott estimates the converts at a quarter of a million out of three millions of people. The awakening is extending to Norway. Thus the old, half-dead Protestant churches of Northern Europe are experiencing a glorious resurrection.

AT HOME, spiritual life continues to spread. At the Tract Committee, this week, we had delightful and authentic intelligence from fishing villages, on the East coast of Scotland, and also from the town of Bauff, where two hundred young men have lately become volunteers under Christ as their Captain and Commander.

J.W.

P. S.—Lady Eardley, the excellent wife of Sir C. E. Eardley, is no more. Lady Noel Byron, widow of the poet, is dead also. Theodore Parker died at Florence, on the 10th inst.

A North Atlantic telegraph *via* Iceland and Greenland, to the United States, is proposed by Col Shaffner, an American. It seems feasible.

The *Great Eastern* starts on a trial trip to New York, on the 9th of June.

Mr. Rarey has this week had presented to him, by the Royal Humane Society, the £20 gold medal, in admiration of his new mode of taming and treating horses.

The Evidence of Our Senses.

It was good Mr. Philpot, if my memory serves me, a martyr in Queen Mary's reign, who, in denying the doctrine of transubstantiation, appealed to the *evidence of his senses* in confirmation of his views. The bread and the wine, after consecration, he affirmed, possessed still all the properties of those articles, and had nothing in them of the nature of flesh and blood any more than before consecration. They appeared to the sight, the feeling, and the taste to be still proper bread and proper wine. And if he should affirm that they were flesh and blood, he would deny the emphatic testimony of his senses. And this, to his mind, though there had been no Scripture argument, was conclusive against all the subtle and visionary pretences of the Papacy.

I was recently reminded of this argument of that glorious old martyr, by a conversation with a little boy. Riding out from Alton alone in my buggy, I came up with a little fellow who, with a bundle under his larm, was trudging along in the same way.

"Where are you going, my boy?" I inquired.

"I'm going out to Monticello (about five miles,) to take some clean clothes to my father, who is working on the railroad," he replied.

"I'm going the same way, and shall be happy to have your company. Get in and ride with me." Without detaining me half a minute he was by my side, joyful of heart to think he had caught a ride.

As he was communicative and intelligent, we kept up a brisk conversation while we journeyed together.

"You live in Alton?"

"Yes, sir."

"Do you go to Sunday-School?"

"Yes, sir."

"To what Sunday-School do you go?"

"To the Baptist school, sir."

"Do your parents attend church?"

"Yes, sir."

"What church do they attend?"

"They go to the Cathedral sometimes."

"They are Catholics, then?"

"Yes, sir."

"And are they willing to have you go to a Protestant Sunday-School.

"Yes, sir, they 'd rather I 'd go there than to the Catholic School."

"But how is that, if they are Catholics?"

"O! they a'n't very much of Catholics, They used to be, but they a'n't very much Catholic now."

"Well, what has changed their minds?"

"Why, my father and mother, you know, have to work hard. And they went to the priest for permission to eat meat on Fridays, but the priest would n't let them. He told them that if they eat it, they would be cursed, and swell up and die. But they found that they could n't work without eating meat, and they did eat it, and they find that *it do n't hurt them any more to eat it on Fridays than any other days.* They do n't believe the priest any more, and they a' n't very much Catholics now."

After the little fellow had left me, I took up the following reflection: If all men would, in such matters, follow the evidence of their senses, and of common sense, instead of the foolish and wicked vagaries of infatuated and mercenary men, what a mass of superstition and nonsense would be discarded by mankind! What a flood of light they would let into their souls!—*Sunday-School Times.*

A Roll of Calvinists.

Who, for ages, suffered the confiscation of property, exile, imprisonment, and death, rather than renounce the truth as it is in Jesus?

The Waldenses and Huguenots, those noble Calvinists of France.

Who, besides Luther, were the great leaders of the Reformation of the sixteenth century?

Melancthon and Zuingle, Calvin, Farel and Vinet, Knox, Cranmer, and Ridley—all Calvinists.

Who "alone kindled the precious spark of liberty in England," and gave "the English the whole freedom of their Constitution?"

According to Hume, they were the Puritans, those reviled Calvinists.

Who elevated Scotland to her high eminence among the nations?

Her sturdy Calvinists.

Who bore the most important part in our Revolutionary struggle?

Calvinists, according to our distinguished historian, Bancroft, himself a Unitarian.

He says: "We are proud of the free States that fringe the Atlantic."

The Pilgrims of Plymouth were Calvinists of France; William Penn was a disciple of the Huguenots; the ships from Holland, that first brought colonists to Manhattan, were filled with Calvinists.

He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty. "By their fruits ye shall know them."

The Old Slander Against Calvin.

