REV. DAVID M'KINNEY,
Editor and Proprietor.
REV. I. N. M'KINNEY, Associate Editor.

TERMS IN ADVANCE.
By Mail.....$1.50
Delivered in Mthers of the Cities.....2.00
For Two Dollars, we will send by mail seventy numbers, and for One Dollar, thirty-three numbers.
Pastors sending us twenty subscribers and upwards, will thereby entitled to a paper without charge.
Renewals should be prompt a little before the year expires
Send payments by safe hands, or by mail.
Direct all letters to
REV. DAVID M'KINNEY,
Pittsburgh, Pa.

Presbyterian Banner.

VOL. XI., NO. 40 PITTSBURGH, WEDNESDAY, JUNE 17, 1863. WHOLE NO. 560

THE PRESBYTERIAN BANNER
Publication Office:
Gazette Buildings, 84 Fifth St., Pittsburgh, Pa
Philadelphia, South-West Cor. of 7th and Chestnut

ADVERTISEMENTS.
TERMS IN ADVANCE.
A Square, (8 lines or less,) one insertion, 60 cents; each subsequent insertion, 40 cents; each line beyond eight, 5 cts
A Square per quarter, $4.00; each line additional, 33 cents
A Reduction made to advertisers by the year.
Business Notices of Ten lines or less, $1.00 each additional line, 10 cents.
REV. DAVID M'KINNEY,
Proprietor and Publisher.

[Selected.]

Remember Zion.

Oh! mourn ye for Zion, her beauty is faded,
Her joy is departed, her glory is fled;
The light and the hope of her future is shaded,
She wanders in darkness, her comforts are dead.

Oh! pray ye for Zion; though sad and forsaken,
Though scorned and derided, despised and forlorn,
The truth of Jehovah our God is unshaken,
Her night shall but usher a glorious morn.

Oh! labor for Zion, though now in her blindness
She knows not her Saviour, Messiah and Lord;
Yet guided by mercy, the life-tones of kindness
May win her dull ear to the voice of his Word.

Oh! watch ye for Zion; the day-spring is breaking,
Her night has been gloomy, but shortly will end;
Jerusalem's Saviour in mercy is speaking,
And soon shall the heart of the penitent bend.

Oh! hope ye for Zion; salvation is near,
And brighter than morn's roseate glow shall be seen;
The great Sun of Righteousness soon shall appear,
The beam of his glory shall gladden her scene.

Rejoice ye for Zion! Jehovah has spoken,
Jerusalem's outcasts shall yet be restored;
The bonds of the sorrow-bound slave shall be broken,
And Judah be free at the word of the Lord.

For the Presbyterian Banner.

Slow to Wrath.

"Let every man be—slow to wrath."—Jas. 1: 19.

"Slow to wrath."—This is a third condition of growth by means of the Truth. 1. You must be swift to hear it. 2. You must be slow to speak, until you have well pondered it. 3. You must not be easily made angry by it. Some people are like a cannon charged with powder; the moment you send home a ball of truth, warm and glowing, fitted exactly to their case, their anger kindles up and sends the whole charge thundering away from their hearts and consciences forever. These are the people who hear so many *personal* sermons. Whenever any truth comes home to their conscience, Satan, or something else, suggests, "Now the preacher means you," and they become angry, and reject the very truth which was likely to do them the most good, because it *had* reached the conscience. A man should be very careful how in a fit of passion he rejects a truth which has touched his own conscience. Just as a sick man should be very careful how he rejects a medicine which has at length eaten into and rests on the very seat of his disease. Remedies are always painful. Cutting out a diseased bone, or cutting off a mangled limb, or cutting out a devouring cancer, is by no means a pleasant process. A man cannot expect much ease just then, nor should he be angry at the pain. So, moral remedies are almost always painful. Cutting up a darling sin, or a favorite doctrine, by the roots, is a very painful operation. But at the peril of a man's soul does he refuse to submit to it. To become angry at the truth which comes right home to the conscience, and reject it, is the height of madness. That is to spurn the hand stretched out to save you. That is to make your bed of misery, and lie down in it.

Be not angry at the *Truth*. Anger is sometimes right, but it is always dangerous. And I know of nothing that we of the Scotch-Irish races need to guard against so much as wrath and anger. Hasty and ungoverned tempers is our besetting sin. You and I, my reader, are very orthodox and very honest, but we are very fiery and very touching. The members of our family will tell us this; if our own consciences do not. And there is no greater enemy to religion and a devotional spirit than this! How a man can storm in a passion before his family this moment, and the next bow with them before God's mercy seat, is more than I can understand. Yet it is often done; but it is a thing which should never be done. Not that we should omit the worship, but the wrath which so unfits us for the worship. It is well for such a man that it is a *mercy* seat before which he bows. You and I, my friend, had better heed the admonition, "Be slow to wrath," for we both very well know that "the wrath of man worketh not the righteousness of God." Most of all let us be "slow to wrath" at the truth by which we are saved.

