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MORE ABOUT ITALY.

We have frequent letters from our friend in Europe, but all intended for the private eye. The last one, however, contains some remarks which may be of general interest. He says:

"My two weeks' visit at Florence was very pleasant. I formed quite a number of very agreeable acquaintances. If the climate of F. were not so unfavorable in Winter, I would pronounce it a vastly preferable place to Rome for invalids, especially for persons who are alone. In the latter city, a single person can scarcely get a lodging place where he will have society, unless he stays at a hotel. There are no boarding houses whatever. In Florence, however, there are many excellent boarding houses where single gentlemen can stay and in a measure enjoy the advantages of home society.

"Florence presents far greater advantages than Rome in respect to reading-rooms and libraries. Its main institution of this kind excels, incomparably, both of those of Rome combined. And to the Protestant visitor especially, the religious privileges of Florence must recommend it vastly above Rome as a place of sojourn. I was much pleased with the pictures and sculpture galleries of Florence. There are three paintings in the Vatican Museum which confessedly stand preëminent above all others in the world, but there is no one collection in Rome that can compare with either of those of Florence. I was disappointed in the appearance of the city itself. Some parts of it are quite pretty, but it is by no means as beautiful as I expected to find it. The environs, however, are surpassingly charming. I took two horseback rides in different directions in that country and was delighted. The scenery excels in beauty and variety that of any city neighborhood I know of. I was surprised to find Florence quite an expensive place. It was once noted for its cheapness of rent, provisions, clothing, &c. It is now I believe dearer even than Rome. Some of the citizens ascribe this to the change of Government, and I saw clearly that its increase of taxes under the new regime was a cause of considerable dissatisfaction. And I may here state that I am confident there is not that cordial and general acquiescence in the supremacy of the Piedmontese section, that most enthusiastic friends of Italian unification imagined. Besides original sectional animosity which still exists, though latent, there is little doubt that VICTOR EMMANUEL is far from being personally popular. He is said to be reserved in his manners, and many charge him with haughtiness and culpable want of sympathy with the masses over whom he is at present called to act. In heart, VICTOR EMMANUEL has many excellent qualities, but I cannot myself feel much interest in him, except as he is connected under Providence with the welfare of Italy.

"I attended twice a weekly prayer-meeting, at Florence, held at the residence of the widow of the late Rev. Dr. BETHUNE, of New-York. These assemblings of Christians from different countries are quite interesting. At the first meeting I had the pleasure of seeing one of the Madiai (the husband) whose persecution by Rome excited so much feeling a few years ago, throughout the Protestant world. He was called on to lead in prayer, which he did with great apparent fervor. Mr. MCDOUGAL regards him as a truly pious man, though he says he has unfortunately taken up with the peculiar notions of the Plymouth Brethren, and cast in his lot with them.

"Rev. Dr. REVEL was absent in England during my visit to Florence. I got acquainted with his wife and found her very pleasant. She showed me through the building of the Waldensian Seminary, with which I was well pleased. I long to see the Waldensian Church succeed in the part she has undertaken with reference to the evangelization of Italy. It is sad to know, however, that there is considerable difficulty in the way of their success. The Italians do not regard them as really identified with themselves in a national point of view. This is an unfounded objection and arises chiefly from the fact that they speak French, which latter circumstance was necessitated by the persecutions of the Church of Rome. In the second place, the Waldensians are viewed by the Italians *as Protestants*, a name so stigmatized by the priests since the Reformation, that even Italians, sincere in the search of the truth, cannot entirely divest themselves of their prejudice against this denomination. It is undeniable from history, however, that the Waldensians existed long before Protestantism was known as a name. Again, the Waldensian form of Church government so like our own, systematic and orderly, is not acceptable to converted Italians. They have been so bound by the Papal rites, that they are impatient to excess, of Church restraint. Another ground of objection, and perhaps really, though not so manifestly, the main one, is the doctrinal views which the Waldensians hold respecting God's relations to his creatures as their sovereign. Their Calvinism will, I fear, constitute the great barrier to their extensive usefulness. And it may perhaps be as well for the Italians in their transition state not to be troubled much with the *strong meats* of the Word. We may rejoice if they will but partake at present of the *milk*, that they become at least true babes in Christ. The Italian Free Church, which resembles in some respect the Methodist, may be instrumental of greater good, in the conversion of the masses than is possible for the Waldensian Christians, just as the Methodists have done in our country an immense and glorious work, which we Presbyterians with our system must have left unaccomplished. As the Calvinistic element is, however, indispensable to the perfection of the Christian, an avowedly Calvinistic denomination is doubtless needed in Italy, and we may be glad that we have it in the Waldensians. All good men should wish well for the success of the different denominations now engaged in the work of evangelizing Italy. I am sorry to say that I cannot partake with many in their sanguine expectations about a speedy and thorough transformation of the spiritual condition of the Italian people. In the first place, the Government is, I am perfectly satisfied, opposed—utterly so—to the overthrow of the Papacy as a *spiritual* system; and it merely tolerates Protestantism as a necessity, founded on the principle of freedom of opinion and action in religion, which it acknowledges to be inseparable from a liberal Government.

