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

TERMS IN ADVANCE. et all letters to

REV. DAVID M'KINNEY. PITTSBURGH, PA.

#### [Original.] "I'll Give My Money."

One who had long in heathen land The Gospel-trumpet blown, And to benighted Hindustan Had made the Saviour known : Unto his native land returned, Their sad, sad state to tell ; While fervid zeal his bosom burned To save their souls from hell.

In thrilling accents he portrayed Their lamentable case, And urged that we the Gospel send To that benighted race; The hardest heart was melted down In sympathy and love, While each a willing offering gave, Sincerity to prove.

is in heaven. Amen.

From Geneva, Switzerland.

grand points.

One little child, a precious coin Had kept with anxious care. But now with longing heart desired

Her little all to share: O mother, I'll my money give,"

She soon was heard to say, To teach those children how to live.

And read, and sing, and pray." And if I could that country reach, Far, far across the sea, I would myself those children teach To say their A B C. O how it grieves my heart to think They must to ruin go, And to eternal torment sink, Unless they Jesus know."

Dear children now, who read these lines, Does pity dawn within. For those who dwell in heathen lands, Immersed in vice and sin? Would you your treasured pennies give. To send the Bible there ; To teach their souls in Christ to live, And thus for heaven prepare ?

Then bring your offerings, one and all, With willing hearts and hands, And on the God of Missions call, To visit heathen lands; And if, at any future time, The call should come to you To labor in a distant clime. Strength will be given too.

MARY.

Emlenton, December, 1868,

Reading the Bible.

A minister in New-Jersey thus writes : THE PATRONS OF THE PRESBYTERIAN BANNER :



## PITTSBURGH, WEDNESDAY,

ing praise be unto thee for thine image en- | communion of saints, might be made to | vited, and were satisfied with whatever stamped on our first parents; for the au-thority where with they were invested; for the immutable laws of nature; for the great for thy Word, which scatters darkness and converse light to chine and for the light to chine and the light to

The following is from a student of the-

"Dear sir, I long to return to Canada. American dis-United Presbyterians, theo-There is much to do in my native land; retically and practically. The fire of Mil-they are courteously declined. If at the many precious souls are starving for lack lennial love will burn it up. of knowledge. God willing, one year from The second special inconsistency of the next July I will sail for America, and lecturer is, the assuming a position in ac-

there I will commence my labors among the French Canadians. May I be *faithful* to the *Truth*, and may my humble efforts be useful to bring some souls to the feet of Christ! Dear brother, pray for me; I will the says "the Church cannot, without betray-ing her trust, receive into her fellowship those who are unwilling to unite with her also pray for you and your Academy. I in her testimony for the truth, and refuse have already prayed for you. to submit to her authority."

"The events taking place in the United The 26th chapter of the Confession. on States interest me exceedingly, for I see "the" communion of saints, says : "Which at the bottom of it a great question : Will communion, as God offereth opportunity, Is America be free entirely? or will it keep TO BE extended unto all those who in every 

causes light to shine, and for the life-giving westminster Assembly of Divines, as will After having made these observations, I power of the Holy Ghost. O may thy lost appear, if we consult the import of the adopted for myself the following form of image be restored; may the light of life 63d question of the "Larger Catechism." funeral service, which I use on all occachase darkness from the earth, and super-stition from every mind; and thy kingdom come, and thy will be done on earth as it English Anabaptists, in 1644, published Scriptures. 3. Remarks by way of ims in heaven. Amen. It is not every parent who is capable of all not dipped, it brought (according to 5. Singing. I find this gives universal the poetic presentation above; but that is not essential. The reading the question. "Neal") upon them " public resentments," satisfaction. By our own people it is called and part of it was from members of the "conducting the funeral service;" by othnot essential. The reading, the question- Assembly, who also, during the time of ers, it is termed "preaching the funeral." ing, the expounding, the praying, are the their sessions, sent letters of congratula. There is one set of remarks that I always tion to the Belgic. French and Helvetian make in a new neighborhood. I refer to Churches, which were noted for open com- the exhaustion of the mourners on account munion. The inference from which, is, of grief and watching; and that for their that the Assembly were prepared for com- sakes the service must be short. It is ology at Geneva, Switzerland. He is a munion with them, as "peloved preturen. French Canadian, a convert from Popery, en translators of the Bible, nor the Church-hoods, where funeral are few. munion with them, as "beloved brethren." astonishing how few think of their need in

time they excite anger, it will soon die out, if the minister will meekly and silently bear with it. A. B. M.

