

and well-preserved house, rich in oak carvings, where Charles' General, the Duke of Hamilton, died of his wounds. The pleasure one feels in looking on such scenes, where Despotism went down in the fight, is marred by the recollection how Charles (the Presbyterian of Scotland as well as the English) trusted his "royal word" to their after woe, was restored to his throne, and to inaugurate a long and dreary period of persecution and profligacy. Nevertheless, Liberty all that time was not "dead, but sleeping," we have it now, and Cromwell's name, like trumpet sounding, is borne down the ages, and is a power on the earth. Therefore, let us not be sad in looking on Ferrywood Hill, and the plain beneath, where, on the third of September, 1631, the Cavaliers and their cause bit the dust. See Charles dismounting as he flies through the Sidney gate of Worcester, and creeping under a wagon of hay, purposely upset to impede his pursuers, and so going down on foot, in trepidation, and very quiet old street, which lies before your eyes Northward, which lies before the letter, written by Cromwell at ten o'clock of the night of the battle, which, addressed to the Speaker of the House of Commons, conveyed the first intelligence of the victory to Parliament:

"Sir--Being so weary, and scarce able to write, yet I thought it my duty to let you know this much; that upon this day, the third of September, (remarkable for a mercy vouchsafed to your forces on this day twelve month, in Scotland,) we built a bridge over Severn, between it and Thame, about half a mile from Worcester, and another over Thame, within pistol shot of the other bridge. Lieutenant General Fleetwood and Major General Deane marched from Upon up to Powick, a town which was pass, the forces kept. We next overcame horse and foot, and were in conjunction with the Lieutenant General's forces. We beat the enemy from hedge to hedge, till we beat them into Worcester. The enemy then drew all his forces to the other side of the town, all but what he lost, and made a very considerable fight with us for three hours space; but in the end we beat him totally, and pursued him to his royal fort, which we took, and indeed have beaten his whole army. When we took this fort, we turned his own guns upon him. "The enemy hath a great loss, and certainly is scattered and run several ways; we are in pursuit of him, and have laid forces in several places, that we hope to gather him up. Indeed, this hath been a very glorious victory, and as such a contest, both your old forces, and those we have seen, have behaved themselves with very great courage, and He that made them come out, hath made them fight for you. "The Lord God Almighty frame our hearts to real thankfulness for this, which is alone his doing. I hope I shall, within a day or two, give you a more perfect account. In the meantime, I hope you will pardon, Sir, your most humble servant, "O. CROMWELL.

"Near Worcester, 3d Sept. 1651, 10 o'clock at night." THE "LADIES OF THE COVENANT," by the Rev. James Anderson, has been followed by "Memorable Women of the Puritan Times." I refer to this book because of the previous notice of Cromwell, and the cause it brings out the private history of Oliver Cromwell's mother, wife, and four daughters, his grand-daughter and grand-daughter-in-law--each being the subject of a memoir. "We are quiet persuaded," says a writer, "that no honest mind, however strongly prejudiced against the men whose names they bore, will rise up from the perusal of these two volumes without the fullest conviction of their godliness; and it is a striking thing to find number after number of the same family so memorable for piety, and in dangerous positions and troublous times honoring God so greatly." That Oliver Cromwell was a true man and Christian, few candid men now dispute or deny. J. W.

Presbyterian Banner.

PITTSBURGH, SATURDAY, NOVEMBER 8, 1862. Anonymous.--Persons who wish an editor to publish either communications or selections, should give their names. When there is concealment of the name, it indicates that there may be some hidden design.

President of Jefferson College.--We are pleased to learn that Rev. D. H. RIDGLE, D. D., has been unanimously elected President of Jefferson College. We have not heard any intimation of Dr. RIDGLE's feeling on the subject; but trust that he will respond favorably.

Trustees Western Theological Seminary.--There will be a meeting of the Board of Trustees of the Western Theological Seminary in the lecture room of the 1st Presbyterian Church, Pittsburgh, on Tuesday, the 11th of November, at 10 o'clock A. M. By order, JNO. T. LOGAN, Sec'y.

The Biblical Repository.--The October number of this valuable journal contains the following articles, viz: I. The Matter of Prophecy; II. The Presbyterian Historical Society; III. The Church and The Poor; IV. A Plea for High Education, and Presbyterian Colleges; V. Christian Enterprise; VI. African Colonization. Letter of Professor Lewis.

This number makes a more than usual appeal to the activities of Christians. It should be read with a heart awake and ready.

