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For the Presbyterian Banner.

Asking and Receiving.—No. 1.

"Ask and it shall be given you."—MATT. VII: 7.

We have here a *direction*, a *command*, and a *promise*. The way to receive blessing from God is, ask for it. We need direction here. We are very prone so seek gifts from heaven by propitiation. By a multiplicity of duties, rather than by prayer, we would seek the blessings promised; or by exercising the grace we have, we would get more grace, rather than by asking of God, who giveth onto all liberally. But God's own explicit direction is, "ask;" and it is sufficient to know that blessings have always fallen most copiously along the path of prayer. It has been on heads bowed in prayer that the Holy Ghost has descended. It has been in rooms where all were with one accord in prayer and supplication, that the sound of the rushing, mighty wind has been heard. It has been on Carmel tops, where prophets have lain on their faces in prayer while men went for the seventh time for a sign of prayer's answer, that the little cloud has been seen, which, before the tidings had well gone forth, had covered the heavens with clouds, and deluged the earth with rain. Whatever men may think, the simplest, quickest, and best way of getting blessings from heaven is to ask for them. "Ask and it shall be given."

2d. This is a *command*, also, as well as a direction. "Ask" is an injunction, and prayer a *duty*. This daily coming to God in prayer is a solemn obligation, as well as a glorious privilege. Always, we are under obligation to keep the fires of devotion burning brightly on the altar of our hearts, and the fuel can come only from God. We obtain that fuel by prayer. When we omit prayer, let those heavenly fires burn dim, and cease our witness for God, in our lives that omission was our grievous sin, and its performance our gravest duty. When we go through prayerless days and weeks, we forget that we are violating positive commands, and committing heinous sins, as well as foregoing a precious privilege. "Ask" is a direction and a *command*.

3d. It is an encouragement and a *promise*, also. "It shall be given." This, of course, is a general statement. He who sincerely asks blessings of God, shall receive a blessing; exactly what, when, and how, God reserves for himself to determine. We must ask in a spirit of meek submission to his will. Prayer which is not offered in this spirit is not prayer, but dictation—the short-sighted creature dictating laws and rules of conduct to the omniscient Ruler of the universe. Unless we leave to him the time when, and the manner in which, our prayers shall be answered, as well as the matter of them, it is not asking, but demanding. We should remember, too, when we pray, that God already has a specific purpose concerning every individual and every event under the sun, and offer our prayer with reference to that already fixed purpose. There may be difficulty here in understanding how God can answer particular requests, in harmony with his own predetermined plan. But argument against a thing founded in ignorance is not valid argument. It is sufficient to know two facts—that God has a purpose, and that he does answer prayer. God's *promise* is, "It shall be given." Let not the man who has never honestly prayed, gainsay this. He speaks of that of which he knows nothing. I will weigh the experience of one Christian against the cavils of a thousand skeptics. I will weigh the *experience* of a man who has *tasted* an apple, and says it's sweet, against the cavils of a thousand who *look* at it, and *think* it's bitter. Christians *know* that God answers prayer, therefore let skeptics pray. Of them it is true, "Ask and it shall be given."

H.

For the Presbyterian Banner.

Letters

Of the Rev. John Smith, a Presbyterian Minister, to his brother, the Rev. Peter Smith, a Methodist Preacher.

LETTER XIX.

REV. PETER SMITH:—*Dear Brother*:—The sovereignty of God has, in all ages, roused the opposition of the human heart. Wit, argument, eloquence, bombast, satire, burlesque, have all been employed in turn, and employed till their force was spent against this clearly revealed truth. Nor is this opposition mere show. It springs from no simulated enmity; but from enmity that comes from the bottom of the soul. Absolute sovereignty is, with these men; but another name for absolute tyranny, and that which calls forth the Alleluias of heaven only extorts their denunciations and curses. They place confidence in their Maker, only so far as it is clear to their understandings that he is doing right, or, at least, that he is not doing wrong. They cannot, so to speak, trust him out of sight. They must see to it that he does not overstep the just bounds of his authority, and trample on the rights of his creatures, particularly on the rights of sinners. It will not do to tell them that God, in bestowing mercy on whom he will have mercy, and in hardening whom he will harden, is actuated by reasons infinitely wise and infinitely good. They must see these reasons for themselves. It is not sufficient for him to say, "Be still and know that I am God; know that, though I give no reasons for my conduct, what I do is always done in perfect righteousness and perfect justice." They will not be still, but plainly inform him that they do not concede to him the prerogative to show mercy to one rebel and not to another. Why should he have mercy on some and not on others? Why should he withhold mercy from any sinner? Would not this involve him in criminal partiality and gross injustice? Are not all men his creatures? Did they have a hand in making themselves what they are, depraved and corrupt? Have not all sinners a claim, a just and equal claim to the Divine favor? Is not God bound to respect this claim? Whence then has he the right to leave a sinner to himself, to suffer him to follow the devices of his depraved imagination? Might not such a sinner turn on his Maker, and, clearing himself of all blame, lay all his sins and crimes to his Maker's charge? Nay, might not such a sinner feel deeply sensible of the injury inflicted on him, his rights disregarded, his just claims set at naught, ascend the throne of judgment himself, and summon the Almighty to the tribunal of justice? "Thou, O Lord, didst have mercy on other sinners, but not on me. To others thou gavest grace to repent and believe; to me thou gavest no grace. Why didst thou thus? True, I was a sinner; I did trample on thy authority; I did hate thy holy character; my carnal mind was at enmity with thee; I did reject the offers of salvation; I did hold the Saviour in utter contempt; but could I be to blame for this? Was not my nature depraved? Was it in my power to love thee? Why didst thou not bestow on me a sufficient measure of grace? Why didst thou not, by thy almighty power, overcome the rebellion and enmity of my heart? If thou hast mercy on whom thou wilt have mercy, and hardenest whom thou wilt harden, why then dost thou find fault, for who hath resisted thy will? I do, therefore, Lord, protest against such criminal partiality, and I solemnly appeal from thee to the conscience of the universe!"

