D. M'KINNEY.....J. ALLISON.....S. LITTLE.

DAVID M'KINNEY & CO.
Editors and Proprietors.

TERMS IN ADVANCE.
SINGLE SUBSCRIPTIONS.....$1.50
IN CLUBS.....1.25
DELIVERED IN EITHER OF THE CITIES.....2.00
TWO DOLLARS, we will send by mail seventy number for ONE DOLLAR, thirty-three numbers.
Pastors sending us TWENTY subscribers and upwards, will thereby entitled to a paper without charge.
Renewals should be prompt, a little before the year expires
Send payments by safe hands, or by mail.
Direct all letters to DAVID M'KINNEY & CO., Pittsburgh, Pa.

Presbyterian Banner.

VOL. X., NO. 18. PITTSBURGH, SATURDAY, JANUARY 18, 1862. WHOLE NO. 486.

THE PRESBYTERIAN BANNER
Publication Office:
GAZETTE BUILDINGS, 84 FIFTH ST., PITTSBURGH, PA.
PHILADELPHIA, SOUTH-WEST COR. OF 7TH AND CHESTNUT

ADVERTISEMENTS.
TERMS IN ADVANCE.
A Square, (8 lines or less,) one insertion, 60 cents; each subsequent insertion, 40 cents; each line beyond eight, 5 cts
A Square per quarter, $4.00; each line additional, 33 cents
A REDUCTION made to advertisers by the year.
BUSINESS NOTICES of TEN lines or less, $1.00 each additional line, 10 cents.
DAVID M'KINNEY & CO., PROPRIETORS AND PUBLISHERS.

For the Presbyterian Banner.

Accommodation Texts.

DEAR B——:—I congratulate you on your having reached the position to which your hopes have so long been directed. You have passed through the long preparatory course of study and discipline; you have been licensed, ordained, and installed pastor of a flock. You are, fairly started in the work of the ministry. Work you will find it, if you honestly discharge the duties of the pastoral office.

Your principal anxiety and labor, in the outset, will be directed to the preparation of sermons. With your views, this will be arduous, but pleasant work. You have a higher standard of measurement than the judgment of your hearers, and are in no danger of mistaking a glib tongue for a clear mind, nor a big noise for great preaching. One of your difficulties will be the selection of texts; just as the boy at the Academy finds the choosing of a subject the great stumbling-block of his genius, when writing his early compositions. This appears to him like a barricade placed upon the borders of the ample field of thought, in which he thinks he could expatiate with ease and delight, if only that impediment were removed. I do not object to a young preacher's taking easy texts, or texts that every other preacher has used before him, and of which all his hearers know the meaning and the application as well as he does. But I would not have him restrict himself, in perpetuity, to these; for how then shall his people make progress in the knowledge of God's Word? How shall he make progress himself? This may be done, indeed, if he avail himself of the traditionary privilege of wandering from his text, in the course of his sermon, to the benefit of his hearers as well as to his own enlargement. Herein we have the advantage of the boy at the Academy, who feels solemnly bound to stay near his subject, though it should be to him like the rock to Prometheus.

It has been a question whether texts of Scripture should ever be used, especially as the basis of sermons, in a sense different from that which their inspired writers obviously meant to convey by them. The practice of using texts in this fanciful way, has prevailed extensively at some periods of the Church's history. Nor is it yet altogether obsolete. Some minds are, naturally, or by an unfortunate early bias, addicted to oddities of thoughts and abnormal associations of ideas. Some minds, also, observe the real meaning and sentiment of writers, especially of Scripture writers, less than the collocation, or the mere sound, of their words. Hence they draw meanings from their words which they never intended to utter. Hence arise fanciful accommodations, forced analogies, unexpected turns of thought, and incongruities pressed into fellowship, which may amuse or astonish, but cannot be approved as an exercise of religious instruction.

It is well known that ridicule, of hurtful efficiency, has often been turned upon religion, by burlesque interpretations, and even by forced and incongruous applications of Scripture phrases. People find it hard to treat with veneration what they have laughed at. Ludicrous or offensive associations of thought with a Scripture expression, are not easily dismissed even when the will concurs with the effort. Many a Christian has bitterly lamented the unintentional hearing of a jest or a comical expression, in unhappy connexion with a Bible phrase or a religious exercise. But can that perversion of a sacred writer's meaning, which is injurious when done in sport and irony, be edifying when done with solemn face in the pulpit?

The object of preaching is mainly to instruct and improve the hearers, in the knowledge of God's Word and will. The "accommodation" method ignores this object wholly, so far as the text is concerned. And its efficiency, if it have any, depends on the hearers' ignorance of the true meaning and connexion of the passage. It supposes them to be ignorant, and aims, during the illusive exercise, to keep them so. For example, at the funeral of a little boy, the following text was announced: "For perhaps he therefore departed for a season, that thou shouldst receive him forever." It was very pat, indeed, as to its sound. An excellent and comforting discourse followed it. But was there not something like fraud in impressing that text into that service? Were not Paul's words, in reference to a fugitive servant, tortured to make them give testimony on this occasion? How much more appropriate and legitimate would have been the affecting words of David's grief and faith, on the death of his child: "I shall go to him, but he shall not return to me." Suppose the parents should turn, after the funeral, to the two passages in God's Word; from which would they derive most consolation?

