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For the Presbyterian Banner.

Forgotten Resolutions.

The Committee of Trustees on the Fund for Disabled Ministers, have made, during the year, some of their largest appropriations to Presbyteries, on the ground of their Resolutions, to make collections.

The application of their Stated Clerk has been attended with what the Committee regarded as an assurance that if the request of the Presbytery were granted, they might rely on being reimbursed in part at least, by the contributions of their churches. Some of the pledges, given almost a year ago, are not yet redeemed. Presbyteries, among the most numerous and wealthy of our Church, have drawn from the fund more than they have contributed. Many have failed to make any collections at all. The result is, such a depletion of our treasury as has not been known before. This is the season of the year when we have been accustomed to give relief to some of our most interesting applicants. This we shall be compelled to withhold, if the promised collections are postponed much longer. Our Treasurer has no evidence that many churches remembered the wants of Disabled Ministers on the first Sabbath in September, as recommended by the Committee on Systematic Benevolence, and enjoined by the General Assembly. In view then of the urgency of this matter, the Committee would propose that another and not very distant day be selected, in place of the one that has gone by, and that contributions be made with the least possible delay.

The Committee would regret, that to the manifold trials of old age, severe disease, and domestic grief, should be added the want of bread.

In behalf of the Committee,
J. H. JONES, *Chairman.*

For the Presbyterian Banner.

Quarter-Centennial Celebration in the First Presbyterian church, Steubenville.

It is just twenty-five years, last Sabbath, since the Rev. Dr. H. G. Comingo began his ministrations in the First Presbyterian church, Steubenville, and the interesting occasion was celebrated in a becoming manner.

At a meeting of the congregation, it was resolved that we celebrate the quarter-centennial anniversary of the pastoral relation of Dr. H. G. Comingo as pastor of our church, and that we extend an invitation to the several ministers of all the evangelical churches of this city, and to the congregation of the Second Presbyterian church. The congregation of the Second church united with the First, in the exercises of the occasion.

On the morning of the Sabbath, Dr. Comingo preached an instructive and eloquent discourse to a crowded house, from Psalms ciii: 5—"I remember the days of old," &c.

The preacher first drew a contrast between the outgoing and incoming quarter of a century. He then proceeded to notice the providential circumstances that brought him to this field and the inner working of his own mind in here remaining. He gave an account of the rise of the various churches of the city, and a brief glance at the past of the First church. There had been, in this charge, seven remarkable revivals since 1831. Two churches had been organized from this one since 1837, and although there had been a large number of removals and deaths, yet now there were eighty members more than in 1837. The whole number of members added since the organization of this church, in 1801, is thirteen hundred and seven; of these, eight hundred and five have been added during the last quarter century.

About a hundred thousand dollars had come from this church into the various channels of benevolence. "The review of the past twenty-five years," said the preacher, "affords much for thanksgiving but more for profound humiliation, on the part of the pastor." He then recurred to many of the pleasant things of his pastorate and some of the mournful things, and also of matters and things learned in a pastorate of twenty-five years. He closed with a glance at the future, and the final assembly at the end of time. The impression made by the discourse was deep and solemn.

Dr. C. C. Beatty, the predecessor of Dr. Comingo, as pastor of the First church, had been invited by the Session to fill the pulpit in the evening, but failed to be present on account of indisposition. Rev. J. Patterson, of the Second church, preached, instead, an admirable sermon from the text, "No man liveth to himself."

In the continuance of the exercises of this joyful occasion, a meeting was appointed to be held in the First church, on the Tuesday evening following. When the appointed hour had arrived the house was filled with a deeply interested audience.

The exercises were opened with prayer by the Rev. M. Abbott, of the Methodist Protestant church. An address was then made by Dr. Beatty, in which he presented, in a strong light, the great advantages of long pastorates, and deprecated the tendency to change, so common in our times. He bore strong testimony to the great excellence of Dr. Comingo, as a preacher, a pastor, and as a brother greatly beloved.

Mr. Drennen, on behalf of the officers and congregation of the First church, then presented to Mr. Comingo a purse of gold and a handsome suit of clothes, as a testimonial of their love for him, and their gratitude to him for his abundant and faithful labors since he had been their pastor.

The Doctor, in accepting the gift, said that he had generally, been a "Looker-on in Vienna," and he now found that to be one observed of all observers, was rather a severe trial to his modesty. He said that while he felt conscious that he had ever sought *them* and not *theirs*—the *flock* and not the *fleece*—yet this evening he suddenly found himself in possession of the fleece and that the finest of the wool; nay more, without becoming an Argonaut, he found himself in possession of the *golden fleece*. He felt that there were circumstances, in which even St. Paul would acknowledge that it "*is* a great thing that we should reap your carnal things"—then it betokens so clearly the good feeling and affection of a grateful people to their pastor. If a cup of cold water given to a disciple in the name of a disciple, would not be without its reward, then their reward was sure.