Do you say, my brother, that I have been drawing a mere picture of the fancy; that no person in his sober senses would venture to adopt such a style of reasoning, or to address the Divine Majesty in terms so fraught with insolence! I reply, this is no sketch of the fancy. Would that it were so. It is—I grieve to say it—but too faithful a description of fact. Are you disposed to call this in question? Is proof required? Do you demand of me to point out the men who take it on themselves to claim for rebels a share, and for all rebels an equal share of grace; and who publicly threaten, if grace were denied to a single sinner, to stigmatise Jehovah in the face of his creation, as an Infinite and Almighty Tyrant? Do you ask why I bring forward objections urged only by persons who know neither the meaning of sin on the one hand, nor of grace on the other hand; by persons who make light of God's immaculate purity, and turn the dreadful sanctions of his holy law into jest; objections urged by Socinians, by Universalists, by Rationalists? *They are also the objections, the very objections, used by Methodist Arminians.* Do you deny this? Do you pronounce such an accusation false? Do you call on me to name any Methodist preachers or writers who have the assurance to bring forward objections so supremely wicked and absurd, or to employ language so bold and irreverent that it absolutely borders on blasphemy? Stand forth, Doctor Foster, author of "Objections to Calvinism," and thou, Bishop Simpson, his endorser; ye are the men!

Hear, now, what the Rev. Dr. Foster has to say: "I object to it (the doctrine of Election,) as involving the Divine Being in the grossest injustice, and criminal partiality.* It represents God as worse than the devil can be—as more false, more cruel and unjust. More false, because the devil, liar as he is, hath never said, 'He willeth all men to be saved;' more unjust, because the devil cannot, if he would, be guilty of such injustice as you ascribe to God, when you say that God condemns millions of souls to everlasting fire for continuing in sin, which, for the grace that he will not give them, they cannot avoid.† Human nature is depraved, and unless changed by the grace of God, it must sin on, must sin ever. But if he must and cannot avoid it, the man cannot be to blame for it, can he? Let it not be said he brought the disability on himself. If this were so, it would relieve the case. But this is not the fact. His disability came with him into the world; it was communicated as a part of his existence; it was his very essential nature. His first parent may be to blame, but surely he cannot be responsible. Let him sin—no being in the universe can censure him; he is not to blame. Not only is he not to blame for his sins, (if God withhold grace,) but he cannot be required to do right—he is under no obligations to do right.‡ Nay I go a step further, and say that the actual sins of reprobates forms no juster ground of their damnation than their natural corruption, for they were brought into existence with a corrupt nature, from which it was never possible for them to free themselves; which they had no consent in bringing on themselves, and with it their actual sins were absolutely unavoidable, and so could no more constitute a just ground of condemnation than would their inherited depravity.‖ It renders the conclusion unavoidable that the sinner is absolutely damned, not only without the possibility of salvation, but without any fault of his whatever.§ They are called to return to God, to repent, to believe in Christ, to a holy life—no one of which calls could they possibly obey; and yet, for not obeying, every time they refuse, their damnation is increased. Is not this awful, frightful! Dreadful! dreadful! dreadful! Thou great Spirit of the heavens, art thou such a monster as this!"¶

These quotations, my brother, will, I trust, satisfy, perhaps they will more than satisfy, your demands. They are all taken—and many more, couched in similar language, breathing a similar spirit, and pervaded by a logic equally conclusive, might be taken—out of Foster's "Objections to Calvinism." "This work," says Bishop Simpson, of your Church, "has been well executed. The objections are distinctly and explicitly stated, and the intelligent reader will, we think, be fully convinced they are well sustained. We commend the volume, as one of great merit."*