This practice among preachers has, probably, occasioned a similar practice, among people, in the use of the Scripture texts and phrases. Some of these are used in applications, almost ludicrously foreign to their Scriptural connexion. What but traditional usage could ever have put into the lips of dying Christians, the impatient expression of the mother of Sisera, "Why is his chariot so long in coming?" And what else could have led ministers to announce the origin and importance of their mission, in the words of Ehud, a treacherous murderer: "I have a message from God unto thee." It is hardly necessary to say, that for the expression of all religious emotions and purposes, legitimate Scripture expressions abound.

Another egregious wrong is done to the Scriptures and to the people of God, by forcing independent historical events into conjunction, as designed illustrations of Scripture. For example, the slaying of three thousand persons, for idolatry, at the foot of Mount Sinai, and the conversion of three thousand on the day of Pentecost, was affirmed, by a very large Doctor of Divinity, to be an illustration of the text: "The letter killeth, but the Spirit giveth life." I need scarcely say, that this was an obscuration of an important passage of Scripture.

Again, when isolated texts are adduced, as proofs of doctrine, or as rules or reasons for practice, common honesty demands that they should be used in the precise sense, and only in the sense, which the inspired author meant to convey. This principle has been much neglected in the polemics of the Church, and errors, and strife, and fanaticisms have derived from this neglect their chief subsistence. From this abuse of Scripture authorities, making them say what they never meant to say, "proof texts," have been called the bane of Theology. And they have been scarcely less injurious to morality.

I hope, my dear B., that you will, from the outset of your ministry, keep clear of such wrongs and frivolities. Interpret God's word, but never trifle with or pervert it. This "accommodation" method of treating texts, whether they stand at the head, or in the body of sermons, is generally an accommodation to the weakness of the preacher or of his argument. It is a wrong done to the sacred oracles, giving them, at least, an "uncertain sound;" a wrong done to the people of God, by substituting, under covert of fanciful association, man's word for Grd's; and a wrong to the cause of religion and of Christ, by affording to acute and hostile minds an occasion of ridicule and aggression on the rule of our faith. J.F.M.

For the Presbyterian Banner.

Aid the Chaplains.

MESSRS. EDITORS:—I recently noticed a call for a public meeting, to be held in your city, in behalf of our soldiers. What the result of that meeting has been, has not, I believe, been announced. To my mind, there is something very wonderful in that dispensation of God's providence which has called from their homes and placed under military discipline, six hundred thousand of the active, patriotic young men of our country, and furnished each regiment with a religious teacher, at the expense of the Government. It has been stated that the average salary of the chaplains is $900; and if so, the nation is paying more than $500,000 per annum for the moral and religious training of our military forces. This is nearly five times as much as our whole Church contributed during the past year to Domestic Missions; and what blessed results might we not hope to see accomplished by such liberality on the part of the Federal Government.

Nearly one hundred chaplains, it is believed, have received commissions to labor among the troops from Pennsylvania, and should they prove to be men of the right spirit, may we not hope that they will be successful not only in counteracting the corrupting influence of camp life, but in implanting the principles of godliness in many hearts?

But the question arises, are we who profess to be God's people, doing all we should to encourage this movement? Do we daily, in our closets and families, and statedly in our sanctuaries, seek the blessing of Heaven to attend the labors of our chaplains in the army and navy? And are we, to the extent of our ability, aiding them in their work by contributions of religious books, tracts, and papers?

There is moreover another way in which, it has struck me, we who remain at home might render important aid to the chaplains. I have learned from some of them that they can accomplish but little during the Winter in the way of public preaching. Having no shelter from the inclemencies of the weather, it often happens that the Sabbath passes away without social or public worship. Now might not some plan be devised by which a tent could be supplied, (similar to those used by young men's Christian Associations in the Eastern cities,) and some faithful and zealous minister sent with it to the camps on the Potomac? A tent capable of accommodating a thousand men, would form a new attraction to draw the soldiers within the sound of the Gospel, and, under the care of a judicious man, might be the means of awakening a special interest, by being moved from point to point for the accommodation of such chaplains and regiments as might be disposed to engage in protracted union meetings while in Winter quarters. Should it be thought too expensive to purchase such a canvas sanctuary, could not one be rented at a moderate price? It seems to me that something should be done by the churches to prevent the liberality of the Government in providing chaplains from being almost lost.

THE SOLDIER'S FRIEND.

For the Presbyterian Banner.

Oil City.

