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Presbyterian Banner.

VOL. X., NO. 46. PITTSBURGH, SATURDAY, AUGUST 2, 1862. WHOLE NO. 514.

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

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PROPRIETOR AND PUBLISHER.

For the Presbyterian Banner.

The Men for the Times.

Richard Cecil said in the introduction to his sermon on *The True Patriot*, "To meet everywhere peaceable citizens in arms! to hear fields and gardens daily echo with the din of martial exercises! Surely this bespeaks a time critical—alarming—new! a time, which a minister cannot but feel, and ought not to neglect." We live in such times; and not only should every minister be fully awake, but every Christian, should also be aroused to the pressing necessities of the hour. Action! action! should be the watchword of the hour, but with activity, zeal and courage, there must be deep humility, earnest prayer, and an overcoming faith. "The effectual fervent prayer of a righteous man availeth much." And do we not need something just at this moment, that will avail much, for our brave soldiers, for our Government, and for the efficiency and success of our arms? When the Government calls for brave hearts and ready hands, to come speedily to its help, do we not need something to give a new impulse to our patriotism? In the excitement, and hurry, and anxiety, do we not need a wonderful outpouring of the Holy Spirit? Well, "The effectual fervent prayer of a righteous man availeth much." These are the kind of prayers that are now needed. We want Christian patriots—men who, like Enoch of old, walk with God—men who love their closets, and the prayer-meeting, men whose hearts are temples of the Holy Spirit, and who intercede by day and by night, with the Lord, in behalf of our struggling nation. Such men will pray that the sword now in the hand of the Government, be made "a terror to evil-doers," and if a terror to evil-doers, it will certainly be a praise to those who do well. These faithful intercessors, (would that there were more of them!) are blessings to our country and the Church. Jehovah delights in contemplating them. "To this man will I look, even to him that is of a broken and contrite spirit." For the sake of humble believers, God spares wicked nations, among whom they dwell, even as he would have spared Sodom, had there been ten righteous persons found therein, and as he spared Jerusalem long for the sake of David, his servant. For the sake of pious men, he bestows manifold blessings; as on Egypt, for the sake of Joseph; on the house of Obed-edom, for the sake of the Ark; on the widow of Zarephath, for the sake of Elijah; and on Babylon, for the sake of Daniel.

What a blessing it is to the Church and nation when there are many stirring up themselves to take hold of God. These like Moses, stand in the breach to turn away the wrath of God. "Therefore, he said, that he would destroy them, had not Moses, his chosen, stood in the breach, to turn away his wrath, lest he should destroy."

God can do nothing contrary to his perfections. All his actings are the immediate result of them. But it pleases him, that his saints in seasons of national distress should plead his perfections, and, as it were, take hold of them in holy, humble, fervent importunity. Some of his greatest deeds and manifestations of his perfections upon earth have been performed in answer to the prayers and according to the pleadings of his praying people. Was he ready to spare Sodom? It was in conformity to the pleadings of Abraham, who took hold of his justice and righteousness. Why did he spare Israel in the desert, after their idolatry and rebellion, upon the report of the spies? Because, as it is said, Moses would not suffer him to destroy them; he took such hold of his perfections. Why did he restore Jerusalem after the seventy years' captivity? In answer to the prayers of Daniel and the angel of the Lord, pleading the righteousness, faithfulness, and mercy of God. Those who have grace to take hold of God in this manner, are the pillars of a Church and the strength of a nation. Thus it is evident, that the great strength of a Church or nation does not consist in the outward forms, privileges and multitudes of the one, nor in the wealth, population, laws or armies of the other, but in those among them who constantly offer up the effectual, fervent prayer of the righteous man. When Hezekiah and Isaiah cried to God, Sennacherib and his hosts could not even approach Jerusalem. O how many, like Isaiah and Hezekiah, should be at the throne of grace, pleading importunately for the success of our arms and the restoration of peace, when brothers, husbands, fathers and sons are sacrificing their lives on the altar of their country! The humblest believer in the land has a power at the throne of grace, which not even armies and navies possess.

But we are not to expect the end, while we neglect the means. "Abraham believed God; but, on a proper occasion, he armed his trained servants born in his own house, three hundred and eighteen, and, after recovering his brother, was met on his return and blessed by Melchizedec. Jacob wrestled with God for deliverance from a cruel avenger; but still *planned*, with as much policy as if he had never prayed. David was wise in not *trusting* to his bow; but did he throw it away? He resolved not to trust in chariots or in horses; but did he *destroy* them?"

