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REV. DAVID M'KINNEY,
PROPRIETOR AND PUBLISHER.

Christ Stilling the Tempest.

BY MRS. HEMANS.

Fear was within the tossing bark,
When stormy winds grew loud,
And waves came rolling high and dark,
And the tall mast was bowed.

And men stood breathless in their dread,
And baffled in their skill—
But One was there, who rose and said
To the wild sea, Be still!

And the wind ceased—it ceased—that word
Passed through the gloomy sky;
The troubled billows knew their Lord,
And sank beneath his eye.

And slumber settled on the deep,
And silence on the blast,
As when the righteous falls asleep,
When death's fierce throes are past.

Thou that didst rule the angry hour,
And tame the tempest's mood,
Oh! send thy Spirit forth in power,
Our our dark souls to brood!

Thou that didst bow the billow's pride,
Thy mandates to fulfil,
So speak to passion's raging tide,
Speak and say, Peace, be still!

For the Presbyterian Banner.

Presbytery of Redstone.

The Presbytery of Redstone held an intermediate meeting at Mt. Pleasant, November 4th.

Rev. John M. Barnett, from the Presbytery of St. Paul, was received as a member of Presbytery. A call from the Mt. Pleasant church was presented for the ministerial labors of Mr. Barnett, and being accepted by him, he was immediately installed. The Moderator, Rev. Watson Hughes, presided and proposed the constitutional questions. Rev. A. McGaughey preached the sermon. Rev. J. B. McKee delivered the charge to the pastor, and Rev. J. R. Hughes the charge to the people.

Presbytery adjourned same day, there being but little additional business before them. R. F. W., Clerk *pro tem.*

For the Presbyterian Banner.

Presbytery of St. Clairsville.

The Presbytery of St. Clairsville held its Fall meeting on the 7th ult., in St. Clairsville.

Rev. David R. Campbell was installed as pastor over the First Presbyterian church in that place.

In the installation services, Mr. Fitzgerald preached from 1st. Tim. i: 11—"The glorious Gospel of the blessed God." Mr. Mehaffey presided, proposed the constitutional questions, and gave the charge to the pastor; and Mr. Crawford gave the charge to the people.

Two young men were taken under the care of Presbytery as candidates for the ministry.

A sum equal to 2½ cts. for each communicant was assessed on the congregations within our bounds, to pay the Commissioners' fund, and contingent expenses.

The following supplies were appointed:

Fairview.

First Sabbath in November, Mr. Campbell; to administer the Lord's Supper, and take up a collection for the Board of Domestic Missions.

First Sabbathin Dec., Mr. Wm. L. Boyd.
First do. Jan., Mr. A. L. Knox.
First do. Feb., Mr. Wm. S. Dool.
First do. Mar., Mr. R. Armstrong.

Beech Spring.

Fourth Sab. in Oct., Mr. Wm. L. Boyd.
Second do. Nov., Mr. J. B. Graham; to administer the Lord's Supper, and take up a collection for the Board of Foreign Missions.
Fourth Sab. Nov., Mr. B. Mitchell, D.D.
Second do. Dec., Mr. Samuel Mehaffey.
Fourth do. do., Mr. T. R. Crawford.
Second do. Jan., Mr. S. H. Wallace.
Fourth do. do., Mr. Wm. M. Grimes.
Second do. Feb., Mr. J. D. Fitzgerald.
Fourth do. do., Mr. Wm. R. Vincent.
Second do. Mar. Mr. John Moffat.
Fourth do. do. Mr. Wm. L. Boyd.

For the Presbyterian Banner.

Hospital Scenes.

BY JANE BOSWELL MOORE.

It is a noticeable fact that in most of our hospitals, Pennsylvania is more largely represented than any other State. The good old Keystone State has poured out her blood and treasure most freely in the great cause. During a late visit to the hospitals in Frederick, as well as on and in the immediate neighborhood of the battle-field of Antietam, numerous incidents of almost unparalleled fortitude and heroism have fallen under our notice, a few of which may not prove uninteresting to your readers.