H.

For the Presbyterian Banner.

Letter From Kansas.

Leavenworth City, Kansas,
May 13th, 1863.

Editors Banner:—We are pleased to see that you appreciate Kansas. When I am asked what portion of it I like best, I always answer, "That which I have seen last." On a recent trip to Presbytery, I was permitted to behold the famed valley of the Neosho. Beautiful indeed it is. Its long slopes of prairie, its crystal streams, its belts of timber, its neat farm houses surrounded with thriving orchards and sometimes transplanted forest trees, combine to form landscapes that, once beheld, will never be forgotten.

The church in which the Presbytery met is composed chiefly of a colony from Indiana. Rev. E. K. Lynn is the Stated Supply. They are doing well, considering the fact that a dozen of their male members are in the service of their country. There is no doubt of a large increase by emigration, as soon as the war is over. Families designing to locate in Kansas, will find here a splendid soil, a good school and church, first-rate society, and a hearty welcome.

There was but a small meeting of Presbytery, and very little was done except the routine business of the Spring meeting. Rev. William Willson, of Lecompton, was chosen principal Commissioner to the General Assembly, and Rev. J. A. Steele, of Topeka, his alternate.

Kansas at this moment needs at leas six ministers of our order. Atchison is begging earnestly, and is a field of great interest; Lawrence is still vacant, and really suffering for the bread of life; Lecompton, Oskaloosa and Osawkee constitute a promising field, that ought to be occupied without delay; Auburn and Burlingame are clamoring for a minister, and are an inviting field for an energetic young man; Junction City is a prosperous town, and would afford a good congregation for Presbyterian preaching; Fort Scott and the region contiguous require an additional laborer; and Iola and Humbolt, in the extreme Southern part of the State, should be supplied without delay.

Why can we not have these field occupied? Are there not enterprising, self-denying, godly young men, with somewhat of the hallowed ambition of the great Apostle, "not to build upon other men's foundation"? Here they may be gratified. But how shall they be supported? Let us make an estimate. An average appropriation of four hundred dollars, additional to what might be contributed here, would support an unmarried man, or a small family. This sum multiplied by seven, gives twenty-eight hundred dollars. Our Board, it seems to me, is timorous. It refuses to grant commissions to new men; its reasons are of course sufficient from a mere human or economic point of view. But I fear this caution springs in part from a want of faith; faith in the Church, faith in God. I would not speak harshly. I love the Board; it is a noble agency; but I firmly believe that if it would commission a man (provided he can be found,) for every open field, the great heart of the Presbyterian Church would promptly sanction the measure, and her consecrated wealth furnish the means. God grant that, at the coming Assembly, the Board may feel encouraged and justified in taking such a responsibility!

Yours truly,
J. G. R.

For the Presbyterian Banner.

Another Church Debt Liquidated.

The Presbyterian church of Indiana, Pa., has added itself to the growing number of churches *free from debt*. Since the erection of their new house of worship, costing about $11,000, an encumbering debt of about $2,500 remained unpaid until recently, when the Trustees made an effort, which has been entirely successful, to secure this sum. And it is but justice to a generous people to say further, that for nearly eleven years past the pastor, Rev. A. McElwain and his family, have continued to experience the uninterrupted kindness of this congregation. This has been manifested, not in "surprise visits," but in a heart-cheering succession of unostentatious deeds during the whole time. Perhaps it may be useful to other churches to mention some of the kindnesses by which a Christian people endeavor to strengthen the hands and encourage the heart of their pastor. The salary has been constantly paid, and for a number of years the house rent, amounting to about $100, was paid in addition; afterward the salary was increased by the addition of $200; considerable sums of money, and many articles too numerous to mention in detail, as, clothing for the pastor and his wife, beautiful bed quilts, silver-ware and other valuable articles of table furniture, provisions for the family, and a Grover & Baker Sewing Machine, have been from time to time presented. One gentleman gave a large sum of money to enable the pastor to visit Bedford Springs to repair his health; another, a handsome carpet for the parlor; another, fuel sufficient for more than a year; and others, including generous farmers, substantial aid in providing a dwelling-house; and a sum of money given by the pastor toward liquidating the church debt, was afterward refunded. Such acts of kindness greatly encourage a pastor in his labors, by assuring him of the pure and constant affection of the people to whom he ministers in holy things, and of their laudable desire to provide for his temporal welfare, while he devotes his life to their spiritual interests. And their recompense is from above in temporal or spiritual benefits; for "the liberal deviseth liberal things; and by liberal things shall he stand;" "a good man showeth favor and lendeth; surely he shall not be moved forever."

