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## CANDIDATES FOR THE MINISTRY—FAITHFULNESS OF THE FATHERS OF PRESBYTERIANISM IN WESTERN PENNSYLVANIA.

The theory of our Church, supported by the clearest Scriptural authority, is that great care and thorough examination are to be exercised by the Presbyteries, in the introduction of men to the holy ministry. For this purpose a regular series of trials with respect to their knowledge, aptness to teach, and fitness for the ministry of reconciliation in all its varied interests, are prescribed. The members of the different Presbyteries are solemnly bound to act faithfully in this matter, that they may be able to arrive at some well-grounded conclusion, as far as it is possible to do so, with regard to the intellectual attainments of candidates, their general character for prudence and soundness of judgment, and especially with respect to their personal piety. Whilst exercising the greatest kindness, and manifesting the tenderest affection, they are not to be influenced by mere sympathy, but they are to decide the case of each one according to the teachings of the Word of God, and the Standards of the Church. This is a duty from which they have no right to shrink; which they cannot evade before God and the Church without blame.

But there is reason to fear that our Presbyteries are in danger of making a retrograde movement, and of taking it for granted that applicants who have passed through a regular College course, with more or less credit to themselves, and entered the Theological Seminary, are therefore fully competent to the work of the ministry. However, it should be borne in mind that our Theological Seminaries, however useful, excellent and necessary, are not the Presbyteries; and that the Presbyteries have no right to commit virtually the decisions as to the qualifications of candidates, to the Professors of Theology. This is a responsibility the Presbyteries cannot roll over on others.

Again: the want of ministers is great; the call is urgent. The harvest is perishing for want of laborers. And the desire to meet these claims is natural and right. Consequently we look with favor upon every consecration to this great work, and are willing to allow many obvious imperfections to be no bar in the way of those who profess a great desire to proclaim the glad tidings of the Gospel. So far has this feeling gained ascendency, that we have more than once or twice heard it intimated of those who were endeavoring to form an accurate opinion as to the qualifications of candidates, by thorough examination and a little delay, that they were resisting the Holy Spirit. Is it not a fact that in many instances Presbyteries are less careful to test the capabilities of candidates for the ministry, than County Superintendents are to test the capacities of the teachers of the Common Schools? And after licensure, Presbyterial oversight, in most cases, previous to ordination, is a mere form. After a young man has been licensed, so long as he is free from scandal, there is but little inquiry, Presbyterially, as to the manner in which he acquits himself, and any farther inquiry as to his religious experience is a mere form.

But such was not the custom of our fathers in Western Pennsylvania. The want of ministers was great and pressing, and they longed, prayed, and labored for an increase. But this did not lead them to be unmindful of their obligations to watch well the door of entrance to the ministry of reconciliation. Warmly did they welcome the licentiate that made his appearance in their bounds; but just in proportion to the cordiality of their greeting was their desire to assure themselves, as far as possible, according to the Word of God and the law of the Church, of his worthiness, both mentally and spiritually. Of this, ample evidence is left on record.

We were reminded of this the other day when looking into Dr. SMITH'S admirable "History of Old Redstone" for another purpose. It was not enough for this venerable body that a young man desired to preach the Gospel, or even that he possessed a certificate of licensure. Several instances are recorded of the Presbytery's refusing permission to a licentiate to preach even when there was not the least shadow of immorality, and of the cheerful acquiescence of the licentiate with the decision. Those fathers desired some reasonable proofs of experimental piety, as well as of sufficient learning; and they required "regular" papers of those who sought a connexion with them.

On the 20th of December, 1785, Mr. ALEX. ADDISON, from a Presbytery in Scotland produced a certificate of his licensure and also of his good deportment. At the same time application was made for his labors, from the town of Washington, until the next meeting of Presbytery, and a request was also presented that some one would be appointed to moderate a call for Mr. ADDISON, from the same place. But after conversation with him, the Presbytery though pleased with his ability and address, did not see the way clear to receive him without some limitation. Yet permission was given to Mr. ADDISON to preach in Washington until the next meeting. After some time he gave up preaching, became a lawyer of distinction, and was an active and liberal supporter of the First Presbyterian church, Pittsburgh. At Pigeon Creek on the 15th of August, 1786, Mr. HUGH MORRISON, a candidate from the Presbytery of Roote, in Ireland, applied to be taken under the care of this Presbytery; but the members did not see their way clear to admit him. In 1791 a Mr. MAHON, a candidate of the Presbytery of Carlisle came to Pittsburgh and preached to the First church a year or more; but when he applied to Presbytery for ordination in October, 1793, he was not able to give satisfaction "on the subject of his experimental acquaintance with religion." He immediately applied for his dismission, and left. He was followed by a young man named STEELE SAMPLE, who also did not receive ordination. Afterwards he became a very eminent lawyer. And great care seems to have been exercised in the full reception of the Rev. ROBT. STEELE, the predecessor of Dr. HERRON. Though he had been fully ordained to the ministry in Ireland, this Presbytery in October, 1800, assigned him a trial sermon to be delivered, at the next Spring meeting. At the meeting in April, 1801, the sermon was delivered but not sustained. Another text was assigned him for a sermon at the meeting in the Fall. This sermon was delivered in October, but shared the same fate as the first one. Still another text was assigned for a sermon in the following Spring! And at this meeting in April, 1802, he was at length allowed to take his seat as a member of Presbytery! These instances are sufficient to show the care, judgment, and conscientiousness with which our fathers acted in the important matter we have been considering. May their example not be lost upon their successors.