Several short addresses were now made. Mr. J. B. Patterson, of the Second church, said he and his wife (the Second church) had come back to spend a pleasant evening with their mother. (The Second church was a colony from the First church.) It was delightful to them, on the occasion of joy and gladness, to meet once more at the old family hearth. The Rev. Mr. Andrews, of the United Presbyterian Church, and the Rev. Mr. Christian, of the Episcopal church, also made addresses appropriate to the occasion. Prof. Reid, of the Steubenville Female Seminary, gave a pleasant reminiscence of his first meeting with Dr. Comingo, in the valley of Chamoni, in Switzerland. He described the scene of the first meeting, in the presence of Mont Blanc, and the *mer-de-glace*, gave the first impression of the stranger, and a part of the Doctor's conversation, suggested by the glorious scenery around them.

At the close of his remarks, he presented Dr. C, with a little bouquet of wild flowers, gathered by himself on Mount Blanc, with the wish "that the friendship begun in a far-off land, now cemented by Christian love, would continue into that other far-off land from which no traveller returns."

After the singing of a grand anthem, in fine style, by the choirs of the two churches, the whole assembly adjourned to a large hall in the city, to partake of a magnificent supper, which had been prepared by the ladies of the First church. Probably eight hundred people partook of the supper. It has been a really joyous and happy occasion. The pastor's heart is refreshed by so many cheering evidences of affection. He feels strengthened for future work, and the hearts of his people are knit to him in bonds closer than ever. ION.

EUROPEAN CORRESPONDENCE.

Venitia and Italy's Assault—The King of Prussia and a Liberal Programme—Ireland and the Ashes of a "Patriot"—Francis Joseph, Hungary, and Garibaldi—Cullen versus MacHale—Preaching in a London Theatre—Rationalism Rebuked—Doctor Lushington's "Judgment"—Mr. Heath's Heresy Analysed—Reflections Thereon—The Tractarians Bust and Scatheless—The Young Men's Christian Association—The Winter's Course of Lectures—Postscript.

LONDON, Nov. 8, 1861.

VENETIA attached, not Rome—such it is now indicated by the Turin correspondent of the *Times*, is Napoleon's programme next year. One can well suppose that one so astute and cunning, and placed in such difficulties what between the devotee Empress, the Pope and the clergy, and the reproaches if not the threats of his old friends the Carbonari of Italy (an oath, awful in its character, binding his soul, and its violation exposing him to a dagger as deadly as would have been that of Orzini had it reached his heart,) that his mind is oft distracted. England treats him with coldness if not contempt; her press accuses him of basest selfishness, and Liberal Europe forgets all that he has done, in their anger at his neglecting what he ought to do.

France itself is dissatisfied; and inasmuch as there is a financial disaster there, what could galvanize an artificial life and prosperity like the prospect of another war, and a loan on its bank in small sums, to which—as in 1859—the people would rush in crowds and at once fill the treasury? And then, the French army will not remain quiet for ever. "What will he do with it?" is the question asked about this army, by our clever and able weekly, the *London Review*. If there were a general war with Germany (Russia?) and Austria on the one side, and France and Italy on the other, it would thoroughly change the face of things, and give Napoleon the long coveted opportunity of crossing the Rhine.

THE KING OF PRUSSIA has taken some pains to show that when he spoke of his receiving his crown "from God," he did not mean to endorse the usual blasphemy of despots. He avows that he spoke in a spirit of humility and under a deep conviction both of his responsibility and of his dependence on the Almighty. He is not a very clearheaded individual, but is honest and upright. He says he "hates all extremes"—revolution on the one hand, Ultra Conservatism on the other. In proof of his Liberal tendencies, his Cabinet has just issued a programme of measures which will largely enfranchise the people and inevitably reduce the power of the Nobles and the Tory landholders.

