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[Original.]

The Answer.

Tell me truly, I implore—
Is there—is there balm in Gilead?
Tell me—tell me, I implore!
—*The Raven.*

Wanderer! anxious, undirected
In the starless night of error,
Lift aloft thine eye dejected
From that dark abyss of terror;
By the eye of faith discerning,
Thou canst through the darkness peer;
Thou shalt see the Day Star burning
With a radiance bright and clear—
See the Orient Star beams burning
With a splendor calm and clear.

In that beacon light believing,
Follow, from deep mazes guided;
Thou wilt find it undeceiving—
Find a resting-place provided.
On the Rock of Ages standing,
Not by storm or tempest shaken,
A new Land thy view commanding,
Not by error captive taken—
Thou shalt see the Day Spring coming
Robed in beauty from the skies,
See the Rose of Sharon blooming
With a fragrance from the skies.

Thou shalt live—a branch now blighted—
On the deathless Vine engrafted;
Thou shalt feel, no more benighted,
A pure incense, sweetly wafted,
Breathing peace within thy soul—
Feel a heavenly incense wafted,
Lighting love within thy soul.

Then, consoled and hopeful, knowing,
With delight, and peace, and love,
There *is* balm in Gilead, flowing
Odor-laden from above;
Through the pathless blue expansion,
Far beyond the sky of skies,
Thou hast seen the golden mansion,
Where its perfume never dies.

In that glorious, golden palace,
Where the angels harp and sing,
Thou wilt quaff a blissful chalice,
Filled from Life's immortal spring—
From a fountain ever flowing
Where the choral angels sing,
Where the Tree of Life is growing
From Siloa's living spring.

SIGMA CHI.

For the Presbyterian Banner.

The Sun of Righteousness.—Mal. iv: 2.

"The Sun of Righteousness!" How glorious! How beautiful the figure! Let us for a moment reflect on the resemblance between the natural sun and this glorious Sun of Righteousness, in their adaptation to temporal and spiritual matters; and we shall see, that as the former is essential to the existence and comfort of earthly things, so the beams of the heavenly Sun is essential to Spiritual things.

1. The natural sun is the source of light. Were it not for its beams, this world would be a dark and cheerless place. Even the moon, in shedding her soft and silvery light on the earth, only reflects the rays of this great luminary of day! Thus darkness, *gross darkness*, covers the moral world till this glorious Sun arise upon it; and even the saints, who are called the "light of the world," shine but the reflection of His ray! And while we look on them with admiration, it should lead us more and more to contemplate the great Source from whence proceeds all that is excellent and lovely.

How dark is the unrenewed heart, where the rays of this glorious sun never penetrated! How dark is even the *Christian's* heart, when clouds intervene between the soul and this glorious Sun! How do such "go mourning without the light!" But if his beams reächten the soul, how soon is the darkness scattered, and "light breaks in upon the soul with kind and quickening ray!" In the case of those in whose souls his beams first shine, they see things as they never saw them before. Corruptions and sins never discovered before, are now seen, detested, and forsaken. The transcendent beauty of holiness is also seen. That which before had "neither form nor comeliness," is seen by this light to be "altogether lovely!" In short, when these bright beams arise in the heart, every thing is seen in its true character; and they who "were sometime darkness, are now light in the Lord!"

2. The sun is also the source of heat. Imagine this world left for a season without the warming and invigorating rays of the sun. How soon would vegetation cease! Look at those portions of our earth that are left for a time without the solar rays. How cold and cheerless while these seasons last; and how soon, on the return of these vital beams, does vegetation commence, and make rapid progress. Thus the soul is cold and cheerless without the beams of the Sun of Righteousness. The good seed of the Word may be sown, but will not grow until these heavenly beams break in upon the soul. When these gracious beams are withdrawn from the Christian, how do his graces languish! "The things that remain are ready to die." But no sooner do these enlivening beams arise, than they begin to revive, and he is a growing Christian. Warmed and invigorated by these rays, he becomes active and zealous in his Master's cause; and others, seeing his "light shine," are led to "glorify the Father." Through the Divine blessing they imbibe the same spirit—the influence widens and extends. And we may see these blessed rays penetrating the darkness of heathen lands—the banner of the Cross reared in the midst of idol temples—horror, cruelty, and midnight darkness vanishing before the benignant rays of the Sun of Righteousness.

But who can contemplate the blessings and brightness of his beams! We are lost in the radiance. May it be more and more extended, till "the whole earth be filled with his glory!" May every heart be enlightened, warmed, and invigorated; and may the Church, by constant communion with Christ, be assimilated to his likeness, and soon shine forth, "fair as the moon, clear as the sun, and terrible as an army with banners!" MARY.

For the Presbyterian Banner.

Presbytery of Steubenville.