## THE LAST WEEK.*

The minister of the Gospel is often placed in very trying circumstances. And probably he is never more at a loss than when called to the bedside of one suddenly stricken down by disease or accident, who has at most only a few days to live, and who has never given any evidence of being converted to God. Such a case as this calls into exercise all his affection, firmness, and Christian prudence, that he may be able to lead the sufferer to the Lamb of God, and at the same time deal tenderly with the life that is so rapidly ebbing away. And not unfrequently the mistaken caution of relatives, and the influence of ungodly physicians, do much to impede the pastor and to interfere with the proper improvement of the precious moments that remain. In the little book before us we have a beautiful example of pastoral fidelity and love, united with great skill in bringing before the mind and impressing upon the heart of a promising youth who had received an injury from which there was no hope of recovery, and which terminated fatally in seven days, the very truths of the Gospel suited to his condition, and which there is good reason to believe, were blessed of God to the saving of the soul. At the same time the hearty coöperation of parents, relatives, and physicians with the pastor, is worthy of all commendation. This touching record by Mr. WELLS must be a balm to the wounded hearts of the parents, whilst it will be of great benefit to ministers and Christians, generally, in directing them to the proper treatment of those whose course has been suddenly arrested, and who are soon to appear before God.

*THE LAST WEEK IN THE LIFE OF DAVIS JOHNSON. By J. D. Wells, pastor of the South Third Street Presbyterian church, Williamsburg, L. I. Pp. 199. New-York: *Robert Carter & Brothers.* Pittsburgh: *Robert S. Davis.*

For the Presbyterian Banner.

## Religious Counsels.

MY DEAR FRIEND.—I was as anxious to see you, as you were to see me, and when I heard that you had been in ———, and had called at my house, I greatly regretted that my absence had occasioned disappointment to us both. Our former conversations assure me that you desire further communication, on the subject of religion. And, apprehensive that your failing strength may not permit you again to come this distance, I employ the pen to convey a few thoughts on that subject which now appears to you in its true light, full of interest and importance.

It is a serious thing, to have the message brought home to one's self, which was once brought to King Hezekiel, "Set thy house in order, for thou shalt die, and not live," of this, you are perfectly aware; as you have passed through the uncertain and dubious stage of your malady, and regard its progress now as resistless and sure. But time is given for repentance and trust in the Divine Saviour. I am happy to know that you are not only inclined, but anxious, so to employ it. You are not destitute of a speculative knowledge of the Gospel scheme of salvation; yet I will reiterate it in the simplest terms and form. You are a sinner and need salvation; a helpless sinner, and need it from the power and grace of God. The ground on which the sinner is saved is, the obedience and death of Christ in our stead. His righteousness is accepted by our offended God, and reckoned or imputed to our account—not, of course, to sinners who refuse it, but to those who accept and trust it. That trust is denominated in the Scriptures, faith; and sinners are said to be saved through faith, and to be justified by faith. It is an approval of God's way of saving sinful men, through the merit of Christ's death—an approval so entire and cordial, that we would not wish to have the plan different from what it is, nor to have our own righteousness reckoned at all, as the ground of our acceptance. Faith includes, also, a hearty choice of God's way of saving us, in preference to any conceivable plan; besides, this is expressed by the word trust. The sense and conviction of sin will produce a twofold emotion, a fear of its dreadful penalty, and a shame and sorrow that we have offended God. Repentance of sin always accompanies faith in the Gospel. This you will not suppose, is merely a regret of transient continuance. Repentance is a hearty sorrow for sin and aversion to it, operating to produce reformation of life and conformity to the law of God. It is beautifully joined with faith, repelling the affections and habits from what is evil, as faith attracts them to that which is good and true. And both are the result of the Holy Spirit's influences on the soul, without which we would never repent or believe.

Your concern about the future welfare of your soul is seasonable and proper. You should follow the leadings of that concern, nor allow anything to prevent or delay your closing with the offers of Divine mercy, by casting yourself at the feet of Jesus, earnestly, trustfully, crying Lord save me, God be merciful to me a sinner. Trust not in your works or religious exercises, but trust in the atonement and intercession of Christ.