In my last letter I summed up the arguments of the Apostle Paul in favor of the doctrine of Election; I will now, by way of contrast, sum up the Rev. Dr. Foster's arguments against this doctrine, and Dr. Foster's arguments are also the arguments of Bishop Simpson:

All men are naturally depraved. No man is to blame for natural depravity. No man, unless a measure of grace is bestowed, is responsible for actual sins, any more than for hereditary depravity. God is obligated to bestow grace on all men. He is not at liberty to have mercy on one sinner, and to pass by another. Justice requires an equal distribution of grace. If in any instance God should refuse to bestow grace, he would be criminally partial, and grossly unjust. If God should undertake to call such a sinner to account, the sinner might lay the whole guilt of all his sins and crimes to the charge of his Maker, and before the universe proclaim his Maker a monster and tyrant.

JOHN SMITH.

*Foster's Objections to Calvinism, page 83.
†Page 131. ‡Page 124 and 125. ‖Page 91.
§Page 90. ¶Page 99.
*Introduction to Foster's Objections to Calvinism, by Bishop Simpson.

For the Presbyterian Banner.

Destructive Tornado.

DEWITT, CLINTON CO., IOWA, June 11, 1860.

MESSRS. EDITORS:—I am going to try to communicate to you some idea of the terrific and destructive tornado which passed through this section of country, on Sabbath, June 3d, at about 6½ o'clock P. M., although I am persuaded I shall utterly fail in conveying to your mind an adequate conception of the reality. The part of its track which I am going to describe, is three miles long, and half a mile wide. It passed about half a mile South of Dewitt, moving directly Eastward. From a point opposite Dewitt, three miles East, is the portion of its course which I propose to write about. I spent the chief part of two days on the ground, making examinations of its marvelous doings.

To give you as accurate ideas as possible of its tremendous operations, I will first give you a brief description of the country through which it passed, prior to June 3d. It was a very beautiful, fertile, and highly cultivated agricultural region, lying along the North side of an extensive grove, extending East and West—where some of the ablest and earliest farmers in this part of Iowa had located about twenty years ago. Having means, and being near the timber, they had erected good, substantial houses and barns, and had put up a considerable amount of worm fence. Some of the more modern houses were built for tenants, and were of lighter materials. These farms were well supplied with live stock, and that of choice quality; and also with all kinds of agricultural implements. The main road through this district lay parallel to the North side of the grove, and about half a mile from it. Along this road the principal part of the buildings were located. And this road was the middle of the tornado track.

You have often seen little whirlwinds, which raised dust, leaves and other light materials, high into the air, and scattered them around in every direction. But to form an adequate conception of the tornado of which I am writing, you must imagine buggies, large wagons, ploughs, harrows, reapers, threshing machines, fences, *houses* and *barns*, &c., raised up into the air and dashed together, so as to be shattered to pieces and scattered in fragments over the ground.

On the three miles mentioned, there were eighteen houses which were entirely demolished. The more substantial buildings were thrown from their foundations and twisted to pieces, and large sticks of timber from them were carried half a mile; and some large pieces, being whirled vertically through the air, were left standing erect on the plane half a mile from where the house had stood. The lighter buildings disappeared. Some of them were so smashed and scattered that not a single fragment of their substance can be recognized.

The destruction of farming utensils was truly amazing. The largest piece of a wagon I could find on the ground, was one whole wheel (the fore-wheel of a strong, low, truck wagon). A tongue lay in one place—an axle-tree in another—a hub here, and the spokes there—tires were broken and crooked in various shapes, and carried to an incredible distance—a piece of a plough or harrow lay in one place, and the rest somewhere else. The strong irons of reapers were broken to pieces and scattered around, and even fragments of the cylinder of a threshing-machine were seen lying among the rubbish. Fence rails were let down in the shape of oven-wood, and household furniture—sofas, chairs, tables, bed-steads, &c.—were ground to pieces in this tremendous mill; and clothes, bed clothes and beds, were left in tatters, utterly useless, looking as if they had passed through a rag-mill.

You are, no doubt, anxious to know what became of the inhabitants of this desolated district, in such a frightful storm. On these three miles of its track, twenty-eight were killed at the time, and many others were so injured that one or more of them have died every day since. Most of those that escaped, saw the storm coming, and ran into their cellars. The escape of some seemed almost miraculous. Their houses were torn to pieces and carried away, and yet they escaped with slight injury. A great number were terribly bruised and mangled, so that almost every house in the vicinity of the tornado's course, has become a hospital. Many have been required to submit to painful surgical operations—to the amputation of a bruised and fractured leg or arm, or to the extraction of large splinters of wood from their flesh.