JEWETT, O., June 20, 1862.

MR. EDITOR:—The Presbytery of Steubenville held a meeting at Richmond, O., on last Tuesday, 17th inst., and transacted the following among other items of business, which you may publish if you judge them of importance to your readers:

Rev. J. S. Marquis was installed pastor of the united congregations of Bacon Ridge, East Springfield, and Richmond. Mr. Milligan preached the sermon; the Moderator, Mr. Swaney, presided and proposed the constitutional questions; and Mr. Herron delivered the charges to the pastor and people.

Presbytery received information that the General Assembly, at its last meeting, made the following alterations in the boundaries of this Presbytery, viz.: That the territory lying East of the Tuscarawas river, South of a line extending from the North-west corner of this Presbytery to that river, thence down said river to the West and South lines of Rush Township, Tuscarawas County; thence along said lines to the South-west corner of this Presbytery, be taken from the Presbytery of Zanesville and added to the Presbytery of Steubenville. This territory includes the churches of Urichville and New Philadelphia; and it was ordered that they be added to our list of churches. Mr. Benjamin Warfel appeared and took his seat as a Commissioner from the Session of the former church, and Mr. Benjamin Demoth from the latter.

One supply was granted to each of these churches previous to the next stated meeting, with permission to supply themselves the remaining portion of the time until then.

A call was presented from the congregation of Monroeville to Rev. T. G. Scott, for one-third of his time. Mr. Scott accepted this call, and also the one presented to him last Spring by the congregation of Corinth; and arrangements were made for his installation as pastor of these churches.

Presbytery learned with great pleasure that the congregation of Two Ridges contemplated sustaining a pastor all his time; and that it is expected that the congregations of Cross Creek and Centre will be united as a pastoral charge. These charges are now both vacant, and present desirable fields of labor.

Messrs. Eaton, Parkinson and Price were appointed to preach, one day each, at the Stone Meeting House, previous to the next stated meeting of Presbytery, otherwise at discretion as to time. This is in a region of country that is without the means of grace, as dispensed by the Presbyterian Church; and is regarded by Presbytery as a field of considerable promise.

Presbytery adjourned, after having held a pleasant session, to meet in Annapolis on the first Tuesday of October next, at 10 o'clock A. M.

HOBERT HERRON, Stated Clerk.

For the Presbyterian Banner.

Presbytery of St. Clairsville.

The Presbytery of St. Clairsville held its Summer meeting on the 17th and 18th inst, in the church of Barnesville, Belmont County, Ohio.

The Moderator being absent, Rev. Samuel Mahaffey was elected Moderator *pro. tem.*

Rev. John P. Caldwell, of the Presbytery of Washington, was present, as a Corresponding Member.

Rev. David R. Campbell was received from the Presbytery of Steubenville. Mr. C. having signified his acceptance of the call which he held from the church of St. Clairsville, Presbytery appointed its next meeting to be held there, to install him pastor of that Church, "if the way be clear."

Wm. R. Kirkwood was ordained, and installed pastor of the church of Barnesville, one half his time. In these services, Rev. Wm. R. Vincent preached from Eph. iv: 11—"And he gave some, pastors;" Rev. Benj. Mitchell, D.D., presided, proposed the constitutional questions, and offered the ordaining prayer; Rev. Samuel Boyd gave the charge to the pastor; and Dr. Mitchell gave the charge to the people.

A call from the church of Wegee, for one half the time of Mr. Kirkwood, was put into his hands, which he accepted, and a committee was appointed to install him pastor of that church, at 2 o'clock P. M. on Friday before the third Sabbath of July.

Rev. John Moffat, Commissioner to the General Assembly, reported. The Report was accepted, and his fidelity and conduct unanimously approved.

The pastoral relation between the church of Beech Spring, and Rev. Wm. S. Dool, was, at his request, dissolved.

Several candidates, at different stages of their advancement, were examined.

Presbytery spent some time in devotional exercises, under the direction of the Moderator, and, after a pleasant meeting, adjourned to meet in St. Clairsville, at 11 o'clock A. M. on the first Tuesday of October next. JOHN MOFFAT, Stated Clerk.

For the Presbyterian Banner.

Presbytery of Allegheny.

The Presbytery of Allegheny met in Tarentum, on the 17th inst.

Mr. Samuel Ramsey was ordained, and installed pastor of Tarentum church.

Rev. W. G. Taylor was dismissed to connect himself with the Presbytery of Ohio.

SUPPLIES.

Portersville—Leave to obtain supplies till October meeting.

Muddy Creek and Centreville—Mr. Jas. S. Boyd and Mr. M. L. Anderson, alternately, or as may be agreed upon between them and the pastor, Rev. S. Williams, till the October meeting of Presbytery.