An Advance in Female Education.--Many of our youth, and especially females, leave school just about the time they become capable of making the highest acquisitions. Their age, or domestic duties, or desire to occupy a place in society, induces them to leave their seminary, while yet, without the aid and stimulus of a teacher, they have not sufficient energy to impel them to continued efforts toward mental improvement. A commencement toward the remedying of this evil is about to be made, in New York, by Rev. Dr. ALDEN. He proposes, as appears in another column, to give a course of instruction to a Post-graduate Class of Young Ladies. The only time required will be one hour per day. Pupils can then read and investigate as they have

IS THERE NOT A DIFFERENCE?

Many a moralist will insist that he is as good as the best of Christians. In the eye of the world, also, there may be no respect in which the latter is superior to the former. Even Christians will acknowledge that so far as external conformity to the moral law is the test of excellence, the moralist in comparison with the most exemplary professor of religion. But still, the true child of God knows that between himself and the best of unconverted men, there is a vast difference. Of this he is convinced by a comparison between his present condition in a state of grace and his former in a state of alienation from God. And God in his Word teaches that there is such a difference; yea, so great a difference that the Christian is God's special object of regard, whilst from the self-complacent moralist he withholds his favor.

A thought or two on this difference may here be suggested. Leaving out of view many things in the spiritual man which the natural man will not and cannot appreciate, we notice simply the motives which actuate the Christian and the moralist respectively in their obedience merely to the moral law. The Christian is influenced in his obedience by reverence. The Divine precepts have been revealed to him as they are revealed to no unregenerate man. He reveres the Divine nature. He honors God as his sovereign. He submits to his law as "holy, just and good." He yields to it with a reverential obedience.

Again, the Christian is constrained by love. He loves as well as reveres God. He loves him not only because he preserves him and provides for him the comforts of life, but because he has looked in mercy upon his lost condition as a sinner. He loves the Father for his provisions of grace. He loves the Son as his brother, his intercessor, his Divine Redeemer. He loves the Holy Spirit as his Teacher, his Comforter, his Sanctifier. He appreciates the unmerited love of the Triune God, and he loves in return. He cannot but love, and he would (since his lovely conformity to the Divine will.

We may notice still further, that the Christian, in his obedience, aims directly and prominently at the promotion of the Divine glory. His reverence and love incite him to this. He rejoices in the privilege of being a "laborer together with God." He delights in identifying himself with the work that God will have accomplished on earth to the praise of his great name. And by his exemplary obedience he not only strives himself to honor God, but he would induce others to unite with him in rendering to God that glory which is his due.

Now different is it with the unregenerate moralist. Reverence, love and regard for the Divine glory, can in no proper sense be said to operate with him as constraining motives. So far as he conforms to the law of God, he does so from motives which leave God out of view almost entirely. A natural appreciation of the beauty of morality; a benevolent wish to promote the good order and general welfare of society; the common impulses of an enlightened conscience; the desire of enjoying the esteem of the great and the good; the expectation of furthering the accomplishment of earthly schemes for human benefit; the strictly self-hope also of gaining thereby a title to the happiness of Heaven; these and such like motives incite the moralist to an external obedience to the moral law.

Disregarding all other considerations, does not the difference in their respective motives demonstrate conclusively the superiority of the Christian over the moralist in those traits of character which alone avail in seeing God? Cannot the moralist himself see this? Can he shut his eyes to the solemn fact? Will he persist in his self-deception to the ruin of his immortal soul?

HOME AND FOREIGN RECORD.

The number of the Record, for November, speaks of large wants and small receipts. In September, the amounts paid into the several treasuries were: Domestic Missions, \$1,607; Education, \$597; Foreign Missions, \$3,956; Publication--Donations \$1,044, Sales \$1,818; Church Extension, \$90. These amounts are exceedingly beneath the necessities of the cause in which our Church is engaged.

The Treasurer of the Foreign Board says to the churches: 1. The receipts from the churches for the first five months of the present financial year are \$14,526, or \$4,343 less than for the corresponding period last year. 2. The receipts from all ordinary sources for the same time are \$31,956, or \$4,483 less than last year. 3. The receipts from the churches for these five months, are less than for any corresponding period in sixteen years, in which time our missionary force has more than doubled. 4. The expense of providing funds for our missionaries in India, China, Siam, and Japan, is greater now than ever before in the history of the Board. No other funds can be used in those countries than their own local currency, and we have no means of providing this but by sending out specie, or its equivalent, English sterling bills. The enhanced price of gold or of English bills is therefore the measure of the increased expense of our Eastern missions. Two years ago, we purchased on account of these missions £17,300 sterling, at a cost of \$32,346. During last year, we bought for the same purpose £17,330 sterling, for \$33,447. The average rate of exchange for the former was 107-1-16, for the latter 108-3-16.

About the same amount of bills will be required for the current year, say £17,300. The rate of exchange on London to-day is 142, or one-third higher than the average of the last two years; and should this be exchanged for the present financial year, our missions in the East will be increased one-third. Instead of paying \$38,000 for our foreign bills, they will cost \$110,000. It is about the same thing as to say, that we are required to furnish our missions in India, China, Siam, and Japan, during this year, \$95,000 in gold.