The *Delta*, of this city, after publishing what it supposes to be the sentence of death passed upon Servetus by the Syndics of Geneva, and charging Calvin with being instrumental in having this sentence passed and executed, adds:

"Now, then, did Calvin ever repent of these acts? If not, has not the world a right to ask, 'Was the father of Presbyterianism a *Christian?*'"

We are surprised that any respectable, even secular press, would re-publish this Romish slander. We supposed that all intelligent Protestant Christians were satisfied that Calvin had no hand in the death of Servetus. Reilliet, a Unitarian clergyman, who ransacked the archives of Geneva, investigated all the manuscripts and correspondence of the times, in the public libraries of Europe, which bore on the case, gives, as an impartial historian, the detailed result of his investigations, which is a complete verdict of acquittal of all the slanderous charges brought against Calvin in reference to Servetus' death, showing that his condemnation was political. He was sentenced by the magistrates of Geneva, not as a heretic, but as a *rebel*, who attempted to subvert the constitution of Geneva. Calvin, after the sentence was passed, used all his efforts to have the punishment mitigated. In reference to the insinuation that he was the father of Presbyterianism, this is too ridiculously absurd for comment. Presbyterianism existed long before Calvin was born; and the man who states that he was the father of Presbyterianism, only shows his own ignorance.—*N. O. True Witness.*

From the Presbyterian Expositor.

John Newton's Experience.

There have been few men whose early history was more extraordinary, than that of John Newton. He was blessed with a godly mother—one of the greatest of all blessings—under whose faithful instruction he was, and whose earnest prayers were offered for him, till he was seven years of age. As he grew up, though at times under strong religious impressions, he grew gradually worse, being exposed to all the temptations of a sea-faring life, till he became not only an infidel, but one of the most profane, profligate, and abandoned of young men. During a stay of fifteen months on the coast of Africa, his degradation and misery seemed complete. Yet was he destined to be not only an eminent Christian, but an eminently wise and useful minister of Christ, and to be the instrument in turning many a sinner from the error of his way, and in helping many a child of God in his spiritual warfare.

The religious experience of Newton presents more that is instructive to Christians of all classes, than that of almost any man with whose history we are acquainted. It was what may be properly called a *rich* experience; and it was eminently Scriptural. In reading the accounts he has given of his exercises, there is very little allowance to be made for peculiarities of temperament. In reading the life of Payson, we constantly feel that we have before us an eminent servant of God—one who lived in close communion with his Saviour; but we see also, that his elevations and depressions received a strong coloring from his nervous temperament. In that of David Brainerd, we see rich piety, with a tinge, sometimes a very deep tinge, of melancholy. In the biographies of some others we find much variety as to incident, with many excellences, but with less of spirituality than we could desire. Newton was rarely, if ever, melancholy; or if he was so, he understood the nature of such depression too well to mistake it for a phase of his religious experience. He seldom, if ever, had those great joys which, at times, lifted Payson almost to heaven. He was blest with an equal temperament, inclined to cheerfulness. He was a constant and prayerful reader of the Bible; and its glorious truths were very often the subject of his pleasing and devout meditation. He had very humble views of himself, and very exalted views of his Saviour and of his wonderful grace. He lived much in communion with God, and found a large share of his happiness in doing good to others. He greatly excelled in letter writing; and his correspondence is the richest with precious truth that we have ever seen. There is no writer whose works on religious experience we peruse with equal pleasure and profit.

The first permanent religious impressions made on the mind of Mr. Newton, were in a storm, on his return from Africa to England, in which the vessel very narrowly escaped being wrecked. He then began to read the New Testament with the earnest desire to know whether Christianity were indeed true, and was not long in being satisfied on this point. But though he began to pray, and was greatly reformed, and soon approached the Lord's table in the Episcopal Church, yet the light entered his mind so gradually, that he was probably never satisfied respecting the precise time when he experienced a change of heart. He says: "If I had any spiritual light, it was but as the first faint streaks of the early dawn." It is, indeed, a singular fact, showing how slowly the light sometimes enters even the renewed mind, that he continued in the slave trade for several years after he had evidently become a true Christian—the iniquity of the trade having not occurred to him. But however feeble spiritual life in him was in its earlier stages, it attained afterwards a vigorous growth, and brought forth abundant fruits.

None but a truly devoted Christian could use such language as the following: "My whole study and desire is comprised in this short sentence—'To walk with God'—to set the Lord always before me; to hear his voice in every creature, in every dispensation, ordinance, and providence; to keep him in view as my portion, sun, and shield; my strength, advocate, and Saviour. And all my complaints may be summed up in this one—a proneness to wander from him. This is too frequently the case with me, I hardly know how or why. Through mercy I am in a measure delivered from the love of this present evil world; the desire of my heart is toward God; I account his lovingkindness to be better than life, and esteem all his precepts concerning all things to be right, just, and good. I do not even wish for a dispensation to admit any rival into my heart; he richly deserves it all, and I am willing and desirous to be his alone, and to be wholly conformed to him. Yet still I find the effects of a depraved nature; and notwithstanding all my struggles against inward and outward evil, I am too often carried away from the point of simple faith and dependence."