#### EUROPEAN CORRESPONDENCE

Grant's Victory—The South impenitent as to Slavery—The Pros and Gon's at a Dinner Table-A New Church, of England Commentary—What will be its Features in The Congress, and Eng-land's Refusel—What Next?—A Dust at Com-peigne—Mr. Cobden's Rebuke to the Times—A Glimpse of the Interior—The Council and the "Leaders"—Bad and Good about the Times— -Coming Round to the North—Poland and its Miseries—Circassian Resistance—A Happy New Year.

of the States have done lately for the sufferers of England, is eloquent; it needs the Lord said—Luke vi: 27—29; and I think it is not saying too much, to say that the sufferers of said—Luke vi: 27—29; and I the said view of the view of the said view of the vi it is the most religious people on earth. trast between the teachings of the lecturer and isolated; and disaster inextricable, ap-"I believe the destinies of the United and his Confession; and ought, forever, to parently imminent." The South has added States are great; but as long as slavery will set the matter at rest, so far as our common to the feeling against her, by her impeni-exist in the Union, it will always be a Standards are to be a rule of practice. tence on the slavery question-the last in-Third. Though the lecturer admits that | dication of which, is the pride in adverise, and the only of separa tion. It would be a great misfortune to the term, Church, properly includes all sity, as well as the hatred of the negro. the States to be divided. The same pau- true Christians, and that there are some "chattel," which causes them to refuse an perism that reigns in Europe, would soon such out of his communion. Yet, to de-also reign in America; for it would be fend the theory of exclusive communion, troops. As the Leeds Mercury remarks, necessary to have permanent armies, as he appears practically to renounce his own "It is therefore to the determination of the they have in Europe, and all that follows admission, and uses the term, "the Church," Richmond authorities refusing to grant it. America divided, would be weak; and frequently, in such a sense as only can soldiers with black skins the rights of pristhat accounts, I think, for the hostile feel- mean his branch of it. So frequently does oners of war, that the terrible sufferings ings of the European governments toward he speak of "the Church" in a sectarian the ad-the North, and their desire to have two sense, that High Churchmen and the ad-confederations instead of one. All my herents of Rome, are equalled in their pre-conscientiae; who can wish success to a sympathies are for the cause of the North, tension to be "the Church." sause which, after such heavy chastise. for the Union, and for the abolition of sla- But the plan of prohibiting all persons ment, makes slave-owners and their milivery. I hope that before many years, us from communion in the Lord's Supper, ex- tary supporters still, Pheroah-like, refuse Canadians will also be Americans. Un-doubtedly Canada must join the States, sooner or later. Please to excuse me for maintained that Christians of different de-North is willing any moment to condone my speaking politics a little; but I could nominations "can hold communion in read- the rebellion, and to receive back the South not help saying a few words about it, for I ing and in hearing the Word of God, in with open arms, and with "rights" to love the States, its inhabitants, and its in- prayer, and in praise, and in such-like de- slave property fully restored. And the "Our Theological School has suffered votional exercises "; but you must not ven-ture to the Lord's table; that is, "ecclesias-desire to be a great and gigantic Power, this year by the absence of our dear Pro- tical or organic communion." In the able to dictate to Europe and the world. fessor, Mr. Merle D'Aubigné. His health former services you may be acknowledged Under this impression above all others, the has improved, and we expect him in our as a Christian; in the latter, you must be explanation is given of much that seemed midst soon; he has spent the Winter in the Sewall, of New-England—a godly Congre- people; and, Providence helping, I, for Theological School, and there are, beside, gational minister-we have a striking illus one, hope and pray that the North will thirteen in preparatory school. We have tration. He was employed by a Baptist never, after all she has suffered and learnt four hours of lessons every day, from two congregation to preach for them, for a time. in the school of adversity, be tempted to to 6 o'clock. We have the forenoon for The season of communion came round. take back to her bosom that serpent-evil ourselves to study. Dear sir, perhaps it The congregation assembled, and father Se-would please you if I should send you the wall retired. It was decided, that their trust, ere long, will be "killed" outright. list of the different theological sciences we preacher could not commune, because he As to the apprehensions of a "big bully" have to study during our three years of was not immersed. He was called in, and rising up in the West, I tell my polite optheology. Next time I shall write to Col-bert, I will send it to you. "I must go and tell our lying has been done by the Southerns in She. "Dear sir, in reading this letter over, I heavenly Father." This alarmed the secta- power. I point out to them how, as soon see how badly it is written; but please to rians, and they reversed their decision. as Floyd and his party were "out," and in excuse me, for English is not my native | If you are an evangelical minister, you rebellion, and Lincoln "in," England had tongue, and beside I have forgotten it con- may preach for a United Presbyterian one the satisfaction of finding the right of siderably since I am in Geneva. I hardly | day-the next, you may be treated as an | mutual search as to slave cargoes conceded, outcast. A lady of the writer's acquaint- | and that Congress abolished slavery in the ance obtained her certificate of good stand- District of Columbia. ing, to join a church not belonging to "the But while this tells to a certain extent, Church," on Saturday. On the next day, up comes the objection, "See, whenever she offered to sit down with her parents at the North gains a victory, how suddenly For the Presbyterian Banner. the Lord's table, but was hindered by the Session. You may belong to an evaugel-ical church one Sabbath, and be excluded lect that it is not the best and the wisest munion. from the Sacrament; but if, without any that have the power in America; they change of sentiment, you get a certificate of show the impure paths that are needed 'in good standing, you may sit down at the order to reach place and power; universal Lord's table in "the Church," next Sab-bath. So great would be the change, as to who have numbers, without principle, and The lecturer, to carry out the theory of make you worthy, if you only come into who, at the best, are subject to the influ-"the Church." Such are some of the in- ence of agitators. The lust of a universal consistencies and schismatical tendencies Empire is ever rising to the surface." of the system gravely inculcated upon those | Then it is asked by a grave, quiet, cautious who are to be future ministers. The plea of "faithfulness" to "the a friend's table, "Would it not be better about this distinction ; but no proof from the Church," and the "impracticability" of ex- that the evils of slavery should continue a tending communion " unto-all those who, little longer-and slavery must, ere long, in every place, call upon the name of the die at all events-would it not be a worse sion of Faith, that they employed the phrase, "communion of saints," as "mere-ly communion in reading and in hearing the Word of God, in prayer and in praise; but is sustain the theory of "the Church." In examination of those portions of the Sacred Scripture, which are misapplied to sustain the theory of "the Church." In the communication of those portions of the sustain the theory of "the Church." Lord Jesus." must be considered next, with | evil to have a power directed not so much land and European Powers, than Ameri-cans themselves?" To all this, the best For the Presbyterian Banner reply is, let justice be done, though the Funeral Services, heavens may fall. And besides, let us be "Observator" is sadly perplexed about funeral sermons. My first plunge as a minister was into one of the wildest re-Lord who loveth righteousness, direct to gions of the West, and for years I was that issue which shall best glorify him and state a few historical facts. The phrase, troubled whenever asked to preach a funeral advance his kingdom in the world! Were "communion of saints," was introduced sermon. I have now obtained more light, the nations of the earth under his direct into the "Apostle's Creed" about the be- and have no trouble. When asked to guidance then the golden rule would be guidance, then the golden rule would beginning of the fifth century, in consequence preach, I then supposed that I must do come the mainspring of all international just as our Directory for Worship says : relationships, and emphatically the Prince communion in the Lord's Supper with churches out of their body. As a protest Scriptures. 4. Prayer. 5. Singing. 6. hood, among whose members, ambition, against their sectarianism, and to teach the Sermon. 7. Prayer. 8. Singing. jealousy, hate, and covetous and aggressive aspirations, would be impossible. "Oh scenes surpassing fable and yet true, Scenes of accomplished bliss; which who can tell, Though yet in distant prospect and not fell, His soul refreshed with foretaste of the joy. A CHURCH OF ENGLAND COMMENTARY.