From the foregoing, it is evident that the Board is running beyond its means with unprecedented celerity. We hope for a fall in the premium on gold, and in the rates of foreign exchange, which moves with it; but we cannot reasonably look for such a decline as will reduce these estimated expenses within \$20,000 of what they were in previous years. If our receipts stand the same as last year, (and the foregoing statements show how little reason we have to hope for even this,) the debt of the Board on the 1st of May next cannot be less than \$20,000. The writer would feel some relief in the assurance that it was to be no more.

CHURCH SECESSIONISTS CANNOT CARRY AWAY THE PROPERTY OF THE CONGREGATION.

In the First Reformed Dutch church, Philadelphia, an unhappy dissension arose, a few years ago. The Trustees and a majority of the people were on one side, and the Consistory, or Session, on the other. The Consistory, that is the Presbytery, sustained the Consistory, they adhering to the doctrines, order, and communion of the Church. The Trustees' party then put a minister of their own choice in the pulpit, and seceded, holding on to the property. The party of the Consistory, though a minority, entered suit before the civil court. The case went before the Supreme Judge, and Chief Justice LOWMYER gave the decision. The Presbytery, in referring to the case, says:

"The point decided is of great importance to all churches. It is this: 'A congregation having formed a union with a denomination having an established church government, is bound by its rules, and cannot secede by a vote of the majority.' This obviously limits the power of a majority, which practically had become unlimited. A church having once become an integral part of any denomination, cannot dissolve that connection, except, we suppose, by an entirely unanimous decision to dissolve it, though even this exceptional case is not mentioned by the court, save by reference to an English decision, in which it is admitted that a unanimous vote can make the change, as 'then no right is violated. There is an old saying, 'Once a priest, always a priest,' which, slightly altered, may be applied to churches. 'Once a Presbyterian, Episcopal, or Baptist church, you must remain so.' Once committed to a form of doctrine or church order, and you must stand committed. Individuals may change their minds and their church, but churches can act only in consistency with the general laws of the bodies to which they have attached themselves.

"The conservative character of this decision is apparent at once. In this time, when men are so given to change, it is one more restraint upon unreasonable fickle-ness. It links the children to the fathers, by decreeing that the place where they worshiped God shall not be hastily changed by the vote of a majority, who may have entered the church for this very purpose, into the bounds of an alien denomination. It gives to minorities the right to stand up for their faith, with the hope that they shall succeed in their defence of it. It assures those who have assisted to build and endow churches, that the funds which they have dedicated to this purpose shall not be used, after they have gone down to the dust, to disseminate doctrines which they rejected, and against which, perhaps, they stoutly contended. We believe that this decision will give a great feeling of security and ease to all who are laboring for the upbuilding of churches, in which they hope that they and their posterity will abide. Nor are the rights of majorities thereby destroyed. They still have all the power which they ought to have--that is, power to rule, in subordination to the general law of the church to which they belong. No majority, composed of wise or good men, will wish for more. Only factions or capricious majorities will desire greater liberty. All disturbers of churches, however strong they may be, are thereby paralyzed, and will well to remember the following sentence from Chief Justice LOWMYER'S opinion: 'Before civil authority the question is, not which party has the majority, but which is right according to the law by which the body has hitherto consented to be governed.' 'Incidentally, one or two other points are decided which are worthy of mention. One is, that a Classis or Presbytery is not required by the civil courts, to give any reason for declining to receive a minister from another church into their own. It is sufficient for the court that they decline to give him admission. The reasons, theological or otherwise, are not to be reviewed by the civil court. The judgment of the Classis or Presbytery concludes this whole matter, and is final, except in the ecclesiastical courts. Another point incidentally determined is, that the pulpit of a church, during the time that it is vacant, is wholly under the control of the Consistory, or Session, of the church. The Trustees of the church have nothing to do with the matter. They cannot engage supplies during the vacancy, nor can they control the Session or Consistory in so doing. It is obvious, in deed, that Trustees have no functions, except that of holding certain property in trust for spiritual uses, under the direction of the spiritual authorities. This is a most salutary decision. It restores the Session or Consistory to its proper position; it restrains men who have no connection with the church, save a pecuniary one, from evil; and it will often prevent the introduction of holding certain property in trust for spiritual uses, under the direction of the spiritual authorities. This is a most salutary decision. It restores the Session or Consistory to its proper position; it restrains men who have no connection with the church, save a pecuniary one, from evil; and it will often prevent the introduction of holding certain property in trust for spiritual uses, under the direction of the spiritual authorities. This is a most salutary decision. 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