A. M.

Indiana, Pa., June 8, 1863.

African Elevation.

Africa calls with a louder voice to the friends of missions than any other portion of the world. For two centuries her children have been torn from her and brought to this Continent. There are now in the United States nearly five millions of colored people, not one-fifth of whom even are in a condition of nominal freedom. The social, political and physical status has unsettled and convulsed the purest and best minds, and the most sensible and orderly communities.

The Colonization Society was formed for the benevolent purpose of promoting the intellectual, moral and spiritual improvement of the colored race. The smiles of a benignant Providence on its labors are obviously becoming more visible with each revolving year. There is now in the middle of the Western coast of Africa a self-existing and self-expanding independent Christian Government, whose citizens are exulting in the full fruition of their civil and sacred rights. Twelve thousand colored emigrants from this country, and several hundred thousand native Africans compose the Republic of Liberia: thus making known the capabilities of the race; arresting the infamous slave-trade; nurturing morals and education; promoting the cause of Christian missions; and establishing the utility of the great scheme of African Colonization.

All evangelical denominations have solemnly placed upon their official records their strong expectation, under God, that the chief mode of blessing Africa is its colonization by its distant descendants. Nothing seems more clearly indicated than that this vast continent is not to be redeemed by the direct agency of whites. The bones of devoted Caucasian missionaries are strewed along the coast from the Senegal to the Bight of Benin. It is true that the returned Africans must go through the process of acclimation, but its dangers are very far less with them than with others. Success, too, has attended missionary efforts in proportion as they have been prosecuted by colored persons, and in connexion with organized communities, such as Sierra Leone and Liberia.

Our colored population sympathizes more than ever with the objects and prospects of our Society. They experience but few inducements here for their advancement in the higher pursuits of life, and for the attainment of the objects of a laudable ambition. Liberia is demonstrating the advantages of a fresh position, and of independent, vigorous, self-managed institutions; and the time is coming when the best portion of them will gladly and voluntarily emigrate to their great ancestral continent.

We beg to remind the Pastors and the friends of Africa that the season is again approaching for helping the Pennsylvania Colonization Society. A large proportion of the congregations who have joined in the promotion of this noble cause, have done it on the Sabbath preceding or following the Fourth of July. We trust there will be a greater number of collections, and in the amount, than in any previous year. Let those who have given continue to give, and others be persuaded to contribute their part in this beneficent and necessary work.

Contributions should be addressed to William Coppinger, No. 609 Walnut Street, Philadelphia.

By order of the Board of Managers of the Pennsylvania Colonization Society.
John P. Crozer, *President.*
Wm. Coppinger, *Treasurer.*
Philadelphia, June, 1863.

For the Presbyterian Banner.

A New Song.

Sing unto the Lord a new song.—Ps. cxlix: 9.

The closing Psalms are peculiar. They begin and end alike, and with the same word—Hallelujah—Praise ye the Lord. There is neither complaint nor petition in them. They are just songs of praise, whereas many of the Psalms are full of complaints and earnest petitions. Thus the book of Psalms is an emblem of the Christian life. In its earlier stages it is full of vicissitudes and conflicts, while its conclusion may be one triumphant song of praise.

A new song is one, not merely of new words, but of new matter. The Jews had new matter for praise after their return from Babylon and the re-building of their city and temple; and we, like them, are to sing a new song. As Christians we may sing a new song, for we are new men—new creatures in Christ Jesus. By nature we are corrupt; but we have been renewed, and this demands a new song; yea, a new song has been put into our mouths, even praise to our God. All by nature are sinners, and by practice too. Some have been created anew by the grace of God—are born again; and all should seek this change so as to be able to sing a new song as new men. New mercies, too, demand a new song. How many mercies have we received! All our lives long they have been showered upon us; since the new year, even since the last Sabbath, how many have they been! New every morning, fresh every evening, repeated every moment, temporal and spiritual, rich and free, innumerable, and surely they demand a new song of praise. Especially does redemption claim a new song, and this is the new song of every renewed heart, and it is always new, for it is ever unfolding, and hence will be new forever! The songs of heaven will ever be new songs, for redemption through ceaseless ages have new unfoldings to the redeemed. Redemption gives new views of God. The God of redemption is a God of tri-unity—three persons in one God—Father, Son, and Holy Ghost. It is redemption alone which gives us clear and correct views of God; views vastly in advance of those derived from the light of nature, and hence, in comparison with them, new. Especially does the renewed man have new views of God. Redemption also gives new views of life; it teaches us to regard it as a preparation for eternity. And it gives, too, new views of the world, as not our home and not our rest. Hence we should learn to sing the new song here on earth, that we may be prepared to sing it for ever in heaven. Reader, seek the renewing grace of God, that, as a new creature, you may sing unto the Lord a new song!