And now, may not all good men confidently hope and pray that the results of this great struggle, which at present convulses and crushes the country, may be the establishment of our nationality on a basis more enduring. As the pelting storms and driving winds cause the oak of the forest to sink its roots deeper and to clasp more firmly the solid rock, so may this storm of rebellion, which is now shaking terribly the Tree of our liberties, cause us to sink its roots deeper and to clasp more vigorously the heart of the nation.

D. A. C.

Rochester, Pa., July 28, 1862.

Italy.

The following from the Agent of the American and Foreign Christian Union, in Italy, will be read with much interest:

On the 22d of May, the Rev. Mr. Hall, our Missionary Agent at Florence, wrote as follows:

"For some months there has been an earnest call for another Evangelist on the Island of Elba. Early in April, I applied to Dr. Revel to aid me in securing the services of a good man, to open a place of religious worship there, in the town of Rio Marina. I am happy to say that a most excellent person has been found—Mr. E. Marchand—a native, I believe, of Piedmont, who has finished his theological course at Geneva, and who lately arrived in this city, intending to seek a field of labor in Italy. I have secured his services for a few months, till the time of his ordination by the Waldensian Synod. Whether he will return to Elba after that event, depends on the decision of Synod, which determines the field of labor for each of its members. Unless a more important work is found for him, he will doubtless be returned there.

"Mr. Marchand passed his first Sunday on the Island at Portoferraio, with the Evangelist Peccenini and Del Bono, of whom he speaks, as excellent, evangelical, and faithful laborers. The Lord's Supper was celebrated that day at Portoferraio for the first time, in which impressive service about twenty persons united. Mr. M. says he was deeply moved by the simplicity and seriousness with which these newly converted persons presented themselves, and expresses the hope that this service will confirm their faith, and contribute to increase the light which begins to shine so brightly in that pleasant country.

"At Rio Marina, he found the friends of the Gospel as sheep among wolves; with no encouragement from without, and no centre of union among themselves; exposed to the opposition of an ignorant and persecuting population. He says: 'I leave you to imagine with what joy they greeted my arrival to establish myself among them. They thanked God and took courage; and gave me all possible assistance to open a place of worship, which, if it please God, shall be permanently established there.'

"The number of evangelical persons who openly declare themselves at Rio, is about forty. A room for meetings was at once rented and furnished. The services have been well attended, by a quiet, earnest, and attentive congregation.

"To show the ignorance of some of the population, Mr. Marchand related the following incident:—'A very old and poor woman came to me one day in great distress, and asked with much perplexity, if the good Jesus would be willing to save even her. "And why not?" said I to her. "Ah! because I cannot read or write." I pressed warmly the hand of the dear old woman, and explained to her how she could partake of the grace of Christ without reading or writing. She left me, her face beaming with joy.'

It is my desire to open, as soon as possible, a school in Portoferraio, and in Rio Marina. The children of those who turn away from the Roman Church, should be gathered into schools at the earliest practicable moment.

E. E. HALL.

WORK OF THE WALDENSES IN ITALY.

In the July number of *The Christian World*, Mr. Hall gave a brief but interesting account of the missionary efforts of the Italian Church in Italy. In a recent letter he has sent us the following notice of the work of the Waldenses in Italy, which we are sure will be read with deep interest:

Since 1848 the Waldensian Church of the Valleys of Piedmont has been enlarging its borders. From 1848 to 1859, this ancient Church, rejoicing in the freedom secured to it by Charles Albert, sent out missionaries and established missions in several towns and villages in Piedmont. And when the late revolution opened the greater part of Italy to the colporteur and evangelist, the Vaudois Christians, with others, were ready to enter this new field of evangelical labor.

Some statements from the last Report [May 20, 1862,] of the Committee of Evangelization, may be acceptable to your readers.

The Report speaks first of those stations which have been occupied a longer or shorter period before the last year, and then of new enterprises.

At Cormayeur a small church has been established, composed of those who have separated themselves from the old traditions of Romanism. Though there has been no increase the last year, yet the members have been confirmed in the faith. A school for girls has been opened, and now numbers sixteen pupils. The evangelist also gives instruction to some boys.

At Aosta the curious multitude which first came to hear the evangelist has disappeared, leaving about thirty who are constant attendants on religious services. Many causes, says the Evangelist, have brought about this decline; and first of all, the enmity and opposition of the fifty priests and thirty sisters of charity living in the city; they have sworn the ruin of the evangelicals, and have left no means untried to destroy their influence and their work. Many hearers have withdrawn from the evangelical worship, because they found the Gospel too severe, and inconsistent with their natural passions. So long as controversy was the subject of discourse, they were pleased; but when the way of salvation has been plainly and pointedly announced, many have said—"This is a hard saying, who can hear it?" The colporteurs in this region have been very successful the last year; their sales have been increased probably by the violence of their enemies, who have committed many Testaments and religious tracts to the flames. In the neighborhood of Aosta, at Brissogues, a small and faithful congregation has been formed: being composed of cultivators of the soil, they are more independent and conscientious. The Mission at Aosta may be regarded as firmly established, having secured a house sufficiently large for a church, a residence for the minister, and rooms for the schools.