The destruction of live stock was very great. It is estimated that, on the ground spoken of, one hundred head of cattle and thirty horses were killed; also, many hogs, dogs, cats and poultry, and even rats and mice, were killed by the scattered fragments of timber.

All who have visited the scene above described, admit that the exhibition of Divine power there, exceeds any thing they had ever witnessed before. *In a few minutes* a fruitful land was converted into a wilderness; riches took to themselves wings and flew away as eagles toward heaven, and immortal souls left their clay tenements for other habitations.

This marvelous act of Divine Providence is a solemn admonition to all who may see or hear of it, to obey the Saviour's injunction, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

M. B. P.

EUROPEAN CORRESPONDENCE.

HOLIDAY TIMES—WHITSUNTIDE AND EXCURSION TRAINS FOR THE MASSES—LIGHTS AND SHADOWS—COUNTER-CURRENTS AND THEIR CONTRAST—REAL REVIVAL IN LONDON—SPECIAL ILLUSTRATIONS—YOUNG MEN AND MAIDENS—A SCENE IN A RAGGED SCHOOL—THE NEW-FORMED PRAYER-MEETING—THE SCOTTISH GENERAL ASSEMBLIES—AMERICAN DEPUTIES—PATRONAGE AND POPULAR CHOICE—THE SUSTENTATION FUND—TOTAL CONTRIBUTIONS FOR THE YEAR—POSTSCRIPT.

LONDON, June 1, 1860.

HOLIDAY TIMES bring out both the good and evil in the masses of the metropolis. Whitsuntide holidays are just over, and one of their pleasing features is, the *family* recreation that thereby is secured and enjoyed. You see very long trains crowded to excess by artizans of all classes and small tradesmen, and in a large number of cases the men take with them their wives and some at least of their children also. The great railway companies make tempting arrangements as to prices. Thus, for half a crown they have been taking the people to and from Brighton, Harwich, Ipswich, and to other places more or less distant, in the same proportion. I myself had occasion, from private business, to go by one of these excursion trains on Whit-Monday, to Harwich, on the Essex coast of the German Ocean. The distance thither and back again, was one hundred and thirty-six English miles, and the expense was *half a crown*.

When men take their children and wives or brides-elect with them, there is very little intemperance; for, although edibles and drinkables are not neglected, yet the great sources of enjoyment are escape from smoke and toil, and cribbed and narrow domiciles, the glorious verdure of field and forest, or the breezy shore of the mighty ocean. It does the heart good to see the jubilation of the young, especially on such occasions.

There are, however, always dark shadows thrown over holiday times—much intemperance and excess, and in many cases women indulge in gin-drinking, and are to be seen intoxicated. The "national vice" is not cured yet, although mitigated; the appliances of legislation rather regulate than restrain it, and nought but a thorough revival of true religion, leavening the masses, will secure to us that "righteousness," that *obedience* which Love always gives to Divine Law, and which alone "exalteth a nation."

Counter Currents to the rising tide of godliness, are more than usually perceptible at this time, and have been so for some time past. One great cause has been the gambling and betting mania which have been so powerfully evoked into malignant vitality by the prize fight between Heenan and Sayers, and also in connexion with the great "Derby Day," at Epsom races. At the latter, it was calculated that four hundred and eighty thousand persons were present, and vast sums were staked on the issue, the owner of the successful horse pocketing £100,000, while ruinous losses were made, of course, by others. As for racing, it is pleaded that it is necessary to keep up the breed of horses which otherwise would deteriorate. This is a mere pretence. "I would not breed horses," said a famous trainer and proprietor, as a witness before a Parliamentary Committee, "*if there were no betting*, because the expenses would be much greater than the profit would be."

On the race-course are gathered blacklegs, rubbing clothes with the sporting nobleman, and for the nonce treated by him as an equal, because they are both betting men; the vilest of both sexes there, as well as the outwardly virtuous; while fast courses are thus stimulated, young men are tempted to their first steps on the road to ruin, and heavy losses drive sometimes to suicide.

Possibly prize fighting *in earnest*, may now partially give way before the new and peaceful exhibition of them—in presence of multitudes, all over the kingdom, by the two recent antagonists Heenan and Sayers. They are now fa[illegible]—each having received before a public audience, a champion's belt, and beginning in the Alhambra, Leicester Square, [illegible] evenings ago, they will continue to exhibit themselves for their joint benefit in a pecuniary sense, in all the great towns [illegible] United Kingdom.