may be requisite to enable him to under- 1 in the interests of the uninitiated public. stand the Word of God, and supply him and as the only certain mode of abating with satisfactory answers to objections rest-ing upon misrepresentations of its con-tents." The main editor is to be the Rev. enabled to pursue this game of secresy to F. C. Cook ; the work will be divided into the public and servility to the Government eight sections, the first of which will con- | -- a game (I purposely use the word) which sist of the Pentateuch, and will be edited secures for its connexions the corrupt adby Professor Harold Brown, of Cambridge | vantages, while denying to the public its University; four clergymen contributing. own boasted benefits, of the anonymous The historical books-after the Pentateuch system.

-the poetical books, the four great proph-ets and the twelve minor prophets, will be in his own case (for myself I have no doubt taken up in succession, under distinct on the subject), whether, in response to editors and specially qualified contributors. such attacks as these, they will continue to The Gospels and the Acts will form the treat the Times as an impersonal myth, or sixth section; the first three Gospels will whether, on the contrary, they will in fube edited by Professor Mansell; the Gospel | ture summon the responsible editor, manaof John, by the Dean of Canterbury (Dr. | ger, or proprietor, to the bar of public Alford); and the Acts, by Dr. Jacobson. opinion, and hold him up by name to the The editorship of St. Paul's Epistles is as-signed to Bishop Ellicot and Dr. Jeremie, jumniator in every other walk of political with four eminent contributors. To the and social life."

Archbishop-elect of Dublin, Dr. Trench, is assigned the rest of the sacred canon. In explanation of the personal allusions made by Mr. Cobden, "The man who de-

"This," says one of our Monthlies, rives his fortune from the Times," is John "promises to be a work second only in im-portance to the LXX, or the English ver-Walter, Esq., M. P., whose father, John Walter, was a man of extraordinary ability son made by order of King James." One and energy, and brought up the Times to of the proposed editors (of the Four Great | that lofty standard-as to printing, as to Prophets), Dr. McCaul, an eminent Hebrew literary power, as to first-class and Targelyscholar, has died-greatly regretted. He paid correspondence from all parts of the was one of the ablest of Colenso's oppo- world, as to commercial accuracy and fullworld, as to commercial accuracy and fullnents. I have no doubt that Colenso's asness of information-which placed it at the head of all newspapers, past or present. sault has been the occasion of this undertaking. It has been deliberately planned, His son is a landed proprietor, and in Parand doubtless will be earnestly executed. liament-shows much zeal and intelligence It will have also an immense circulation. on country and social questions, and is not Most of the clergy actively engaged are semi-High Church, or something more; without Liberal tendencies. The "Chief semi-High Church, or something more; Editor" is Mr. Delane, "whose semi-offi-but there are none of the Ultras, and there cial correspondence" with Admiral Napier, are several Evangelicals of the higher type, urging the latter, nolens volens, to attack such as Bishop Ellicot, Bishop of Glouces-Cronstadt-the letter being published after ter and Bristol, and Dr. Thompson, Arch-bishop of York. The Bishop of London Napier's death, to justify and vindicate his memory. He is said to keep up "a strict and Dean Alfred lean rather to the incognito" as to the world without, but as "Broad" School. I expect a superior accepting invitations to the fetes of the work as to Biblical criticism, but a *feeble* West-End nobility. work as to Biblical criticism, but a feeble theological grasp of Pauline truths, and a I do not agree with Mr. Cobden in wishing that the English press leaders should very diluted utterance, of them.

