

TERMS IN ADVANCE. Single Subscriptions, \$1.50 in Advance. Two Dollars, we will send by mail every number...

(Original.) The Wish. If I might beg a boon for thee, From all earth's richest treasure, I would not ask for gold, nor gems...

Have we too many Ministers? The Lord's merciful design toward the Church and the world, are to be accomplished by the Holy Spirit...

EUROPEAN CORRESPONDENCE. Opening of Parliament—The Queen's Address—Condolence from both Houses—Lord Dufferin's Departure...

PARLIAMENT was opened two days ago, by Royal Commission, and by the Queen in person. How often I have seen her go in state with her eye-faithful courtiers...

It seems to me that the history and the facts, taking every thing into account, except "our system" from the charge of "inherent" defects, and especially from the statement that that defect consists in the minister being dependent for his support on the people...

dent of the people whom he immediately serves, has the precisely opposite effect. I do not believe that the evil among us, is that we have too many ministers; but that we do too little for employing and supporting those that we have.

My post Laureate's closing words, to a noble eye on the death of the Prince, which has just been published, were quoted most touchingly by Lord Dufferin, after he had asked the peers to unite with him in the prayer that the Queen might receive both "hope and patience" from that Great Being who is the Father of the fatherless...

AMERICAN AFFAIRS were referred to in the Royal Speech, and in several speeches in both Houses, with mildness and courtesy. In regard to the affair of the Trent, Lord Dufferin said: "It is quite sufficient for England to remember that a great, sensitive, and powerful nation had been placed in a false position by the folly and misconduct of one of her citizens, and that she had at once forward and made the only reparations that she could."

The blockade question has been agitated of late very extensively. The Ultra-Tory and Tractarian in hope, and other members of Parliament, have talked loudly about the ineffectiveness of the blockade. But these feelings are limited, even while the Lancashire people are suffering, as Mr. Bright, as Birmingham, has expressed, like the impolicy and injustice of the demand that the blockade should be broken.

REFORMED PRESBYTERIANS, and many others in the United States, will deeply regret to hear of the death of the Rev. Dr. William Symington, of Glasgow. Some clerical readers may possibly have met at the feet of his brother, Dr. Andrew Symington, of Paisley, as their Theological Professor, a man of vigor and an excellent theologian. William Symington, however, was a preacher as well as the platform orator. He had a fine person and presence; his voice was sweet, his taste refined, his power over the affections great, his feelings of his religion were nearly those of the man of Stranraer: "Throughout the whole of Galloway," says the Glasgow Morning Journal, "his fame twenty-five years ago, as a preacher, was so great, that the sound of it still remains. He had all the qualities of a powerful pulpit orator. His discourses, though carefully prepared, were delivered wholly from memory, and with a depth of feeling, which was often fervid and irresistible."

THE UNITED PRESBYTERIANS have opened the first of a number of new churches in London. Dr. Cairns, of Bedford-square, preached the opening sermon from the words, "I am Alpha and Omega." The church, has a spire, and is situated in Westbourne Grove district, near Hyde Park. There will be no doubt, difficulties in the way of an amalgamation between the English Presbyterian Synod and the U. P., which, however, I trust may be long overcome. Such a union is most desirable for many reasons.

Dr. CANDISH, being occupied in reading to the Theological Students at Edinburgh, the Lectures of the course intended to be delivered this winter by the lamented Dr. Cairns, was not able to come to London to deliver his Lecture on "Miracles" before the Young Men's Christian Association, in Exeter Hall. The Lecture, however, was read for him by the Rev. Walter Smith, of Edinburgh.

address in answer to the "Speech." He said: "If anything on earth could bring soothing to the Queen's sorrow, it would be the expression of love and sympathy that had come from her people. Greatly as she had been beloved, affection was intensely increased. It was no longer an afflicted Sovereign, but a stricken woman and a desolate home that the people grieved for."

The recent victory in Kentucky has happened very opportunely for the Federal cause. Of course, we never had reason, but the North imperatively needs them just now, to satisfy the growing impatience of the people, and present them with some tangible advantages for the sacrifices which have been so willingly borne. There are moments in every war when victories are cheap at any price. A crushing defeat of Beauregard at Manassas, for example, would be worth more than a million of dollars.

Lord Carleton, at a banquet given by the Lord Mayor of Dublin, indicated the kind of remembrance which he has of his tour in America, when he was "Lord Morpeth," but his hearty and long expressed dislike of slavery: "One thing I am anxious about, that in the shifting and changing relations which must always exist between the nations, we shall never suffer our national conscience to be tarnished by losing sight of those principles of right which are absolute and eternal. I trust, no conceivable circumstance could lead these free and imperial islands to recede one jot from their undying abhorrence of slavery."

Archbishop Hughes, of New York, having been elected to the Paris Convention, and being a friend of Southern slavery, has written to another Parisian journal, denying the accusation. Considering that Episcopacy is the most consummate idea of slavery and bondage, inasmuch as it imposes on the free born soul an intolerable yoke, and has the life blood of all modern political despotisms, degrading, moreover, the man before the priest, and causing woman to cower at the feet of her husband, it is not surprising that the Archbishop's denial is so warmly received. I think I am not uncharitable in supposing that Archbishop Hughes' loyalty to the Union is very much influenced by the fact that he lives and flourishes at New York, and not at Charleston or New Orleans. His brother-bishops in Canada and in Ireland, have likewise their own reasons for being so very loyal, inasmuch as they have the former system in Clergy Reserves, and in the latter case in the benefits of Maynooth endowments, school grants from the Treasury for National Education, and have Government-paid chaplains in the army. Not that, O Rome, to be loyal and true to any Protestant Government on earth—that being whether a President or a King be his head "excommunicated, pro facto" is only the word of God which binds the conscience, and that the true love of country and of liberty which desires the people's eulogy:

Whether it win or lose the game, 'Tis as the dial to the sun, Although it be not shown upon.