The *moral* effect of all this must necessarily be degrading to the people, and tends to degrade and brutalize. The tendency of such exhibitions is to make prize fighting popular out of doors. Indeed, half in joke, and half in earnest, groups were thus formed all over the Epsom Downs, on the Derby Day; a regular "mill" took place, while the ring was carefully kept; no gloves were worn by these subordinates of "the fancy," and consequently black eyes and bloody noses were not unfrequent. *This*, next to the race, was the feature of the day; and none of the other means of amusing the crowds by mountebanks, singing "niggers," or "Aunt Sally," could vie with the attraction of the impromptu sparring match. All this is significant; and other proofs could be given to the same direction.

The English mob never hunder men to "fight out" their quarrel; and even little boys are allowed to do so, while a ring is formed for them. I have sometimes broken up a circle like this, under strong feelings, dealing out a few stern rebukes to the onlookers, who, while thy slunk away at last, yet evidently thought that if there was only "fair play," all was right and proper, even while the little fellows were inflicting mutual suffering. The English "pluck" certainly accounts in part for these things, and but for that, says Mr. Brown, of Liverpool, a popular lecturer, England would not possess India, nor the West Indies, nor her Colonies. Yet, still the reservation of "the pluck" till the hour of duty and of danger to one's country comes, is the true theory of "pluck" as rightly used. It is a redeeming point, that the people here *go unarmed*. All dangerous weapons, knife or pistol, are not only proscribed by law, but by an intense popular law; and if the knife is ever used, the magistrates and judges but give effect to the universal feeling, in inflicting the severest punishment. God forbid that ever the day should come, when Englishmen shall be found using the stiletto of the assassin, or shooting down one another in either cold blood, or in the fury and fierceness of sudden anger!

GENUINE SPIRITUAL LIFE still maintains its presence and power, even in the face of unusual opposition. Satan is busy, and "in great wrath" is stirring up hostility, perhaps just because that the Great Prince of Life is now revealing his arm, and to a degree unknown for many generations, is revealing himself as that "Last Adam," who is emphatically "A Quickening Spirit." I am constantly hearing of the increase of individual conversions in and around the metropolis; the numbers indeed thus brought within the fold of Christ during the last eight months, and especially since the beginning of the year, if all brought together, could not but fill the hearts of Christians all the world over, with thankful and wondering gladness.

Mr. Brownlow North, after a season of enforced retirement on account of his health, has been preaching once more in London. The first Sabbath morning was in Regent Square church; the second in my own; and large and deeply impressed audiences listened to his singularly striking and faithful appeals. He has also been engaged in a *new* sphere of work. This is the fashionable West End season of the year. All manner of entertainments, concerts, operas, &c., are provided for the rich and great, but Mr. North has been trying to entertain them in his own way. He is himself one of the "upper ten thousand;" he is the descendant of the celebrated Lord Keeper North, and nephew to the present Earl of Guildford. During the Winter, more than once he spoke in drawing-rooms to his own class, and for the last three Mondays at 3 o'clock in the afternoon, he has been addressing crowded audiences, *chiefly ladies* (whose carriages filled almost a whole street outside,) in Willis' Rooms, near St. James' Square. "The rich man and Lazarus" was his opening theme; the living to self and for luxury, and the pride of life was unsparingly dealt with; while this bold, yet not coarse or common-place Evangelist, this true gentleman and Christian, did not hesitate to "speak of hell to ears polite."

Mr. North leaves London, this week, for Scotland, stopping a day at Newcastle-on-Tyne, in order to fulfill an engagement there, and is not likely to return to the metropolis for many months. Both he and Mr. Reginald Radcliffe have been inaugurating a new era; lay *evangelization* is now a recognized institution, and necessity; youths and lads who are recent converts, often address those of their own age in schools and in the open air, with marked results, while the churches have been stirred to self-searching, and many Christians have received fresh baptism of faith, zeal, and love.

Young men have been largely the subjects of religious awakening, especially in the houses of business in the West of London. At the Tichbourne Street Rooms of the Western Branch of the Young Men's Association, which last week I visited at the hour of the daily prayer-meeting, and where this week I was called to deliver an address to young men, I had the most gratifying evidences of real and enlarged spiritual results.

Toward the close of last year, visits were paid to this district by Messrs. North and Radcliffe, and an impetus was given to all the prayers and efforts of those who had previously been active, and who had earnestly sought for special blessings. At this period also, writes the Secretary, "a great work began in a house of business for which he had prayed long and much. Ten young men in this house came out on the Lord's side, and are still banded together for the spiritual good of their shopmates."

At the beginning of the year the work extended rapidly, cases of conviction and conversion multiplying very fast. At the close of a meeting on January 6th, "thanksgivings were requested for nineteen cases of conversion." Many of these cases were young women in houses of business—in one house sixteen. There thus sprung up a Young Women's Christian Association, which has now a Bible Class of two hundred members, and "they scarcely ever meet without striking manifestations of God's power to save."

After the prayer meeting last week, I saw three young females, who were recent converts, meek, humble, yet joyful, the radiant gladness in their faces, just like that which all visitors to Ulster remarked in the converts there.