In the former United States Hotel in Frederick, lay a noble-looking youth of eighteen. Both arms were off close to the shoulder, yet he was cheerful—wonderfully so. His fine eyes lighted up as, while waiting for the cars, we held a few minutes' conversation with him. We mentioned that we had that morning talked with a gallant Pennsylvanian who had met with a like misfortune, and who had said that he did not regret having enlisted. "Why," he replied with an animated look, "I don't regret it at all." It was a warm day, and the perspiration stood in moist drops on his forehead; yet he was not able to wipe his face or brush away the flies. As we did both for him, he looked up with a pleased smile, saying, "There is nothing I like so much as to see the ladies." "What do you suppose we think of you?" we inquired. "I'm sure I don't know what any one does." "Well, simply that you are the greatest hero of this war; for you have probably *suffered more* for the Union than any one, almost." His eyes glistened: "O, I did n't think it was that." Then he told us that he lived in far-off Wisconsin, his name was Arias H. Young, and he had a father, mother, brother, and little sister, whom he hoped to see by New Year's and Christmas, though he could not tell how he would get home, unless some one was going that way, and would take him along. "Tell your little sister she must devote herself to taking care of you." "Oh, she would if she were only here. She thinks a great deal of me; I shan't suffer if she can help it. I'd like to have you come and see me if you come to Frederick again." "Well, and if we do, is there anything you would like, could we write home for you now?" "No, thank you; there was a letter written, and I have not got an answer; but I'd like a comb, please." "It is a great wonder your spirits are so good." "Oh, I would not lose my good spirits for anything." Heroic boy! We came away from his little cot feeling that if with such men as these, the nation failed to crush out foul rebellion, the people must lay the blame to other sources.

In another hospital, one over whose head a shell had exploded, would never speak again. But the saddest sight of all was a soldier, twenty-eight years of age, named Dan. Fuller, both of whose arms were struck by a piece of railroad iron, fired by the rebels. He had been in the battle of Fair Oaks and Malvern Hill, and at the battle of Antietam had not had time to fire a shot, before he was struck. One arm was amputated at three o'clock on the day of the battle; the other on the Sunday after he arrived at the General Hospital—his agony being so great that he was very anxious for the operation to be performed. He remarked that the three hours he had been in the battle of Fair Oaks, were the shortest he had ever passed. He was the youngest child. His mother, now in her seventy-ninth year, could scarcely bear to have him out of her sight; she was now weak and childish, and he hoped did not know of his great calamity. He alluded playfully to a barrel of apples he expected to be sent to the hospital, and said that his appetite was excellent. "Oh, that he only had one hand to feed himself with; perhaps no one would wish to be troubled waiting on him." When we told him we thought he was the hero of the war, he said, "There are greater heroes than I am." He enlisted in Potter County, Pa., but his friends were now in Northport, Ia., but he added, "I shall most hate to leave the old State." Speaking of his great sufferings, he replied in these immortal words: "I do n't regret that I enlisted; I expected to get hurt; I did not expect to get home safe and sound." On leaving him, we said, "We cannot shake hands with you!" He shook his head sadly, and stooping down we silently pressed a kiss on his beautiful brow, and left him with gathering and sorrowful tears. It might have been a token from his mother. Perhaps the soldier received it as such, for a smile illumined his patient face. Immortal hero! Illustrious Pennsylvania!

Returning to our own hospitals in Baltimore, we found that most of them had been taken in charge by the Ladies' Union Relief Associations, so that the sick are now much better cared for. After those we had left, they looked very comfortable—the floors, in some, covered with matting, the walls decorated with engravings and pictures, according to each one's taste or fancy. By their side lie Anthony's beautiful card portraits of their Generals, referred to with *never-failing delight*. One by one they were shown to us: Burnside, Sigel, the brave Richardson, the gallant Reno, Hooker, and Kearney, over whose handsome face they dwelt in fond pride, recalling many a characteristic and noble trait, in memory of the departed chief. Late views of Antietam, too, were beginning to engross attention. "That's my General," said a little German lad; "I 've spoken to him many a time in North Carolina; he always speaks to his men."

In this hospital, on the release of our prisoners from Richmond, we saw a young man, part of whose shoulder had been carried away by a spent cannon ball. The wound, through long neglect, was filled with worms, the arm swollen to four times its natural size, and the breast-bone greatly exposed; yet leaning over him to put a spoon to his lips, we saw a countenance that was heavenly in its Christian resignation. The chaplain called him "the lamb;" and during his long sufferings, no one ever heard a murmur escape his patient lips. He was confidently expecting to return home, when the angel of God released him.

In the first room, on a fearfully hot day in July, lay a lad of nineteen, also from Richmond, whose right arm, after the battle of Gaines' Mills, was amputated without chloroform. When asked how he was able to bear this, he sweetly replied, "When I saw others suffering so much, I could not think of myself." He had lived on a farm in one of the most beautiful valleys in Pennsylvania. He received, in the rude barn to which he was taken, flour and water; "mere paste," as a comrade remarked; "and we could not eat it; so S—— said, 'Let us draw our rations, as if we were well.' So we got a piece of pork and a little flour, and rendered the fat of the pork, making what we called biscuits, and baked them in the ashes." Anxiously expecting soon to see his father and mother, a much-loved brother and sister, only a few miles distant, how were we shocked to find, on our next visit, his little cot tenanted by another. He had gone, as he said to those around, "to a *better* world." In his dying hours, when spoken to of the Saviour of sinners, and asked if he was present with him, he sweetly replied, in words of great beauty and rich meaning: "*He is my Christ!*" In the lovely valley of Cumberland, sleeps his poor worn-out body—precious seed, "sown in hope," waiting for the resurrection morning. A little beyond, died one from Pittsburgh, with hopes of life as strong as any who may read these lines, dwelling fondly on "Kate," and his "dear little boy and girl," in his last hours. Their faces he was never to see, yet, thank God! he had "great peace." These all came from Pennsylvania, the State in which so many of our childish days were passed, and by whose "winding or crooked river, many a golden dream allured us."