This is a new place that has sprung up in the wake of the Oil business, in Western Pennsylvania. It is situated on the Allegheny River, seven miles above Franklin, the county seat of Venango County, and at the mouth of Oil Creek. In this vicinity appears to be the centre of the great oil basin, that is giving to this part of Pennsylvania a world-wide notoriety. Oil has been gathered here for almost a century, by the present white population; and from unmistakable evidences, for two or three centuries preceding that, by some people *to* us unknown. Along the valley of Oil Creek, from the mouth to a distance of fifteen miles, wells are in operation that yield from fifty to two thousand barrels per day; and this by a spontaneous flow from the depth of from four to six hundred feet in the solid rock.

As a natural consequence, there has been a wondrous tide of population flowing into this region. Oil city has sprung up as though by magic, with every sign of enterprise, activity, and permanent growth.

But the chief design of this article is to chronicle the fact of the recent organization of "The First Presbyterian church of Oil City," in this growing neighborhood. The territory lies within the bounds of the Presbytery of Erie, and during the past season there has been occasional preaching there. At its last meeting, the Presbytery appointed Rev. James M. Shields, one of its most zealous and energetic members, to labor for a few weeks at that point. Providence appearing to smile upon the project, it was resolved to attempt an organization on the last Saturday of the old year.

It was a cold, bracing day, when Bro. Shields and your present correspondent, set out to attend to this pleasant duty. We found the people assembled, few in number, but strong in zeal and courage. A church was organized consisting of twelve members, to which number, nine were added on the following day, making twenty-one in all. Two Ruling Elders were elected, one of whom was ordained, and both installed. On Sabbath, the Lord's Supper was administered, under circumstances of more than usual solemnity. There were melting hearts and tearful eyes, as they sat down at the Master's board, and felt that henceforth the Bread of Life was to be statedly broken to them.

In the absence of a regular church edifice, this people worship in a temporary building, that is capable of seating some two hundred and fifty people with convenience and comfort.

Should this brief article meet the eye of any Presbyterian contemplating a sojourn in the Oil region, let him not forget the little church at Oil city. If any one is desirous of learning more of this place in its religious and moral aspects, he would doubtless obtain a willing response by writing to one of the Elders, S. S. Waldo, Esq., Oil City, Venango County, Pa.

E.

Gems from Richard Cecil.

BORN 1748, DIED 1810.

1. The most likely method we can take to hasten the removal of what we love is, to value it too much; to think on it with endless anxiety; to live on its favor with solicitude. It shall soon either become a thorn in our side, or be taken away.

2. What an oppressive burden is taken off a Christian's shoulders by his privilege of leaving all consequences, while in the path of duty, to God! He has done with "How shall I bear this trouble?" "How shall I remove this difficulty?" "How shall I get through this deep water?" but leaves himself in the hand of God.

3. A Christian will find his parentheses for prayer, even through his busiest hours.

4. God is omniscient as well as omnipotent; and omniscience may see reason to withhold what omnipotence could bestow.

5. A Christian has advanced but a little way in religion when he has overcome the love of the world; for he has still more powerful and importunate enemies—self, evil tempers, pride, undue affections, a stubborn will. It is by the subduing of these adversaries that we must chiefly judge of our growth in grace.

6. What we call "taking steps in life," are most serious occurrences; especially if there be in the motive any mixture of ambition. "*Wherefore gaddest thou about to change thy way?*"

7. It is always a sign of poverty of mind when men are ever aiming to appear great; for they who are really great never seem to know it.

8. How many people go out of their sphere under good pretences!

9. Whatever below God is the object of our love, will, at some time or other, be the matter of our sorrow.

10. A Christian must stand in a posture to receive every message which God shall send. He must be so prepared as to be like one who is called to set off on a sudden journey, and has nothing to do but to set out at a moment's notice; or like a merchant who has goods to send abroad, and has them all packed up, and in readiness for the first sail.—*Christian Treasury.*

From the Christian World.

The Mission in Italy.

We give a letter, dated Nov. 18th, 1861, from the Rev. E. Edwin Hall, the Society's agent at Florence, which we are sure will be read with uncommon interest. A great door for the Gospel is now open in Italy. Our readers will see that Mr. Hall has commenced in earnest. Shall we have the means to do a great work there? His letter speaks for itself. Is there no church that will give us the means to buy *that house* in Porto Ferraio, that it may be used as a place of worship—a place for holding a Sabbath School, and be the property of the Waldensian Church? Is there no wealthy man in our churches, or little association of such men, who can give us 2,500 or 3,000 francs ($500 or $600) for that good object? After enforcing most earnestly the importance of having regularly and sufficiently the means which he will need, Mr. Hall goes on to say:

"I need not urge the importance of the present moment for using all diligence in prosecuting the work of evangelization here. The simple fact that the Gospel may be preached and the Word of God disseminated in all parts of Italy, save Venitia and the 'Patrimony of St. Peter,' and that this door, by some unexpected revolution, may be closed, furnish an incentive to work while the day lasts. A small amount of money now judiciously expended, will, by the good favor of God, be the beginning of great things—the seed which shall bring forth an hundred fold. Every blow now struck, falls with some degree of damaging force on the old and half-paralyzed body of Popery. There are many fields open for the laborer, but I dare not look for, or employ, evangelists and colporteurs, lest, after some encouraging words, I should not see my way clear to pay their services.