At the annual meeting of a Ragged School, at which I assisted, last week, I heard marvellous details of results in connexion with Sabbath evening services instituted last Winter, by two pious members of the Church of England. The youths who came there were of the roughest description, and for months every service was interrupted by the worst possible conduct. Worn out at last, and almost despairing, the two friends gave notice to their godless audience that *one* Sunday evening service more, and only one, would be tried. It came round, and to their amazement, when they entered they found the once riotous band sitting in deep solemnity, and ere long the place was full of weeping and supplication. Man's extremity was God's opportunity—numerous conversions followed, and I had put into my hand, at the above meeting, a written petition addressed to the managers, signed by *fifteen* of these youths, asking for the use of the school room every Lord's day evening, for an hour, in order to hold meetings for united prayer.

THE GENERAL ASSEMBLIES in Scotland have closed their sittings. Drs. Murray and Leyburn, as representatives of the Old School Presbyterianism of the United States, addressed both Assemblies, and were most cordially received. Mr. G. H. Stuart addressed the Free Church Assembly. I have no doubt that their visit to the Scottish metropolis, especially at a season of holy convocation like this, has been in the highest degree interesting and refreshing to these gentlemen.

The Established Assembly, in the exercise of that partial liberty which Lord Aberdeen's Act gives, by a large majority refused to ordain an unacceptable presentee over a reclaiming congregation. One salutary reason doubtless was, that the great body of the people would otherwise have sought connexion with the Free Church.

In both Assemblies the Tricentenary of the Scottish Reformation was celebrated, while all agreed that the 20th of December next should be the special day for a general commemoration, by sermons and public worship. In the memorable year 1560, three things were done in Scotland, calculated to render it ever memorable. 1. The sanction of the State was withdrawn from the Church of Rome. 2. The reformed religion, as set forth in the Confession of Faith drawn up by the Reformers, was acknowledged and ratified by the States of Parliament. 3. The Reformed Church, as its organized body, held its first General Assembly.

The speakers in connexion with the Tricentenary proceedings at the Free Church Assembly, were Drs. Buchanan, (Moderator,) Cunningham, Hetherington, and Begg, and also the associated Irish, English, and American Deputies. They were all very valuable and interesting. Dr. Buchanan, as usual, was accurate and elegant. Dr. Cunningham weighty and powerful. Dr. Hetherington pictorial, and historical also. Dr. Begg gave very valuable statistics—sufficiently alarming also—as to the growth of Popery in Great Britain, as evidenced by new chapels, monasteries, nunneries, and confraternities. In Leicestershire, there is a monastery with one thousand acres attached, where boys are received for a payment of seven shillings per week, but whose board and lodging do not cost half a crown, if indeed they are not self-sustaining. A poor boy who had been brought up in a Free Church school, was recently dragged away (*legally*) to a Popish Reformatory, to be kept there for five years. This was *in face of his convictions*, and simply because the Papists had found out that his father had been a Romanist.

The following is an extract from Dr. Murray's speech on this occasion:

Whilst the world is opening—whilst Popery is crumbling—whilst the waters of life are rising—we should go in by these wide doors, and give the doctrines of the Reformation to all kindreds, and tongues, and nations, and peoples. That is the best way in which we can improve this tri-centenary. I feel the kindness of my brethren here. What we universally feel on the other side of the Atlantic, is that a mere Church without the Spirit is a very worthless thing. We may have doctrines, and hold them very rigidly—we may preach them very strenuously without preaching them in God. (Hear, hear.) Moderatism has long crippled the energies of the Church of Scotland; but we thank God that the Church which you represent has risen nobly from its fetters. If there is a branch of the true Church of God on the face of the earth, it is the Free Church of Scotland. We have no stones to throw at anybody. We love all men who hold the truth, by whatever name they are called; but the men nearest us in profession, in confession, and in testimony, are the members of the Church whose supreme court I am now addressing, and we have sought to express our sympathy. But we need a living Church; and not until all branches of the Presbyterian Church receive the baptism of the Spirit, can we expect a Pentecostal season all over the world. And in this tri-centenary, if there is anything we should pray for and desire, it is the baptism received by the apostles and by the fathers of the Reformation. Let us go forth with the doctrines of the Reformation in our hands, and the devotion which inspired the leaders of the Reformation in our hearts, and the Gospel of peace will have free course and be glorified. The ministers of the Church to which I belong are called theologians of the old school of Presbyterians, and the reason we are so designated, is because we all love these old doctrines of the Confession of Faith and the Shorter and Larger Catechisms, which we teach to our people; and we cling to the old Standards according to their simple meaning. Hence we are called the Old School, and we confess we are of the old school. (Laughter.) We are just as old in that respect as you are. Our country was probably made as soon as yours—(laughter)—and yet you call us sons and grandsons. Our principles are just as old as yours, and we shall cling to them as long as you. Neither fire, faggot, bishop, priest nor Pope, dare interfere with our doctrines, because we shall make any sacrifice to maintain them. We are all of one family, merely separated from each other by that little firth called the Atlantic Ocean; and when, in the course of a few years, we can cross it in three or four days, or go over in an hour by telegraph, we will be more nearly allied, and understand each other better. (Laughter and applause.) I have often been asked why it is we are called "true blue?" I did not know how to answer. But I asked a Scotchman. "Well," said he, "when we were persecuted, the ministers used to go the mountains, and when they were going to have a communion, they held out a blue flag, which was an invitation to the people of the country around to attend; and their descendants are called true blue from that." That is one explanation, but I have found out another for myself. A few years ago I was in Naples and Rome, and went to Pompeii, where I spent some time among its splendid frescoes of variegated hues. All the other colors had faded away, but the blue was as bright as the day it was put on, although it had been buried for nearly three thousand years. The true blue never gives out, that is the meaning of it. (Laughter.) True blue Presbyterianism is so blue, that it never gives out. If your Moderator, or any of your brethren, pay a visit to the United States, it will afford me great pleasure to introduce you to Presbyterians as blue as you. (Loud laughter and applause.)