Clinton—Second Sabbath in July, Dr. Young. First Sabbath in August, J. R. Coulter. Third Sabbath in August, D. Hall; to administer the Lord's Supper. First Sabbath in September, S. Ramsey. First Sabbath in October, E. Ogden.

North Butler—Rev. James Coulter, one third of the time till the April meeting of Presbytery.

Presbytery adjourned to meet in Sunbury, on the third Tuesday of October.

J. R. COULTER, Stated Clerk.

Preach Christ for Christ's own sake.

The following words addressed by the late John Angell James, to a body of students leaving College, bear a striking likeness to the earnest utterances of our own lamented James W. Alexander. Such words from the lips of such men should be thoughtfully pondered, as furnishing the secret of their own "fragrant preaching," and large success in winning souls.

"Preach Christ, and for Christ's own sake. Exalt Christ, not yourselves. Exhibit Christ in the dignity of his person, the efficacy of his atonement, the prevalence of his intercession, the fullness of his grace, the freeness of his invitations, the perfection of his example: in all his mediatorial offices and Scriptural characters, and as the Alpha and Omega of your whole ministry. Let your sermons be fragrant with the odors of his name. Carry this precious unguent to the pulpit, break the alabaster-box, and let the precious perfume fill the house in which you minister. Christ has himself told you the secret of his success, when he said, 'And I, if I be lifted up, will draw all men unto me.' With this Divine loadstone magnetize your sermons; here lies the attraction. Preach as in full view of all the wonders of Calvary, and let it be as if, while you spoke, you felt the Saviour's grace flowing into and filling your soul, and as if at that moment you were sympathizing with the Apostle, in his sublime raptures:—'God forbid that I should glory, save in the Cross of our Lord Jesus Christ.'"

EUROPEAN CORRESPONDENCE.

A Crisis in the House—Palmerston Victorious, and Italy Safe—A Nonconformist Colony—Valedictory Services—A Contrast—Restoration of Bunyan's Tomb at Bunhill Field—The Proceedings—Shaftsbury and Spurgeon on Bunyan—Calvin Memorial Hall at Geneva—Unpublished Letter of Newton—Southampton and Memoriats of Isaac Watts—Social Science Congress in London—Postscript.

LONDON, June 7, 1862.

DISAPPOINTMENT, sudden, and overwhelming, has come this week, upon Dr. Cullen, the Irish "Brass Band" M. P's, Cardinal Wiseman, Mr. Bowyer, and strange composition, on the Rt. Honorable Benjamin D'Israeli. Twice already in this session of Parliament had the last mentioned "master of invective," attacked and abused the Cabinet and the Premier. He had moreover come out in a new line; that of a Retrenching Financier, and with such talk about "bloated armaments," the which he and his party were the first to start in 1852. The unfortunate difficulty with this clever man is for any one, even those who cheer him loudest, to believe him in earnest, or any thing better than an ambitious politician. I do not charge him with actual corruption, but he has latterly, in his eagerness for office, "paltered in a double sense," with Radical Reformers of the extreme school, and Ultramontane Papists on the other. He sees, very clearly, that the National expenditure is made very high by reason of the cost of the army and navy. Mr. Cobden has shown that the country could bear a large expenditure, and would do so, but for this dark prospect before the nation, from the war in America.

But the scene in the House was exceedingly interesting. Every bench was crowded, and the galleries were full; while very many who had received orders from members, found that there was not room for them. Mr. Stansfield, member for Halifax, had previously intimated his intention to move a resolution, pledging the House to economical expenditure—"that in the opinion of this House, the national expenditure is capable of reduction without compromising the safety, the independence, or the legitimate influence of the country." After he had concluded his speech, Lord Palmerston immediately rose, and in reference to another resolution which had been announced, and of which D'Israeli and his backers intended to take advantage, so as if possible to outvote and humble the Cabinet, he announced that he would not submit to this motion, however mildly expressed, inasmuch as the *animus* of it was to humiliate the Cabinet. "We will not accept that which implies a censure," thus making it a question of confidence or no confidence.

Blank was the dismay of the opposition; visions of a Dissolution of Parliament, contested elections, loss of seats rose up, and above all others who were confounded, were the Tory placehunters on the one hand, including the Irish Whiteside, and on the other hand, the Popish partizans who hate Palmerston for his intense sympathy with Italian liberty.

Mr. Walpole, the member for Cambridge University, who was about to move the resolution last mentioned, and who at the same time was not in the plot with D'Israeli, immediately rose and withdrew his resolution, saying that he was not prepared to say that he had no confidence in the Government, and therefore he would not take the responsibility of breaking up the Cabinet.

Lord Palmerston himself had a resolution on the paper almost identical with Mr. Walpole's, but there was difference enough to give D'Israeli a handle, and he expected possibly, if not to put out the Cabinet, to make them "eat the leek," as Lord Palmerston said, "by accepting another resolution rather than his own."