"The work in the Island of Elba is going on with much prosperity. There has been a little opposition there, but the result so far has been to awaken a deeper interest in the mission of the evangelist and colporteur now at work there. I have forwarded to the Island, from the depository of the British and Foreign Bible Society in Leghorn, one hundred Bibles and two hundred or more Testaments, and from the Tract depository belonging to the Scotch and Waldensians, a large number of tracts suited to the wants of the people. Another workman is needed there; but shall I have the means to employ? is the question which darkens my prospects and represses my zeal.

"There is another question of interest to the people in Elba. In the city of Porto Ferraio, where the evangelist and colporteur are, the number of persons desiring to attend the services of preaching and Bible-reading is greater than can be accommodated in the room now rented, or in any ordinary room to be found there. One of the brethren from Porto Ferraio came to see me last week, and I invited Dr. Revel to meet him at my house. It appears from his statement that there are now for sale in Porto Ferraio two buildings, the property of a widow who is well disposed toward the Christians there, either one of which could be used for their meetings. He and others in the town are very desirous to obtain one of these buildings, inasmuch as there is often great difficulty in procuring a place of meeting, as property is generally in the control of those who are not at present favorable to the religious movement here. Mr. Revel thought if one of the buildings could be secured it should be done. I should say that if it is purchased, it should be given to the Vaudois Church. The cost will not be more than 2,500 or 3,000 francs, ($500 or $600.) Can you not place that amount of money at my disposal for this object? Is there not one church in New-York to which you could present the case, and get the required amount? I shall be able in a short time to send you monthly reports of labor from Porto Ferraio, and from Verres, in the Val d'Aosta. I am supporting a former Prior of a convent at the Seminary here, who will in the Spring be ready to go to work as a colporteur, or rather Bible-reader, in Northern Italy.

"I have commenced a sort of chapel in my house. I hope when Mr. Lawrence comes, to make a more favorable arrangement.

"Yours, etc., E. E. HALL."

Religious Reading.

It can be no matter of surprise to an observing Christian, than so many church members exhibit no evidence of growth in grace. They do little to increase their knowledge of Divine truth, by which the soul is fed, and its spirituality deepened. Professing Christians sometimes omit all study of the Bible from one Sabbath to another, and their reading is dissipating and undevotional. The New-York *Evangelist* says:

"Any minister, who will take the pains to investigate the matter, may learn some curious facts in regard to the supposed inability of Christian families to supply themselves with religious reading. He may find two, or even three, daily secular prints in a household where no scrap from the religious press is seen. He may find centre-tables supplied with "Parlor Annuals," or "Christian Offerings," or other expensive ornamental books, which are never read, if, indeed, worth reading; while the religious paper, at one-fourth of their expense, and of ten thousand-fold greater value, is more than can be afforded.

"He may find young men, and professors too, whose cigars for one week would pay for the best religious paper in the land, yet living with no paper, and no knowledge of or interest in the advancement of religion, or truth, or civilization in the world.

"He may find young ladies of few educational advantages—seamstresses, perhaps—mourning over their want of opportunity for mental culture, but never dreaming of the fact that a well-read religious paper would do more for their real advancement than any amount of finery in dress or imitation of merely superficial accomplishments. May it not be safely said that no investment, in tuition even, or in books (the Bible excepted,) can secure so great a good in proportion to the outlay, as the subscription-price of an able religious paper?"

EUROPEAN CORRESPONDENCE.

DEATH OF THE PRINCE CONSORT—GENERAL MOURNING—THE DISEASE AND ITS SOURCE—THE PRINCE'S CHARACTER—THE ROYAL PAIR AND THEIR CHILDREN'S TRAINING—THE PRINCESS ALICE—THE QUEEN, HER SORROWS, AND HER COURAGE—FEELINGS OF THE NATION—DESIRES FOR INTERNATIONAL PEACE—MR. MIALL'S VOICE AGAINST WAR—THE FUNERAL DIRGE—THE PRINCE A CHRISTIAN INDEED—THE SLAVERY QUESTION AND MR. HORSMAN'S SPEECH—MR. BAYNES, AND AMERICA—NEWS FROM CHINA—PRESBYTERIAN MISSIONS AT AMOY—THE REV. W. C. BURNS, AND CHINESE HYMNOLOGY.

LONDON, Dec. 20, 1861.