THE REFUSAL of England to endorse the have, each, the name of the contributor affixed; but I do agree with him that noth-French Emperor's proposal for a Congress, ing can be more base, than from behind the may have partly arisen from doubts as to "anonymous" mask the invisible "We," one his sincerity, and suspicions that he only should write slanders, and ofttimes do foul wanted a good excuse to get rid of the Polsh question in a way that would save him | wrong and injustice-against which, as far from reproach for non-interference in the as the Times is concerned, there is no recontest of the Poles with Russia. But far dress. I hope Mr. Cobden will fulfill his more than this must have weighed the con- purpose of bringing "the responsible edisideration that the Congress, if entered on, tor, manager, or proprietor to the bar of was likely to settle nothing, to unsettle ev- public opinion." erything, and to make war inevitable. The The Staff of writers employed State Paper written by Earl Russell in re- Times is numerous and eclectic, and is ever ply, is a masterly document, and is not to and anon receiving a fresh infusion of vige answered as to its logic, even while the or and ability. It is understood that De-Paris press has got up a storm of abuse. It lane, with two or three others, hold a daily is said that Lord Palmerston, at first, was council as to the "leaders" to be written, favorable to the idea, but that he came round and send an outline of what is wanted to to Lord Russell's views. It is also affirmed the men best qualified, and the role to be that rather than consent to a Congress, taken and the conclusion to be arrived at. Lord Russell, with several other Cabinet are pretty plainly indicated. These hints Ministers, would have resigned. There is coming to a first class man-accomplished also an opinion, that Napoleon is dealing with and master of "the pure well of English some smaller Powers to enter into his undefiled," as well as of classic lore-the cheme without Eugland. If he mean min scheme without Buglaud. If he mean mis will be easy for so inge- Worldliness rules the Times; it goes on nious a schemer to get up an excuse. But the principle of expediency, and not of o fight with England, seems out of the lofty principle. Evangelical religion is no uestion. He has studiously avoided it favorite with it; Tractarianism and its echitherto. His commercial policy of free clesiastical millinery it despises and ridi-trade would thereby be nullified; and his cules. At times it does priceless service finances, even with all the increased reve- to a good cause, while it, above all other nue from trade, are not equal to the pres- papers can "make the bad appear the bet-

men are selected for such writing.

Coming round, the Times seems to be,

on American affairs. It foresees, the over-

Arch Angel conquering the Dragon !

### THE PRESBYTERIAN BANNER

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> REV. DAVID M'KINNEY. PROPRIETOR AND PUBLISHER

A new year will have begun to run its rapid course; ere these lines shall be read. Sad and sorrowful to many an American family must have been the retrospects of a New Year's day-the young, the brave are gone, and "they return no more." Comfort can come from only ONE source. May it be abundantly vouchsaved to the mourners, and may 1864 reveal, and that early, the haleyon morning of PEACE. J.W.

#### How Christ Modifies Us.

There is nothing so pleasing in human friendship as the modifications of character that are wrought by intimacy. Better than martial victories are "the silent triumphs of wisdom"; as souls are quietly turned off from unseemly ways and led to a loftier life. If, then, we become the intimate friends of Christ, we may expect singular modifications of character to arise from the very variety and proportion of his characteristics.

If a man were inflated by wealth, Christ would appear to him as having no home to rest in. If on the other hand a man were oppressed by poverty and pinched by want, Christ would appear cheering him with the hope of heaven and the golden crown.

If one should become the friend of Christ and retain a proud spirit, Christ would ask him to bear cups of cold water and wash the feet of his disciples. If, on the other hand, the man was lowly and discouraged, Christ would appear to him promising thrones and dominions.

-Of a wasteful man Christ would demand care in gathering up fragments. To a hoarding man Christ would say, Labor not for that meat which perisheth.

To those who are light and joyous Christ appears weeping over the doom of the lost. To those who are oppressed with grief, Christ appears as in the solemn hours of his last Supper with his disciples, in the silence of the midnight, singing the Hallel, the great song of praise to God.

To those that engage in too much gayety, Christ appears holding out his crown of thorns to check unseemly mirth. But to a man in great despondency he appears bidding him rejoice and be exceeding glad though in the midst of persecutions.