There is a congregation of about forty persons at Casale. The Evangelist who has occupied that post, has been accustomed to visit occasionally the stations at Voghera, Castelnuovo and Guazzora—in each place the number of the brethren is small, but firm in the faith. The Evangelist who has ministered in all these places, has been recently called to Florence as master of the school for boys in that city.

As the present capital of the Kingdom, Turin, has become one of the most important places of evangelical labor. Among the citizens called there from all parts of Italy, many desire to attend occasionally a Protestant religious service. The number of hearers has by this means greatly increased. In the last year twenty new members have been admitted to the communion. In spite of many difficulties and trials, a great religious work has been done in Turin, and a blessed spiritual influence has invaded all accessible places. Four well-conducted schools are in operation, partly sustained by contributions in the city; there is also an Institute for young Vaudois artizans, and a Society for giving aid to poor children. Such are the labors and resources which assure for the work of evangelization a blessed future, and cannot but have the approbation of God and men.

In Genoa and Leghorn interesting and successful labors are in progress. The church in Genoa numbers about one hundred communicants, and two flourishing schools give promise of future prosperity to this station. In Leghorn, after many oppositions of priests and even public officers, the church has passed into a flourishing and prosperous state. One hundred and twenty communicants have been added on examination. A school has been established; also a Society to attend poor sick people in the night, and to bear the dead to the cemetery; all elements of a living church.

In Florence, the Waldenses have their Theological Seminary. Professor Geymonat, in addition to his lectures, preaches twice every Sunday and twice during the week. His congregation includes about one hundred and twenty communicants. A Sunday School, and a day school for boys and one for girls, are in operation under the direction of the Vaudois Committee.

The Report speaks of the work in Palermo, Milan, Brescia, Bergamo, Modena, Reggio, Bologna, and other places—in several of which religious services are held only occasionally, solely from a deficiency of laborers.

Allusion is also made to the work in Verres, Chatisson, and Carema, a mission sustained since last October by the American and Foreign Christian Union. Also to the missions established and supported by the same Society in the Island of Elba.

The Report as a whole gives evidence of progress and prosperity in the various Missionary Stations of the Vaudois Church. This and other Societies for evangelization in Italy are doing a great work, which is to have the most important and salutary influence on the character and destiny of this new and growing kingdom. The thousands of Bibles and Testaments and religious books given to Italy by the hand of Christian love, have already accomplished a work which time can never efface. Let not those who pray for the coming of Christ's kingdom be weary in well doing.

E. E. HALL.

EUROPEAN CORRESPONDENCE.

English Matters, Political and Agricultural—The News from America—Marriage of the Princess Royal—Her Character and Worth—Her Husband and his Mother—The Queen's Grief—Personal Reminiscences of a Visit to Dee Side—The Queen at Balmoral—Death of Gen. Bruce—His Burial, and the Services—Visit to Aberdeen—A New Incumbent—The "Forty Thieves"—The Church Establishment and Free Church—The State Collar—Dr. Newman's Denial—A Real Dupe—The Other Extreme—Dr. Williams and Essayism—Dr. Lushington's Judgment—Its Nature and Extent.

July 4, 1862.

ENGLISH POLITICS are in a calm condition. The Government has suspended the erection of forts to defend the entrance (at Spithead) of Portsmouth harbor, but will proceed with other works of defence there and elsewhere. Our harvest is likely to be late; the weather is still unsettled and showery, causing some uneasiness and raising the price of grain. There is a plethora of gold and silver, notwithstanding recent large loans to foreign countries, and the rate of interest is likely to be 3½ per cent ere long. American securities have been sold by English holders, and bought by Americans themselves. There has been some depression in them, on account of the protraction of the war. The latest news which has reached us, when I write, is in regard to the apparently indecisive, but bloody battle at or near Charleston. The *Times* still holds that the South will be beaten, but the nation, or the best part, mourns over the slaughter, and the apparent unlikelihood of the South submitting except as a conquered people, to the Union sway.