The effect of Palmerston's adroitness and pluck, beggars description. D'Israeli was furious; and so was Whiteside; the former could not help saying bitter things of Mr. Walpole himself. This gentleman is a man of honor and of Christian principle; neither he nor the best men of the Conservative side, like the lead of D'Israeli. Lord Derby, also, is, I believe, resolved for the Queen's sake, and possibly has given her the promise, not to disturb the Cabinet at present. Meantime the Italians; in their efforts for complete liberty, are not to be left to what Palmerston called the "tender mercies" of D'Israeli, as Foreign Minister.

A NONCONFORMIST COLONY has been formed, and gone out to Albert Land, New Zealand. Its members are from both London and country districts; and are desirous of living and laboring together in the fear of God, in the colony to which they repair. The Government of New Zealand offers land at almost a nominal cost, and the climate is one of the finest in the world. A valedictory service was held in Mr. Spurgeon's Metropolitan Tabernacle, under the Presidency of Mr. E. Ball, an excellent gentleman, a Congregationalist, a member of Parliament, and one who, moreover, is a preacher of the Gospel among his tenants and neighbors in Cambridgeshire. Addresses were delivered by a number of ministers, including Mr. Spurgeon, and the Rev. S. Edgar, B. A., the minister-elect of the colonists. Last week between 700 and 800 of the emigrants sailed from the London East India docks, in two vessels, amid demonstrations of interest and affection by a large number of friends and spectators, and with many benedictions and farewells. The High Church party in the Established Church once got up a colonization scheme, called the "Canterbury," and they proposed to have none but Churchmen in their new abode, Canterbury, New Zealand. But alack! and alas! the scheme proved to be a failure. Lord Lyttleton and his clerical supporters were, ere long, scandalized by finding that "schismatical" Nonconformists settled in the Colony, got up their conventicles too, began to trade, nay would not put up with any exclusive High Church impertinence or tyranny, and even threatened (if they did not actually become,) a majority in the colony. Some people here do not quite approve of this new Nonconformist Albert Land Colonization Scheme. But I think, from what I heard not long ago in a rural district where its popularity among wise and good people was undoubted, that it has been got up in the secular sense wisely, and that spiritually the object is Christian fellowship, and a community formed in the fear and love of God. Our colonization has now become very extensive, and it is a comfort and a joy, that wherever our people go, they have the broad ægis of Religious Liberty, as well as civil, over them, and that they are not driven out of England as were the glorious old Pilgrim Fathers, (the victims of Stuart and Laudean oppression) who

"Sought beneath the forest pines,
Freedom to worship God."

THE RESTORATION OF BUNYAN'S TOMB, in Bunhill Fields, just opposite the City Road Wesleyan Chapel—a cemetery in which reposes the dust of successive generations of Nonconformists—has excited considerable interest. Some time ago, a Committee was formed to raise funds to do honor to the memory of the Glorious Dreamer. They had two objects in view: (1) to restore his age-decayed tomb in the Bunhill Fields burial ground; (2) to promote the erection of a suitable monument in some conspicuous part of the metropolis. At present the amount raised has only sufficed for the first-named design. Lord Shaftsbury acted as President of the company which assembled around the restored tomb, among whom were three members of Parliament, three Episcopal clergymen, Dr. M'Crie, of the English Presbyterian College, with Wesleyan, Congregational, and Baptist ministers. The length of the tomb is about seven feet, and the height over four feet. On the top, in a reclining posture, with book in hand, is the carved effigy of John Bunyan in stone, with the head resting on a pillow—the length of the figure being five feet eight inches. On the North side in relief, is a stone panel representing "Christian" starting on his pilgrimage with his burden on his back; and on the South side "Christian" is represented as in the act of reaching the cross, and the burden falling from off his shoulders. At the East end of the tomb is the following inscription, engraved on a portion of the old stone: "John Bunyan, author of the 'Pilgrim's Progress,' Obt. 31st August, 1688, Æt. 60." After prayer by the Rev. E. Garbett, (Episcopal,) Lord Shaftsbury gave a brief but emphatic address. The rain falling fast, the company adjourned to the City Road Wesleyan chapel, where a platform had been erected in front of the pulpit. Letters of sympathy and expressing regret at inability to attend, were read from the Dean of Canterbury, two Episcopal clergymen and others. Lord Shaftsbury then said that their object was more than doing honor to the memory of Bunyan—it was to testify their gratitude to God, that he had raised up such a man. Adverting also to the union of Churchmen and Nonconformists in this memorial, he said that looking back on the past, there was much on both sides to forget and to forgive. He then continued as follows:

Let them look through the period of Charles I.,—the Commonwealth, and that disgraceful reign of Charles II., on which they would fain close the book, and pray to God that it might be obliterated forever. He maintained, and ever would maintain, the great and inestimable benefits which Nonconformity had bestowed on this country, aye, and on the Church of England, (Cheers.) He believed Nonconformity had also derived great benefits from the Church of England. There was nothing so good for a man as to be watched by those who looked out, not for his merits, but for his defects. He felt deeply as to the benefits which would now arise from the cordial coöperation of the great body of the Church of England and of the Nonconformists, to advance, in this and every land, the Kingdom of our Lord and Saviour, (applause,) setting forth nothing but Jesus Christ and him crucified. There was one allusion he must make. If there did happen to be, in some remote place, one person who uses foolish, strong, and insulting language, Churchmen were no more justified in taking that language as indicating the spirit and feeling of the whole body of Dissenters, than would the Nonconformists be in regarding the insolent, sacerdotal talk of the Ultramontanists of the Church of England as the expression of the Church. (Great applause.) Bunyan was, however, above all denominations, and particular denominations had no more right to claim him than they had to claim St. Paul, his prototype, who said, "Grace be with all them that love our Lord Jesus Christ in sincerity." (Applause.) To admit that Bunyan had defects, was but to say that he was uninspired; but such were his excellences, that he came nearer than any uninspired man to the prophets and apostles. After a further reference to the wonderful power and genius which characterized that almost inspired volume, "Pilgrim's Progress," the noble earl closed an eloquent peroration, contrasting Bunyon's suffering in life with his present fame, adding that his persecutors might now say, "We fools accounted his life madness, and his end to be without honor. 'Now is he great in the generation of the just.'" (Great applause.)

Mr. Spurgeon spoke at length on the the three grounds on which Bunyan was to be commemorated—as a preacher, as an author, and as a sufferer. As a preacher, he used plain and homely speech which all loved and by which all were attracted; Bunyan, moreover, was a great open-air preacher. This statement reminds me of my visit to "Bunyan's Dell," near Hungerford, in Berkshire, about a year ago—which I described to your readers at the time as a place whither, in times of persecution, Bunyan used to come from Bedford, and by night preach to his flock under the canopy of the star-studded heavens.

As to Bunyan as a writer, Mr. Spurgeon gave the preference to "The Holy War," over the "Pilgrim's Progress;" the "latter being, as it were, the sketch of the Christian life, the former the filling-up; the 'Pilgrim's Progress' was adapted for babes in spiritual experience, the 'Holy War' for full-grown men." This opinion must surely be received *cum grano*; although it may be admitted that there are some grounds, yet I think comparison here is scarcely warranted, and few Christians will say that the "Pilgrim's Progress" does not supply food for "strong men and fathers," as well as for "babes." Mr. Spurgeon added: "Next to these is the 'Heavenly Footman.' As the works of Dr. John Owen had been well described as the Thesaurus of theological wisdom, so were those of Bunyan, the Thesaurus of metaphor. Besides the works already mentioned, Bunyan had written sixty others; if those present would read them, they would not, like the books of Gill or Owen, try their constitutions, for they were pleasant reading. One cause of this was the simple Saxon in which Bunyan spoke and wrote; and he was a diligent reader of the Bible in our good old English version."

After adverting to the sufferings of Bunyan from imprisonment and bitter poverty, Mr. Spurgeon urged his hearers to erect monuments to Bunyan in their hearts, and to be his spiritual descendants, by imbibing and cherishing the truths which he taught, living in his faith, and so keeping his memory green.

Adverting incidentally to the Nonconformist Bicentenary, he expressed his earnest wish that the celebration had been in common—Churchmen and Dissenters uniting to confess their mutual faults; to "bury the memory of past grievances," (great applause,) "and to sweep away any thing opposed to religious liberty. Some few things that yet remained would, he believed, have been yielded by Churchmen, if they had been asked in the right way."

The Rev. W. B. Mackenzie, of St. James', Holloway, one of the most impressive and able of the Puritan Episcopal clergy in the metropolis, expressed his thorough concurrence with what Mr. Spurgeon had said, and referring to Bunyan, said that he found he never could go so directly home to the hearts of inquirers as when he could bring before them some character in that book. He remarked on the fact that they were now assembled in the principal chapel of the venerable John Wesley, who differed indeed from Bunyan on some points, but both were mighty instruments in arousing men from death in sin, and promoting that revival of which we are now reaping the fruit. Mr. E. Baines, M. P., contrasted the present scene of different denominations met together, for such a purpose, with the state of things in the days of Bunyan. The Rev. Dr. M'Crie, who represented at once the English Presbyterians and the Free Church of Scotland, bore testimony that no name was held in greater repute in Scotland than that of the Englishman, John Bunyan. "Wherever there is a cottage in which there are but two books, they are sure to be the Bible and the Pilgrims Progress."