THE DEATH OF THE PRINCE CONSORT has filled all hearts with bitter sorrow. He was cut off by a sickness which lasted only ten days, which was stealthy in its assault, and unexpected in its issue. It was at first reported that a month or so previously, he had got a wetting when out shooting with his son, the Prince of Wales, near Cambridge, and had thoughtlessly sat some time after his coming back, in damp clothes. This has been contradicted; but it appears that about a fortnight since, the Queen, accompanied by the Prince, rode out to Eton (near at hand,) the seat of the famous Eton school, and had passed in review a body of volunteers. While thus engaged, a heavy shower suddenly falling, wet the Prince through. This was followed almost immediately by shivering, and pains in the limbs, and the quickly consuming, yet hidden fires:

"Suppositus cinere doloso;"

so that the gastric fever changed into the typhoid type, the brain became clouded, coma supervened and within one hour of midnight, on Saturday the 14th of October, after recognizing his wife, children, and others present, (three were absent, Prince Alfred on board his ship in the West Indies, or perhaps Halifax, the Crown Princes of Prussia at Berlin, and the youngest son in the South of France for his health,) he passed quietly away.

The Prince was the second son of the Duke of Saxe Gotha, and his eldest brother is the reigning Duke. He received his education mainly at the University of Bonn, and probably some Americans who have been students there, will remember him as alike amiable and gentle, fond of athletic sports, pure in morals, and eminently accomplished in music, art, and literature. The marriage of the Queen with the Prince was one of choice; and so it has been one of the happiest on record—the happiest indeed, as far as we know, of any in the history of Royal families in England. Both parents were one in their aim to educate their children in the fear of God, to teach them all that was solid and valuable, to show them by example, what order, punctuality, diligence, and an ever present sense of duty were and ought to be. More than this, they had lessons in practical benevolence and well-doing. At Windsor, and at Balmoral especially, the poor were tenderly cherished and visited. The eldest born, the Princess Royal of Prussia now, early proved the blessing and the joy not only of her parents, but of many of the humblest. "When the eye saw her it blessed her." At Balmoral, like her mother, she visited the cottagers and sat and read the Scriptures to them, and when last there, before her marriage, she took a tender farewell of each and all of them. And now as for the Princess Alice (the betrothed of the amiable young Prince of Hesse, their marriage, I believe, postponed for a year,) she has been her mother's mainstay and comfort, next to God himself. She sustained and comforted that mother through the long watches of the Friday night, and on the fatal Saturday evening, summoned up all her strength, when at that mother's side at the closing scene. It was too much for the young maiden, and when the last sigh passed from the lips of the sufferer, she was borne away senseless, to the alarm of all. She lives, however, still, and the Prince of Wales will now be forcibly a man, passing through this early sublimating process of fiery trial. The Queen, when the hopeless condition of her husband was revealed on Thursday, called her children around her, and told them that they must stand by her, and bear all with firmness; that duty to the country demanded this. It was feared that her own mental health would give way under such a terrible bereavement; but hitherto she has been strengthened to bear her sorrow nobly. Sleep in a measure has been granted her; and the "stoneless grief" which, after the death of the Duchess of Kent, lasted for two weeks—when at last she found relief in a flood of tears—has not visited her now; and we thank God for it.

The humanizing influence of this public loss has been marvellous. There is a general sympathy with the Queen, and nations are more or less drawn together, because that

"One touch of nature makes the whole world kin."

It tends, I can truly say, at once to make the people more intensely devoted to their sovereign and their country, and to make them yearn—even amid the alarms of warlike preparation, and a silence not yet possible to be broken as to the issue and effect of our Cabinet's request to President Lincoln—to yearn intensely for peace with the United States. The tone of the Press indicates this, and we fondly hope that *this* event will *soften* the hearts of very many on both sides of the Atlantic. Sure I am that it will be so among the great mass of my brother Presbyterians who honor me with their kindly perusal, whom I have always before me as I write, and in whose respective homes I feel satisfied I should find a welcome, were it in my power to cross the Atlantic to a land where I have a *living* brother, and where repose the ashes of three others—one a minister of Christ.

The great religious, middle class, both here and in Scotland, are not panting for international strife. We deprecate it with all our heart—even if either side saw victory to be certain and the contest short, what compensation would we have in our bloody laurels; in having put back the sun on the World's Dial of Liberty; in giving gladness to the Vatican, and causing bleeding Venetia and manacled Hungary and Poland to weep the tears of despair? The Nonconformist Press gives expression to these views. Edward Miall, a man of mark amongst the intellectually abler of our era, is editor of the *Nonconformist*. He was brought up in the school and atmosphere of that Nonconformity which has always battled so nobly for truth and freedom in the midland counties of England. He was in Parliament for a time, and made a name there. He was not long since on the Commission appointed by the Crown to inquire into the state of Education, in connexion with the ever-increasing grants of the Privy Council. He is a tower of strength to the Dissenters, and to the "Society for the Liberation of Religion from State Control," in their hopeful contest against the unjust imposition of Church Rates. Mr. Miall, in his last week's paper, calmly reviewed the whole case of dispute with America, in connexion with the Trent affair. He endorsed the views of the Cabinet; he admitted the hard imputations made against England by a portion of the Northern Press. But yet—by a series of elaborate and impressive arguments—he wrote down, as far as in his power, the rising spirit of war, and maintained that a *casus belli* was not necessarily involved, unless the American Government refused absolutely the request made to them.