Mr. George H. Stuart also addressed the Assembly on this occasion, and earnestly urged enlarged missionary operations in India.

THE SUSTENTATION FUND of the Free Church amounted last year, to nearly £110,000. The equal dividend was about £134. Besides this, each minister has a free manse, and in very many cases the congregations supplement the stipend of their pastors. More than this: by a special and generous effort, this last year, of the elders of the Church, all those ministers who gave up their position in the Establishment in 1843, have received a dividend of £200 each.

The general abstract of the funds raised for the various schemes during the year ending the 31st of March, is very striking: 1. Sustentation Fund, £109,172.18.07; 2. Building Fund, £35,855.09.00; 3. Congregational Fund, £97,363.02.10; 4. Missions and Education, £60,578.05.02; 5. Miscellaneous, £13,588.04.02. Total, £316,557.19.09. The number of ministers on the roll of Presbyteries is eight hundred and thirty-one.

THE UNITED PRESBYTERIAN SYNOD has 537 congregations, and 162,385 communicants. The total income for all purposes was £190,052; being an average for each member of £1.3s.5d. Sabbath Schools, 890; advanced Sabbath classes, 705; with 20,054 scholars; congregational libraries, 427, with 169,110 volumes; prayer-meetings, 1,205, with an aggregate attendance of 40,549. This attendance is double that of 1859—one of the many tokens that the power of prayer is being increasingly proved in the Churches of Christ.

J. W.

P. S.—Albert Smith, whose entertainments, "Ascent of Mont Blanc," and "China," many Americans visiting London have witnessed, died suddenly, last week, in his forty-fourth year.

Sir C. Barry, the architect of the new Houses of Parliament, died on the very day when he expected to see the Red Cross Flag float from the newly-finished and magnificent tower of Victoria.

We have had "snow in the Summer," in the midland counties, and a fearfully destructive storm on the Eastern coast.

Garibaldi is in Palermo; but the town is bombarded from the citadel and fleet.

Sicily seems lost to the King of Naples.

Both Lord Eglinton and Mr. Thackeray deny that they were present at the great prize fight.

Generous Giving.

From the period of his renewed and entire consecration to God, "Holiness to the Lord" was written upon all that Mr. Phelps possessed. He at once began that long series of benefactions, almost unequalled in the records of Christian benevolence in our country, comparing him with those who had the same degree of worldly prosperity. Others, with less means, have given in larger proportions. Hardly any with the same means have given as liberally. The full extent of his charities will never be known; many of them are recorded only on high. He was always giving. He confined his beneficence to no one charity, to no one class of charities. He gave to all that seemed to need his gifts. At home and abroad, in the counting-house, and by the wayside, in town and country, his hand was prompt and his heart open. He never seemed to ask what others had done, or might do, but what he himself could and ought to do. Doubtless there were some recipients of his benefactions unworthy of what was so liberally dispensed; doubtless there were those to whom he gave for their importunity; but he always thought it was better to run the risk of being occasionally imposed upon, than that of sending a needy and worthy person empty away. Hardly a day passed, after he became noted for benevolence, in which he was not applied to for some object of public charity, to say nothing of more private donations. Sometimes several in the same day would appeal to him; he found the applicants awaiting him in his office; he found them waiting for him at home; they accosted him as he was going or returning; his chief interruption in the evening were of this class. And yet he always had a listening ear; he did not seem weary in well-doing. Pressed by these innumerable applications, which often wore upon his exhausted strength, and appealed to sensibilities that were only too keen, he was never known to turn away coldly from a tale of sorrow; every worthy person or object received even more than they had dared to expect. If he knew any one to be poor and needy, Anson G. Phelps was at once that person's warm friend.