A CALVIN MEMORIAL HALL at Geneva, is now about to be erected. The Hon. A. Kinnaird, M. P., taking advantage of the presence of Dr. Merle D'Aubigne and other distinguished foreign pastors in London, invited a company of friends to his residence, in order to receive information in regard to a proposal for celebrating the Tricentenary of the great Swiss Reformer, by erecting a memorial hall in the city to which his labors give historic celebrity. Dr. D'Aubigne, the Bishop of Sidney, Rev. W. Brock, Rev. Dr. M'Crie, and the Rev. C. H. Spurgeon, spoke in hearty commendation of the object. Mr. Thurlow Weed (from the United States,) said that he should cordially commend the scheme to his countrymen, and believed that they would heartily respond. Mr. Kinnaird hoped that the contributions of the United Kingdom would amount to £10,000. Certainly there ought to be an effort to secure the object in view. In Geneva itself, the Hall will be useful for religious and revival purposes. From what I saw at Geneva, the memory of Calvin may be said to be precious all over Europe among Evangelical men, and Wesleyans as well as Calvinists are ready to act on the English Provisional Committee. The influence of that great man on the English Reformation was remarkable, and numbers of clergymen in the Church of England do now profoundly esteem his writings and profit by them. On the great Presbyterian family especially, the memory of Calvin has peculiar claims.

As I have been led to deal with *reminiscences* very much in this letter, let me now supplement my extracts from unpublished letters of John Newton, which, when lately visiting Gloucestershire, I had placed in my hands by a very aged, yet still mentally vigorous lady, who was the granddaughter of the Rev. Joshua Symmons, *third* pastor of Bedford Old Meeting, (where Bunyan was pastor.) The place is now called "Bunyan's Meeting." The following is an extract from Newton's correspondence with Symmons, *additional* to that furnished in my last. He writes thus of the despondency produced in Christian minds, (as expressed by Symmons,) in reading the biographies of eminent Christians: "If the lives of the two Henry's and of other good men were written by *inspired* men, you would not be so much discouraged at reading them. Depend upon it, they saw as much reason to be ashamed of themselves as we do. *To us they appear in their best clothes*, and we are told much more what the Lord wrought for them, than of the effects of indwelling sin under which they groaned. If *I* should outlive you, and I should have a call to write the life of the Rev. Joshua Symmons, I should perhaps find more to say in your favor than you are aware of; and *if you would have the darker side known as well as the brighter, you must write it yourself.*"

The following is on misunderstandings and mutual charity, in connexion with questions of faith and assurance: "I am glad Mr. ——— preached amongst you. There are some points on which we must exercise mutual forbearance. I have heard him speak sometimes as if he considered assurance to pertain to the essence of faith. Yet I do not think that he would willingly discourage a weak believer. He is a frank, honest man, and I am persuaded that he would not have been offended if you had hinted to him any thing in which you seemed to differ; and perhaps, were he to explain himself, the difference would not appear to be great." Then, as to the death of infants, he says: "I hope you are both reconciled to the death of your child. Indeed, I cannot be sorry for the death of infants." I here parenthetically interpose a word, and that is, John Newton was childless—he never knew what it was to lose an infant child—how the heart of the parent is wrung—how sweet and how needful is sympathy, both Divine and human. But *consolation* is suggested by Newton to bereaved parents, thus: "How many storms do these infants escape! Nor can I doubt, in my private judgment, that they are included in the election of grace." And then he gives, not his "private judgment," but a modified "perhaps," which binds neither you nor myself to submit to it, as the dictum of an Infallible Pope. The context seems clearly to indicate that the passage refers not to infants, but to adults; and especially to *persecuted* ones: "*Perhaps*," writes the amiable Newton, "those who die in infancy are the exceeding great multitude of all people, nations and languages mentioned in Revelations, viii ch."

When I was favored with the sight of some of Newton's letters, I also was allowed to look into some original epistles of Philip Doddridge—addressed, like those of Newton, to her grandfather. I hope they will be published some day—they are too precious to be lost. This lady, Mrs. Emery, had a young lady, a grand-daughter, staying with her, a native of Cincinnati, on the day when I had the pleasure of visiting her, in her pleasant abode amid the lovely suburbs of Stroud, in Gloucestershire. When one meets with such a medium between the present and past, he could linger long to hear her reminiscences, and the traditions of family life in connexion with the departed good and great. But inexorable engagements frequently call us elsewhere, to active service in the ever-urgent present.