The King, it was supposed, had entered into a secret and perilous pact with Napoleon; but that is not the case. Even the treaty of commerce, so much talked of in France, and which was to bring the two countries so closely together, is not likely to be carried out, and that from the bases proposed by Prussia being not acceptable to France. On the other hand the King of Prussia does not, as was reported, meet Francis Joseph of Austria, in confidential colloquy. Prussia aims to be at the head of Germany, an empire and not a kingdom. Austria hates and fears her, and some smaller Principalities and States support her views. But Austria never can oppose a successful resistance to Prussia, which has the grand advantage of being a Protestant power. Austria, indeed, aims at giving her motley provinces and peoples, Constitutional Government, but this after all, will be almost a name; and as to Hungary, the last act but one of a base and barbarous policy has now been enacted by the abolition of all local Hungarian authority at Pesth, and the placing of the people under military law. And so the Emperor writes an autograph letter containing language which he will one day be made to reckon for. He pleads, of course, the cause of "order," while he treads down the old Constitution of Hungary under his iron heel: "As the convocation of the Hungarian Diet in a Constitutional Diet, seems impracticable until order is reëstablished, all the existing authorities in the comitats, districts, and companies are abolished, and Count Forgack is ordered to select persons who will replace them. All persons charged with crimes against public order and safety, shall be tried by military tribunals." It is now announced that Garibaldi takes a marked step in opposition to Mazzini and others who would precipitate a contest with Austria. He urges the continued armament of Italy. One of the greatest obstacles to this, is found in the financial condition of the new kingdom. There has been for several years, an enormous expenditure, many extravagant contracts as to public works, and above all there has been the waste of war in days past, and the enormous expense to which the Central Government is put by the insurrectionary condition of the Neapolitan territory by reason of Bourbonish plots and brigand expeditions prepared at Rome. Besides this, the Southern Italians detest the idea of Turin becoming the capital of Italy, and have a hereditary contempt of the Piedmontese. The correspondents of London journals write discouraging on this point. Nevertheless, when Rome becomes Italy's capital, all will be put right.

IRELAND presents a curious spectacle at this moment, in connexion with the bringing home from California of the remains of Terrence Bellas McManus. He joined Smith O'Brien in his ridiculous and abortive attempt at insurrection in 1848, was found guilty of high treason, and his sentence was commuted to transportation. He has lately died, and some Romanists from that district resolved to bring home his body. When it reached Cork, the Popish people followed the remains through the streets, in long procession. But no priest was visible, no Romish chapel was open to give even a night's resting place to the corpse on its way to Dublin. And in the capital itself, the same ecclesiastical frown rested witheringly on the funeral of one whom Dr. MacHale secretly hates and ecclesiastically opposes as far as possible. And so Father Lavelle, one of the Mayo priests, raises an Irish *ululatus* over MacManus, coupled with a lamentation over the conduct of the Cork and Dublin priests. "Alas and alas!" he says, "that in Ireland there should be a second sentiment on his claims to a national mourning and a national gratitude. Good God! MacManus denied a momentary resting place in any church in Ireland! Oh! why not have brought those sacred remains to the fane of Jarlath. The patriot died in peace with all, except the enemy of all, the cruel oppressor of his dear native land"—that is to say, England, which might have hanged and did not, which might have kept him in prison and did not. "Saint Malachi and St. Lawrence O'Toole," are also invoked, and then cries Priest Lavelle, "Oh Ireland, Ireland! how art thou fallen!" Finally he declares that "he will never enter Dublin without renewing on the grave of McManus a vow of hatred to England, "thy enemy and mine, and the enemy of our creed, our country, and our Holy Father."

Poor Ireland—the Celtic portion of it—is always lavishing its tears, sympathy, and admiration on objects rather *mediocre* at the best, as to value. Thus not long since a female adventurer, Mrs. Yelverton, was a popular idol; and later still, there was quite a *furore* in connexion with the trial of a cabman, who had assaulted a young lady in a gross manner, and who was convicted and sentenced to two years' imprisonment. Popish feeling had in both cases some influence; while Mr. Whiteside, a Protestant, was the counsel, his client, Mrs. Yelverton, was a "pervert" to Rome, and had lived in a convent, at Smyrna; and because Curran, the cabman, was a Romanist, he found subscriptions coming in from cabmen, and false swearing in abundance, in order, if possible, to free him from the hands of the law, for his atrocious wickedness toward the Protestant Miss Jolly. Nay, even Mr. Justice O'Brien, (who, when Attorney General, five or six years ago, I heard vehement and violent at a gathering in the Dublin Rotunda, in reference to the proposed bill for the inspection of Nunneries,) in the spirit of a true Papist, professed to have no opinion at all about the evidence, and when the prisoner was found guilty, and he was compelled to pass sentence, took care *not* to express his agreement with the jury.