Then will you be safe, and hope and happiness will come to your anxious mind. Death will be measurably or wholly stripped of its terrors, and eternal life with its holiness and felicity, will be attractive and pleasant to contemplate. As a poor undeserving sinner, commit yourself to the all-sufficient and meritorious Saviour, and he will by no means cast you off. Revolve in your mind the precious assurance that he gives, "Whosoever cometh to me I will in no wise cast out;" or the beautiful and impressive paraphrase of it,

"The soul that to Jesus has fled for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Yours, sincerely, J. F. M.

For the Presbyterian Banner.

## Truth as Needful as Sincerity.

From my intercourse with the world, I suppose that nine-tenths of irreligious people feel no responsibility for what they believe. They cannot see how they can be guilty, if they are sincere and honest in their belief. It is true that honesty of purpose very greatly modifies the guilt of an erroneous belief, but it neither makes it right nor takes away its evil consequences. Your confidence in an unskillful physician will not amend his mal-practice. Being sincere in your choice, you will have no reason for self-reproach, but it will not relieve from the injury that he has inflicted upon you.

The evil consequences of our mistakes we must suffer, whether they pertain to the body or the soul, to earth or heaven. In religion there is a right, and there is wrong. If you are in the right, the reward will be yours; but if in the wrong, you must suffer in proportion to that wrong. What dreadful consequences follow wrong belief, even in this world! Take the case of the multitude, the day Christ was crucified. They were honest in what they did. A blind zeal for the honor of God urged them on. When the deed was done it could not be undone. They had slain their Messiah. His blood was upon them. They must forever carry with them the consciousness that they had slain the Prince of Life.

Thus it ever is in the drama of our earthly life—we must in all cases reap the fruit of our sowing. If we "sow the wind" we "shall reap the whirlwind." If we take up false opinions in religion, they will quickly land us in a dangerous position, from which, unless discovered in time, there will be no escape. Those Jews, however honest and devout, were guilty of the blood of their Messiah, and no efforts whatever will cancel the deed. Repentance and a new life might, and for many of them did, procure pardon; but still, the sad truth remains that they crucified the Lord of Glory. But many of them passed the line of repentance, and henceforth it is impossible for them to have removed either the crime or its guilt. It cannot be too deeply impressed upon the mind that we are responsible for what we believe, and that we will be rewarded according to our belief, and not our sincerity. If our trust is in the truth of God, we shall reap life; but if our trust has been in a lie, we shall reap a harvest of lies. This truth we see illustrated every day.

Let us take one incident from real life to show that though perfectly sincere, our mistakes may be followed by dreadful and irreparable suffering. The cabin of a poor couple, the parents of four small children, stood near the railroad track. The father was at work on the railroad. The mother had occasion to visit the neighboring village. She could not take her children with her, and she feared to leave them at liberty, lest they should wander to the railroad and be killed with the train. She called them into the house, put out the fire, and locked them in, secure as she thought from harm, but she had overlooked a box of matches which lay within their reach. They were found, and with characteristic thoughtlessness the children began to play with them upon the bed. Soon the bed was in flames, then the dwelling. Frightened, they ran to the door, but it had been locked by a mother's hand. They call upon their mother's name, but no mother hears their piercing cry. The flames grow stronger and stronger, the children scream wilder and wilder. A neighbor attracted by their cries, runs to their relief. It was a sad sight that met his eyes as he burst into that dwelling. Two of these little ones were already dead, and another was struggling in the jaws of a frightful burning death. The fact that thoughtlessly those children began their play did not relieve the frightfulness nor reality of their death. The fact that she acted for the best does not relieve the desolation of that mother's heart, nor take away her agony. Just so it is in spiritual concerns. If we trifle with the things of eternity, they will consume us. If we drink into our hearts lies, though the cup be presented by a mother's hand, we must suffer in our bearing the dreadful consequence. Sin may seem to you a little thing, and its consequences easily avoided, but be not thus deceived. Those children thought it but a little thing to strike a match and then extinguish the flame, but when the dwelling was in flames how hopeless! So when sin has taken hold upon the issues of your life, you will struggle in vain to shake it off. Its consuming power will envelope your soul like the devouring flames. Beware how you trifle with sin. Nothing but the truth that is in Jesus will make you free. Fail to obtain that truth in life, and you make a dreadful shipwreck of your being. But take Christ as your portion and you live forever.

A. B. M.

For the Presbyterian Banner.