W. J. M.

EUROPEAN CORRESPONDENCE.

News from America of General Hooker's Retreat—Sadness for the Slain—Fidelity of the Press—International Law—Debate in the Lords—Lord Russel's and Lord Derby's Speeches—Kindly Feeling Toward the United States—Palmerston, Working-Men, and Poland—King of Prussia and the Chambers—Church of England Questions—Liturgical Revision—Resisted, and Why—The Latitudinarian Press—Irish Church Establishment—Its Anomalies—Emigration, and Protestantism—The Old Irish Church and Island of Saints—Death of Sir Culling E. Eardley—Sketch of his Life and Career.

LONDON, May 23, 1863.

The News from America of the terrible fighting in Virginia and the retirement of Hooker after great loss on both sides, has concentrated public attention. Large numbers who give the greatest possible credit to the valor, self-devotion, and discipline of the Federal army, think that the march to Richmond in the face of so many difficulties, is impracticable, and consider that it ought not again to be attempted. No one supposes that the contest is over, for the extent of its area is so vast, the vicissitudes of defeat and success so frequent, and the determination of both sides so firm, that it seems as if the awful work of war must go on. It has excited some surprise to find that in New-York and other Atlantic cities, gayety and luxury abound, while so many have perished, and it has been partially accounted for by the theory (or the fact as may be,) that hitherto the majority of those who have fallen were foreigners—Irish and Germans—and also the scum and rowdyism which is the pest and torment of all great cities.* The large fortunes made by contractors, also has something to do with it no doubt. With regard to our Crimean and also our Indian war, it is impossible even to forget the funeral pall which seemed to cover the heavens above us, when tidings of successive slaughter came, and these on a scale far inferior to that in America. But surely many, very many hearts are bleeding now, and many true American homes are made desolate.

Nothing has impressed me more, than your own articles in the *Banner*, on the provoking causes of God's judgment, and the probable reasons why he has denied success. Such sentiments, imbedded in a nation's conscience and heart, are sure to produce the repentance that breaks off its sins by righteousness. It is well for a people to have men both in and out of the pulpit, who "cry aloud and spare not," and whose patriotism is unquestionable, even while they raise the voice of warning, nay, is proved and tested by such bold, yet calm fidelity.

International Law, in connexion with a debate in the House of Lords on the motion of Lord Clanricard for copies of any decisions of the Prize Courts of the United States, has been once more before the public. The mover argued that the spirit evinced by the capture of our ships, was not only unfriendly, but contrary to international law. He insisted on the propriety of the Government taking action in the matter, as, owing to these repeated seizures, it was impossible to effect insurances on ships trading to the Western hemisphere, except at ruinous rates. He referred to the seizure of the *Labrian*, the *Adela*, the *Peterhoff*, and two other vessels as clearly contrary to law. The proceedings in the Prize Court were also, in his opinion, not satisfactory. I refer to this matter in order to indicate to your readers the justice and magnanimity of Earl Russel, his really friendly feeling to the United States, his contempt for those British traders who employ swift vessels to run the blockade, and who, if their ships are seized, put on airs of "injured innocence," and demand redress of the Foreign Office. He vigorously defended the American Government from the charge of violating international law. He declared that in every case, he had referred to the Law Officers of the Crown, "and they, after carefully watching these decisions, say there has been no violation of law." "This, I say," said Earl Russel, "that a great country like the United States, having tribunals to adjudge these questions, those tribunals are not to be held as of no value or as having decided against the law of nations. Are we to suppose that the judges of the United States Courts, who are always quoted with respect and often with admiration by the great text-writers on international law, whether in Europe or America, are we at once to conclude, because a naval captain has given a very faulty account of his captures, and because in one or two cases wrong has evidently been done, that the courts of the United States have sunk into such a state of degradation, that they will not do justice to the subjects of another country?"