SERVICES in Halls and Theatres are resumed. I was engaged in one of these on the evening of last Lord's day, at the Pavilion Theatre, Whitechapel Road. Half an hour before the appointed time, a great crowd had gathered in front of the main entrance, and afterwards a vast assembly occupied the house. The spectacle was most impressive and solemnizing. Nearly all joined in the hymns that were sung, there was an affecting silence during the offering of prayer and the reading of the Scriptures, and a better behaved and more attentive congregation I never addressed. The right kind, too, of people were present, Jews and Gentiles, rich and poor, old and young, boys and girls, men and women, (some with children in arms,)—the *men* forming a decided majority. These services, more prized than ever by the London masses, have been followed by ascertained results of the most gratifying character, and afford opportunity to multitudes who *will not* enter ordinary places of worship, but whose rags and wretchedness find fellowship, as it were, in kindred poverty all around, in that "pit" or in those galleries, to listen to the words of eternal life. *As a whole*, the Evangelical body, Church and Nonconformist, hold the sway in this matter. Neither Tractarians nor Irvingites, neither Papists nor Negative Theologians, have a message for the "common people"—the "priest and the Church" on the one hand; the hiding of the cross, and the ignoring of a true atoning sacrifice to meet the clamant accusations of a guilty conscience, on the other; ah! neither of these so-called teachers will do for the perishing and the poor.

RATIONALISM has received a check and rebuke, in the judgment which has just been delivered by Dr. Lushington, in the Arches (Ecclesiastical) Court. A suit was instituted some time since, by the Bishop of Winchester, (in whose diocese the Rev. Mr. Heath held a living,) on account of the printing and publication of "Sermons on Important Subjects," parts of which were alleged to contain doctrines repugnant to the Articles of Religion, in violation of the statute of Elizabeth, and in derogation of the Book of Common Prayer. Clergymen, on their ordination, must declare their "assent and consent" to the Articles of Religion, and to the Book of Common Prayer.

Dr. Lushington is a fine specimen of a jurist, and also "a good English gentleman all of the olden time;" he is about eighty years of age. His intellect is remarkably clear, and as the arguments on the case of Mr. Heath, *pro* and *con.*, were finished in June last, he has taken advantage of the lawyers' "long vacation," and has now come forth with an elaborate judgment. He referred in the outset to the much that had been said about Paley's idea of subscription to the thirty-nine articles, as "Articles of Peace," and said that disquisitions of this character afforded no assistance to a Court of Justice. Its business is to examine the doctrines, and see whether they are in accordance with the Articles and the Prayer Book. He next adverted to the principles which should guide the Court in all alleged cases of false doctrines, and at once fell back to the general principles established by the Privy Council, (the final appeal in Ecclesiastical cases,) on the celebrated Gorham case, which had been approved by two Archbishops. There it had been laid down by Lord Langdale that "in an endeavor to ascertain the true meaning and effect of the Articles, Formularies, and Rubrics, we must by no means intentionally swerve from the old established rules of construction, or depart from the principles which have received the sanction and approbation of the most learned persons in times past, as being on the whole the best calculated to determine the true meaning of the document to be examined. If these principles were not adhered to, all the rights, both spiritual and temporal, of Her Majesty's subjects would be endangered."

The Judge admitted that considerable latitude had been allowed in times past to Divines of different schools in the English Church, but these matters of difference did not bear on the present case.

Justification by Faith in the merits of Christ, as affirmed in the 11th Article, was emphatically denied by Mr. Heath. In defining the meaning of that article, Dr. Lushington said: "First, I hold with Bishop Burnet, that what by justification was meant, is being received into the favor of God; secondly, that the merit of our Saviour is the great cause of that reception; thirdly—and what on the present occasion was perhaps most important—that the person so to be received must have faith in the redemption of Jesus Christ. It must be *our own* faith, a personal faith. The words, "we are justified by faith only," mean that such personal faith is indispensable, and that without it there can be no justification. The essence of the 11th Article is—faith in the Redeemer's merits in the person to be justified."

All this clears the way for giving an accurate account of what Mr. Heath's heresy really is. But may I not pause here, and refer for a moment to the awful perversion in Tract No. 90, (the production indeed of Dr. Newman, but really endorsed by *some*, at least, *who remain in the English Church unchallenged*,) with regard to this vital matter of the justification of a sinner before God. Nay, is not the doctrine of *baptismal* regeneration made by all High Church Divines a *sine qua non*, thus causing them to lull their unconverted hearers (the mass of them) in a death-like spiritual torpor, destroying the distinction between the converted and unconverted in their preaching, and in a word, putting sacramental grace both in Baptism and the Eucharist, coupled with their doings, as the ground of final acceptance with God—faith, direct, personal faith in the merits of Christ, *ignored*; how, I ask, can these men be considered as giving their "assent and consent" to that noble 11th Article: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works, or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and full of comfort."!

But now let us see what Mr. Heath's special heresy is. It actually substitutes *Christ's faith in the Father* for the sinner's faith in Christ himself! "When," says he, "I talk of justification by faith, I mean justification by *our Saviour's trust in the Father*. The Saviour still trusts in our Father, as he always did; he still has faith, and his faith still works by love; he still believes that he can put the world right, and I believe so too." No wonder that Dr. Lushington should say, "I am under the painful necessity of declaring that these doctrines cannot be reconciled with the plain, grammatical sense of the 11th Article. I think that they are contrary and repugnant thereto; and I must pronounce accordingly."