THE MARRIAGE OF THE PRINCESS ALICE has been celebrated with great privacy, at Osborne House, Isle of Wight, the maine residence of Royalty. Not that there was not a large attendance of Officers of State and of Foreign Princes and their attendants—about 70 in all. But the service took place not in a church, but in the drawing room, the Archbishop of York officiating, and those residing close at hand were not aware of this programme. The Queen was present in deep mourning, and all the company were in half mourning. The bride (this I write for your lady-readers,) wore a dress of white silk, of a new description, called "Crystalline," with a single flounce of Honiton lace, and a border of orange flowers at the bottom of the skirt. Magnificent presents were made to the young lady, by the Duchess of Athole, Countess of Fife, Duleep Singh, an Indian Prince, as well as by the Queen. But the *father's* (intended and prepared) presents were also there. He warmly approved of the marriage, and some time before his death, had set apart special gifts for his daughter, who, alas! was fated to see him lie struggling with death, until she was borne away from the chamber helpless and paralyzed. And to this scene one of the morning papers refers as follows:

> Throughout the country, last night, how many a family circle drank a hearty health to the young bride—how many lips, when bending the knee in nightly prayer, forgot not to ask for long years and happy days for that Alice whose sweet face is so familiar in every village of England—whose fair youth has been so tried by a sudden and cruel bereavement, and whose name is to all synonymous with a father's farewell and a mother's consolation! It is no secret how, in the dark hours of last December, the young Princess was found, by heaven's inspiration, strong beyond her years; and how, in the most trying visitation of our beloved Queen, she was vouchsafed as a stay and a comfort. These are things never to be forgotten, and make her name a darling household word throughout the land.

This wedding is one of pure affection on both sides, and not of State diplomacy. When I was returning, last year, through Switzerland, from the Geneva Conference, I met a lady who lived at Hessé Darmstadt, the residence of the Princess's husband, and of his parents, I heard the best character of him, as well as of his devoted and excellent mother. The *Times* thus presents the contrast of the present with the past as to Royal marriages:

> A royal marriage has happily ceased to be necessarily a political event. But that is not the whole of the degradation which it escapes in these days. For near two centuries it has been assumed that not only sovereigns, but most royal personages, were without the higher qualities which both religion and philosophy tell us are necessary to the perfection of our nature. They were to be married, not to the object of their choice, but by some arrangement or some dictation of circumstances which precluded choice in the matter. The parents or the ministers found the wife, whom it was thought very uncivil and unchristian for the husband not to care about. The courtship was by letter or by the attorneyship of stiff old courtiers, themselves long past the sentiment of love, if ever they had felt it. A prince compounded his debts by matrimony, and presented himself at the altar as subjects under similar circumstances did at the Insolvent Debtor's Court. A whole batch of Princes was pitchforked into marriage for the chance of an heir to the throne from at least one of their wives. Occasionally, indeed, nature has pushed in and redeemed marriage from absolute desecration by a moderate scandal. The Princess Charlotte was the first who broke a custom so degrading to royalty and the nation. She married the man of her choice, to the astonishment of all wise and good old gentlemen who entertained the views of Mrs. Malaprop on this question. Her majesty followed the example. Feeling thoroughly coincided with interest in the marriage of the Princess Royal. The marriage we this day record is simply one of those in which England takes most pride and believes herself to excel other nations. It is a marriage of affection. The princess Alice does not acquire by it one of those prizes which usually dazzle the eyes of princesses and their parents, and to which the House of Coburg has not hitherto been insensible. A dream of splendid alliances, of German ascendancy, of Peninsular dynasties, and of new thrones has now passed away, and the young and attractive daughter of a British Sovereign, joyfully accepts the hand of a Prince of Hesse Darmstadt. His position is not such as to compel his residence in his paternal dominions, and the happy couple will probably take up their abode in England. The queen will not lose her daughter, and the British people will gain what they thoroughly appreciate—a younger branch of the Royal Family. There will not be that utter separation which struck all so painfully when the Princess Royal left her home for the society of strangers and foreigners. In this case, for the present, the stronger attractions draws the husband from his home to dwell among ourselves.

The *Times* exhorts the Queen in a respectful way to struggle against the grief, and thinks that this marriage will tend to draw her out of herself, and break what may be called *the habit of sorrow*. "It is," adds the writer, "the universal experience that nothing lightens grief so much as having something to do which must be done, and which diverts the mind, distracts the thoughts, and gives a new turn to ideas."