"Again, the great stir we hear of among the Neapolitan, Lombard, and other priests, numbering no doubt several thousands, goes no farther than a partial reform. Very few of these priests would tolerate for a moment the thoughts of an utter subversion of the Papacy. They wish the Church to be purer, but they would turn away with abhorrence from Protestantism as a substitute for their venerated Papacy. My chief reason, however, for doubting the speedy accomplishment of at least a *thorough* work, is, the lamentable condition of the mass of the Italian people in respect to instruction and morals. In Lombardy and Piedmont the people are to a respectable degree enlightened and moral, and the cause is very evident. But in Tuscany, I learn from reliable statistics, there are only from ten to twenty persons in a thousand who can read. In the districts thirty miles around Rome, not one in a hundred has any knowledge of letters. And in the Neapolitan province, only one child in a thousand is instructed. As to morals, all travelers unite in testifying unfavorably. And, alas! it is not merely the lower class who fail in this respect; the people of rank and pretension, with all their politeness and plausibility of manner, are to a great extent corrupt in principle, and unreliable in their professions. The trades-people are notoriously tricky and dishonest. I doubt if one in a hundred would lose a good chance of cheating you, and most of them will seldom fail to find a chance, unless you are wary. I am sorry to say that they will, as a rule, never hesitate to advance their own interests at the expense of moral principle. It is even necessary, I am informed by Protestant ministers, to be on the watch in admitting the poor people, especially, into the Protestant Church. It is known that material aid is rendered by Protestants to the needy of their communion, and some have dishonestly professed conversion with a view to this benefit.

"That the ignorance and immorality of the Italians are the legitimate results of the Papal system cannot be doubted, at least by Protestants. But be the cause what it may, they are fearfully prevalent; and on this account mainly, I look upon the thorough leavening of the masses with the pure principle of the Gospel as likely to be, humanly speaking, a very slow and gradual work, though I trust a constantly progressive and certain one in the end. I think nothing is gained by indulging unreasonable expectations, and encouraging them in others. If I differ erroneously from sanguine friends, I shall only be glad to discover my mistake, for I wish the very best for Italy."

For the Presbyterian Banner.

In Memoriam.

The only notice I have seen taken of the death of Rev. D. McCay, is the action of the Presbytery of Clarion. There are some things in the life of this deceased brother which are interesting, but which could not be crowded into Presbyterial action, without making the minute too long. A space in your paper is craved for the following remarks:

Brother McCay took sick while with the 103d Regiment, of which he was Chaplain. He endeavored to reach his home, but became so exhausted from fatigue and suffering, he was compelled to stop short in his journey, at the residence of his brother-in-law, Major M. Buoy, in Lewistown, Mifflin County, this State, where he died June 4, at 11 o'clock. He was born in this town, and though he had been absent from it, with occasional exceptions, from the time he entered Jefferson College, where he graduated with credit—during his theological course at Princeton—and all the time of his useful pastorate at Bethesda, Concord and Callensburg churches, a period in all of between twenty-five and thirty years, yet a kind overruling Providence brought him to the place of his nativity, to die among his kindred, where he could receive that attention and nursing which a sick and dying man required, and which it was not very likely he could have received in any of the hospitals of the army, among strangers, however attentive they might have been.

Of the early life of this dear deceased brother, the writer knows nothing personally. But he can state a few remarks, by the Rev. J. Woods, D.D., pastor of the Presbyterian church at Lewistown, to some of Mr. McCay's friends, on the morning they left with his remains for Callensburg. Dr. Woods spoke of brother McCay having applied for admission to the church while very young. As it was such an uncommon thing for so young a man to ask church privileges, his father, who was an Elder, and a very judicious man, advised him to withdraw his application at least for a year, which he did; but on renewing it at the expiration of that time, he was most cordially received, and continued to be one of its most conscientious and consistent members.

From what is known of his business habits in after-life, and fearlessness in the discharge of his duty, it is presumed he was active and faithful during his collegiate course. While at Princeton Seminary, testimony is borne by his associates to the admirable tact he always displayed in transacting business in their Societies. He had the confidence of his fellow-students—was faithful and fearless in the discharge of duty, but at the same time kind and courteous in his manner, and careful of giving offense. He was always in his place at the prayer-meeting, and gave his undivided attention to every effort made by the students for doing good. Unshaken confidence was had in his piety, prudence, and sound judgment.