## Donation Party.

On Wednesday last, the pastor of the Birmingham church, Guernsay County, O., was wonderfully surprised by the appearance at his residence, in Antrim, of a joyful and well-appointed band, consisting of a large representation of the Birmingham church. After surrounding the house, and giving the alarm to its inhabitants, they commenced taking possession of the different apartments; also depositing in their appropriate places the contents of certain baskets and boxes, bags and papers, they brought with them, stored with pleasant and valuable articles of commerce. The granary, smoke-house, pantry, cellar, and wardrobe, were all amply stored.

After some time, amidst the hurry and surprise, the pastor and his lady were invited to be seated at a table, filled with the good and nice things of this life. It was truly a feast of love, and an exemplification of those good old times when the followers of the Redeemer brought their individual gifts and poured them into the common treasury. Even were such meetings not so profitable to the pastor as this has been to his purse, and his household stores, they would doubtless be advantageous to him in the discharge of his pastoral duties, in the way of encouraging him in his work, and of bringing his people together on the common platform of their Christian character and Christian hope. That our dear friends may lose nothing, but rather gain much more than they have parted with, and more unspeakably in spiritual blessings, is the grateful prayer of their obliged pastor and his family, and that we may meet in our heavenly Father's home, and in the enjoyment of its infinitely greater and more lasting privileges. Let other charges go and do likewise.

A. L. KNOX.

*Antrim, December* 8, 1860.

## EUROPEAN CORRESPONDENCE.

THE AMERICAN AMBASSADOR AT WINDSOR CASTLE—VICTOR EMMANUEL AT NAPLES—REACTIONARY PARTIES—GARIBALDI, KING OF HEARTS—HIS RETIREMENT AND ITS JUSTIFICATION—THE SURPRISE AT CAPRERA—FAREWELL WORDS AND FUTURE WAR—RELIGIOUS VIEWS OF THE CHINESE INSURGENTS—THE FRENCH EMPRESS IN SCOTLAND—DEPUTATIONAL VISIT TO ESSEX—POWER OF EVANGELICAL DISSENT—CONDITION OF THE CHURCH OF ENGLAND—THE CLERGY IN ESSEX—AN EPISCOPAL VISITATION AND CHARGE—LAY AGENCY COOPERATING WITH THE CLERGY—FAITHFUL REBUKES—THE SQUIRES IN COUNTRY DISTRICTS.

*LONDON, November* 24, 1860.

THE QUEEN has taken the earliest opportunity to show how warmly she appreciates the generous and magnificent welcome given in the United States to the Prince of Wales, by invited the American Ambassador on a visit to Windsor Castle. There that venerable old man—whose silver locks and Puritan and paternal face and aspect always inspire respect—has been in the midst of a happy circle, and witnessed the joys of the best of fathers and mothers, over both their sons, safe home, after multiplied journeyings and voyagings. I believe there never was a braver thing done—politically speaking—than to accept President Buchanan's invitation, and I am sure that never did the American nation rank as high in English estimation as now. Socially and religiously the visit of the Prince cannot fail indirectly to have influence; and a quarrel, we trust, such as might issue in an interneciné and unnatural war, between the two Anglo-Saxon nations, is impossible.

VICTOR EMMANUEL remained at Naples some time after his public entry. He has consolidated his position by various appointments of able men for the government of the Two Sicilies, and everything is assuming a constitutional aspect. Nevertheless it will be a long time before matters will be right, among populations whom Popery and despotism have combined to debauch and demoralize. Brigandage is frequent, fearful license and outrage have reigned in the Abruzzi, and although Francis as a King is moribund, yet he has secret adherents who will, indeed, ere long, be powerless as to public mischief, but who will still fester as corrupting things among the mass.

The King of United Italy, Victor Emmanuel, has yet to conquer *the hearts* of the Neapolitans, whose real and sole "King of Hearts" is at present Garibaldi. Even when the "Hymn" to Victor Emmanuel is sung, the masses demand that which exalts the name of Garibaldi, and with impatient eagerness they cry out for his return to Naples. There is no doubt that his departure was a State necessity. His proper task was over for the present, and he is too pure-minded and single-hearted to be fit either for Kingcraft or State-craft, such as are now in vigorous exercise. "It is better," says the *London Review*, (a new weekly journal, edited by Charles Mackay, LL.D.,) "for Garibaldi, better for Italy, better for all Europe, that he should withdraw for a while from the arena of politics. The *clean work* has been done, and the *dirty work* is about to commence. It is easier to conquer kingdoms than to govern them. Government, at best, is but an unclean business, and ever will be so, as long as men are men, and are more eager to scramble for place and power, gelt and perquisite, rank, station, and preeminence, than to live humbly and honestly by the labor of their hands, or the honorable exercise of the talents which God has given them.