I have, in the course of my peregrinations in Scotland, stayed at the mansions of an eminent Christian, Col. Ramsay, of Banchony, near Aberdeen. He and his house serve the Lord. He is (as are many other military men,) the trophy of Divine grace in connexion with recent revivals. I believe Reginald Radcliffe, Esq., the same who has been so much blessed in London, Paris, and Geneva, was the means of bringing him to decision. Assisting at a public meeting presided over by him, I had opportunities afterwards of hearing much about the Queen and her children. Banchony is on the margin of the beautiful river Dee, along which passes the railway up and down which the Queen travels as she repairs to and returns (Londonward) from her Highland Home, Balmoral. The selection by Prince Albert, of such a place for the health of his children, was specially dwelt upon. "What a difference in the aspect of Queen and children going and returning!" was one remark. From the relaxing climate of the Isle of Wight, they pass up to the mountain breezes, the romantic glen, the springy heather, and ruddy health tinges the cheek, and the languid eye lights up and sparkles.

In her late visit to the Highlands, the Queen preserved great privacy. There, as well as at Osborne, I was told, she scrupulously followed out a remarkable morning custom and observance. I was assured of the fact by my host, who had it from the best authority. In Germany, it is the custom (among the upper classes at least,) to prepare and make ready each day and light up at night the bedroom of the departed friend, as if he or she were alive. The Queen has thus acted, feeding her grief and possibly relieving it too, and from her intense love to the departed, thus adopting the strange custom of his "Fatherland."

I found also that the Queen had found great relief from the perusal of the Scriptures. Indeed a letter to this effect was addressed to Lord Palmerston by the Prince of Wales himself. She also visited, during her late sojourn in the Highlands, the cottages of some of the peasantry on the estate, and renewed her kindly intercourse with them. To Balmoral, she and her children will return at the close of the present month, and remain there for the Autumn.

INSTABILITY of position and success have been remarkably illustrated by the sudden death of Gen. Bruce, brother of Lord Elgin, the Governor General of India, and governor of the Prince of Wales. The Prince pursued his studies under his oversight, and in him the late Prince Consort had entire confidence. He accompanied the Prince of Wales on his recent visit to Palestine and the East, and caught a malarea fever there, which he seemed to have thrown off; but which, returning after his arrival in London, has carried him from the smile of Royalty into the dark domains of another monarch—Death. The remains of the deceased were taken for interment to Dumfermline, (in Scotland,) in the Abbey burial ground. Canon Stanley, in the library of Brownhill mansion, and amid the mourners gathered around the bier, read the beautiful funeral service of the English Church; and then there were devotional services by Scottish Presbyterian ministers. "In this second service, all the members of the Episcopal communion cordially joined—Canon Stanley being conspicuous for his reverent attention."

A wreath was borne on the coffin, as it was conveyed to the tomb on the shoulders of six workmen of the Elgin estates. It was a *votive offering*, from a son and daughter of our widowed Queen. These simple but significant words told its story: "A last token of love and respect from Albert, Edward and Alice"

Almost to the last, General Bruce was well-nigh unconscious, but let us hope from what is stated that he was not unprepared for the summons. Taking leave of his physician on the last night of his life, with that cheerful air which betokened expectation of speedy recovery, and of soon meeting again, the dream was broken by these words: "I am afraid, General, that it must be a farewell." "Is it so?" was the reply; "then good-night. I die in peace; I die happy." I think it very unlikely that the Prince Consort would have selected for the governor of his son, any other than a God-fearing man, like himself.

AT ABERDEEN, where I have been sojourning for several days, there is much to interest a stranger. In the first place it is a "*granite* city" throughout. *That* gives it an aspect of solidity, which is quite wanting in the brick-built towns of the South of England, (in contrast with Yorkshire, Lancashire, and also Somerset, including also Bristol and Bath,) and wanting also in London itself. True, in London we have our Cathedral churches, our Club Houses, our Houses of Parliament, and bridges, built of stone, as well as Buckingham Palace, Apsley House, Baron Rothschild's new house, and many other mansions of the nobility and gentry. But London is often a congeries of brick—a series of brick towns, as it were, placed one after another along a vast area. And therefore whenever I leave London for the North, and come back, I feel disagreeably arrested by the brick everywhere. The contrasts presented by Glasgow, Edinburgh, and Aberdeen, are very marked. Aberdeen granite is among the finest in the world. But it is not so beautiful in its pale, cold gray, even when highly polished, as is the red, marbled, variegated Peterhead granite, which, both for ornamental pillars at our London Club Houses, and sepulchral monuments, is marvellously fine.