THE Judge went on to refer to passages in the "Sermons," in which, as he considered, the "forgiveness of sins" as set forth in the Apostles' Creed, and doctrines were taught contrary to the Athanasian and Nicene Creed, and violating the 6th, 10th, 11th, and 31st Articles. Thus at page 117 of the "Sermons" it is said: "The more I study the Bible for myself, the more astounding I find it—how many of the most modern phrases of modern theology have been foisted in without sanction from the all-sufficing record of our religion. One after another, no less than about twenty ideas or phrases, such as '*guilt of sin, paying a penalty, going to heaven, going to hell, immortality of the soul, satisfaction, imputed righteousness, appropriating the work of Christ, necessary to salvation,*' and many others, have vanished from my system, because, as a minister of Christ, studying these matters professionally, I see them to be phrases and ideas not only absent from Scripture, but darkening and confusing the clearest of the otherwise most intelligible and comforting statements of Holy Writ."

On this Dr. Lushington observes: "Now, what says the second Article? That our Saviour died to reconcile us to the Father, and to be a sacrificed not only for original guilt, but also for the actual sins of men. I really cannot comprehend how any intelligible meaning could be affixed to this Article, if 'guilt of sin' is to be removed from all Christian doctrine. I cannot conceive the idea of actual sin without there being guilt of sin. I will not dwell on other expressions, said to be repugnant to the Creeds; I view the whole of the passage with astonishment and regret. I think the words used contain a doctrine—if it is to be so called—utterly irreconcilable with the Creeds.

"The 31st Article is next to be considered. Mr. Heath dismisses from his system the immortality of the soul, satisfaction, imputed righteousness, as darkening and confusing. Now, the 31st Article says that the offering of Christ was a perfect satisfaction for all the sins of the world. To deny satisfaction altogether, whatever may be its meaning—as Mr. Heath has done—cannot be taken in any other sense than a denial of the worth of the Article itself." * * * "I am compelled by a sense of duty to declare that I have no other alternative but to pronounce a judgment condemning Mr. Heath as guilty of the charges preferred against him."

The Judge wound up as follows: "Before concluding, I think it right to explain why I don't advert to the many authorities which the zeal and learning of counsel have produced. My reason is this—that in my judgment not one of these authorities does that which was required in their case, namely, show that some Divine of eminence has held without reproach, from ecclesiastical authority, doctrines in substance, the same as those which Mr. Heath has promulgated. Whatever opinions may have been held, in the vast field of polemical divinity, I find none which can support Mr. Heath, or justify him. In the Gorham case, the judicial committee had the advantage of being able to quote in support of their judgment, and in justification of Mr. Gorham, passages from the writings of divines of the highest authority.

"I cannot conclude without observing that I am well aware of the fallibility of my own opinion, and especially in so peculiar a case as the present; but I have endeavored, first, to make clear the principles which I intended should govern me; and secondly, to show plainly how I apply those principles to the case before me. If I have erred in either particular, the judgment of the Superior Court will correct me. It may be, however, that many will think that, though legally right, this judgment recognises too severe restrictions on the clergy, and shuts the door against inquiry and disquisition, which might tend to elucidate the truth. Now, even if this were so, it is not for a Court of Justice to open a door which the Legislature has shut. It is contrary to all sound principles for a Court to seek, as has been formally done by some Judges, ingenious subterfuges to evade or weaken the law, and that upon a notion of its own power to discover what is best and most convenient. Such a course is, I think, not only contrary to principle, but would be most injurious in its effects. For all such attempts to wrest the law according to supposed consequences, invariably tend to postpone a remedy, if there be a real evil. If there be bonds which press heavily on the clergy, (as to which I give no opinion,) I repeat that the Legislature imposes them, and the Legislature alone can loose them. *I pronounce against Mr Heath.*"

Time was given by the Court to give Mr. Heath opportunity of "retraction." He has also power to appeal to the Privy Council.

I think it will be a pleasant and invigorating thing for your ministerial readers to read an analysis of Dr. Lushington's judgment; and besides that, I am justified in dwelling on it because it awakens so many thoughts and feelings in connexion with the present condition of that extraordinary "composite" and "compromise," the Church of England. We are reminded by Dr. Lushington of the decision in the Gorham case, by which it was settled that those who held that infant baptism was *always* and necessarily accompanied by regeneration, and those who denounced this as a deadly heresy were alike good Churchmen! The *Record* ever since has ceased its groanings, *because* the Ecclesiastical Courts have pronounced what the *law* is; and as for the Evangelical clergy as a body thinking of "going out," because a heresy is thus stereotyped—oh dear, no! that is not to be thought of. And thus the living and the dead, the blind and the seeing, the halt and the erect and vigorous travellers are all classed together.