We are of disproportionate life, and if we fondly cling to new graves and refuse to take up again the burden of life, Christ appears roughly declaring, Let the dead bury their dead; follow thou me. Or, if we straightway forget the dead and are cold and unmoved by opening tombs, Christ ap-

pears weening at the grave of touching the bier of the only son of a widow. We are disproportionate, and if our souls are cold and turn away from human friendships as of no use, Christ appears at the house in Bethany, of in dying commends his mother to the care of his beloved disciple. But if our souls are tangled and too much wedded to earthly friendships, he appears demanding that we hate father and mother and all relationships, and bids us forsake all and follow him. We are disproportionate. Christ then exhibits himself as tender or rough to suit our peculiar case. If our souls are fearful and trembling, he will quench no smoking flax. If our souls are bold and fiery, he appears scourging hypocrites from his temple and denouncing the Sadducees and Pharisees. If our souls love peace, Christ is the Prince of Peace. But if our souls ter reason." and unscrupulously too. Evare valiant for fight, he comes not to the ery educated man reads the Times, but does earth to bring peace, but a sword. not endorse its opinions on many subjects. Is a man too dependent on others? and it is not too much to say, that with all Christ appears treading the wine-press its talent, the English people control it, alone. Is a man lonely in warfare with rather than does it control them. For evil powers? Christ appears declaring that time it may dazzle; but ere long they recoil, twelve legions of angels are in waiting. and it, expedient ever, sees that it has gone If a man is legal and clings to the old too far, and trims its sails accordingly. Mosaic economy and the traditions of men, It is only justice to the Times to state Christ appears to him rejecting the letter of that it admits nothing bordering on imputhe law and overturning old ceremonies. rity into its columns, and that Mr. Cobden But if a man is of a careless order of mind himself has pronounced one number of it and would riot in unboly liberty, Christ apto be a miracle as to fulness of information. nears to him declaring that not one jot or Lavish and generous expenditure of capione tittle of the law shall fail. To those of timid, feeble mind, Christ and where no "crotchet" is to be indulged comes teaching the most invigorating and and no selfish motive to be served, the writerrible doctrines. To those of uncompromising, severe, and cold intellects, Christ In cholera or war times, I have seen far comes showing how he can die for his enemies. could be found in the quintessence of one

Respected Friends :--- I have an imporint question to ask, and it is this: Shall read every chapter in God's Holy Word uring the year 1864? This may easily done by reading three chapters each eek-day, and five every Sabbath. Need to say that the Bible is God's own book, ad the only one that he ever published in e language of men; and farther, that ery word "was written for our learning, at we through patience and comfort of Scriptures might have hope"? Would not be a blessing if all the readers of the anner should unite and constitute one of largest of Bible-reading classes ; prayerally seeking to know "the Holy Scripires, which are able to make us wise unto alvation, through faith which is in Christ esus "?

He then gives us a sample of the maner in which the edifying service is conucted in his own family; and intimates hat possibly we may have something simar on other daily lessons :

LESSON NO. 1. From Creation to the death of Sarah-January 1st to 7th.

GENESIS FIRST CHAPTER. SUMMARY.

The characters of this chapter are God Creator, and our first parents, Adam nd Eve. The incidents are, 1st. The eation of the heavens and the earth. 2d. he firmament is called torth. 3d. The ater is separated from the dry land, and egetation produced. 4th. The sun, moon stars are created. 5th. Fishes, insects fowls are brought into being And . Creeping things, beasts, and man, are led into life.

OUTLINE. Glory to God who formed the sky, And all the shining worlds on high; Who spread the firmament abroad By his almighty, sovereign word. He spake! the dawn of morning light Took place to darksome dreary night, While earth and heaven obey his voice, And in his sovereign will rejoice.

Next grass, and herb, and tree, and flower. ne each in its appointed hour; While sun and moon and stars unite To crown the whole with pleasant light; Then fish, and bird, and beast, and man, Came each according to his plan. Order and love and harmony Enstamped the works of Deity.

So God created man, and said, Here have dominion in my stead; Be fruitful, multiply, increase, And fill the world with joy and peace; Be happy here, from day to day, My counsels keep, my will obey. And thus complete, all nature stood, And God pronounced it very good.

QUESTIONS AND REMARKS. Verse 1 .--- When were the heavens and he earth created ? Remarks .- The moving of the Spirit of Hod brings life and order out of darkness and confusion. Read verse 2d.

Verse 3 .- What did God say ? Remarks .-- It is only by the Divine word that light takes the place of darkness, and causes the beautiful to appear. Read verses 4 and 5.

Verse 6 .- What was made on the second lav ?