Baltimore, November, 1862.

The Torn Tract.

Leigh Richmond, in walking up a hill to relieve the horses of the coach in which he was travelling, distributed several tracts to such persons as he chanced to meet. One was received and torn in two, and thrown upon the ground. A fellow-traveller smiled and said—

"See how your tract is treated; there is one, at least, quite lost!"

"I am not so sure of that," said Mr. Richmond; "at any rate, the husbandman sows not the less that some of the seeds may be trodden down."

Reaching the hill, and turning around to view the scenery, they saw that the wind had carried the torn tract over into the field among the haymakers, and that one of them was reading it to the others. The devil had done his work imperfectly, as the two parts of the tract were held together by a thread; and in hindering one man from reading it, he had introduced it to a whole company. The reader of the tract was lead to reflection and prayer, and became an earnest Christian and tract-distributor. Three others soon became diligent laborers in the Master's vineyard.

Pass the tracts along; they will not be lost!

Synod of Indiana.

The Synod of Indiana met in Greensburg, on the 16th of October, 1862, and after a sermon by the Rev. D. D. M'Kee, the Moderator, proceeded to business.

Rev. Josiah Crawford was chosen Moderator, and Rev. R. B. Abbott and Charles Axtell, Clerks.

The following paper, offered by Rev. E. D. MacMaster, was adopted:

The Synod of Indiana, in session at Greensburg, October 18, 1862, recognizing the manifold and grievous evils of the civil war, by which the nation is convulsed, and its very existence threatened, as the righteous judgment of God upon it for its national sins, and especially for its complicity with and support of the system of slavery existing in many of the States, for the instruction and guidance of the people under its own pastoral care, and all men to whom its voice may come, deems it its duty to declare:

That the nation has no right to expect that God will turn away from the nation his judgment, until the nation shall have, with sincere and godly repentance, turned from the sins by which the judgment has been provoked.

That it is, therefore, the imperative duty of the citizens of the nation, while humbling themselves under the mighty hand of God, and confessing their own sins, and the sins of the nation, supplicating his mercy upon it, to urge upon the National Government the exertion of the whole power with which it is legitimately invested, whether under military law or otherwise, to withdraw the nation from all complicity with and support of slavery.

That it is the sacred duty of the whole people, by all the means in their possession, and to the whole extent of their power, to sustain and support the Government in all lawful and just measures for the suppression of the traitorous rebellion, which has been originated and sustained in the interest of slavery and slavery propagandism and domination.

The ayes and noes were called upon its adoption, and are as follows:

Ayes—Revs. E. D. MacMaster, Josiah Crawford, R. J. I. Matthews, S. S. Potter, T. S. Crowe, Alexander Sterrit, F. R. Morton, E. S. Witson, S. V. McKee, S. B. Taggart, G. D. Archibald, William Sickles, James Wood, J. W. Scott, D. D. McKee, Charles Lee, L. G. Hay, Geo. C. Heckman, J. F. Smith, T. M. Hopkins, John Gilcrist, Levi Hughes, P. H. Golliday, W. H. Vandoren, R. B. Abbott, James Gilchrist, David Monfort, B. F. Woods. And Ruling Elders, J. G. Giltner, J. H. McCampbell, R. C. Bohart, James Wooley, John Smith, J. Smock, James Dunlap, H. Luyster, A. C. Graham, A. C. Gilchrist, W. T. Kelly, Mitchell Henderson, Geo. H. Stone, J. V. Carson, H. Hise, A. R. Forsythe, J. C. Crumb, Eli Buel.

Noes—Revs. David Stevenson, C. B. Davidson, D. D., Charles Axtell, and J. J. Smythe. And Ruling Elders, J. M. Campbell, H. Demaree, and Robert Marshall.

Against this action of Synod, the following protest was offered, and admitted to record:

The undersigned are constrained to protest against the action of Synod in adopting a paper on slavery, presented by the Rev. E. D. MacMaster, D. D., for the following reasons:

1. We believe it is not the province of Synod to determine the *special* national sin, which has brought upon us "the civil war by which the nation is convulsed."