"Such a scramble, under circumstances of more than ordinary great animosity and jealousy, is inevitably in the new kingdom. Such men as Garibaldi are too pure and high to mingle in such work, or even to come in contact with the intriguers and schemers. For many reasons it is not only noble and generous, but truly politic and sagacious in him to withdraw for a while to his farm and cattle, and hold himself in reserve for greater occasions. Italy is *sure to need him*; and that he may enjoy, for the sake of Italy, the health of body that will fit him for future enterprise, as well as the health of mind which always rewards and consoles such disinterested and simple honesty as his, must be the ardent wish of a far wider circle than is formed by the twenty-five millions of his grateful countrymen; of a circle that includes every friend of liberty both in the Old World and the New, and in the heart and memory of whom he is already ranked as greater than Tell, and the equal of Washington."

A surprise awaited Garibaldi, on his arrival at his little rocky island of Caprera. It had previously been almost a barren rock, or at best supplying food for some cows and goats, and vegetables for the use of man. When Garibaldi landed there, after his departure from Naples, it seemed as if a magician's wand had been waved over it. Beautifully laid out gardens, and an elegant villa, exquisitely finished, met his astonished gaze. King Victor Emmanuel was the magician here; he it was who gave the orders for this transformation, and thus delicately prepared a pleasing assurance that deep in his heart of hearts is treasured the image of the man who has added eleven millions to his subjects.

The farewell words of Garibaldi to his volunteers, may be regarded as a political manifesto, such as may well make Austria to tremble. He blows a trumpet blast, and demands that one million of armed men shall start from the earth, and be ready to do, and dare, and die, if need be, by February or March, 1861. That *means something* which—unless Austria take counsel of prudence, and not of Papal advisers—will inevitably hurl a living avalanche upon the fortresses of the Quadrilateral, and more than this, rouse Hungary itself, by landing a powerful force on the shores of the Adriatic, which, even as a "diversion," in the military sense of the word, will terribly distract the Austrian generals.

As to Austria, it is affirmed that, with her usual obstinacy, with bankruptcy staring her in the face, she is determined not to sell Venetia, but to fight for it. And yet there is an Austrian press now sufficiently free to point out that, even if Venetia were saved to Austria by a pitched battle, or by a series of victories, still a vast body of Italians, under one King, are sure to renew their attacks, year by year, to the exhaustion of Austrian resources. Hungary is not satisfied, and it is affirmed that a well-known military tailor has received a recent order for three thousand Hungarian uniforms. Everything doubtless will be done to terrify Austria into the selling of Venetia, and, it is affirmed, that ere long there will appear in one of the Paris papers, a manifesto of a very boding character, sufficiently indicating to Austria that if she remain obstinate, the French army will next year stand side by side with that of Italy, and rush to her assault and overthrow. But for the terrible bloodshed that must follow, all lovers of liberty and truth, all who remember what a wicked, cruel, persecuting, and Anti-Christian power Austria is, and has been, and how basely she has bound her neck to the yoke of the Papal Concordat, may well desire that she should be trodden down into the very dust of ruin. And it does seem as if there were a judicial infatuation fallen on this vile power, and that she has not yet drunk to the dregs the cup of Retribution put into her trembling hands.

THE RELIGIOUS VIEWS OF THE CHINESE INSURGENTS have received another elucidation, by a communication in the *North Chinese Herald*. Hieng-Ten, now promoted to the rank of King, has far more knowledge of Christianity, of politics, and of foreign affairs, than his cousin, the Chief. His position is such as to enable him to have books circulated to correct error, and give the people a deeper insight into the nature of true Christianity. Thus, in a book recently issued, we find the subjects of original sin, actual transgression, repentance and regeneration, as well as God's willingness to forgive sin, the necessity of atonement, the vicarious sufferings of Christ, and freedom from sin as essential to true happiness, all treated of with great clearness. Here are a few sentences:

"The Heavenly Father being willing to forgive, the Heavenly Brother became a ransom for men. Should the Heavenly Father be unwilling to forgive, we must entreat the Heavenly Brother to mediate for us. When the Heavenly Father beholds the merit of his Son, he will necessarily regard him as bearing the sins of all of us insignificant ones. The Heavenly Father is willing to pardon sin, *because sin is imputed to the Heavenly Elder Brother.*" And again: "When sin is washed away, one may obtain happiness. How can a sinful sojourner enjoy heavenly peace?"

The Divinity of Christ is also explicitly taught: "He thought it no robbery to be equal with God. Should any one ask why it is necessary for Christ, being God, and therefore omnipotent, to be born and become man, for the purpose of saving man, then let him know that if the Saviour had not become man, he would be merely a pure Spirit. In that case, how could he spread his religion, establish an example, be nailed to the cross, and shed his blood? If once it was necessary that he should take a *human* body, then he might instruct men, and become their substitute. If there be sin, there must be punishment. Though it was the sinless Son of God became a substitute, according to justice, punishment could not be avoided. This is sufficient to show that the line of heaven is just and impartial."