Next, while Mr. McNaught, of Liverpool, has resigned his charge, are there not others who hold doctrines almost, if not *more* Rationalistic than he? It is cheering to find this *Heath* heresy put down; although it bears on the face of it such absurdity, that few will embrace it. But after all, in the denial of the "guilt of sin, paying a penalty, satisfaction," (propitiation,) &c., we see that the current of his thoughts run, precisely in the same channel with those of the "Essayists;" nay, that Professor Jowett, and even Canon Stanley, are by no means free from the charge of undermining these grand old truths. Yet *numbers* of this class—ever increasing—will remain unscathed and untried, and thus the vitals of the National Church will continue to be preyed upon by her own children. I have already noticed the Tractarian extreme, and there has been a recent example of it, where a new bishop (about to go to the *Sandwich* Islands—let the American missionaries look out!) has been taking part in semi-Popish and Puseyite mummeries in connexion with the consecration of a new church, *in the same diocese* of the same Bishop of Winchester, who has prosecuted the Latitudinarian Mr. Heath. The Bishop is an Evangelical; but see his weakness, and the false position in which he is placed—powerless and apparently assenting, because he has no statute and ecclesiastical law to fall back upon!

THE YOUNG MEN'S CHRISTIAN ASSOCIATION have secured a band of very eminent persons to deliver the Winter series of Lectures in Exeter Hall. The well known Christian philosopher, Isaac Taylor, delivers the first, on "France and England eighty years ago," and will be followed by the Rev. T. Martin, Dr. Thompson, the Bishop-elect of Gloucester, the Rev. W. B. Mackenzie, Edward Corderoy, Esq., Rev. Henry Allen, Rev. C. H. Spurgeon, Rev Canon Boyd, Rev. Drs. Magee, Candlish and Miller, and Rev. W. Morley Punshon. Thompson, Mackenzie and Corderoy deal respectively with "Anglo-Saxon Christianity and Augustine of Canterbury;" "Anglo-Norman Christianity and Anselur;" "Lollardy and Wickliffe." While Mr. Allen will lecture on "Church Song," and be accompanied by illustrations of the people's worship in ancient and modern times—the musical examples being sung by a choir of one hundred voices. As many as *four* of the Lectures bear on the Rationalist heresy of the day—Mr. Boyd treating of "The Criterion of Truth;" Dr. Magee, of "The Uses of Prophecy;" Dr. Candlish, of "Miracles;" and Dr. Miller, of Birmingham, taking, as his theme, "The New Testament Narratives Real, not Ideal." Mr. Punshon will deliver a characteristic oration on "Macaulay."

The intellectual treat thus furnished is very rich, ample and varied; and very *seasonable* too, and bearing on the "*present truth*," are many of the topics of the lecturers. J.W.

P. S.—The *Times* disapproves of the style of Lord Lyon's letter to Mr. Seward, and thinks that the parties arrested were not free from suspicion. At the same time it is not in entire accord with Mr. Seward, and continues to maintain its general position.

At Moscow, about twenty-five students were cut down by the brutal soldiery. Only forty students attended at the reopening of the University of St. Petersburg. Three hundred students have been sent to Cronstadt, as prisoners. Out of the 1,600 students who attended the Lectures of the University last term, 600 are in prison, 300 are at Warsaw, and from 600 to 700 are more or less at liberty. The Emperor has suddenly arrived from the Crimea. Let us hope that his kind heart will get the mastery in this crisis—that having seen the wreck and waste of war at Sebastopol, he will avoid provoking it at home; and that, having emancipated, in the face of recalcitrant nobles, millions of serfs, he will think of giving something like a Constitution to his people.

[Selected.]

"Mark the Soft-Falling Snow."

Mark the soft-falling snow,
And the diffusive rain:
To heaven from whence it fell,
It turns not back again,
But waters earth
Through every pore,
And calls forth all
Its secret store.

Arrayed in beauteous green
The hills and valleys shine,
And man and beast is fed
By Providence divine;
The harvest bows
Its golden ears,
The copious seed
Of future years.

"So," saith the God of grace,
"My Gospel shall descend—
Almighty to effect
The purpose I intend;
Millions of souls
Shall feel its power,
And bear it down
To millions more.

"Joy shall begin your march,
And peace protect your ways,
While all the mountains round
Echo melodious praise;
The vocal groves
Shall sing to God,
And every tree
Consenting nod."

—*Philip Doddridge.*

Heaven's Light in Darksome Dwellings.