Remarks .- The atmosphere surrounding he earth is God's great reservoir of life both for plants, animals and men. Read verses 7 and 8.

Verse 9 .- What did God require ? Remarks .- For thousands of years the earth has continued in faithful obedience to God's first command. Read verse 11. Verse 14 .--- What was next called for? Remarks .- The earth is, and ever must

e, subject to the authority of Heaven.

back Russian columns advancing into their to find him .- Parson and Reopter and first it whose fortune is derived from the Times. Remarks .- Fishes and fowls contribute treat the duty of "Church communion" as I, it is sufficient for the people to say such on the Bible, is about to be entered upon We know its manager; its only avowed and mountainous territory. But "the unfortu-responsible editor—he of the semi-official nate Circassians are suffering severely from identical with "communion of saints." is the custom among my people, will it not by "leading theologians." The plan orig-Sir Peter King, the "learned historian be sufficient for the minister to say, such inated with the Hon. E. Denison, brother largely to human prosperity and comfort. correspondence with Sir Charles Napier in want of provisions, members of families the Baltic, through whose hands, though being reduced to living on the commonest verse Z1. Verse 26.-What is said of man? and commentator," in his "O itical Histo- is the custom in our Church; and instead of the Bishop of Salisbury, and Speaker Remarks .- The image of God enstamped ry of the Apostles' Creed." and in explana-tion of it, says, "Whosoever is received to Sabbath, follow its directions for funerals? bishop of York, at his instance, undertook he never pers a line himself, every slander roots they can find, and the Russian Conas well as on him, this fine day ?" " Yes, on man at first, consisted in authority, inin its leaders must pass-is as well known sul at Trebizond is using every effort to communion in one Church, is freely admit-ted into any other." I also found that the people left the to organize a plan for producing a Com-order of religious exercises to the dismentary which should "put the reader in telligence and holiness. Read verse 27. to us as the chief official at the Home office. prevent aid reaching them." " but the religious man has two suns shinted into any other." A HAPPY New YEAR I invoke for the distance of the distanc PRAYER. Our Father who art in heaven, everlast-

stitutions.

ever speak English here.

And I remain, dear sir, yours truly, &c.

# Rev. Dr. Pressly's Address on Close Com-

No distinction between Church communion and communion of saints-The Professor at variance with his Confession-The inconsistencies in the theory and practice of close communion.

close communion, adopts the distinction made by his secession fore-fathers, making communion of saints" one thing, and ecclesiastical or organic communion" another. There are at the beginning and the end of the lecture, words, words, and words usus loquendi, the usage of the early Christians, nor from the framers of the Confession of Faith, that they employed the proof, as the Dr. farther asserts, "that the 26th chapter of our Confession treats of the communion of saints not communion in the participation of the Lord's Supper particularly." Besides theory and groundless distinctions, we want evidence of their accuracy.

In opposition to the distinction, I, First, of the schismatic Donatists refusing to hold duty of Christians, Augustine, and the Benediction.

before it to the Czar. Dhurch generally, incorporated the clause in I found customs at funerals different. The Czar, an Austrian paper favorable much of his library there; and to that .... cient reasons in the presence of those powthe Creed, so that it would read, "I believe and some were to me odd and offensive. to Poland, has been suppressed. This is lodging he retired to write, having let only erful classes who are at once the dispensers in the Holy Catholic Church, the commu- asked the reason of them? The answer attributed to the presence of the Grand one person, his eldest daughter, into the of social distinction and (on which I might Read verse 16. have something to say) of the patronage of Duke Constantine at Vienna. the Government. We all know the man The Circassians have beatensecret of his whereabout, in order that if nion of saints, the forgiveness of sins," &c. was, "It is the custom amopg our folks in Verse 20,-What were next called into positively necessary, she might know where The time and circumstances of the use of the East." This reason was deemed by all The Circassians have beaten and driven the phrase, show, that the intention was to sufficient for any odd custom. If, thought

ent expenditure. Meanwhile, Mr. Punch gives us a hunorous duet between the Emperor and Empress about the refusal of England-John Bull and family-to join in a Congress :

THE BULLS WON'T COME. A Dust. Sung at Complegne.