Newton's Christian experience preserved him, in the main, from doubts of his acceptance with God; but it rather gave him deep views of his depravity and of the infinite sufficiency of Divine grace, than elevated him to extraordinary joy. He had much peace, though he was familiar with spiritual conflicts, but he rarely rose to what he would call *joy*. "As to me," says he, "the Lord deals gently with me—my trials are few, and not heavy; my experiences run in a kind of even thread; I have no great enlargements, and am seldom left to great darkness and temptation; I am often wandering away, but the Lord seeks me out, and brings me back from time to time, much sooner than I could expect. I am enabled through grace to keep myself from the world, so that I have not been left to bring a blot on my profession. But alas! my heart is a filthy, defiled heart still. It is well that he who knows how to bear with me knows what is in me. My comfort is comprised in this one sentence—'I know in whom I have believed'—I know that Jesus is mighty to save; I have seen myself lost in every view but the hope of his mercy; I have fled to him for safety; I have been preserved by him thus far; and I believe he will keep that which I have committed to him even to the end. 'Blessing, and honor, and glory, and praise, be to his name, who hath loved poor sinners, and washed them in his most precious blood. Amen.' After saying—'I mourn under such a deadness and barrenness in secret duties, as I believe very few, who are in any measure alive, are exercised with;' he adds—"The Lord has been pleased to give me such a view of the all-sufficient righteousness of Jesus, and the certainty of the promises in him, that these doubts seldom pierce more than skin-deep, and at the bottom of my dry, complaining frame, he is pleased to maintain a stable peace."

Newton was wise enough to know that sorrowing after Christ is as good evidence of piety, and as profitable to the Christian, as rejoicing in him. "In our bright and lively frames," he says, "we learn what God can do for us; in our dark and dull hours we feel how little we can do without him; and both are needful to perfect our experience and establish our faith. At one time we are enabled to rejoice in God; at another we are seeking after him sorrowing; these different seasons are equally good in their turns, though not equally comfortable, and there is nothing we need fear but security, carelessness, and presumption.

Writing to a friend who insisted upon assurance and joy as always attendant upon grace in a thriving state, he says:—"He has said, 'Blessed are they that mourn;' but he has not said, More blessed are they that are comforted. They are, to be sure, more happy at present; but their blessedness consists not in their present comforts, but in those perceptions of Gospel truths, which form them to that contrite spirit in which God delighteth, and which makes them capable of Divine comforts and spiritual hungerings and thirstings after them. I would not represent myself as a stranger to peace and joy in the Holy Ghost. In the midst of all my conflicts, I have a heartfelt satisfaction from the Gospel which nothing else could give. But I mean, though this be with me as an abiding principle, it rarely affords me what I think you intend, when you speak of sensible comforts. I cannot feel that warmth of heart, that glowing of love, which the knowledge of such a Saviour should inspire. I count it my sin, and feel it my burden, that I cannot. And when I truly do this, when I can abhor myself for my stupidity, mourn over it, and humbly look up to the Lord for relief against it, I judge my soul to be, at such times, as much alive to God as it would be if he saw fit to increase my comfort. Let me either rejoice in him, or mourn after him, I would leave the alternative to him who best knows how to suit his dispensations to my state; and I trust he knows that I do not say this because I set a small value upon his presence." In a single sentence he describes the state of those in whose soul grace is thriving: "In a word, an humble, dependent frame of spirit, perseverance in the use of appointed means, care to avoid all occasions of sin, an endeavor to glorify God in our callings, and an eye to Jesus as our all in all; these things are to me sure indications that the soul is right, that the Lord is present, and that grace is thriving and in exercise, whether sensible consolation abound or not." The true character of Newton's experience may be seen in the view he was accustomed to take of the most desirable state of mind, and in the themes which were most prominent in his preaching. As to the former, he says: "In my judgment they are the happiest who have the lowest thoughts of themselves, and in whose eyes Jesus is most glorious and precious." As to the latter, he says: "The two points on which I largely insist, are the glories of the Redeemer and the happiness of a life of communion with God." With him Christ was everything, himself nothing; and an humble walk with God was the highest privilege and the most exalted happiness. His clear views of the all-sufficiency of Christ, and his experience of the power of his grace, saved him from distressing doubts which might have been caused by the deep experience he had of his own depravity. "His blood," said he, "speaks louder than all my evils. My soul is very sick, but my Physician is infallible. He never turns out any as incurable, of whom he has once taken charge." "If we would muse less upon ourselves, and meditate more upon the Lord Jesus, we should do better."

Mr. Newton was a Calvinist; but with him the doct