To his judgment, and tact for business, every member of the Presbytery of Clarion can testify. Never was any man more missed, than was our deceased brother at the meeting of Presbytery on the 10th of June last. We then took action in reference to his death—knew he would never meet with us again—and truly we can say a solemn feeling came over us all. The congregation with which we met will not soon forget the prayers and the addresses made at that meeting. From the opening to the close of our sessions there was not a prayer offered, but the most feeling allusions were had to a bereavement most deeply felt. And some of the members, in attempting to express their feelings and bear testimony to the great worth of one whom they knew so well, being on the most intimate terms with him from his first coming to the place of his labors, were scarcely able to give utterance to what they desired, and their hearts dictated. It will be hard to fill his place in our midst, and his absence will be long felt.

As a preacher he was not only acceptable, but decidedly popular. Our congregations, throughout our bounds, were always glad when they knew he was expected to assist on communion occasions. His ministerial brethren loved him. In labors he was most abundant. Though not rugged in appearance, yet he possessed great endurance, and fagged but little in labor, however great. This was particularly observed during the Winter of revivals in our churches. For about four months he preached nearly every day, (or what would average one sermon a day for that time,) besides almost incessant efforts in other things connected with the extensive revivals of that time.

The writer will never forget the willing and abundant services he rendered on two revival occasions in each of his churches; and many of the subjects of these revivals doubtless hold his memory very dear. The same thing, I think, can be said by other pastors and churches in our Presbytery. And I know his own churches, now mourning his loss, can and will willingly bear the most decided testimony to the great faithfulness with which he performed his various duties, and the paternal love he always manifested among them. He was indeed a successful minister, as the prosperity of his churches evidently shows.

From his known conscientiousness, we have no doubt but he was faithful in duty to the Regiment, of which he was Chaplain. He entered upon this new field of usefulness with great earnestness. He loved the soldiers, the Government, and the glorious flag of his beloved country. His prayers for the success of our arms, the crushing of the rebellion, the restoration of peace on a solid basis, were most fervent. In a letter he wrote to his family on the 12th of May, he stated: "I found myself a good deal fatigued yesterday, but preached at the usual time. My text was, 'Be strong in the Lord, and in the power of his might.' The attendance was good, and the attention given solemn and earnest." This was his last sermon; a suitable subject for a farewell discourse. But its success, none can tell but he who watches over and waters the seed sown.

His native land, and the soldiers, shared largely in his last thoughts. A very few minutes before his death, he clasped his hands over his breast, and uttered a short but a most fervent prayer, in which he mentioned particularly the soldiers, and plead for the restoration of peace to our troubled land. He was asked if he would not join in supplication for his own recovery. He replied he had, and could ask that blessing, but was perfectly willing to leave all in the hands of his heavenly Father. His sister was asked to sing, and with his voice tremulous and almost choked in death, he sang nearly two lines of "When I can read my title clear," &c., and soon sank into death's cold embrace, and passed to the mansions of eternal rest, to be with the God he loved so dearly, and served so long.

At his own request his body was brought from the place of his birth, as well as of his death, to repose among the dead of his charge, till that day in which the voice of the Son of Man will call him and his people to life again.

The affectionate regard of his people, to whom he will no longer preach, was conspicuously shown by the many who went out on the way to meet his remains, and the many more assembled at his home, now so desolate, to obtain a last look of all that was mortal of their dear and beloved pastor.

The immediate cause of his death, Dr. Vanvalza, his physician after his arrival at Lewistown, said, was ulceration of the bowels. He was in the 46th year of his age, at the time of his death. C. P. C.

Mode of Preaching.

The following, from the *Episcopal Recorder*, contains some facts and thoughts which may be useful to Presbyterian ministers:

The advocates of *memoriter* speaking have frequently appealed to the example of Demosthenes, as of that of an orator who prepared in manuscript and then committed his orations. This position is effectually disposed of by the *Methodist*, as follows:

Modern critics suppose Demosthenes wrote out his orations, before their delivery, because some of his opponents objected that his discourses "smelt too much of the lamp;" but this was only a sneer, and was inferred from their great ability, their close logic and closer diction. These, however, were the habitual talents of the orator. In any extemporaneous speech, he could not but exhibit them, for they had become, by self-discipline, "second nature" to him. But what do the orations themselves show? Why, you can hardly turn to one of them without perceiving that many of the grandest passages were *impromptu*, called out by something said, on the occasion, by an opponent. Some of the best in style and power were delivered in reply to speakers who had preceded him in the same assembly, and deal with their arguments. The second *Olynthiac*, and the passionate oration on "the *the state of the Chersonesus*," were unquestionably thus spoken. The great *Oration for the Crown*, is full of allusions to what had just been said by Æschines; it is continually breaking out in extemporaneous bursts of allusion and invective; and these grand passages could not be extracted without spoiling the best effect of the speech. Demosthenes had ample time to prepare his facts and arguments, for about eight years elapsed after the charge of Æschines, before it was brought to an issue in the glorious debate, which produced the greatest speeches of both orators; but Demosthenes had to follow Æschines, and answer his arguments, heard, probably, for the first time, on the spot. We doubt not that the ancient orators prepared, anxiously, their speeches, as every "extemporaneous" speaker should; but we know that their orations were usually written out, after delivery, for publication, a fact which somewhat accounts for their apparently *prepared style*; we know, at least, that some of the best specimens of Cicero and Demosthenes must have been *impromptu*, produced by immediate provocations. And one further fact we are sure of, namely, that *they did not read*. Their example affords, therefore, no defence of our modern pulpit manuscript oratory—a preposterous, an insurmountable impediment to genuine eloquence, except in cases of extraordinary genius, like that of Chalmers, an exception which can hardly be found once in an age, and which only shows how transcendently great they might have been if untrammelled by the manuscript.

In one point in the above we entirely coincide, though as to the other we disagree. It it clear, we think, that *memoriter* speaking is not conducive to true eloquence; but we must dissent from the position that *extempore* addresses are those best fitted to the modern pulpit. Such addresses may be the best in the Methodist communion, where, under the itinerant system, the preacher is obliged to act as catchist as well as expositor. And such addresses, also, are very valuable in those less cultivated congregations where *talk*, rather than *disquisition*, is necessary to secure the hearers' attention. But we are confident that in the great majority of Episcopal congregations, written sermons, at least once a week, are necessary. Writing, says Lord Bacon, makes an *exact* man; and the unwritten sermon is almost always *inexact*. A disciplined mind soon revolts at its want of method, at its looseness of style, at its sameness. And the unwritten sermon is by far the least original, for the speaker's mind runs unconsciously, when it is troubled, to its old and accustomed resorts, drags out certain familiar acquaintances in the way of thoughts or illustrations, airs them before the audience, and then puts them away again, to be brought out again when he is next at a loss.

Now at all this, disciplined and thoughtful minds revolt; and it should be recollected that it is disciplined and thoughtful minds that give tone to the opinion of all others. If *they* pronounce against the minister's capacity to instruct, his intellectual influence over others is very much gone.

The fact is, that opinion in the Episcopal Church is returning to a juster view of the importance of written sermons. The memorial movement of four or five years ago, while it brought up much that was valuable, brought up also a great deal of trash; and among the latter was the notion that there was an undiscovered and uncivilized territory called the "masses," which the Episcopal Church was to go outside of itself to preach to, learning for this purpose some new mysterious language which these "masses" could alone understand. The notion was something like that which Sidney Smith ridiculed when he declared that there were three sexes: men, women and *clergymen*, or like that which some of our New-England contemporaries hold, that the world is all Boston or not-Boston. But this is not true. The world is not divided into Episcopalians and the "masses." The great body of our congregations have very much the same wants as these "masses," and the "masses," at least in the country, have at least as decided a sprinkling of educated men as ourselves. The great truth we have to adapt ourselves to, is that the Episcopal Church, to reach those *outside* of her, should take those means which she finds most effective in reaching those within. And these are, we think, the mingled use both of *extempore* and written sermons, so that the engines of exactness and freshness, on the one side, and of colloquial freedom on the other, may both be employed.

EUROPEAN CORRESPONDENCE.

Papal Synod at Rome—The Japanese Martyrs—The Allocution and the Dinner—Papal Missionaries and Madagascar—The Difficulties of the Scottish Establishment, Deserted by the Nobility—Transition State of Feeling and Tendencies, as to Liturgy and Music—Dr. Bisset's "Conviction"—The M. P.'s and "Attitudes in Worship"—Failure of the Establishment in Large Towns—Bankruptcy of Town Councils thereby—A Probable Future—The Irish Deputation at the Free Assembly—Immigration of Scotch Families to Ireland—Increase of Education—Missions and Schools in Connaught—Fruits of the Ulster Revival—The Presbyterian and Historical Almanac—Manses and American Pastors.

LONDON, June 12, 1862.