2. We deny that Synod has any right to prescribe "to citizens of the nation" what they ought "to urge upon the National Government" "either to do or to leave undone."

3. This deliverance on the subject of slavery, being as we believe a political question, is in direct contravention of the Constitution of our Church, which says, (Chap. 31, Sec. 4,)—"Synods and Councils are to handle or conclude *nothing* but that which is ecclesiastical, and are not to intermeddle with civil affairs, which concern the commonwealth."

4. We believe it unwise—its tendency being to distract our churches, and create divisions among the members thereof.

DAVID STEVENSON,
J. J. SMYTHE,
ROBT. MARSHALL,
HENRY DEMAREE,
JAMES M. CAMPBELL,
CHALES AXTELL.

Synod's action in regard to the subject of benevolence, is as follows:

The Synod having heard the Rev. Dr. Schenck in behalf of our benevolent Boards, and especially of the Board of Publication; therefore,

Resolved, 1. Synod recommend to our churches to take up collections for all our Boards, and to carry out the plan of systematic benevolence recommended by the General Assembly, or some similar plan.

Resolved, 2. The circulation of tracts and books among our soldiers and sailors at the present time, upon which the Board of Publication has so largely entered, is a work of special importance, and we earnestly request all our churches to aid in the work by their prayers and liberal contributions.

The following action on the Minutes of the General Assembly was adopted by the same vote as on the paper of Dr. MacMaster, except that Rev. J. J. Smythe voted aye on the action relating to the Assembly's Minutes:

The Committee on the Minutes of the General Assembly beg leave to report:

Synod cordially approve the action of the General Assembly, establishing terms of correspondence and fraternal intercourse with the General Assembly of the United Presbyterian Church, and also with the General Assembly of the Presbyterian Church, (New School), and hail it as a step toward the establishment and recognition of that blessed and glorious church unity, for which our Lord prayed, as a means of convincing the world that the Father sent him.

Resolved, That Synod call the attention of the ministers and churches within our bounds, to the recommendation of the General Assembly for the observance of the last Thursday of February as a day of "special prayer for the baptized children and youth of the Church, and those collected in our schools and colleges," and also that for the observance of "the week, from the 4th to the 10th of January inclusive, as a season of special prayer for the prosperity of the work of Christian missions throughout the world;" and recommend their observance accordingly.

Synod cordially approve and endorse the action of the last General Assembly on the state of the country, as being highly proper and wise in itself, and urgently demanded in the present sad and alarming aspect of our national affairs.

Synod answered the following overture: "Does the fact that a minister is the Moderator of a Presbytery or Synod, preclude him from the privilege of protesting against an action of the body over which he presides?"—thus: In the opinion of this Synod, the Moderator has the same right to protest as any other member.

The following is the action of Synod upon the affairs of Hanover College:

The Committee to whom was referred the Report of the Trustees of Hanover College, respectfully report:

That, notwithstanding the peculiar difficulties of the times, the college seems to be in successful operation, there having been in attendance during the past year, 101 students, nine of whom were graduated with the degree of A. B. at the late Commencement. The present session has opened with sixty students, which your Committee regard as highly encouraging, considering the fact that at the late call of the President of the United States for volunteers, so large a proportion of the young men of the country have gone into the army. The internal working of the College is represented as harmonious and pleasant, and its religious condition such as to call for gratitude to God, though that gratitude should be mingled with humiliation that only a single student has been added to the Church on profession of faith during the past year; a fact unusual (as your Committee have had opportunity to know) in the history of the College. The report conveys the intelligence of the death shortly before the close of the last session of Minard Sturgus, Professor of the Latin language and literature. Your Committee cordially unite with the Board in the testimony which it bears to the well-proved devotion of Prof. Sturgus to the welfare of the College—in its expression of its sense of the value of his services, thus lost to it. The decision of the Board not to elect a successor to Prof. Sturgus, in the present embarrassed condition of the finances of the College, the Committee regard as wise—arrangements having been made for instruction in that department by uniting it for the present with the Chair of Greek.

The report is accompanied by a balance sheet of the Treasurer, exhibiting the cash account of the College for the past year, and also a report of the Auditing Committee of the Board thereon, from which your Committee gather the material fact that $2,790 will be required to meet the expenses of the College during the current year. The interest on the Permanent Fund, we are told, is ample for this purpose, if it were paid. Unhappily the difficulties of the times are such that the subscribers to that fund are slow in meeting their obligations, and large amounts remain unpaid. The expense of collecting, by a traveling agent, from subscribers so widely scattered, would be so great, that the Board deem it inexpedient at present to attempt this, and the policy of appointing local collectors to attend to the business, allowing them the ordinary rates of compensation given by merchants for similar services, has been adopted. Your Committee deem this a wise policy; but would suggest that, in behalf of an interest so vitally connected with the prosperity of Christ's cause, as we believe this to be, and especially in such a time of pressure as the present, Christian men might be found in almost every congregation where such notes have been given, who could, without any interference with their own business, and with but little trouble, collect these dues, and who would be willing to do it without any draft upon the funds of the College, beyond their necessary expenses, for this service.