Combined and systematic efforts to instruct and train children of weak mind, is of recent origin. Scarcely any attempt was made before the beginning of the present century, and few of the existing institutions are more than ten years old. If we have been late in beginning this department of philanthropy, we should now work all the more vigorosly to make up our leeway. Former generations of the imbecile were permitted to grow up corrupt and corrupting, hurting themselves and shocking the passengers on the public highways. Of late years a veil has been drawn decently over that open sore by the removal of those children into workhouses and other places of shelter. This, though an improvement on the barbarous practice of the past, is only the half, and that the lower half of our duty.

In Switzerland, France, England, and also to some extent in Scotland, as well as in our own country, systematic efforts have of late years been made, with an encouraging measure of success, for the mental and moral training of imbecile children. In one of our States, whose case is not worse than that of other countries, but only more accurately known, there are 1,087 idiots in a gross population of 1,225,000, which gives the proportion of about one in a thousand; and this is exclusive of 2,632 persons who are properly speaking, insane in the same community; so that there is one person of either unsound or feeble mind to every 302 of the general population. In Scotland, as nearly as can be ascertained, there are about 2,236 imbeciles, and of these, about 600 are of an age suitable for being admitted into educational institutions.

We scarcely know any greater luxury to a tender and pure mind than the history of some of these cases. If doing good in ordinary forms be, to a Christian, like meat and drink, the successful introduction of these helpless children to a measure of civilized habit, and intellectual light, and moral purity, and Christian hope, is like a cordial to the spirit, both sweet and restoring. Reader, have you ever, when somewhat weary, sat down to rest on a stone by the wayside in a warm Summer day? And as you mused, happy and half-dreamy, have you observed a flower at your feet, much crushed by a stone that had accidentally fallen upon it while it was in bud, struggling ineffectually to escape from the pressure, twisting its body and crushing its petals in the effort? You stretched out your hand, of course, and lifted off the stone, and saw the floweret spring up, and look into your face, as if it were glad and grateful. When you rose and resumed your journey, ruminating on what you had done, you felt happier because of doing it. Ah! the spirit of these imbeciles were sweet flowers in bud, and some fall in infancy, or some abnormal outgrowth about the brain, has lain there a dead weight, and crushed them, as the stone crushed the wild flower on the wayside. The benevolent are trying to lift the pressure off, and so enable these immortal floweret, ere it be too late, to open their bosoms to the Light. Go and help them, that you may enjoy with them the peculiar delight of helping these helpless little ones. Jesus loved to relieve them; so should we.—*Family Treasure.*

God's Way and Man's Way.

God says: Seek ye first the kingdom of God and his righteousness, and all these (earthly things) shall be added unto you.

Man says: Seek first worldly wealth, and fame, and power; religion you can get on a dying bed.

God says: Open thy mouth wide, and I will fill it.

Man says: Let prayer go, and work for what you want.

God says: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosoms.

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: Whatsoever ye would that men should do to you, do ye even so to them.

Man says: My own interests first.

God says: Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.

Man says: Make sure your worldly treasures. Heaven is a long way off.

God says: Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Man says: What guarantee have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: There is that scattereth, and yet increaseth.

Man says: It is only by saving and hoarding what you have, that it will increase.

Reader, what says your conscience? Is not God's way better than man's?

Selah.

This word, which is used in the Psalms seventy-four times, and thrice in the prophecy of Habakkuk, must have some significant meaning, and yet there seems to be much doubt in reference to the matter. It is a Hebrew word, which the translators have left as they found it, because they could not agree as to its meaning. The Targum, and most of the Jewish commentators, give to the word the meaning of *eternally, forever*. The voice of the Septuagint translation appears to have regarded it as a musical or rythmical note. Herner regards it as indicating a change of tone; Matheson, as a musical note equivalent perhaps to the word *repeat*. According to Luther, and others, it is equivalent to the exclamation, *silence!* Gesenius says Selah means, "Let the instruments play, and the singers stop." Wocher regards it as equivalent to *sursum corda!* (up, my soul!) Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah; they are calls for aid, and prayer to be heard, expressed either with entire directness, or if not in the imperative, 'Hear, Jehovah,' and the like, still earnest addresses to God, that he would remember and hear," etc. The word itself he regards as indicating a blast of trumpets by the priest. Selah itself he thinks is an abridged expression used for Higgaion, indicating the sound of the stringed instruments, and Selah, a vigorous blast of trumpets. Some think the word marks the beginning of a new sentence, or a new measure of verses; and others, that it joins what follows to that which goes before, and shows that what has been said deserves always to be remembered. Some have thought Selah showed the cessation of the actual inspiration of the Psalmist; and others, that it is simply a note to indicate the elevation of the voice; still others, that it is equivalent to "Amen," "Be it so," or "Let it be."

Fretfulness.