A PAPAL SYNOD has been continued day after day, at Rome. The *Times'* correspondent says: "Never was Rome so full of black coats—a most ominous assemblage. In fact the great clerical demonstration which is being made may be regarded as *the last sad attention* offered to departing greatness. Here we have by the thousand the guides and directors of the Roman Catholic Apostolic Church: Dr. Wiseman from England; the Archbishop of Bourges; and the Bishop of Orleans. Hungary is represented by a dignitary who drives about with a hussar behind him, wearing apricot-colored boots, and a sabre by his side. Spanish bishops are here," (M. De Merode greatly offended these shovel-hatted and numerous dignitaries by introducing them to the Pope as "the Spanish fleet!") "while prelates from the East have also arrived to bolster up what may be said to be at its last gasp—the temporal power of the humble Fisherman. The French Cardinals did not arrive till late in the week; but priests and friars are innumerable, and give evidence of strength of lungs by the shout, 'Long live the temporal power of the Pope!'"

The canonization of the Japanese martyrs lasted six hours, and was attended by 44 Cardinals and 243 Bishops, besides the Diplomatic Corps. The Marquis de Lavalette, the Emperor's Ambassador—*vice* Goyon, made a Senator—and a known enemy of the Temporal Power, made a hypocritical offering (by his master's desire, of course,) of 3,000 francs to the expenses of the ceremony! The canonization itself was a *prétence* to bring together this Papal Synod, and disgusts the world. The true animus comes out in the Pope's Allocution, reasserting his purpose, deploring dangers, and yet encouraged in his obstinacy by the unanimous adherence of the assembled bishops. After the Allocution, they all went to dine with the Pope. I am sure *one* Cardinal would play a prominent part at that *after divertissement*, and venture to surmise that Archbishop Hughes would do full justice also to the banquet. Very proud are these men; very boastful are their words; but dark clouds of misgiving, and "ghosts" worse than that of Banquo must flit across their horizon. Their day of reckoning will come; meanwhile the French Bishops have dispatched a large body of priests to Madagascar. But the Bible is there before them, and Christ still is King.

THE DIFFICULTIES, in which the Established Church of Scotland involved itself by submitting to the State yoke in 1843, are waxing serious, especially inasmuch as if Lord Aberdeen's Patronage Act is amended by Parliament, it will only "shift the collar," and not remove the burden.

Dr. Candlish, in a powerful speech in the Free Church Assembly, exposed the helplessness of the Establishment, and ridiculed their abject position even in the the new bill which they wish—perhaps in vain—the Legislature to pass. And after all, has the Scottish Establishment secured within its pale the Scottish nobility? Verily, with a few exceptions, no. The late General Assembly was closed by an address from the chair of the Moderator, (Dr. Bisset,) in which the desertion of the nobility was acknowledged. But it was scarcely just to ascribe this to the Disruption for the nobility heritors and landed proprietors, fierce against the secession, not only in some cases *refused sites* for churches until public opinion became too strong for them, but they also said to one another, "Let us stand by Established Institutions—let us rally round the Church;" and thus they too were Moderates with a vengeance, or to use a well-known phrase applied first to the clergy of the last century, who forced ministers on parishes with companies of dragoons, "fierce in moderation." Referring to the Disruption, Dr. Bisset said:

"At that time, now nineteen years ago, a very numerous body of ministers, on grounds which seemed to them satisfactory, separated from the Church of their fathers, and took with them a large proportion of their much-attached flocks. Since that great defection occurred, another has been in progress numerically much smaller; but which, in conjunction with the other, has produced many organic changes in the condition of Scotland. The descendants of the Lords of the Congregation, attached to the Protestant faith and to the principle of an Established Church, had, with few exceptions, felt it hitherto a duty to worship along with their own people; but when so great a division among these took place, a large proportion of our aristocracy (in many cases not without a great inward struggle) felt at liberty to consult their own predilections and join the Episcopal Church. Educated as many of them are in the Southern end of the island, they become at an age when the heart is tender and most susceptible of strong religious impressions, attached to the Common Prayer and more imposing liturgical worship of England; yet but for the great schism that had occurred, there is much reason to believe they would not have withdrawn from the services of the National Church, their presence at which was the proximate cause of so many advantages."

He next descanted at some length on the strong and growing desire among congregations of the Establishment in towns, for changes in the form of worship. Now for myself, I do not wonder that there is a desire for *some* change, and that there is *some* reasonableness in what is proposed. Let us honestly confess that *worship* in song and prayer has been too much neglected in Presbyterian families; that there is a tendency to irreverent impatience in the devotional exercises, and in Scotland especially, a *rush* from the church before the benediction is well pronounced; and that "to *hear*" the sermon is too frequently *the* business for which people come. For my part, I believe that there is a *baldness* about our Presbyterian service which Congregationalist worship has not—that the Presbyterian forbidding (in Scotland,) of hymn-singing and of the use of the organ, is a grand mistake, especially here in England, and that the rising Presbyterian generation in both parts of this island are in danger of being drawn away from the Church of their fathers by a rigidity which is far more Puritan, in the strict sense of the word, than it is Scottish. It is worthy of remembrance that the Scottish practice of *sitting* during singing was not adopted in Scotland in Knox's days, and that it was imported from England after, and in connexion with, the Westminster Assembly. Nay, John Knox's forms of prayer were not disused till about that time. And now let us hear Dr. Bisset's statement:

"We cannot conceal from ourselves that religious opinion (or if you will, taste, sentiment, feeling,) is in a state of rapid transition—transition ultimately traceable perhaps, to the conviction that men owe to the Lord, in every regard, the best of all they possess. That a large proportion of our people in the most intellectual and refined congregations sigh for at least a practical resumption of what was in use for an hundred years amongst us," (the reference here is to Knox's Liturgy) "after the Reformed Faith was introduced, and what in perfect harmony with free prayer, long operated most beneficially in several of the Continental Churches, framed on the same model as our own. To frown on such changes, is to declare to our countrymen most advanced in religious sentiment and musical taste, and whose devotional feelings are married—if I may say so—to the more refined and soul-ensrapturing concord of sweet sounds, that they must find a resting place for their spirits beyond the pale of the National Church.

"Though I have carefully abstained from mentioning my conviction, that much greater elasticity in the mode of conducting our worship would hinder the blessing of Him who is the God of unity, not of sameness, give the best hope of reviving and strengthening our Church; yet it is due to say that many clergymen and members of the Church of Scotland, not the last in name, acquirements and worth, have frequently discussed the matter with me, and have arrived at the same conclusion."

I quote this mainly for the purpose of showing that the Scottish Establishment is in bad plight, and that while Dr. Bisset may be right in his conviction, yet that the English Liturgical forms are sure to outbid any Scottish "greater elasticity" with the highest classes in Scotland. Still that there is a transition condition from past rigidity, is pretty evident, and it has made progress so far among the U. P. Presbyterians as to lead (some years ago,) to the adoption of a Hymn Book, and in *some* congregation to a change of "attitudes in public worship." The following is a recent illustration as given by the *Glasgow Morning Journal* of the 9th instant:

"Yesterday the congregation of Erskine (U. P.) church, South Portland Street, (Rev. R. S. Drummond's,) adopted the practice of standing during praise and kneeling, or rather sitting, during prayer. Hitherto this rule has been partially in operation, but up till yesterday it has been customary to stand while singing only at the concluding service of praise at each diet. Yesterday morning, in stating the wish of the Session on the subject, Mr. Drummond intimated that in future no person should be admitted to the church during devotional exercises, nor during the ordinary reading of the chapter; parties who should happen to be late to be allowed entrance at an interval succeeding these respective exercises which would be afforded for that purpose."

The Free Church now virtually holds the Establishment principle in abeyance, and is relatively and really more powerful than she ever was. If, as is probable, she and the United Presbyterian Church merge into one great body within the next ten years—what with defections to Episcopacy, growing dislike to Establishments, and State control, and to the feculent moderatism which still filtrates through Scottish parishes—the "Church of Scotland" will become a miserable minority. Both in Edinburgh, Paisley, Glasgow, and Dundee, the Town Councils (who have the presentation to the city churches, and are bound to pay the ministers their stipends,) find that the seat-letting is totally inefficient to defray the necessary expenses, and thus the town revenues and taxation are most seriously affected. The Councils of both Edinburgh and Paisley are said to "be insolvent through their churches."

The Irish Assembly's Deputation at the Free Church Assembly, delivered addresses of a most interesting character. Mr. McNaughton, of Belfast, formerly of the High Church, Paisley, appeared at the head of the Deputation. The following passage is from his very able speech on that transition condition through which Ireland is passing, and which Doctor Machale is keen enough to discern:

Ireland has of late years been undergoing greater economic changes than any other portion of the kingdom. When I tell you that, within the short period of nineteen years—since the period of the Disruption—£30,000,000 worth of land have changed hands in the Encumbered and Landed Estates Court, involving a change of property, and introducing an immense amount of capital, energy, and agricultural skill, that are telling confessedly upon the aspect of the country—assimilating Ireland more to Scotland and England than in former times; and that these changes like those which Dr. Begg brought out so admirably the other evening in his "Report on Houses for the Working Classes," will naturally tell upon the people—you will easily see that they give us facilities of a peculiar character for the introduction of the Gospel concurrent with these economic changes. Changes as great in the population have been going on no less extensive. Two tides have been streaming over Ireland—one in the direction of Australia and America, to some extent also to Scotland and England, going out of Ireland; and another, chiefly coming into Ireland from Scotland; and I trust in its character and consequences, like the gulf streams, which bring fertility and health. Generally speaking, the outgoing element has been a Roman Catholic element, the incoming a Protestant element, and especially a Presbyterian element from Scotland. (Applause.) We have no doubt that these two changes together, the outgoing and the incoming, will tend to make the South and West of Ireland somewhat like Ulster, and like the changes which took place some years ago in our own beloved land. In 1848, the population of Ireland was in round numbers eight millions and a quarter; in 1861, it was five and three-fourth millions, making a decrease on the gross population of two and a half millions, or nearly the entire population of Scotland, if you except Edinburgh and Glasgow. You may thus have an idea, from the decrease of the population on the one hand, and the introduction of capital on the other, of the economic changes that are going on in Ireland. The great mass of the population who have left home consisted, as I have said, of the Romish element; while of those who have come to Ireland, there have been hundreds from Scotland, tending to change still more the relative proportions of Roman Catholic and Protestant, giving accessions that constitute centres of light and influence to the Protestant Churches in that dark land. I have here a map drawn up by Mr. Miller, Prince's Street, Edinburgh, with red dots showing upon it the places where Scotchmen had settled; and I put it into the hands of the Moderator for his information. This map was indicative at once of the migratory and also the gregarious character of our Scottish countrymen. You will observe that a large number have come from Scotland, and that wherever a Scotchman has fixed himself, others have come and settled down beside him. (Applause.)