Your Committee suggest that this Synod recommend to the pastors and Sessions of the churches, that they select suitable persons within their bounds, if they can be found, who will undertake this work for the love of Christ, and communicate their action in the premises to the President of the College.

They suggest, further, that this Synod remind the churches of the importance, in these troublous times, of special efforts to sustain this important interest of our Zion, and urge upon them the prompt payment of all interest due, so far as may be possible. This Committee recommend the appointment, for the term of four years, of Rev. S. Barr, and S. C. Day, Esq., as members of the Board of Trustees, their term of service having expired with the present meeting of Synod.

Synod adjourned late on Saturday night, the 18th, to meet again in Bloomington, Ind., on the Thursday after the second Tuesday of October.

JOHN F. SMITH, Stated Clerk.

Hopewell Academy.

A Welcome Guest.

Luther once visited a dying student, and asked him what he thought he could take to God, in whose presence he was shortly to appear. The young man replied,

"Everything that is good, dear father—everything that is good."

Luther said, "But how can you bring him everything good, seeing that you are but a poor sinner?"

The pious youth rejoined, "Dear father, I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ."

"Truly," said Luther, "that is everything good. Then go, dear son; you will be a welcome guest to God."

A most beautifully expressed and comforting truth.

The crosses of our own evil dispositions, if truly used, are the ploughshares that break up and soften the hard soil of our hearts. Each one of us has his own particular cross of natural infirmity. Be it irritability, or envy, or discontent. These will either torture with an everlasting torture, or they will sanctify to an everlasting peace.

Home can never be transferred, never repeated in the experience of an individual. The place consecrated to paternal love by the innocence and sports of childhood, is the only home of the human heart.

EUROPEAN CORRESPONDENCE.

Mr. Gladstone Brought to Book—Ultramontane Reaction—The Emperor, Empress, and the New Foreign Minister—Policy of Delay—The Napoleonic Triad—A Heterodox Bishop—Dr. Colenzo on the Romans—A Universalist—His Work on the Pentateuch—A Rationalist—Dr. Samuel Davidson's New Work—His Antecedents—Death of Rev. Dr. Johnston—Sketch of his Life and Character—The Closing Days of the Exhibition at Kensington—Postscript.

LONDON, Oct. 25, 1862.

MR. GLADSTONE has been called on to exhibit his recent declaration at Manchester with regard to the Confederate States. Mr. Mosley, a merchant, wrote to the Chancellor, telling him that the cotton trade was disturbed and thrown into a state of paralysis. "Your speech has induced the countermanding of orders already sent abroad for cotton, and the suspending of others on the eve of being sent, thus stopping the supplies of that which our population stands so much in need of. It would be most desirable to know if what you said had not the meaning put upon it, and that it was not your intention to say or infer that her Majesty's Government contemplated recognising the Southern States of America; the subject is one of national importance, which should not be left in doubt or uncertainty as at present."

To this, Mr. Gladstone replied, that "his words at Newcastle were no more than the expression in rather more pointed terms, of an opinion which he had long ago stated in public, that the efforts of the Northern States to subjugate the Southern ones, is hopeless, by reason of the resistance of the latter."

The sensation at first caused by Mr. Gladstone's utterance, had been that subsiding, even before this correspondence was made public. For, it was pretty clear that Lord Russell had not endorsed it. Lord Palmerston feted at Southampton, studiously kept clear of all reference to American affairs, and though Secretary of State for war, used language which clearly affirmed that whatever might yet take place, the South had not secured its independence. Had a Cabinet Council been held this week, it would have given the first opportunity for the Ministers as a body to consider this and other matters. Lord Lyons will return to the United States and to Washington speedily. It is one thing says the *Morning Post*, to make a speech, and another thing to sit in council at a Cabinet meeting. The *Saturday Review*, speaking of the President's Proclamation, says that "he proposes to make the Confederate States a second San Domingo; but, as the whites in the South outnumber the blacks, he is only preparing for his clients the ruin and misery with which he idly threatens his adversaries."

The *Daily News* expresses a contrary opinion, and also says that Sir G. Lewis, War Secretary, has done well in setting the public mind at rest with regard to the course the Government means to take in the present state of the American quarrel. It may be true that the South will become a nation, to be frankly recognised in such a case. But we owe grave duties to ourselves, to the American people, and to Christian Civilization, of which noninterference is the anchor and the stay.