The concluding portion of this admirable speech, which was mainly approved of by Lord Derby—thus as a statesman, rebuking the ultras of his own party, who are always darping at the North—is well worthy of perusal on account of its truth, justice, and kindly feeling:

"Let it be remembered that there is immense excitement in America about the proceedings of the *Alabama* and *Oreto*, which the Americans say have been fitted out and armed with the connivance of the British Government, and which are preying upon American commerce. I do not think that charge can be justified. The Foreign Enlistment Act is liable to be evaded by a ship being built here as a merchant ship and then taken elsewhere to be armed; but still there is a strong opinion in America that the British Government intends to prey upon American commerce and take part in the war; while here, on the other hand, there is just as strong and, I believe, quite as sincere an opinion that the American cruisers are preying upon British commerce. I cannot help thinking that the two nations are somewhat in the case of the two respectable persons who, last Winter, when great alarm prevailed about garotting, met and attacked each other in the belief that each was a garotter. Your lordships will recollect reading in the newspapers how one of them, calling upon a friend later in the same evening, complained of having been attacked by garotters, and how his friend condoled with him, saying that his own son was in bed upstairs suffering from a similar assault. Then, you will remember, it turned out that the two had mutually taken each other for garotters, and had punished each other rather severely. So it is, I think, with America and this country. They are a little excited in the same way, but I am convinced the American Government does not really intend to disturb our commerce; while I am certain that neither the British Government nor the British nation has any wish to interfere in the contest now going on in America. I hope that, as in the case of the sham garrotters, they will eventually be reconciled to each other, and that, seeing they are old and respectable friends, the little passing excitement under which they now labor will speedily end in the restoration of their ancient amity."

In referring to my past letters, so far as they have borne on questions of international feeling, I have always, as you know, written in the spirit of the foregoing, and I am still persuaded that mutual misunderstandings, *not facts*, have been the cause of irritation. I am very sure that, while the nation longs for the cessation of the war, and of this terrible decimation of the men who, in the flower of youth, go forth to die by the sword and disease, the feeling of sympathy is accompanied by a sense of justice, and a deference to international law. It is, at all events, not for those who are professing Christians to endorse the violence of party writers on either side, nor the wild threats of "vengeance," "retribution," "invasion" of Ireland and of Canada, on the one hand, or counter-threats and bitter denunciations on the other. Earl Russel, in the words, which I have quoted, speaks not only the sentiments which *prevail* in both Houses of Parliament, but is the true representation of the conscience and the feelings of that best part of the British people without whom there can be no war sanctioned or waged.

Lord Palmerston has been waited on by a Deputation from the London Trades-Union—a democratic body—urging him to take sharp and short measures with Russia, in order to secure Polish independence. They were headed by Professor Beesley, of the University-College, London, who had presided as Chairman over an enthusiastic meeting. One after another, working men addressed the Premier, and assured him that, if a joint war by France and England was found necessary to ensure the freedom of Poland, the millions of English working men would sustain the quarrel with enthusiasm.

Lord Palmerston did not commit the Cabinet in his reply, but he said, emphatically: "I think the generous sympathy you have displayed for Poland, is highly creditable; no nation has been the victim of wrong and oppression so long as Poland. By the Treaty of Vienna a Constitution was guaranteed, and the Emperor of Russia of that day gave a Constitution, but it was soon put to sleep, and was never tried. Russia never did, nor does she to this day, fulfil the compact. I entirely share in the general feeling expressed toward Poland, but peace or war is a grave question, requiring much deliberation."

The conduct of the Prussian king and nobles, and the cruelties of the Russian army, on the one hand, with Swedish enthusiasm and sympathy at fever-heat, with the French people indignant and impatient, and most of the great Powers remonstrant—these, with the spread of the insurrection, in spite of the loss of leaders and of life in Poland, and the probability that slowly but surely Russia will crush the rebellion, *unless Europe threatens war*—all constitute a grave crisis. Who knows but that we shall ere long see fresh upheavings, and hear the mutterings of another political tempest—one of these Cyclone storms, evoked by the cry of the oppressed?

Church of England Questions have been before the country this week, in three different aspects; one of these being a discussion in the House of Lords, and a division also, on the proposal of Lord Ebury (a Liberal Church Reformer,) to repeal the declaration which every ordained clergyman must make, of "unfeigned consent to everything in the Book of Common Prayer;" the second, the bringing up, by the Lower House of Convocation, of the Report of a Committee on Dr. Colenso's recent books; and the third, an animated debate on the temporalities of the Episcopal Church in Ireland. With regard to the first, the Bishop of London, who had opposed any change last year, (in a debate in which he called the Act of Uniformity the "charter of the Church of England,") now declared that he had, after much and patient consideration, come to the conclusion that the declaration which it was proposed to repeal was not necessary, and that it kept out of the Church an eclectic body of men of tender consciences. The Bishop of Saint David's, (in Wales,) and the Bishop of Derry, (in Ireland,) supported these views, and voted for Lord Ebury's motion. But the new Archbishop of Canterbury and the Bishop of Oxford took the opposite side in the debate; a third Bishop proposed a modified course of inquiry; and when the Peers divided, ten Bishops were on one side, four on the other, and Lord's Ebury's proposition was rejected by an entire vote in the proportion of fifty to ninety. Two things here are worthy of notice; first, that the Bishop of Oxford, who was so bitter last year, was gentle and conciliatory now, and that the reasons for the rejection of the proposition were mainly based on *the danger to orthodoxy* from the repeal of a statute which required men to use the Liturgy and to sign the Articles *ex animo*. It is Dr. Colenso, and still the "Negative School" and the *Essayists*, who are feared. These men consciously do not believe the doctrines involved and plainly taught in the Church's formularies, and the effect of the repeal of the "declaration" would leave them at liberty to use the Liturgy, themselves attaching to it a non-natural sense, while the people were left to receive it, if they pleased, in its ordinary sense and acceptation. The door would thus be opened for the entrance of traitors *into* the Church, and the *continuance* of those who are already in possession of benefices.