The effect of fretfulness is seen not only in the temper and in the spirit, but in the voice and in the aspect of the face. Hear that woman's cracked and shrieking tone, pitched in a falsette, plaintive, wheezing whine, more disagreeable than the grating of a rusty door-hinge, or the filing of a saw, or the creaking of a broken chair, or the chewing of unexpected gravel in the teeth! Is that the human voice? Such a voice heard in a house is worse than the smell of brimstone, and it operates like a perpetual mildew to rot out all energy, and peace, and hope from the hearts of the whole household, servants, children, companions, and lovers. See that face, with an eye glaring but not lustrous—the glare of wet putty, not of keen steel or cold ice—look at the pinched nostril, sharp and yet dulled; mark that scowl, irresolute and desponding, uneven, and yet deep as though plowed by drizzly North-East fog; behold that upper lip, curled but not stiffened with nerveless scorn, and filled but not controlled by impotent hate; read the picture of self-torture and forceless despondency upon the whole countenance, and tell us if fretfulness that can so transform the human face Divine from the image of all heavenly beauty into such a changing, wishy-washy mask of mud, be not a crime against our common humanity of the deepest, meanest kind? Does it not dishonor the Maker of all souls and bodies, and does it not destroy both the inward spirit and the outward form of a man or woman?

We say, then, do stop the practice at once. Set your face as a flint against it, and resolutely refuse to fret at what you cannot cure. Direct your energies, if you have any, and if you have not any, pray to your Maker to give you some, against the evils in the world in the way of practical work, and not in the way of impracticable fretting, and worrying, and wearing yourself out, and souring your temper, and vexing your friends, and dishonoring your God. We have spoken a few plain words because we think them needed, and our prayer is that they may be read and heeded. —*Western Advocate.*

Dancing.

1. It is an amusement purely of a worldly nature, encouraged and kept up by the world. As such the Church should stand aloof from it, and not conform itself to the world.—Rom. xii: 2.

2. Its natural tendency is to excess, going, as it generally does, beyond the bounds of propriety.

3. It dissipates the mind, diverts it from the great object of life, unfits us for serious and holy meditation, is unfavorable to growth in grace, diminishes interest in religious duties, and has, in numberless instances, been an effectual means for quenching the Spirit.

4. It always lowers professing Christians in the estimation of their fellow-men, and invariably produces trouble and difficulty in the Church.

5. Those who engage in it have themselves doubts of its propriety. No one could reconcile it with his conscience to participate in a dance on Saturday night, and then commune at the Lord's Supper on the following Sabbath morning, or pray for the blessing of God on it.

6. The consciences of weaker brethren for whom Christ died are always wounded when any of the members of the Church participate in the dance. If for no other reason, we should refrain for their sake, saying, as Paul did, "It is good to neither eat flesh, nor drink wine, nor *anything* whereby thy brother stumbleth, or is offended or made weak."—Rom. xiv. —*Western Missionary.*

Gen. Havelock's Prayer-Tent.

Many people excuse themselves from God's service for want of time. The apprentice does; the school-boy in the hurry of term time does; the man at his workshop; the mother with her large family around her.

General Havelock, that distinguished General in India, whose wisdom and bravery did so much to put a stop to the cruel and bloody mutiny of the Sepoys, never made this excuse to get rid of the service of his Heavenly Father. *He* had time, among all the hurry and worry of camp life, to make the business of religion he *first* business. He *found* time. He did not believe that God ever put men in posts where they could not serve him. He was a man of prayer, and he found time to pray; not only to pray by himself, but with his men. Among his camp-baggage was a *praying-tent*, the largest one he had, and this he used to pitch at the stations, and hold prayer meetings in it, and read the precious Word of God to his soldiers.

He well knew if there was a class of men in the world that needed the comforts and help of the Lord Jesus Christ, it was soldiers. And many a poor soldier found how superior was a heavenly service over anything the Queen of England could offer. In the hurried and awful marches which Gen. Havelock and his regiments were forced to make in the late war, he arose two hours before his men, in order to have time to pray. If they were to march at six o'clock in the morning, he was up at four. If the camp was to break up at four, he was up at two. He believed there was time for the business of religion. And the papers tell us there were no soldiers so prompt and faithful in duty, so reliable, in those dreadful times, as Gen. Havelock and his praying regiments.

Reconciliation.

Robert Hall and Charles Simeon are well known among the lights of the evangelical interest in England, in the days when it cost something to be faithful to spiritual truth. These two servants of Christ, the former a Baptist, and the latter of the Established Church, both living at Cambridge, formed a warm friendship for each other. In time, however, a breach was made, which grew so great that they refused even to speak to each other. A reconciliation was at length effected by the Rev. John Owen, Secretary of the British and Fore