The *whole* of the *then* Established clergy "went out" at the Disruption of the Church of Scotland in 1843. The Free Church comprises the great mass of the merchants, bankers, and traders. A few landed proprietors, who also do business in the town, and live at its West-end suburbs, cling to the Establishment, and a considerable number of the humbler orders. On the Sabbath that I was in Aberdeen, there was introduced by Principal Tulloch, of St. Andrew's, a new parochial clergyman, in the East church. This gentleman was one of the men who were *strong* Non-Intrusionists, and even attended the final Convocation at Edinburgh, when *extremities* were weighed and welcomed, (if need be,) supposing (as was the case,) that the government would not grant the demands for freedom and spiritual independence made by the Evangelical minority. But at the last moment, *forty* of this majority, who thereby earned and received the *soubriquet* of "the forty thieves," resolved *to stay in*, and keep their livings. Some said it was the ministers' *wives* that were in fault; but as a class, the ministers' wives and daughters too, at the era of the Disruption, proved themselves true heroines—as I could illustrate, if space permitted, by an example which was related in my hearing the other day, to listen to which without tears, was almost impossible. The new incumbent at Aberdeen has been at Montrose hitherto. He tried to defend himself and his position at the Disruption, by a pamphlet entitled "Disclosures;" but out came, by another hand, "More Disclosures," which covered his plea with confusion. This class of men have not prospered, and the Scottish Establishment at Aberdeen and in most other towns is in a low condition as to religious life and popular confidence. The leaders are struggling to get free of the meshes of Lord Aberdeen's famous Act; in fact they want to obtain such a position as the Free Church demanded—but that they cannot do. Whatever *theory* may be dreamt about, a modern Church Establishment must consent, if endowed by the State, to wear the State-collar.

DR. NEWMAN—once the leader of Tractarianism—having been said to be ready to return to Protestantism, has written to the *Globe* to deny the rumor. It is melancholy to read the language employed by him; a more melancholy specimen of a *dupe* could not be found. "I have not had one moment's wavering of trust in the Catholic Church, ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity, and the Vicar of Christ; and I ever have had, and have still, an unclouded faith in her creed in all its articles; a supreme satisfaction in all her worship and teachings; and an eager longing and a hope against hope, that the many dear friends whom I have left in Protestantism may be partakers of happiness." [He then waxes abusive:] "This being my state of mind, I do hereby profess *ex animo*, with an absolute internal assent and consent, that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver, and the thought of the Thirty-Nine Articles makes me shudder. *Return to the Church of England!* No; 'the net is broken, and we are delivered.' I should be a consummate fool, (to use a mild term,) if in my old age, I left a 'land flowing with milk and honey' for the city of confusion and the house of bondage."

DR. ROWLAND WILLIAMS writes another abusive letter. He, as you know, is the greatest blasphemer (save Mr. Wilson,) of all the *Essayists*. He is much enraged at Dr. Lushington's recent Judgment, although it gives him and others a latitude for speculation and denial far greater than was expected. He employs the terms "falsehood" and "mendacity" against those who do not join him in protests against "formal theology." He claims for his own writing "an ingenuous freedom from disguise," and asserts that "no scholar has crossed pens with him in pure argument."

Dr. Lushington finds Williams guilty of *teaching*, contrary to the Articles, in explaining "Propitiation" to find its proper subject in the heart of man; to resolve Justification into a change of our own feelings; to deny the efficacy or reality of the Christian Covenant, and to gainsay the eternity of future punishment.

But Dr. Lushington will have Churchmen tried *not* by Scripture, not by the opinions of great Church Divines, not even by the Liturgy, but *by the Thirty-Nine Articles*. These, and these alone, constitute the crucial test of opinion, heretical or orthodox; swerve from these, and you come into the meshes of the Ecclesiastical Court. It is now "perfectly competent," as the *Times* says, "to dispute the authorship of any book of Scripture, so long as he does not dispute its canonicity. Any clergyman may impugn the veracity of a historical statement of the Bible—of one even so solemn and significant as that of Abraham's sacrifice of his son—and assign to it a meaning, the very reverse of that recorded in the sacred narrative, with perfect impunity; while on some metaphysical" (?) "question like that of Justification, he must not transgress a hair-breadth. No one, however, is at liberty to characterize the Bible, with Dr. Williams, as 'an expression of devout reason,' or 'the written word of the congregation,' or to doubt, with Mr. Wilson, whether it is miraculously inspired—that it is 'God's written Word,'—that it is 'written by the inposition of the Almighty, supernaturally brought to operate.'

"At first sight," adds the *Times*, "this interpretation of the law seems to condemn all 'loose views of inspiration,' but a close perusal will suggest very important modifications. It is only 'so far as the salvation of man is concerned, that this authority is claimed by Scripture.' Dr. Lushington says, 'I cannot go the length of saying that all parts of what are called the Holy Scriptures, were so written, without exception.'"