One or two other memorials I may here mention, and these in connexion with a recent visit to Southampton. Here, in the public Park, is a statue erected in honor of Isaac Watts, a native of the town—a very pleasing monument, with suggestive representations, in *relief*, of Watts' character as a philosopher, an astronomer, a Divine, and above all as *the* hymn writer for children. Lord Shaftsbury inaugurated this statue some twelve months ago, or upwards. But what, to me, was still more interesting, was an *authentic* oil painting of Isaac Watts in the vigor of his days, with gown, cossack and bands, and the flowing wig of the last century. The face is really beautiful—meek, loving, and suggesting the countenance of an angel, in its radiant gladness, combined with repose. This picture was discovered by accident, and is placed in the vestry of the Congregation Chapel above Bar, Southampton, and could be easily seen by any of your travelling friends, by application to the Chapel-keeper, or the, Rev. Thomas Adkins, the minister.

THE SOCIAL SCIENCE CONGRESS is now holding its meeting in London, and is attended by many eminent savans, philanthropists, and literary men, both home and foreign. Lord Brougham, as President, delivered an inaugural address in Exeter Hall, a religious service having been previously held in Westminster Abbey, where Dr. Hooke preached an appropriate discourse. The different sections meet day by day at Guildhall, in the city, and highly important papers are read, followed by discussion, on Jurisprudence, Education, Prevention and Punishment, as well as the Reformation of Criminals, and the Causes of Crime; Social Economy, including the Condition of the Working Classes; The Employment of Women; Charity, and Relief of the Poor; Taxation, and Life Assurance; Trade, and International Law. Last night, at Burlington House, Piccadilly, there was a discussion among the members, about belligerent rights. Mr. Garnier Pages—formerly a member of the French Provisional Government in 1848—spoke of the inevitable consequences of war, referring specially to America, pointing out how "slavery weighed on the people and led to the present war." The President of the Section, Mr. Travers Twiss, an eminent jurist, gave a history of the origin of privateering, and said that "its abolition would be a vast step in the way of humanity and civilization." The meeting seemed to be unanimous in favor of the abolition of the system. J.W.

P. S.—Mr. Heath, a clergyman in the Diocese of Winchester, who had been condemned by Dr. Lushington for heretical teaching, having appealed to the Judicial Committee of the Privy Council, is now finally deprived of his Living. Mr. Heath holds fast his heresy, saying, yesterday, "I have nothing to revoke, my Lords."

Yesterday was the anniversary of the death of Count Cavour.

Anxiety exists as to American news in reference to the probability of two momentous battles—at Richmond, and Corinth.

The Viceroy of Egypt, (now in London,) has granted spacious premises in Cairo, to the American missionaries.

Plainness in the Pulpit.

Some men are not plain, from ignorance and indolence. It is much easier to be unintelligible than intelligible. "Ah, my brethren," said Archbishop Usher, "how much learning it takes to make things plain." And we may add, *labor*, too. Some are not plain from pride of learning. Some are not plain from a desire to tickle the fancy and excite the imagination. And so they covet a "skyrocket brilliancy," and delight in rainbows, and meteors, and earthquakes, and water-falls, and blooming trellises, and showers of gems, and torrents of fire, and "trooping seraphim," and the "silver chiming of the spheres," and the "weltering chaos of demolished words." Some are not plain from a false taste and a faulty training. They think when they enter the pulpit they must be mounted on stilts; and so they give themselves laboriously to seeking out "great swelling words," and constructing cumbrous sentences; and hence become puffy, pompous, bombastic. If there is any nourishment in their productions, it is so absorbed in sponge and fungus as to be indigestible. And some are not plain from a fondness for the abstruse. From inclination or habit, they have come to deal much in what is hidden, and remote, and difficult to be comprehended; and to present things in a blind, circuitous manner. Possibly they would like to be called "intellectual" preachers; writers of "great" sermons; men of a "logical grasp" of mind. Hence their sermons are to a great extent metaphysical disquisitions; efforts

"———to sever and divide
A hair 'twixt North and North-west side."

Common truths are tortured into obscure propositions, and plain terms are eschewed for those that are professional. The mind is entertained with the difference between the "immanent" and "eminent" volitions; the "relations of the infinite and the impossible," and the like. The sentences bristle with scholastic technicalities, and you are compelled to hear of "Divine causation," and the "self-determining power of the will," and the "objective" and "subjective," the "governmental" view of the atonement, and of "supralapsarian" and "sublapsarian" theories; as if the production were an essay for the class-room, rather than a sermon for the pulpit.