In this week's *Nonconformist*, thoughts of peace mingle with aspirations to Heaven for our widowed Queen. He is a man assuredly *not* given to the melting mood, but he begins his leading article, on the death of the Prince Consort, by the following prayer: "Comfort, O God! who only canst do it, the soul of our beloved Queen under the heavy affliction thou hast seen fit to lay upon her. Be thou a husband to the widow, a father to the fatherless. In their desolation, shew them the greatness of thy love. In their bereavement, let them realize the tenderness of thy compassion; the sufficiency of thy strength. Spare thou this land, O King of kings! the evils of which the death of the Prince may seem to be forerunners, and may that great calamity, through the influence of thy good Spirit, be made the means of rebuking our pride, and of turning our hearts to meekness, gentleness, and peace, for thy Son's sake. Amen."

This prayer but expresses the general feelings of good men at this moment, and especially of those Evangelical Nonconformists who not only love their Queen for her personal virtues, but because she is by education, conviction, and good sense, far removed in sympathy from that Tory and High Church school, clerical and lay, which especially in villages and rural districts, too often despises and oppresses them. Surely such a prayer as this, in both its aspects, will be taken up, and offered by multitudes of God's people in America!

The tributes of sympathy of the London Press to the Queen, and the garlands thrown on the bier of the departed Prince, have been remarkable and affecting.

The Honorable and Rev. Baptist Noel, last Lord's day, referring to the death of the Prince, said that there was good reason to believe that he was a devoted Christian. I believe there is no doubt of this; his character was indeed Christ-like in its gentleness and meekness. This is the *true* consolation to a surviving wife and children, as well as to all serious and thoughtful people. May the Great God make this solemn event a fountain of blessing to multitudes, here and in our Colonies. May it not only—as it is sure to do—intensify prayer at the close of the old year, and the beginning of the new, but also stimulate that *prayer of faith* which will bring down plentiful showers of the Holy Spirit on ourselves and on the whole world. And may America and England ever have men mighty in wrestling with God—*trials* but making the cry louder and more earnest. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it."

THE SLAVERY QUESTION is necessarily much before the minds of the people of this country, in connexion with the American struggle. The correspondent of the *Morning Star*, who accompanied the Naval expedition to Port Royal, describes the wretched condition of the town of Beaufort, which he ascribes not to the negroes—as some supposed—but to the Confederate citizens themselves, who before their flight seemed to make the place a ruin, in order to deprive the Federalists of spoil. He also gives painful illustrations of the immorality of masters in reference to concubinage, and of the fact that it is virtually condoned by the ladies of the South, "while the men defend it as a positive advantage."

Mr. Horsman, M.P., in lately addressing his constituents, dwelt on the American question, in its bearings on Slavery. He called in question the statement that the war is for abolition. He says "President Lincoln denies it *in toto*—the official members of the Cabinet do the same," and "the North has gone further, by declaring that it will make every concession, give every security for the perpetuation of Slavery, if the South will but remain in the *Union*." Commenting on this, Mr. Baynes, editor of the *Dial*, observes: "It astonishes us to discover that a mature and observant member of the House of Commons, like Mr. Horsman, should have been misled by a few superficial phenomenas, and is not in possession of the key of the policy of the Republican party, in relation to Slavery on the one hand, and to the war on the other. The great Republican party, throughout its long and arduous struggle with the South, never adopted the watch-word of Abolition, or declared against Slavery, as a *Southern Institution*. But one thing they said clearly, and from it they never deviated, that Slavery was not to encroach on the domains of free labor. The bane was to be circumscribed. This was enough. The Democrats were incensed, because they knew that Slavery circumscribed would die of its own virus. The Abolitionists were satisfied," (?) "because they knew that circumscription of Slavery was Abolition at one remove. But circumscription was strictly Constitutional; in maintaining it at the risk of war, the Cabinet of President Lincoln acted in strict accordance with the Constitution; and it was natural, that in referring to the causes of the war, they should say with all distinctness, that it was not Abolition which they fought for, but their rights as American citizens. It may be that they had no thought of Abolition, even as an ultimate result of circumscription, but at the lowest they met the South in arms rather than have Slavery extended toward the North, and the war was thus in strict terms against Slavery."

Mr. Horsman says, emphatically, in explanation of his feelings and views, "And now let me say—although I cannot deny there are some causes of sympathy drawing us toward the South—that there is that gulph placed between us—between the English nation and any community existing by Slavery, that makes it impossible that we can ally ourselves, either by sympathy, community of feeling, or affection, with any nation that exists upon that which I can call nothing but a disgrace and a curse to mankind." "Just and seasonable words," says the editor of the *Dial;* "they will, we doubt not, find an echo throughout the United Kingdom."