The Irish Presbyterian Church has been wise enough to avail itself of that National system of Education which, with all its flexibility, is so detested by the Ultramontanists both in and out of Parliament, and Mr. McNaughton states that there is not a Presbyterian school connected with it in which "we have not liberty to teach the Bible and the Shorter Catechism. More than this, the power of reading among the peasantry is enormously developed. In 1843 there were only 282,000 children in the national Schools, out of a population of eight millions and three quarters: in 1861 out of a population reduced to five millions and three quarters, the number was 804,000 children in the same schools, showing an increase of half a million in less than twenty years! Thus "a suitable field" is opened up for the employment of colporteurs to scatter the Bible and other religious books over large districts of Ireland, where formerly to have sent the Bible would have been to spend money and strength in vain."

The Churches also are now seeking to evangelize a country which so long was neglected. The Episcopalians have a vigorously managed mission; the Independents, the Methodists, and the Baptists are each engaged in missionary operations in the country; the United Presbyterian Church is walking in your footsteps, and have this year resolved to organise a mission to Roman Catholics, making Dublin the centre of their operations. I also rejoice to learn that men of truly evangelical spirit in the Established Church of Scotland, look to Ireland as a glorious field to organise a mission to Roman Catholics. The recent Agrarian murders—shielded and sympathized with by the peasantry—were referred to by the speaker, and amid loud tokens of assent and approval, he avowed his conviction that the "Confessional" is the murderer's encouragement, for "he feels and knows that he can obtain absolution for his crime." All the more, therefore, should the Churches seek to rescue Ireland "from the fangs of Popery." At the same time, Mr. McNaughton said that the present was little more than a time of "sowing," and that there is no country connected with ourselves that is so strongly impressed with the Ultramontane spirit, and the religion of the people is becoming more and more that of Mariolatry.

The external prosperity of Irish Presbyterianism was pointed out, in the fact that within the last seven or eight years the missionary contributions had risen from seven or eight to about fourteen thousand pounds, and that £60,000 had been collected for churches and manses. The extension of the Church to the West of Ireland was also described by another member of the Deputation, the Rev. J. L. Rentoul. Not less than one thousand Scottish families have emigrated thither, and six new congregations have been organized recently. Then, in Connaught, there are twenty-three missionaries, or stated ministers—two of them converts from Romanism. To aid these laborers, there are twenty Scripture Readers, fourteen of whom paid, in one year, 15,396 visits, and conversed with nearly 40,000 persons on the subject of personal salvation. As the result of this mission, nineteen new congregations have been organized; and eleven new churches and ten comfortable manses erected. There are now twenty-one mission fields, with forty-three mission stations. There are besides, fifty-six day and Sabbath schools, in which 9,680 children have received a sound religious education. "I have examined," said Mr. R., "one thousand of these children, and never have I found young persons better instructed in the doctrines of our holy religion."

The present fruits of the Irish Revival in 1859, were specially noticed by the Moderator of the Irish Assembly, in answer, as it were, to the natural inquiries, "Have all the effects of these awakenings passed away? Are there any blessed results? Are you still of opinion that it was a work of grace, and a time of refreshing from the presence of the Lord?"