The *Times* says that "this decision reminds the champions of clerical liberty, that subscription to the Articles and Liturgy is a reality, and that the courts of law know nothing of a non-natural sense. It reminds the rulers of the Church that dogmatic statements drawn up is ignorance of the course which modern speculation would take, are no impregnable bulwark of the faith. *More than this it cannot do.*"

Notwithstanding all the disturbances and agitations, coupled with hydra-headed heresy within her pale, the Church of England will *not* as yet fail as an Establishment. There is such an amount of Conservatism, such slowness to act, and moreover, so much *spiritual* vitality in the Church, that the Revolution will only come after long agitation. Meanwhile, Scepticism is but "Scotched, not killed."

J. W.

Conviction of Sin.

The Spirit takes different methods with sinners in conviction of sin. Sometimes he opens the heart, and gives us a view of that fountain of corruption that lies there; at another time, he brings some actual sin, sets it before the soul in all its aggravations and deserts; and at another time, draws up a whole catalogue of sins, with which a poor creature stands chargeable before God, and so convinces him of his miserable and wretched condition. There is a great difference likewise as to legal terrors, both as to the degrees of them, and as to their continuance. Some know not what legal terrors mean; they see themselves guilty, but their souls are not discouraged with the view; their hearts are opened at once, and they receive the Redeemer, and rely upon him, sweetly pleading his righteousness for pardon and salvation. Others are pricked at the heart, and like the Jews under Peter's preaching, are full of awful astonishment at a view of their wretched condition; or, like the jailor, come in deep agony of soul, and under all the terrors of an awakened conscience, cry out, "Oh, what must we do to be saved?" Acts ii: 37, and xvi: 29, 30. Some lie for some considerable time under awful and distressing views of sin, and filled with the deepest compunction and contrition for it, before they are cheered with a view of pardoning mercy; others just feel the smart, and are led to Jesus. As soon as they are wounded, they are healed. But in all those cases where there is a saving work of the Spirit, there is such conviction of sin as to humble the soul. All see themselves lost and undone without a Saviour; all confess their guilt, fall down at the footstool of God's throne, and there acknowledge their sins with every aggravation; charge themselves with the greatest ingratitude, appear, in their own apprehensions, deserving of everlasting burnings, confess how much they have dishonored God, and wonder and admire at infinite compassion, that they are prisoners of hope and have any encouragement to expect an interest in pardoning mercy. All this is strongly represented in the parables of the publican and the prodigal. What a deep sense has the publican of his unworthiness! how humble! he is afraid to draw nigh, lest that should be esteemed presumption; he therefore stands afar off. He dare not lift up his eyes toward heaven, the place of God's habitation, sensible that he had not the least reason to expect an admittance there; with his eyes, therefore, fixed upon the earth, and with the deepest sense of guilt, he smites upon his breast in token of his wretchedness, and though unworthy to be received, and fit only to be thrown into hell, yet he ventures to speak to God; but all his plea is mercy, "God be merciful to me a sinner." Luke xviii: 13. Thus beautifully and strongly is this humble frame represented in the parable of the prodigal son. Luke xv: 17, &c. He had wasted his substance in riotous living, had been guilty of the greatest ingratitude to a kind and indulgent father; when he, therefore comes to be sensible of it, how is his soul humbled! See how he approaches the father whom he had abused! he falls down at his feet, makes a free and full confession of his sins, and only begs to be admitted as a servant. "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." I have forfeited the amiable title of a son; I can no more expect to be treated as a child; I have forfeited every endearment of a father; I ask it not, therefore; only let me be admitted as a servant; that is all I at present crave; I dare look no farther.—*Cases of Conscience.*

David's Bible and Ours.

In the days of King David, the Bible was a scanty book; yet he loved it well, and found daily wonders in it. Genesis, with its sublime narration of how God made the worlds, with its glimpses of patriarchal piety, and dark disclosures of gigantic sin; Exodus, with its glorious marchings through that great wilderness, its thrilling memorials of Jehovah's outstretched arm, and the volume of the written law; Leviticus, through whose flickering vistas David's eye discovered the shadows of better things to come; Numbers, with its natural history of the heart of man; and Deuteronomy, with its vindication of the ways of God; Joshua and Judges, with their chapters of providence, their stirring incidents and peaceful episodes; the memoirs of Job, so frought with spiritual experience; and the domestic annals of Ruth, which told to her grandson such a tale of Divine foreknowledge, and love, and care, all converging on himself, or rather on David's son and David's Lord. These were David's Bible, and, brethren, whatever wealth you have, remember that David desired his Bible beyond all his riches. So thankful was he for such a priceless possession, that he praised God for its righteous judgments seven times a day. But you have got an ampler Bible—a Bible with Psalms and Prophets in it—a Bible with Gospels and Epistles. How do you love that law? How often have you found yourself clasping it to your bosom as the man of your counsel? How often have your eyes glistened over a brightening page as one who had found great spoil? How often have you dwelt on its precious promises, till they evolved a sweetness which made you marvel? How many times have you praised the Lord for the clearness of its light, the sanctity of its truth, and the sureness of its immortality?—*Dr. James Hamilton.*

The Sabbath.