The fact at the same time comes out that the number of candidates for the ministry in the National Church is year by year diminishing. The causes are various; among them doubtless is the existence of patronage and livings given not for merit, but from political or personal feeling and aggrandizement; and also the smallness of many livings—five thousand clergymen not having more that an average of £150 per annum. Then, the Civil service both at home and India, now open to competition, presents fields most tempting to the ablest young men at our Universities. The pay is good at home; in India it is munificent. But another cause remains, which the Bishop of Oxford in his speech did *not* mention, namely, the departure of the youth of the University from the "foundations;" or, at all events, their preference for "free inquiry" in the *Essayist* sense, and a very loose theology. This is *the* peril of the time. And you see it come out in the *Daily Telegraph* leaders, and also more covertly in the *Times* itself. The latter paper is by no means satisfied that the Convocation should have this week expressed any opinion on Colenso's opinions; in fact it regards all independent Synodical action as tyrannical.

Let it be here remembered, that a Committee of the Lower House of Convocation, consisting of men of learning—including the celebrated Dr. Alford Dean, of Canterbury—after much deliberation, presented this week to the Upper House, a Report, of which the following is a summary. They say, of Colenso's book:

"The Committee stated that they had examined the book generally concerning—1. The contents and the substance of the said book. 2. The reasonings and the conclusions of it. They found that the substance of the book was a series of arguments issuing in a denial that the Pentateuch was written by Moses, and a denial that the Pentateuch and the Book of Joshua are historically true. They found that one of the propositions contained in the book is, that the Bible itself is not God's Word. The committee observed that this proposition was both in its terms and in its meaning, as used in the book, contrary to the faith of the universal Church, which had always taught that Holy Scripture was given by inspiration of the Holy Ghost, and in particular to the Articles, and the formularies of the United Church of England and Ireland, in which Articles and formularies the Holy Scriptures were constantly designated as the Word of God. A second proposition contained in the book was, that not Moses but Samuel and other persons of a later age composed the Pentateuch. Upon this the committee observed that Moses was spoken of by our blessed Lord as the writer of the Pentateuch. Among the 'chief portions of the story, the historical truth of which is denied, are 'The Deluge'—'The giving of the law of Moses'—'The institution of the Passover'—'The Exodus.' The report says—'Your committee, bearing in mind that it is not their province to pronounce definitely what are, or are not, opinions heretical, content themselves here with submitting that the above three propositions, being the main propositions of the book, involve errors of the gravest and most dangerous character, subversive of faith in the Bible as the Word of God. Your committee further observe, that, notwithstanding occasional expressions of a contrary feeling, the spirit of the book is not that of sympathy with the faith and the hope of the Church of Christ, but that of antagonism to the general belief of Christian people, and of disregard to that disturbance of the faith of many souls which could not fail to follow from its publication. That with reference to the probable bearing of the author's arguments, he plainly professes that he does not see a limit to the extent to which 'the usual elements of Christian doctrine' may ultimately be affected by the results of his examination of the Pentateuch. That the general tenor of the book, in that it discourages an humble and childlike faith, is contrary to the record of the mind and the words of our blessed Lord in the Gospel."

It is the unworthy trick of writers on the skeptical side, to assert that the object in view in any proceedings against Colenso, is to put down the spirit of inquiry. Here also the reply of the Committee of Convocation is truly *ad rem* and pertinent:

"While your committee express their opinion that this book is erroneous and dangerous, they desire not to be understood as expressing any opinion opposed to the free exercise of patient thought and reverent inquiry into the study of the Word of God. On the contrary, they insist upon the duty and the advantage of bringing all the appliances of sound scholarship and all the real results of learned and scientific investigation to bear upon the Books of Holy Scripture, and they acknowledge fully all the benefits of such a course when accompanied by earnest prayer for the guidance and illumination of the Holy Spirit. But they submit that the manner in which this book deals with subjects of the highest religious importance, as well as of confessed difficulty, is wholly at variance with the legitimate use of the means and instruments of knowledge in their relations to Holy Scripture, that it tends to bring both learning and science into disrepute and contempt, and that it cannot but be displeasing to Him without whose gracious help all study of Scripture is vain. In particular your committee observe, that the manner in which instances of apparent discrepancy in the Sacred narrative are relied upon as proofs of its unhistorical character is inconsistent with principles of sound criticism, and with any true theory of the amount and extent of human knowledge. They also submit that such a method of dealing with Scripture ignores the cumulative evidence by which the truths of Christianity are assured to the Church. In conclusion, your committee observe with satisfaction that the book of the Bishop of Natal has called forth many able replies both from clergymen and laymen, in which the difficulties propounded by him have been fairly discussed. The work of answering attacks made upon the Faith must of necessity be left to individual writers. The work of the Synod of a Church is of a different kind, and your committee humbly pray Almighty God that he will direct the action of this present Synod, and make it tend to his own glory and to the benefit of his Church in the effectual vindication of the truth of his Word before man, and in the warning and the comfort of Christ's people."

As to the Church Establishment in Ireland, the *Times* opened fire preliminary to a motion made by Mr. Dylwun, a Liberal M. P. in the House of Commons, during the present week. The Protestant population, both Episcopal and Presbyterian, has declined in numbers as compared with 1834; but not in greater proportion than the Romanist. There are, however, very great anomalies in the distribution of revenue and endowments in Ireland, and large tracts in Munster and Connaught, where there are large payments to the clergy and only a handful of Protestants to minister. It is not quite so bad as the case of Dean Swift and his clerk *solus*—they two only present when the witty Swift began the Morning Service, "Dearly beloved Roger," but great evils are the result. Looked at from an English standpoint, no doubt an Establishment with little more than half a million of adherents, and revenues to the extent of £588,000 per annum, seems monstrous. The defence is, that the Irish Church is but a part of the United Church of England and Ireland—that it is the best bond of connexion between the two countries, a light in a dark place, and a witness for the truths of the Reformation. It is also pleaded that real conversion work is being done in Connaught among the Romanists. Admitting this, the opponents declare truly enough that this is a *Voluntary* work, not at all done by the local clergy, but by the agents of the Irish Church Mission for the conversion of Roman Catholics.

It is not likely that anything will be done unless there be a reconstruction of parishes, and a correction of glaring anomalies. Parliament is not likely to disturb the *status quo*; and even if a hostile vote passed the Commons, the Lords would extinguish any bill sent up which tended to the subversion of the Establishment. Popery in Ireland is strong; the overthrow of the Irish Establishment would be, in the eyes of the Romish hierarchy, not the signal for all parties henceforth being put on a level, and every sect paying its own clergy, but for the reestablishment of Romanism, and the restoration to the "Ould Church" of her lands and possessions. But, meanwhile, emigration is thinning the ranks of Popery, and God's Word and Spirit are sufficient, in his own time, to bring back poor Ireland to that happy state, when, a stranger to the tyranny of Popes, it had the free use of the Scriptures, knew nothing of Purgatory, human merit, invocation of saints, or prayer for the dead—in a word to make Erin "the island of saints" once more.

Many American Christians will regret to hear that Sir Culling E. Eardley, so long the catholic-hearted, energetic chairman and President of the British Organization of the Evangelical Alliance, is no more. I deplore, in his removal, the loss of a warm, real and proved friend. He was raised up of God, and much used by him to promote that cause of visible and genuine Christian brotherhood for which the Saviour prayed on earth, and for the consummation of which he continues to plead in heaven. Those who were present at the formation of the Alliance at Liverpool, or at the remarkable meeting in Freemason's Hall in 1846, when Dr. Cox, of Brooklyn, the late Dr. Erskine Mason, of New-York, and other American ministers, were present; or those who attended the Conferences at Paris in 1855, at Berlin in 1858 (?), and in Geneva in 1862, (at the first and last of which it was my privilege to be present,) will vividly remember the tact, geniality, courtesy, and in a word, the adaptation to the position he occupied—of the departed Baronet. He was an example of a true, sincere and courteous Christian gentleman, and illustrated the lessons of brotherhood which he taught. He also took a prominent position in connexion with the Protestant Alliance—was the leader in the movement by which it was sought to rescue the Jewish boy Mortara from the Jesuits at Rome—was last year, in answer to a letter of the present writer, and by a liberal offer of a large per centage on all sums raised, the means of rescuing a Society for Jewish Evangelization from a financial difficulty, and causing its late anniversary to be one of jubilant gladness and thanksgiving. One of his latest acts was to write an earnest pamphlet, urging British and Continental Protestants to combine their efforts and send a fresh Deputation to Madrid to intercede for Matamoras and the other Protestants condemned to the Galles. That Deputation has gone, and achieved a great success. The prisoners for Christ are to be "banished," that is, virtually set free on condition of leaving the Kingdom of Spain; and, as in the case of the Madiai, this may be the precursor of a revolution in Spain, accompanied with Divine chastisement and judgments on that guilty, blood-stained and bigoted Queen and people.