What is Wanted to Make Useful Christians.

What many want as active, useful Christians is not so much faith, as love. As ministers of the gospel, without love for souls we will never be as zealous for their care. As Christian laymen, the duties of our religion must be the main-spring of effort; if it be wanting, we lack an essential to success. As teachers of the Sabbath-School, we must really love our work, love the souls of our young pupils, and feel as tenderly for them as did our Saviour when he suffered them to come to his embrace. In any business, whether for this world or for eternity, if we have not a liking for it, if we do not love to be engaged in it, an important element of success is wanting; and no one ought to be surprised if we entirely fail of the end aimed at.

Babylonish Literature.

A great antiquarian discovery—perhaps even more important in its results to historical science than the interpretation of the Nineveh arrowhead writing—is gradually being made known, and will soon be familiar, though it is of so late a date as to be unnoticed by the accomplished editors of "Rawlinson's Herodotus." To M. Chevolson, a German savant established at St. Petersburg, and known by a former work of great erudition and authority, on the Sabæan People and Religion, we owe this great unveiling of the "world's gray fathers," and their earliest records. In brief, after many years' study among Arabic manuscripts in the libraries of Europe, he has proved to the satisfaction of the greatest scholars of the present day—as Ewald, Renan, Meyers, Bunsen, &c.—that in the early part of the tenth century, actual remains of early Babylonish literature existed among secluded tribes of Chaldeans, near the delta of the Tigris and Euphrates, thanks to the immobility of the Semitic languages, and the remote nature of the country; that an Arab of Babylonish descent, known to us historically from authentic sources, devoted himself to the preservation of this literature by translating it into Arabic, from patriotic motives, and that these translations still exist, and are, in the main, a faithful representation of Babylonian, or (as they are called in the books themselves,) *Nabatæan* originals, transmitted from a period of unknown antiquity, long previous to the era of Nebuchadnezzar, when Babylon was in its earliest glory, the chief city of the earth, and the resort of all the known nations of the world. The treatises exhumed by M. Chevolson are three—on Nabatæan Agriculture, written by Kuthami, a Chaldean residing at Babylon, and (occupying about one thousand pages of folio MS.) "The Book of Poisons," by a physician named Jarluka, and fragments from a work entitled "The Book of the Mysteries of the Sun and Moon," a later compilation from Chaldean authorities. An entirely new fact in history is afforded by Kuthami, who writes while Babylon was in subjection to a Canaanitish dynasty. This, M. Chevolson (who accepts the ancient Biblical chronology,) supposes to have been established by the Hyksos or shepherd tribes, after their expulsion from Egypt. To non-Teutonic readers the accessible materials for investigating this remarkable discovery are given in the April number of "*The Christian Remembrancer*," of the deepest interest, and apparently written by a person familiar with the East, and in a paper by the first Semitic scholar of the time, M. Renan, in the last number of the *Revue Germanique*. He says it is impossible to deny the existence of a Babylonian literature, and that the effect is "as though another Nineveh had been disinterred, or Babylon itself had cast off the accumulated deposits of ages, and rises from its ashes to claim its place in the history of the world."—*Tribune.*

Life for Eternity.

He only lives for eternity who lives a life of beneficence. Other men may obtain, perhaps, the pardon of their sins, may themselves be saved, as it were, by fire, while their works are burned up. The man of active goodness, and he alone, is using his present faculties and possessions, so as to make them positively productive to himself in the end. The provision which men make for the flesh to fulfill the lusts thereof; their efforts to raise themselves in worldly society, to become great and renowned, and to lay up treasures on earth; their very meditations and prayers, which are not the fruit of the beneficent principle, transmit no good influences, as far as themselves are concerned, beyond the grave.

The results of all other human doings, as to their authors at least, either terminate with the brief day of this life, or follow them into eternity as sources of pain. All, all is gone, as to their authors, when their authors themselves pass away hence. What, as to their authors, are all the great acquisitions and achievements of the mighty dead, who did not spend life in doing good? The great writers of ancient and modern times, the Homers, the Maros, the Tullys, the Shakspeares, the Miltons, the Bacons, what as to them, except in so far as doing good was their business, are the products of their genius and labors? They are gone where their splendid or profound performances can avail them nothing. Their works have not followed, and never will follow them. Soon, also, their works themselves will perish.

Who then, in sober truth, is now living wisely for himself? Who is the prudent man, that foreseeth the evil and hideth himself? Who is laying up for himself a good foundation against the time to come? Who is it that, with any self-consistency can censure the spendthrift, the re