THE EMPRESS OF THE FRENCH is now in Scotland, and although travelling in as private a manner as possible, she has been the subject, several times, of popular ovations. The Lord Provost of Edinburgh has waited upon her, with an address from the Town Council. She has inspected, with great interest, Holyrood Castle, so painfully suggestive of the history of Mary, Queen of Scots, the murder of Rezzio, and the turbulent days and fierce struggles of the sixteenth century. She has visted the Castle, and inspected its ancient Royal apartments. So, likewise, Dalkeith, Craig, Millar Castle, Hawthornden, and Roslen Castle; and—previously—Mellron Abbey and Abbotsford, have all been places of pilgrim inspection and repair on her part. She is in delicate health; and the death of her sister, the Duchess of Alba, not long since, was the cause of agonizing distress, and as she is understood to be a devotee of Rome (the result of her Spanish Education,) she is no doubt troubled in mind about the part that her spouse, the Emperor has played, and is playing toward "the Holy Father." The Scotch say that she is blood and descent on one side of the house, of their kind and country, a descendant of the old family of the Kilpatricks.

The *Daily Telegraph* thus discourses on the Empress and her visit to Scotland:

"It is so rarely that sovereigns can be emancipated from the golden shackles of etiquette and ceremonial observances, that we may be excused for again calling attention to the quiet and unostentatious sojourn which the Empress Eugenie is making in North Britain. She has evidently made up her mind to enjoy herself; and the good sense and good feeling of the public in abstaining from any more overt recognition than the usual demonstrations of respect, cannot be too highly commended. The simple and modest deportment of Eugenie, her limited suite, the utter absence from pomp and parade which marks her progress, contrasts most favorably with the voyage to Maderia of the consort of Francis Joseph, with a whole squadron full of Hof-Kämmerers and Hochwohlgeborn Frauen, or with the stately journey of the Queen of Spain through her provinces, attended by a retinue of we know not how many dozen grandees with "blue blood" in their veins. The Empress Eugenie has travelled like any other private lady—as the Duchess of Montrose, for instance, did the other day when she so narrowly escaped being involved in the terrible catastrophe at Atherstone. She has wandered about the streets of "Auld Reekie," and seen the spurious portraits of the Scottish Kings at Holyrood, and undergone the customary boredom of the attendant, who shows Queen Mary's bed chamber and the stains of Rizzio's blood on the flooring. She has seen Arthur's Seat, and the Scottish regalia, and Mons Meg, and the gable of John Knox's house, and all the rest of the fine things which the worthy burghers of Edina have to show; and, when she has had her fill of the Caledonian metropolis, her Majesty goes to enjoy the dignified hospitality of the Duke of Hamilton—but, from first to last, without the nuisance of guards of honor, triumphal arches, and corporation addresses. How the kind Eugenie must wish that a termination could be put to all those troublesome things! But, alas! the brightest day, the longest holiday, must have an end, and the Empress must, ere long, go back to that grim boarding-school of that Imperial academy of compliments—with its ushers and its chamberlains, its duennas and its ladies of honor, with prefects to cringe, and lackeys to crouch, and guards to salute, and masters of the ceremonies to do their fulsome spiriting. As happy as a queen! As happy as an Empress! Ah! there are plenty of thorns among the roses. After all, the untitled and the obscure, but whom Providence has blest with health and wealth, have the best of it. They can go hither and thither as they choose; they can enjoy the enjoyment of social intercourse and the amenities of conversation. Their time and their life, under heaven are their own, and in the midst of power and grandeur they are not the playthings of a herald or the slaves of a gentleman usher.

It is rumored that after recruiting her strength, by a sojourn with the Duchess of Hamilton, (a foreigner, and also a near relation of Louis Napoleon,) she will come back by Windsor Castle, and that the Emperor will join her there. This is not unlikely, and it would furnish a fresh pledge of the Imperial desire to keep on good terms with England. He means mischief, it is believed, to Austria. The latter failed, as you know, in enlisting the Czar, and the Prince Regent of Prussia, to do battle for Venetia, and now, we are expecting, ere long, a manifesto of warning to Austria, from France, to cease from her obstinacy, as previously indicated. General Benedek, the new Commander in Chief in Venetia, sets forth, in an "order of the day," his resolves to fight, or if need be, to die for his Master, Francis Joseph. This is a virtual defiance to Piedmont, and it may be to France also; but if these two Powers unite, they will tread down their common foe in the dust of ruin.