Sir Culling Eardley was a near relative of the late Duke of Wellington, and other families of rank. His high position was used as a talent for God. His constitution has been breaking up for some time, but the issue was hastened by nervous irritation and waste of strength caused by recent vaccination. Smallpox threatening his household, he set the example to others by being vaccinated. He has died in his 58th year, at his seat at Bedwell Park, Hertfordshire, about twenty or thirty miles from London. His motherless and fatherless daughters specially demand the sympathies and prayers of all God's children. His son succeeds him in title and estate.

J. W.

Spiritual Waymarks.

Egyptian Bondage.—While we are bond slaves to self, we are full of strivings to no profit. The agitations of self-life may be well compared "to the troubled sea, whose waters cast up mire and dirt." No rest comes of selfish activity. It meets trouble on every hand. And why? Because, making self its centre, it violates the laws of true and happy existence—the laws of universal love. He who serves himself is in bondage, under the law of sin; and knows no real freedom. And such an one, passing from the life into man's original, happy condition in God, must be baptized into suffering, and made to feel the oppression of the crual tyrant, self. He is a hard master. The baptism of suffering precedes the open area of freedom in Christ. It was really a short way from Egypt to Canaan, but the self-life made it a long way. There were many haltings, many bogs and morasses to pass over; and finally, it was in the midst of the sea, that the enemies of God perished. "They sank like lead in the midst of the waters." So must the soul come to this inward baptism of suffering, before it lets go its self-supports, and stands still enough to see the salvation of God. Praise the Lord, that ruin is on the track of every sin, and sooner or later, each in must be submerged in the baptism of blood, of one's own blood, or, the soul finally die, a prey to its own evils. Christ's work must be *wrought in us*, before we are saved by virtue of his blood.

This is the reason why there are so many tried and suffering souls, because the life of self is being drained to its centre. Be not disheartened, O Christian, when sufferings overtake thee! This suffering points as a vital plate, to some evil to be subdued, or to some cross to be borne for the good of another. It is the fire of Divine Love that kindles the flame. Thou mayest be burned, and yet not be consumed. Christ goes before thee, up the hill of Calvary, and points thee to the baptism of blood. Shrink not from the bloody spear, from the wounded hands and feet, for self must die, as Christ died on the Cross, ere thou be risen with him, a partaker of his Divine nature. Go then, with him, into the wilderness, to be tried by the most severe temptations that can presented to thy mind and heart; go with him to the Cross, to be forsaken of all men—to suffer, and bleed, and die. And from this death of self, thou wilt be able to say with Paul, "I live, and yet not I, Christ liveth in me." And with Jesus, "It is finished—O Lord, glorify thyself in me."—*Christian Mirror.*

Conversion.

There is a common practical error in the minds of many Christians in regard to this matter. They seem to think that nothing has any relation to the conversion of the sinner, but that which immediately preceded this event; and the Christian is ready to say, I was awakened under such a sermon, and never had rest until I found it in Christ, making nothing of all previous instructions and impressions. So when a revival occurs under the awakening discourses of some evangelist, people are ready to think that he only is the successful preacher whose labors God owns and blesses; whereas, he does but bring forward to maturity, feelings and convictions, which have been long secretly forming and growing within the soul, but so imperceptibly, that the person himself was little sensible of any change. It may be justly and scripturally compared to a growing crop; after the seed is sown it vegetates, we know not how, and then it receives daily the sun's influence, and from time to time refreshing showers; but about the time of reaping, after a long drought, there comes a plentiful shower, by means of which, nutriment is afforded for the formation of the full corn in the ear. No one will dispute the importance and efficacy of the last shower in maturing the grain; but had there been no cultivation and no showers long before, this had never produced any effect.—*Dr. Alexander.*

What is Virtue?—A student put this question to the late Dr. Archibald Alexander. His simple and admirable reply was, "Virtue consists in doing our duty in the several relations that we sustain, in respect to ourselves, to our fellow-men, and to God, as known from reason, conscience, and revelation."

Lord Brougham one morning, entering his library, found his private secretary busily writing, and on expressing a hope that he was not disturbing him, received the reply, "Oh! no, my lord! I am only writing a child's book." "A child's book!" repeated the lordship, with great emphasis, "answered about a more serious matter, and I shall be still more sorry to disturb you while writing it."