Mr. Horsman has also spoken on the severe rating of England in the United States, and says: "this menacing of England has not only been a habit, but a profitable trade. The newspapers are sold by it, members of Congress get their elections by it," &c. "In the interests of America itself, in the interests of Europe, there must come a time when this must be checked. * * * America has passed the age of pupilage; her majority is attained." And therefore he argues that she ought not to be menacing. Mr. Baynes, who is the ardent friend of peace and of arbitration, and *not* war with America too, has his comment on this: "There is a certain degree of exaggeration in this, but the general fact insisted on is undeniable. We met a Northerner a week or two ago, who amazed us by the bitterness of his detestation of this country. He repelled the idea of sympathy being desired or accepted by the North, and expressed his *devout* wish that the British might touch either belligerent with a little finger, so that they both might combine to fly at our throat. This was but a single expression of sentiment, but we fear it is representative. The seizure of the *Trent*, viewed with all possible palliations, indicates a state of feeling, which, to say the least, is ungraceful. Whatever our delinquencies even in the old wars may have been, we have of late been studiously courteous to America. During the Russian war, we practically waved the right of search; we gave way in the case of slave-ships hoisting the American flag."

All this you will take for what it is worth, as well as the assertion of the *Times* that it is *revenge against the South* that prompts the rising movement against Slavery, and the proposed arming of the negroes. I am but a chronicler, and am inclined more and more to be such on matters of which at a distance I can form but imperfect conceptions, at the best. Besides, I believe that the great Governor's designs are not yet manifest, and that he will overrule all for his own glory.

FROM CHINA, the news is more favorable than was expected, inasmuch as it was believed that the new Emperor was hostile to intercourse with foreign Powers. Prince Kung, the brother of the late Emperor, had paid a visit to the new Sovereign, and the results are very favorable to the interests of commerce, and ultimately, also, of Christianity. *Missions* in China are being prosecuted with considerable vigor. A special blessing has rested, from the beginning, on the English Presbyterian mission at Amoy. It has now five stations. And there have been a number of remarkable cases of the natives making a profession of Christianity during the past year.

The Rev. W. C. Burns has been much occupied, of late, in preparing metrical psalms and hymns in the various dialects of China. He thus hopes to supplant the profane and foolish songs of the people, and to introduce, in a captivating form, the truths of the Gospel into families. He has just printed, at Foochow, a new Hymn-Book, which has thirty-three hymns in the collection, several of them founded on the Psalms, as the 23d, 63d, 100th, and 103d. In like manner, there are in the collection such hymns as "I'm not ashamed to own my Lord;" "Just as I am, without one plea;" "There is a fountain filled with blood," &c.; with the same tunes and chorus as are used in Great Britain. He has the hymns also printed on single sheets, which are eagerly sought for; and it is a new thing in China to hear the children reciting or singing them with all their heart. A gentleman, writing home, remarks how strangely it struck him to hear the Chinese singing such tunes as Martyrdom, Balerma, and Old Hundreth, same as in Scotland.

Mr. Burns is truly an apostolic missionary. He acts not as a pastor, but as an *Evangelist*, going from place to place. He has an extraordinary facility in acquiring the knowledge of various and new dialects. He wears the Chinese dress, and lives among the people. He talks constantly with them about the One Saviour, and of sin and of its consequences, of grace and its issues. He lives also in the atmosphere of the prayer that gives unction and power to the words of his lips. J.W.

Rules for Public Speaking.

We are enabled to recommend, with confidence, the following rules to those who would be successful public speakers:

1. Endeavor to possess yourself wholly of your subject.

2. Be calm and self-collected, and speak to the audience under a lively consciousness that they are expecting instruction and edification, and of the importance of acquitting yourself *well.*

3. Be sure to pitch your voice *low enough* at the commencement of your discourse. It will then find its natural tone as you proceed.

4. Let your enunciation of every syllable and, so far as possible, of the sound of every letter, be *clear* and *distinct*, and you will then be heard and understood in every part of the largest hall, though your voice may not be loud.

5. Keep the lungs well inflated, and speak mostly by the movement of the abdominal muscles.

6. Let your voice be flexible, undulatory, and rythmic in its motion; and mind your pauses, emphases, and intonations, according to the nature of the subject, and the passions that are to be expressed.

7. *Keep the mind well concentrated, and enter thoroughly into the spirit of the subject.*

8. Keep the limbs flexible, and let gesticulation be prompted by the impulse of feeling. Then it will always be natural.

Let each public speaker drill himself to these rules, until their observance becomes natural and spontaneous; and if the *matter* of his communication is of interest and importance, he will not fail to acquit himself to the satisfaction of his audiences.—*Life Illustrated.*

From the American Messenger.

The Two Students.