A DEPUTATIONAL VISIT for one of our London Societies, into the County of Essex, has furnished me with fresh opportunities of studying English life and manners in rural districts, as well as of the State of religion both within and beyond the pale of the Establishment. I went down on a Saturday evening to Braintree, a market town about forty-five miles from London. Here, and at the neighboring town of Bocking, I preached thrice on the Lord's day, to large congregations of Independent Dissenters, for the friends of the British Jews Society. I found that the great weight of the middle class and farming population, belonged not to the Church, but to Nonconformity. Here are two remarkable and able ministers; one of them of Scottish birth, but educated at Homerton College, London, and for fifty-eight years a pastor over one flock. As a Christian gentleman, a faithful pastor, and a wise and judicious man, the moral, social and spiritual influence exercised by him during so very long a period, has been remarkable, as well as beneficial in the highest degree. When the fiftieth year of his ministry had arrived, his people erected a beautiful building for schools, to commemorate Mr. Craig's jubilee.

Braintree is famous in the history of modern ecclesiastical strife between Churchmen and Dissenters. It was here that a contest in reference to church rates was carried on for years, and the tenacity and perseverance of the Dissenters ultimately triumphed so as to affect the whole future of the question. The case of Braintree—ultimately appealed to the House of Lords—led to a final decision, that no rate could be imposed on any parish (for the repairs of the church, washing of surplices, &c.,) where there was a clear majority of ratepayers voting against it.

A spirit of prayer and earnestness is very perceptible in the districts which I visited. There was a large gathering at Braintree, of ministers and laymen, forming a District County Committee of the Auxiliary to the London Missionary Society on the one hand, and for Home Mission work on the other. From one division of the country, £150 per annum is contributed to the funds of the London Missionary Society. And I may here mention that the eldest son of the martyred Williams, of Eromanga, is about to be associated with the venerabla pastor already described, as his colleague and successor.

The County Home Missionary Society is intended to strengthen the weak churches, by funds needed to sustain the ministry, and also to break fresh ground in spiritually destitute districts. And that these abound is, alas! too evident, and that while there is a numerous Episcopal clergy and a richly-endowed Establishment, perhaps there is no County in England where the soil is so rich, where such golden harvests wave, and where herds and flocks abound. But probably there is not a County where the Church of England has so feebly and imperfectly done its work as a real benefactor to the people. Stolid rural ignorance; opposition on the part of the clergy in times past, to popular education as tending to Radicalism; Fellows of the two Universities presented to College livings; and in general, indifferent to the cure and care of souls; with the great majority of the Rectors and Vicars of nearly six hundred and fifty parishes, "High and Dry" Churchmen—some also fond of sporting, and in general, fat, lazy and lethargic—for generations past the people have been fearfully neglected, and left to die in their sins.

A small infusion only of Evangelical life is found amongst the Essex clergy. One of these was introduced by a pious nobleman, Lord Rayleigh, whose wife is equally devoted, and is a sister of the lamented Headley Vicars. But the Evangelicals in Essex are "conspicuous by their absence," and must feel themselves ill at ease, save that they have now, at last, got an Evangelical Bishop in the person of Doctor Wigram, of whose appointment by Lord Palmerston, and his being sworn into office (by the Ecclesiastical officers of the Prerogative Court,) at the church of Saint Mary Le Bon, Cheapside, I duly chronicled some months ago.

An Episcopal Charge it was my privilege to hear, and at the same time to witness a great gathering of the Essex clergy. Yesterday, on my way homeward, I spent the day at Chelmsford, with the view of giving an address (by request,) in the evening, in connexion with the Chapel of a pious minister who begins to see tokens of spiritual quickening. Travelling from another town by train, I saw a number of clergymen entering it; and arriving at Chelmsford, I found by bills in the shop windows, by clerics in their gowns, walking toward the old Parish church, that an Episcopal Visitation was about to be held. Accordingly I repaired to the place of gathering. The Bishop sat in the church, in front of the communion table. He is about sixty-five years of age; in person he is tall and vigorous, and his face is very like that of Lord Palmerston, who, knowing his eminently practical habits in his own neighborhood in Hampshire, offered him the mitre, even although he belonged to the Conservative party.

In front and on either side of the Bishop sat the clergy, and also the church-wardens—the latter chiefly farmers, ruddy and Bucolic in their aspect—not distressed by too much "thinking," and from what I have heard, having very little interest in the spiritual welfare of their respective parishes. There was a considerable congregation of the public in attendance also. The church in which we were assembled, never echoes with the true, pure, old Gospel at all. All is death in the pulpit. The clergyman once said to an Agent of the American Missions Aid Society, who called on him for his coöperation, and who remarked, "We combine all denominations who preach the Gospel," "Sir, *your* Gospel is very different from *my* Gospel." Alas, this was too true, awfully true.