Here, again, I speak with all due humility and caution. I believe that, during that wondrous time of revival there were three hands at work in Ireland—the hand of the devil, sowing tares among the wheat; the hand of man, intermeddling with the works of the Lord; and the hand of the Spirit, doing wondrous things in righteousness. Much of the excitement—I might say almost all of it—has passed away. Much of the good seed, I grieve to say, growing up from what we did not at the time conceive to be stony ground, has met with the fate predicted in Scripture, and has borne no wheat. But there remains still to the praise and glory of the grace of God abundant blessed fruits, that testify to the great fact that God was working in the midst of Ireland, gathering in the precious souls of men. We can say, upon the best authority, that very *many precious souls* have given evidence of having undergone *a true work* of conversion, and are now living in the fear of God and for his glory. We have found that, after all abatement was made on the score of excitement and mere emotion, and after all abatement was made on the score of those who only fancied they were under Divine influence, but who turned out to have been laboring under some kind of deception, there still remains authenticated cases of actual conversion. There also remain *many cases of precious quickening of God's own people*, who are being roused and raised to higher development of the Christian life, and are becoming standing evidences of God's mercy in the midst of a benighted people. There has been, moreover, *a large addition to the number of those who steadily wait upon ordinances, and the number of children attending our Sabbath Schools and other means of ministerial instruction.* Besides what I have mentioned, there is another gratifying proof of the good of revivals, *viz.*, that *those laboring in the ministry have far less difficulty than before in finding suitable agents to carry on our schemes of Christian enterprise, and Christian benevolence.* (Cheers.)

I believe the foregoing to be a sober and trustworthy estimate of the results of the "year of grace," although these have by no means fully developed themselves, especially in the increased supply of the Gospel ministry, and the higher platform to which the professing people of God are rising as to prayerfulness, zeal, and domestic piety.

At a recent meeting of the English Synod, in London, Mr. Moore, of Ballymena, gave a similar statement, adding, that Baptists coming over from England had adopted an intensely proselyting policy, and had induced some to be "dipped"—so that the spirit of schism and contention had manifested itself. I believe this was chiefly the case at Ballymena, Colerain, and Londonderry. I trust, however, that these things will "fall out," after all, "for the furtherance of the Gospel."

The Moderator of the Free Church, in his address to the Deputation, gratefully referred to the sympathy of the Ulster people with the struggles of the Evangelicals before the Disruption, and to the extraordinary welcome and hospitality received in several visits from them. "We found even the Irish ministers coming forward to contribute to our funds—denying themselves luxuries that they might supply our treasury with needful means. The fact is, we came away from Ireland to fight our battle here, like giants refreshed with new wine."

He concluded as follows: "I am happy to find that you are taking possession of the land on the other side of the Channel. You are very like the Israelites of old, when they went into Canaan; you have got a footing in the country, and I hope you will go on and never rest until you are successful in driving out ignorance, superstition, priestcraft, and Popery, and shall exterminate the Hivites and Pereyzites in the land. [Laughter and loud cheers.] We give you a hearty welcome, and with the greatest delight and pleasure, and from the bottom of our hearts, we say, God speed you." [Loud cheers.]

THE PRESBYTERIAL HISTORICAL ALMANAC for 1862, was handed to me a few days ago by a minister from Canada, sent by Mr. Joseph M. Wilson, the publisher. This admirable, comprehensive, and unique publication needs no eulogy from me. No man not thoroughly industrious, accurate, and I may say enthusiastic in the right sense of the word, could get up such a work as this. The portraits of Moderators; engravings of churches, schools and colleges; biographies of ministers, elders, and missionaries, (a very interesting feature of the volume,) and other contents, present to the universal Christian family a remarkable amount of information, and tend powerfully to promote and cherish a true *esprit du corps* amongst Presbyterians themselves. I am particularly gratified to find that the Editor of this volume has made such an effort to stimulate manse-building in the United States, and pained to see from the returns made, that there are thousands of Presbyterian pastors without manses. Often have I referred to this matter in the course of my "correspondence," and when I know how, in Scotland and in the North of Ireland, manses are *not* the exception, but the rule, I desire all the more earnestly the day when, "Meek-eyed peace" restored to your country, and with returning temporal prosperity, and a fresh baptism of life, light, love and liberality vouchsafed to your churches, the standard of ministerial income will be universally elevated, and Presbytery more thoroughly consolidated by a manse side by side with the church and the school, in every parish and district.

J. W.

Half-Pay Preaching.

The discussion at the late General Assembly (Old School,) at Columbus, O., on the support of the ministry, brought out the truth, that when "a minister is in debt, or is crippled in his resources, he loses about half the working power of his brain." When will congregations learn the truth, that as they stint their preacher, or are tardy or negligent in paying their dues, they reduce the quality of the preaching.—*Advocate.*

African M. E. Church.

There are in the African M. E. Church, in the United States, from thirty to forty thousand members, and three Episcopal districts, under Bishops Quinn, Paine, and Nazrey, respectively. Bishop Paine represents the work under his care as flourishing, and says that since the war commenced he has extended his lines eight miles South of Washington, where he has established a church under the care of a competent missionary, who is assured of protection from the Government.