What folly all this! CHRIST did not preach in this manner. He was the plainest preacher in the world. Nor did the Apostles, who used "words easy to be understood," and avoided things which "minister questions rather than godly edifying." Nor did the earnest men of God in any time. Ask Luther how he preached—whose words were "half battles"—and he will tell you it was not in a way to suit the "learned men and magistrates," of whom he had many as hearers, but for "the poor, the women and children and servants," of whom he had many more. See how the staunchest of the old Puritan divines of the 17th century preached, and it will be found that it was in the homely dialect of the common working people. One may read pages, and find scarcely a word of more than two syllables. Learn how the founders of Methodism preached, by Wesley's direction; "use the most common, little, easy words in the language." It is a rule that may be everywhere observed, that whatever God makes is simple, plain, elementary. Man only complicates and obscures. The nearer we reduce things to a naked simplicity, the nearer we approach perfection. And the last place for complication and obscurity is in the pulpit.

"I seek divine simplicity in him
Who handles things divine."

A man who cannot make things plain, is not qualified to fill a pulpit. First of all, let the preacher think out his subject so thoroughly that his ideas shall lie clear and distinct, like crystals in his own mind; and then let him remember that "a straight line is the shortest distance between two points," and speak accordingly. What right has he to use an involved and tortuous manner when declaring the great things of God—"darkening counsel by words without knowledge?" What right has he to come before plain people in the straight-jacket of professional dignity, and talk of "volition" instead of will, "intellectual processes" instead of thinking, and "moral obligation" instead of duty, and the like, as if the very use of language were, as Talleyrand suggests, "to conceal one's thoughts?" What right has he to give his hearers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "preach the preaching that I bid thee?" And what right has he to hide that Christ whom he is to make known, amid flowers of rhetoric, as Verelst, in his portrait of James II., virtually hid his majesty in a profusion of sunflowers and tulips? When the late young preacher, Erskine Hawes, was dying, he said, "I wish to live *to preach the Gospel more simply.*" How many at death's door have felt as he felt!—*Dr. H. C. Fish's Sermon before the Madison University Society of Inquiry.*

Looking Unto Jesus.

An old writer has very justly and forcibly remarked, "As it will raise our endeavor high to look on the highest pattern, so it will lay our thoughts low concerning ourselves. Men compare themselves with men, and readily with the worst, and flatter themselves with that comparative betterness. This is not the way to see our spots, to look into the muddy streams of profane men's lives; but look into the clear fountain of the Word, and then we may both discern and wash them."

"Looking unto Jesus" should be indeed the Christian's motto. In him he sees the only authoritative standard of devotion; in his life, the only full practical interpretation of the rule of duty. To look at him abashes spiritual pride, and induces the humblest estimate of self. In looking at him, we feel the majesty of goodness, and the lustre of his excellence quenches our rush-light of earth as the sun puts out the stars, so that we cannot even discern how one star differeth from another star in glory.

The true Christian aim is not to outshine others, to eclipse their brightness, but to shine in the light of Jesus. Shall the sand grains vie with one another, when all their brightness is but the reflection of the sun? Shall men be content to climb higher platforms than others, when, with eagle wings, they should soar above the earth itself? A sense of present imperfection is a better spur to effort than the proud feeling of comparative superiority. Only as in the light of Jesus, we see how deficient we are, shall we be impelled to seek larger measures of grace, and make higher attainments in holiness.—*Maine Evangelist.*

"Ye Shall Reap."

Think of this, you that are well-nigh weary of well-doing; you that stand alone in a godless household, and who sometimes grow disheartened amidst the coldness, and the opposition, and the jeering; you who have enlisted under Christ's banner, but who, if you have not actually forsaken house and lands for his sake, have at least felt constrained to let pass many a golden opportunity; you who have been for years watching for a soul, if haply you might win it, and who still see it as far from the kingdom as ever; you who have long been contending with a wicked temper or an unholy passion, and who dare not say that you have gained any sensible advantage over it—O be not weary! Think of the joy of harvest. Think of the day when you shall rest from your labors, and these works shall follow you. Think of the day—the humbling, affecting, overwhelming day—when the cup of cold water will reappear as an ingredient in the everlasting glory. Be not weary in well-doing, for in due season you shall reap if you faint not.

Led to Christ by an Ox.

The Spirit of God can make use of any agency to bring sinners to repentance and faith in the Redeemer. Commenting once upon the words, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider," the speaker sought to impress on his hearers how strangely guilty the human heart is, in despising the goodness of God, and forgetting his very existence. Three or four days after, a farmer who had been present was giving provender to his cattle, when one of his oxen, evidently grateful for his care, fell to licking his bare arm. Instantly, with this simple incident the Holy Spirit flashed conviction on the farmer's mind. He burst into tears, and exclaimed, "Yes; it is all true. How wonderful is God's Word! This poor dumb brute is really more grateful to me than I am to God; and yet I am in debt to him for everything. What a sinner I am!" The lesson had found its way to his heart, and wrought there effectually to lead him to Christ.—*Messenger.*

Roman Catholicism in England.—The Roman Catholics now possess in Great Britain 1,888 priests, 1,019 chapels, 50 monasteries, 162 nunneries, and 12 colleges.