During the period of a gracious outpouring of the Spirit, with which the N——H—— Institution was blessed, a number of students in both the male and female departments were enabled to exercise saving faith, and to consecrate themselves to the service of the living Redeemer. Some of these converts are now preaching the Gospel at home, and others are witnesses for Christ on heathen shores. Several of the young men, in the midst of the general interest, remained unaffected, and for these intense anxiety was felt by the teachers and their fellow students. They were made the subjects of special prayer, and in one of the rooms of the Institution these earnest disciples met, and wrestled hour after hour before God for the conversion of their companions. They did not pray in vain; God heard and answered their supplications, and one after another the hearts of those for whom they pleaded were subdued by Divine grace, and they too were brought into the glorious liberty of the sons of God.

But *two* remained out of Christ. One of these was a young man of commanding form and appearance, of noble intellect, and acknowledged to be the best scholar in his class. Conscious of his endowments, he moved among his fellows as a prince, and entered the class-room with the step and mien of a superior. For him the greatest interest was felt, for all seemed to realize that his noble powers would render him mighty for good or for evil. He treated the subject of religion with cold respect, and did not refuse to converse on the subject, or to accompany his companions to their meetings for prayer. On one occasion a pious student was pressing upon him the duty of immediate submission to the claims of God, when with a degree of scorn and bitterness he asked, "Do you believe that God is a sovereign, and that salvation is of grace?" he was answered in the affirmative. He asked again, "Do you believe that God calls those whom he saves?" Receiving an affimative reply, he said, with a proud look and a defiant tone, "*I will wait until God calls me.*" Then and there this proud sinner resisted the Holy Ghost, rejected Christ, made a covenant with death, and with hell made an agreement.

The other young man for whom prayer was offered, was brought under deep conviction for sin, which increased upon him until he was in an agony of soul, and a horror of great darkness fell upon him; he was almost in despair. He cast himself on his knees, and solemnly resolved he would never leave his room or rise from his position until he had surrendered his heart to God, and obtained the blessings of pardon and peace through a crucified Saviour. This was early in the evening, and, faithful to his vow, he continued in an agony of prayer through the night watches, "even until the dawn of morning, in the spirit of the patriarch, wrestling with the Angel of the Covenant, saying, "I will not let thee go, except thou bless me." With the breaking of the day, light streamed into his soul, and his eyes were opened. He beheld

"One hanging on a tree
In agonies and blood."

and was enabled to cast himself upon his mercy, with no other plea than that the precious blood of Jesus had been shed for him. Pardon and peace were sealed upon his heart, and he rose from his knees a new creature, with a new song upon his lips, and joy illuminating his countenance.

The "two ways" taken by these young men are before us; let us consider the "two ends" of the ways they chose. The young man who had scornfully rejected the offers of salvation, shortly after left the Seminary and entered —— College. Here all restraint was cast off, and he gave himself up to the indulgence of the grosser passions, spending his time and substance in riotous living—the companion of fools, who make a mock of sin. It was not long before this miserable young man was made to realize that "God is not mocked, and whatsoever a man soweth that shall he also reap." He was visited with the penalty of violated law. The proud scorner was smitten with disease, and rapidly sunk under its power. When unable to rise from his bed through weakness, he cursed and swore in the most fearful manner. When prayer was proposed, he spurned it, saying, "I will have prayers offered for me enough to convert half-a-dozen men." While he was carried on a bed to the carriage which was to convey him to his home, where he died, he exhausted his strength in the most fearful blasphemies against God for having afflicted him. Such was his end. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

The other student, who had been "wise for himself," and had chosen the service of God, returned to his home in Southern New-Jersey, to spend his vacation, and to publish to all what great things the Lord had done for him. The time rapidly passed in the pleasant associations of home, and sweet intercourse with dear Christian friends, and the hour was at hand when he must return to his studies. His passage was taken on board of a vessel bound to New-York, his trunk was packed, and in a few hours he would be on his way. He seated himself to write a few words of farewell to a friend, and while thus engaged, his father entered the room with a loaded gun in his hand, with which he designed to shoot a bullock. The young man rose from his seat, and taking the gun, said he would shoot the steer. Proceeding to the yard he fired, and the bullock fell; but alas, by the bursting of the gun, the student received a fatal injury. Medical aid was called, and all was done for him that love and skill could do. But in vain; the seal of death was on him, and in twenty-four hours he "slept that sleep that knows no waking."

Death came upon him unexpectedly, but did not find him unprepared; his loins were girded, and his lamp was brightly burning. With entire composure he received the intelligence that he could not live, and spent his remaining strength in prayer and praise, exhorting all who came around his bedside, to love and serve the Lord. His death was triumphant, and doubtless, could he have spoken, he might have said,

"Bright angels are from glory come,
They're round my bed, they're in my room,
They wait to waft my spirit home;
All is well, all is well."

Mournfully, tenderly-loving hands bore his body to the village churchyard, and laid it down to rest, and the birds sing their songs over the spot often bedewed with the tears of affection, and the memory of the "early called" is blessed.

"Choose ye this day whom ye will serve;" remembering that "if thou art wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."—*Davies.*

Reading the Bible.

People may talk much about the importance of gymnastic exercise to physical health, but unless they take nutritious food, and are regular at meals, their gymnastics will prove of little service.