The Sabbath is a Divine institution, appointed and instituted by the Almighty directly, and that it did not cease at the introduction of Christianity, but was then reëstablished or reappointed by the Church. The Church only incorporated the institution of the Sabbath into her system, the same as she did matrimony and other original institutions, and all the designs and uses that were designed in its institution, at the beginning, have entered with it into the system of Christianity, leaving out all the appendages and ceremonials that entered the Jewish Church with it!

God rested, he sanctified and hallowed it, set it apart for holy purposes. And it becomes a holy rest to us, when we are made holy, wise and good, by the use of the means that are placed before us, and in the use of those means we sanctify and keep holy the day.

The design, obviously, of fixing the time, by the Almighty, to the seventh day, was that uniformity and harmony might everywhere prevail. Were it not so, every one might select his own day, and while some would be attending to their secular affairs of life, others would be engaged in worship, and their devotions interrupted by the noise and clamor around them.

How lovely, when the first rays of the morning sun begin to beam over a world just emerging from darkness and inactivity, how forcible the impression on the Christian's soul, that Christ, the Sun of Righteousness, rose from the dead, and dispels the gloom of night, and scatters the shades of night from the soul! How full the sensation, when like the calmness of morning, the quiet of the rest of eternity is foreshadowed.

May the great Author of the Sabbath teach us to love and observe it, as he gave the example. Amen.—E. S. H.—*Lutheran Standard.*

Memory.

Sir William Hamilton tells some huge stories in his lectures on Memory. Ben Johnson could not only repeat all he had ever written, but whole books he had read! If we had his faculty, we should pray to be delivered from the full exercise of it. Niebuhr in his youth was employed in one of the public offices of Denmark, where part of a book of accounts having been lost, he restored it from his recollection. Seneca complains of old age, because he cannot, as he once did, repeat two thousand names in the order they were read to him; and avers that on one occasion, when at his studies, two hundred unconnected verses having been pronounced by different pupils of his preceptor, he repeated them in reversed order, proceeding from the last to the first uttered. A quick and retentive memory, both of words and things, is an invaluable treasure, and may be had by any one who will take the pains. Theodore Parker, when in the Divinity School, had a notion that his memory was defective and needed looking after, and he had an immense chronological chart hung up in his room, and tasked himself to commit the contents—all the names and dates, from the year one, down through Nimrod, Ptolemy, Soter, Heliogabalus and the rest. Our verbal memory soonest fails us, unless we attend to it and keep it in fresh order. A child will commit and recite verbatim easier than an adult, and girls than boys. To keep the verbal memory fresh, it is capital exercise to study and acquire new languages, or commit and treasure up choice passages, making them a part of our mental wealth.—*Monthly Religious Magazine.*

The Sunday-School, and What Comes of It.

There is something worthy of special notice in the movements of Divine Providence in connexion with the formation of the three institutions which, about the commencement of the present century, were established upon the principle of uniting Christians of all denominations in common efforts for the moral and spiritual benefit of mankind. The Sunday School was the means devised by God for commencing this series of efforts; this naturally led to the popular day-school; the more general acquisition of the art of reading suggested the necessity of the Religious Tract Society to provide for a want now becoming too general to be met by private efforts, while the demand created for the Scriptures compelled the formation of The British and Foreign Bible Society. The desire felt on the part of those who had devoted themselves to the gratuitous instruction of the young on the Lord's-day, to obtain instruction in the mode of conducting the schools in which they labored, as well as to extend their benefits to others, brought about the establishment of the (London) Sunday School Union. These two latter institutions were in reality contemporaneous, as the arrangements for the formation of the Bible Society were in progress when the Sunday School Union was inaugurated in 1803, although that formation did not take place until the following year.—*Lond. T. S. S. Mag.*

Divine Guidance.—They who truly fear God have a secret guidance from a higher wisdom than what is barely human, viz., the spirit of truth and godliness, which doth really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible, nor discernible by sense, yet it is as real as if a man heard a voice saying "This is the way, walk in it."—*Matthew Hale.*

If your superior treats you with familiarity, it will not therefore become you to treat him in the same manner.

Wise Men are instructed by reason, men of less understanding by experience, the most ignorant by necessity, and the beast by nature.