A CHANGE OF POLICY has suddenly taken place in the relations of the French Emperor and the Pope's Temporal power. M. Thouvenel, who was the willing agent and exponent of the Emperor's liberal views, has been courteously dismissed, and M. Drouyn De L'huys reigns at the Foreign Office in his stead; while M. De La Tour D'Auvergne, a strong supporter of "the temporal power," is to be French Ambassador at Rome. As to the new Foreign Minister, it is the index of a policy which is absolutely and altogether reactionary. He was Minister of Louis Napoleon, (when President of the Republic,) at the time of the invasion of Rome in 1848, and now the Empress's organ, *La France*, triumphantly observes, it is not likely that the man who restored the Pope to Rome, should be called to power at the present crisis, in order to expel him. The Foreign Minister is said to be an enemy of Lord Palmerston, who is emphatically *the* friend of Italian liberty, and whose name is a terror to reactionists. We are now told by the *Patrie* that "foreign pressure" will not be submitted to. "His views," says the correspondent of the *Daily News*, at Paris, "are altogether opposed to the emancipation of Italy, and he will no doubt do his utmost to go back as far as possible to the disastrous text of the Convention of Villa Franca."

There are, however, several liberal pro-Italian members in the Emperor's Cabinet. He himself is probably as is his wont, "paltering in a double sense," alike with the Pope and with Italy. If a general election is to come, it is of the utmost value that the clergy should be on his side, and as long as he keeps in his present Ultramontane attitude, they will forgive and forget his past misdeeds, they will cease to revile him secretly or openly, as *Pilate*, who, though himself not killing the Lord's anointed, yet gives him over to be slain by his enemies. It is amusing to read the dispatches published lately, of the Imperial messages and remonstrances to and with Antonelli and the Pope in the early part of the Summer, and to listen to Napoleon gravely conjuring up before his Holiness that if he perish in refusing concessions, 200,000,000 of Catholics are being alienated. Very crooked and detestable is the policy of this man; in truth, the *Napoleons* are at present as a *family* enacting each a separate part and almost tempt one to think that there is collusion in deceit. And so the *Patriot* has an article headed "The Napoleonic Triad," which begins thus:

"It is not a little curious that the Imperial family contains within itself the representatives of the great political ideas which are the main springs of modern society. The Empress is devoted to the Church with something of the ancient Spanish bigotry. She fights the battles of the Pope in the imperial councils. The Prince Napoleon, on the other hand, is more than suspected of Red Republican leanings. The Radical members of the Chamber look on him in some sort as their leader; they applaud his speeches to the echo, and conceive some hope from the fact that one so near the throne pronounces their shibboleth so perfectly; while *between the two* the Emperor sits as the Jove of the triad, and appears Jovelike now to excite and now to moderate their zeal. Thus, there is a member of the Napoleon family who is the object of interest and hope to each of the three great parties which compose the Empire, and there is a certain vacillation in the Imperial councils, which seems to intimate that the representations of the Clerical and Radical councils are not without influence in the management of affairs.

"So far," the *Patriot* concludes by saying, "the combination has been a grand success—that is, as far as such a man as the Emperor can understand success. The Church, which was willing enough to back him until he had scotched the stake of the revolution, is now held in a chronic state of indecision by the tantalizing policy of the Imperial family, of which a very important element is the Empress's devotion to the Roman See. The position is becoming untenable; yet delay is the salvation of the Empire. It is a very ignoble kind of life, and a very unsound one. It has in it no real element of permanence and stability, but it does for the time; and *the Napoleon dynasty is but a thing for the time*; it has nothing in it that can endure. The Empire is a game well played by a clever player, but it creates nothing, and organizes nothing, and it will leave nothing behind it but a gambler's reputation and a spendthrift's legacy."

A HETERODOX BISHOP is now patent to the religious world, in the person of Dr. Colenzo, Bishop of Natal. In a work published some time ago, on the Epistle to the Romans—as noticed by myself at that period—he came out with the startling statement that Paul's letter was *not* addressed to a distinct Church of Christ at Rome, that the believers there were still frequenting the synagogue, and that they consisted of Jews and proselytes. But far more serious was the teaching in the Commentary on the doctrine of endless punishment. Dr. Colenzo, in a series of nine or ten "arguments"—weak exceedingly, though marshalled in solemn sequence and pomp—tries to prove that God is too good to punish sinners eternally, and that there must be "remedial processes," by which purification, and forgiveness shall be finally assured to all. He tries to argue even from the doctrine of the Romish purgatory—not that he believes that, but thinks it has a shadow of the truth. In fact, Dr. Colenzo—who denies also the true, proper, and propitiatory sacrifice, while he has sworn, as a clergyman and a Bishop, to that and other great verities, as well as subscribed to the Prayer Book, which contains the supplication, "from everlasting damnation, good Lord deliver us," and which in its Burial Services has the expression, "bitter pains of eternal death," and all this *notoriously* inserted by men who *believed* in the endless punishment of the wicked—this mock-prelate ought, I say, to transfer his person and services at once to the bosom of the Universalist churches of America. Glad should we be if he and Maurice, (whose master-leading seems to have first corrupted him,) and other "Negative" men, were to remove from our midst—only that we wish *you*, too, well to trouble you with them.