The Bishop read in a very distinct voice, his written charge. His great objects were—1st, to enlist lay coöperation with the clergy in the spiritual work of their respective parishes, to deprecate that jealousy of lay interference on the part of *earnest* Christians, who from being repressed in their attempts, went off to other communions; and, 2dly, to point out personal hindrances in the ministry itself, to usefulness and success. The Bishop told how, that for nearly forty years he had been engaged in pastoral work, among populations large and small, in city and country, and his one aspiration ever had been to draw forth the exertions of his best members in aggression on the ignorance and spiritual death around him; encouraging them "to act fearlessly on his behalf, and in his name, under their Christian impulses, not merely tending the lambs of the flock, but in shepherding the full grown sheep, and when they wandered, bringing them back to the fold. The clergyman that discouraged such efforts, and who "looked with distrust on any kind-hearted brother or sister who entered the cottage with a Bible, to read and pray," such a man "did not understand the power of godliness, and did not understand his calling, would never bring common people to godliness, or commend the Christian Gospel to their regards. This was not Christ's way."

It is to be feared that in few parishes in rural districts where the clergyman himself is not Evangelical, will there be found materials for such lay agency as the Bishop recommended.

The concluding part of the Charge was most admirable not only in its faithfulness, but in gentleness and wisdom, suggestive rather than accusatory. No man, but one at once courageous, conscientious, and prudent, could have spoken such words to such an audience. Here is the pictorial sketch of classes of clergy, types of every one of which, be it remembered, sat before the Bishop:

Here, was a kind-hearted, respectable clergyman, a country gentleman in his habits and prejudices, a friendly counsellor in worldly concerns, and a good neighbor, satisfied with things in his parish as they ever had been, yielding to the appliances of modern times reluctantly and with great caution and distrust, and dreading enthusiastic dissent without considering what dissent implied as to the past history of the Church. Would that brother put his hand to such a plow as would break up the soil of men's hearts, and harrow out its weeds, and plant in it fresh seed, that it might become like land renewed, where thorns and briars should find scope for growth no more? Here was a younger brother, athletic and vigorous, rejoicing in his muscular powers and bodily prowess, and, it might be, distinguished for honors at his University. His zeal and aptitude for games and diversions were his temptation, and he persuaded himself, perhaps, that he found opportunities for influencing other young men for good, while he joined with them in recreations which were not immoral or wrong in themselves; and he formally connected himself by name with cricketing, archery, and other clubs, publicly playing in competition for the honors assigned to such pursuits. Then the public papers praise his unrivaled skill; and the enemy who watched for their halting, and the world, sneered at the Church which was upheld by such a minister; it being said that he was a specimen of all the rest. Of course, it cards, hunting, coursing, shooting, the ball-roon, the theatre, and the opera were outlets through which men's passions were to be gratified, and means by which the precious time given to those young clergymen for purposes widely different and solemnly promised by them to be appropriated in a right manner, was wasted—the case was infinitely worse. Let them blot out the names of such pleasures, and for the companions of clergymen who desired to influence those with whom they mixed. But there might possibly be some who had no turn for energetic pursuits—clergymen singular in their dress, and worldly in their language, with an unseemly habit and demeanor, such as smoking or adopting the modern excesses in cultivating the hair, or in the character of the books which were spread on their table—acts all showing that they wished to stand on an equality with the fashionable and the fast young men of the day, persuading themselves, perhaps, like the others he had mentioned, that they might find opportunities of introducing religion into companies where it would not otherwise enter; and then there were men less offensively remarkable—men of more routine in their official duties, who left nothing undone that propriety required, and would gladly ask what more was required, and diligently do it. Others there were whose earnestness was spent in clothing religion with external adornments, in beautifying the sanctuary with costly decorations, and in dignifying worship by a semi-intoning voice, and by reviving the ancient names of ecclesiastical rites by studying symbolic representations, to impress outward signs on worshippers, and by conventional gestures and attitudes, and by the adornment of their persons, they marked themselves out as distinctly differing from their brethren, and manifested the school to which they belonged. Were any of those methods the means by which the heart of society was to be touched, the drowsiness of sluggish men roused into activity, and the regeneration of parishes to be accomplished? Was that upholding the simplicity which was in Christ? Had they learnt the Gospel which he brought and preached in a manner emphatically adapted to the poor and unlearned man?

THE SQUIRES in country districts, oftimes show great detestation of Dissent. In one town visited by me, a house was to let; it was applied for by the Independent minister; but the tenancy was refused to him. In like manner, in the same town, there is a row of cottages, and the Lady of the Manor will not suffer a Dissenting family to live in one of them.

J. W.

## The Just Never Die.

*"To live in the memory of those we love is not to die."*

It is not death to die—
To leave this weary road,
And midst the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed with tears,
And wake in glorious repose,
To spend eternal years.

It is not death to bear
The wrench that sets us free
From dungeon chain, to breathe the air,
Of boundless liberty.

It is not death to fling
Aside this sinful dust,
And rise, on strong, exulting wing,
To live among the just

Jesus, thou Prince of