THE LIBERTY of several congregations, and a few individuals is respectfully recommended to the readers of the Banner, as a stimulus to induce those who have means at their command, and wish to embrace the present opportunity of supplying our volunteers with interesting religious reading, by purchasing the books and tracts to be sent to the camps, the donors may designate. The following sums have been received and expended in furnishing books and tracts to soldiers, as designated by the contributors:

During the time I was in Asia, (said my friend,) I had occasion to cross a part of the Arabian desert toward the Red Sea. Of course, on this journey it is necessary to have not only a guide, but a body-guard; and mine was composed of eight or nine as wild and picturesque looking Bedouins as you would wish to see in the land of the desert, and I had occasion to be much indebted to that.

My guards were seated around the fire, smoking and talking, while I made an effort to sleep under the tent provided for my special use. It was all in vain. The sheik had been advised of the probability of a night attack from a party of marauders, not of his tribe, whom he supposed to be in our neighborhood, but had begged, me not to be alarmed, for my life was precious in his sight, and safe in his hands; he would defend me to the last drop of his heart's blood.

It might be, that I had believed the report, and more than half distrust my respectable friend's bravery; or it might be that my sheik had taken of the edge of drowsiness, or that thoughts of home kept my mind busy, or that the coffee I had drunk served as an anti-soporific, or that the loud talking of my Bedouins disturbed me. In short, I could not sleep; and tired of inaction, I left my tent and drew near to the fire, which was very pleasant, but as the days of desert-traveling, the nights are often chilly.

My guests made room for me as I came near; and seating myself beside the sheik, I lighted my pipe, and looking at the grim countenances of the ragged fellows around me, each of whom was armed with pistols stuck into the belt, and a musket within reach of his hand, I wondered what my friends in England would think, if at that moment they had seen me.

My presence did not much disturb the loquacity of my guards; but I paid little heed to their rapid conversation, till the sheik, turning suddenly round upon me, exclaimed: "What strange men you Englishmen are!" "How so?" I asked. "Why strange?" "You never fast," said he, "and you do not pray, and you do not give alms; you do not do anything to eat."

My Arab friend laughed too, for that evening we had supped sparingly from necessity. "But," said he, "it is not part of your religion?" "before I could reply—"I don't think you have any religion. You do not pray; you do not give alms; you do not do anything."

This was a home-thrust, and my conscience smote me. I had looked upon the poor fellows around me as so bigoted in their faith, and had considered myself so completely in their power; that I had deemed it prudent to avoid any topic that might rouse their passions. In my solitary tent at mid-day I had read the Word of Life; but I had concealed with zealous care from my guards the knowledge that I carried about me the Christian's Creed.

One evening we had camped as usual beside a muddy fountain, secured our horses, lighted a fire, and drank our coffee.

Mark the hot tears that course down those furrowed cheeks—A willing index to the anguish of the soul. Gold! Thou canst not lift that burden from the wounded heart, nor wipe away that falling tear. But faith directs the tearful eye to Him who said, "I will give you rest," and all is well. See that victim of remorse, upon whose soul conscience plies her fiery lash. Gold! Thou canst not give her the peace for which she sighs. Lead her to the mansions of glory, palaces of truth, round that head the gorgeous wreath of fame; yea, hand him the wine cup and bid him drown remorse therein; and still insulted conscience plies her lash. But faith leads him to a fountain. He stoops and drinks the healing waters, and breaks forth in singing—

"I now have found abiding rest."

Oh, was that faith more precious than gold? See that Christian on his dying bed. Look upon that sunken eye, from which the light of mortality is retiring forever. See that emaciated body hovering over the gloom of the grave. O gold! thou canst not give ray of hope upon that dark lowering cloud; thou canst afford no gleams of glory, no triumphant passage across the stormy river. But faith unbooms to the dying eye the glories of the celestial realm, and pours the ravishing melody of Heaven's music upon the dying ear. O yes; "more precious" With gold! I can buy the friendship of a goddess world; with faith I gain companionship with angels and communion with the Father of lights. With gold I can build the tower, which which towers tall in ruins, with faith I build the temple whose foundations shall be strengthened with the lapse of ages, and whose glory shall brighten while eternity shall endure. "Lord, increase our faith."—Central Christian Advocate.

The management of an estate is left almost entirely in the hands of a steward. He estimates the value of the property, fixes the amount of rent for the tenants, and receives the payments as they become due. Frequently the amount of the products of their farms. Now it is a common practice, in such cases, for the steward to exact from the tenants more than the amount which he gives to his master; they are required to pay a high rental, while a moderate sum is entered as their payment on the landlord's book. Our Lord, then, supposes such a case in this parable—a case well known among his hearers. A certain steward, who appeared to be a man of overcharging his master's tenants, being accused of dishonesty, is summoned by his master to give an account of his stewardship, with a warning that he will immediately be discharged. "Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed."

At length, after a little consideration, he determined to adopt a plan, the success of which might at once obtain the favor of his master's tenants without any further injury to his master's property; and make amends in some measure for his past extortion. In some cases he had been accustomed to exact from the tenants double the amount of produce which was accounted for to his master; in other cases the extortion had not been so large a scale; but the account of each tenant was so arranged that the steward could appropriate to himself a considerable amount to himself without detection. "So he called every one of his lord's debtors into him, and said unto the first, how much owest thou my lord?" And he said, "An hundred measures of oil." 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