But *now*, as all heretics wax worse and worse, "deceiving and being deceived," Dr. Colenzo is publishing a volume on the Pentateuch, and against its mischievous character the Churches should be warned. Verily the Church of England has many viperous heresies in her bosom, and but that God's true people, ministers and laity, are there also in large numbers, forming the leaven and conservative salt, her case would be sad indeed. As it is—if it be true that even Dr. Colenzo, if put on his trial, (and whether that can be done, seems doubtful,) might escape all judicial condemnation—what an alarming issue? Creeds, Confessions, ramparts of Articles, all in vain; the meshes of the closest net broken, and the false teacher scatheless! Some say that Dr. Colenzo means to resign his position. He seems quite sincere, and is the dupe of his own errors, and has the moral courage to publish what he knows will subject him to opprobium. Error has had its martyrs, as well as Truth. More martyrdom, or testimony-bearing even unto death, proves nothing but courage and sincerity. It may be the courage and sincerity of a dupe, or those of a truth-speaking man. God's Word is the test—his Word the balance, the standard, the ultimatum of appeal.

Dr. Samuel Davidson, well known for his work, "Introduction to the New Testament," has recently published two volumes of an "Introduction" to the Old Testament. To this work is prefixed an angry preface, bitterly sneering at the "vulgar orthodoxy of the day, at the "theologians" who are "ignorant of the Hebrew language," whose "dogmas" are uttered and announced with blind confidence, and who treat every man as a heretic who has got a real insight into the Bible. As for the Old Testament, it fares sadly at his hands. The story of the Creation, &c., is mythical; there were no miracles wrought in Egypt, and the Exodus itself is a myth; then as to the Messianic prophecies or Psalms, there are none such; and as to the 53d of Isaiah itself, he gives the Rabbinical interpretation, (adopted also by Professor Jowett, of Oxford,) that it represents the *nation of Israel* atoning by its own agencies for its sins!

Dr. Davidson has got rid, as he says, of "the trammels of a sect"—referring to his having been once Professor of the Lancashire Independent College—considers himself to have attained greatly increased light, and so contradicts and withdraws some of his utterances in former works. Strange to say, while he maintains that sacrifices of blood offered by Abel, by the Patriarchs, and under the Law, really meant to teach the *substitution* of a life for a life, and forgiveness or freedom from penalty as the issue—he yet, in regard to Christ's sacrifice, denies its propitiatory character, and makes its great result to be "purity," not first *guilt* removed, then *purity* bestowed, even as our own consciousness testifies, first awakened, then trusting in Christ, as the true Oblation; then at peace with God; then loving, obedient, and progressively holy. Even while Abel's sacrifice is recognized as pleasing to God, yet it gives us no warrant to believe that bloody sacrifices were of Divine institution and authority.

Dr. Davidson was brought up in Ulster; was a student at the Royal Belfast College, and next a licentiate of the Synod of Ulster. For a time he was editor of the *Orthodox Presbyterian*, the organ of that rising and ultimately victorious party of Presbyterian clergy and laity who succeeded in expelling Arianism from their midst, and who (the Secession Synod and the Synod of Ulster being incorporated into one Assembly,) returned to the Westminster Confession and Catechism as their Standards. Dr. Davidson went early in life to England, and joined the Independents. I do not know that he ever held a pastoral charge. He had not popular talents, or preaching power. But he was and is preeminently *a linguist*. With German literature and with German Theology, no man living, in England at least, is better acquainted. His Hebrew scholarship is also undoubted. But as to his conclusions, it is not too much to say, that they will not, in very many cases, bear "logical scrutiny"—his premises do not warrant them; and while disclaiming all such influences, he is so evidently and so bitterly hostile toward Evangelical doctrine and theology, as to do it great injustice.

Doctor Pye Smith's work on Christ's Sacrifice, and Archbishop Magee on the Atonement, are in their arguments that the bloody sacrifices of the Law were typical of a vicarious atonement—ignored as worthless by this author. The writer of the Epistle to the Hebrews is, after all, the *real* culprit at the bar of this new Theological Pope—Dr. Davidson.

THE DEATH of the Rev. John Johnson, D.D., of Tullylish, County Down, Ireland, took place eight days ago. He was in the 76th year of his age, and the 55th of his ministry. Up to a recent period he was hale and vigorous. He was not eloquent, nor by any means a profound scholar or theologian; but he was very useful. He was one of the earliest Presbyterian ministers of Ulster to establish Sunday Schools. He was an excellent children's preacher, and enriched and enlivened his addresses to the young with suitable anecdotes. He also, for years, used to hold a Bible Class for young men and women after the public service, which was called, from the *place* where it was convened, "The Gallery Meeting." He was also devoted to the cause of the Hibernian Bible Society, and rendered most effective aid in spreading the Scriptures over Ireland. He was assiduous in visiting the sick and the dying, as well as in doing the work of an Evangelist, by preaching in barns, school-houses, and in the open air. The *Banner of Ulster* has the following notice concerning him:

Dr. Johnson was, we believe, ordained in 1807, when he was appointed to the pastoral charge of the congregation of Cootehill. He was soon afterwards removed to Tullylish, and throughout his whole life he has been known as one of the most consistent, efficient, and exemplary ministers connected with the Presbyterian Church in Ireland. He had scarcely entered the Synod of Ulster, when, he became known for his zeal and piety, and ever since he has maintained a reputation unsullied by a single blot. In the missionary operations of his own Church, as well as of all other evangelical denominations, he always took the deepest interest. He was an ardent friend of the Bible Society, and he was one of the first who took a very decided part in the support of Sabbath Schools. By the book more immediately committed to his care, Dr. Johnson was highly appreciated, as a watchful, faithful, and laborious pastor, and his name was a tower of strength to any cause with which he was associated, for no one ever doubted his single-minded integrity. It is scarcely necessary to remind our readers that he has long been universally recognized as the apostle of open-air preaching, and in that department of his ministry he was signally blessed. He has left behind him several sermons and other contributions to our theological literature. He died on the 16th inst., at the residence of his son, the Rev. Wm. Johnson, of Belfast. His remains will be removed, on Tuesday, for interment in the place so highly privileged by his long and faithful pastorate.

This good man was well known to the writer, and his name, person and labors will be doubtless familiar to several readers of the *Banner*, and among the rest to my excellent friend, the President of "The Christian Commission," (a noble enterprise indeed,) as well as to his worthy brothers.

THE CLOSING DAYS of the International Exhibition are fast running out. The *first* of November will end its career—although for a fortnight afterwards it will be open (half a crown to be paid by each person) for the *sale* of goods not previously disposed of. On the whole, it has been a great success—artistically, industrially, and commercially. Between five and six millions will have visited it. People have been attracted to it from all lands. The American war, alas! has doubtless kept away many, or caused to fall in death many who otherwise would have been here. Men fondly hoped for a brotherhood of nations to follow the Exhibition of 1851. Since then, what "desolations" hath the God of Judgment brought on the earth! Is the millennial reign of peace *now* to be inaugurated? No; the time is not yet—first the tempest, the earthquake, and the fire; and then, and not till then, "the still small voice" that shall whisper "peace" to all mankind. J. W.

P. S.—Fearful and destructive tempests have been raging round our coasts. The British Channel was so tempest-tossed that the Queen was detained for four or five days at Brussels, ere she could cross over to the Isle of Wight, from Ostend. Eight hundred vessels took shelter in the Downs. Hundreds more were wrecked. Many lives were lost. Garibaldi's health is in a most critical state, and great apprehensions prevail that he may not survive the fever that preys on him, in connexion with his wound, or the amputation that *may* be found necessary.

Rao Sahib, the joint murderer with Nana Sahib at Cawnpore, has been seized, tried, and executed in India!

Catharine Wilson, a convicted poisoner, has been executed in front of Newgate prison, London, in the presence of a vast multitude. In Twenty-four volunteer laborers went amongst the people, distributing tracts, repeating or reading suitable texts of Scripture aloud, and giving short addresses. It is about fourteen years since a woman was executed in the Metropolis—the notorious Mrs. Manning.

Elihu Burrit, it is said, is coming soon to England, to remain perhaps, a twelve month. A large portion of grain is still in the fields in Ireland and Scotland.

Yesterday, Mr. Cobden delivered an elaborate address at Manchester, on Maritime Law. He wishes and argues for the entire abandonment by nations at war, of commercial blockade, (as to trading ports,) and that it should be confined to forts and arsenals.

Hope writes the poetry of the boy, but Memory that of the man. Man looks forward with smiles, but backward with sighs.

Such is the wise providence of God. The cup of life is sweetest at the brim, the flavor is impaired as we drink deeper; and the drugs are made bitter, that we may not struggle when it is taken from our lips.

Truth is a great believer in compensations. Those to whom this world hath given saddles with dewsuits and dyspepsia. The poor never indulge in woodcock, but they have a style of appetite that converts a mackerel into a salmon, and that is quite as well.