How vexatious 'tis, my dear, when we've asked all Europe here, And have everything got ready for

grand set-out, Now we find our labor lost, and we've

thrown away the cost. He. 'T is excessively annoying, but, my love, don't pout.

We've sent cards of invitation to our neigh- | tal, attracts and rewards genius and talent bors of each nation, And the favor of an answer we've re-

ceived from some; To accept it they are glad, but the party ting is very impressive and instructive. can't be had :

For, oh what a plaguy reason! that the better homilies suited to the season, than

Bulls won't come. Of the others none decline; all have droopp'd a civil line, They would have the greatest pleasure

to attend, they say, But, or if, in case, unless; hesitation they

express Only wording a refusal in a civil way.

They'd their compliments present with unanimous consent, But for those uncourteous Islanders so gruff and glum. Who their company deny; and they tell

the reason why. So our party is put off because the Bulls | onward tramp of the Northern armies.

won't come. Who are they to overthrow our plans, should like to know ?

Are they people of such consequence as that comes to?

If they can't come let them stop; stay at home and mind their shop; I would never make so much of them if.

I were you. People think so much about 'em that we

couldn't do without 'em, And though surely they are sensible and free from hum:

Grave excuses they advance, for not joining in the dance. So our party is postponed because the Bulls won't come! one would hope none but himself could be guilty. But the Czar for the present en-dorses his deeds, and the educated Russians She.

A REBUKE has been administered to the Times newspaper by Mr. Cobden, in conseuence of a gross misrepresentation in one its leaders. The letter of Mr. Cobden was sent to the Times, but being refused insertion, it has been published by the

Daily News. A part of it is as follows: "In the present management of the Times there is one established departure from the plan on which it was conducted twenty or thirty years ago, which distin-guishes it from all other journals. They who associate in the higher political circles of the metropolis know that the chief editor and the manager of the Times, while still maintaining a strict incognito toward the public, drop the mask with very suffi-

Thus the whole character is rounded to hundred ordinary sermons, either from perfection through the modifying friend-Churchmen or Nonconformists. The right ship of Christ.-Boston Recorder.

Ministers' Hours.

throw of the South, and its present corres-I am often amused at those who seem to pondent at New-York, without bitterness, think that sermon writing and preaching and in a fair spirit, admits, and I believe is a clergyman's hardest work, while in in his heart approves of, the gradual passmany a: large parish it is in reality his slightest toil; and yet it is a task which, of ing away of slavery before the tread and all others, requires quiet preparation. But POLAND bleeds at every pore, and yet is how is that quiet preparation to be gained, sternly resistant. The Times correspondwhen one perpetual stream of interruptions ent has been sent away by the Russian aupresses upon us. I have often sat down thorities at Warsaw, to St. Petersburg. with locked door to write or read, but as I None could have written more fairly, nor could not tell my servant to say "not at more honestly have corrected the exaggerhome," when I was at home, almost as ations as to Russian outrages. What how-ever, are true, are shocking beyond express. surely as I got well into my subject some interruption came. It was in vain my poor servant pleaded that master was very Nearly one third of the whole people of Warsaw have been carried away to exile much engaged, and could not be seen. There are people who will not take excuses. Mouravieff continues atrocities of which one would hope none but himself could be "I want to speak to him for one moment" -one moment with such people always dorses his deeds, and the educated Russians meaning fiwenty minutes. "I cannot call that once abhorred him, now set him up as again, do ask him to see me," &c., &c. an idol, and because his name is." Michael,' This all went on while I was sitting with blasphemously compare him to Michael the only the thin walls of a small London house between me and my tormentor; and at last The hope of speedy repression stimu-I was often obliged, in order to get rid of lates all manner of barbarities, arrests, dephim or her, to have an interview. It would amuse many could I tell them of all the tricks played by clergymen in London to obtain quiet, while preparing for the pul-pit. One good man invariably locks himutations, confiscations, executions, But will it answer? The insurgents appear in many places, with excellent Winter clothing. If they can keep the field till Spring, who knows but Nemesis on their cruel foe self in his vestry; but then he is away from may appear. At Pulstush, the Russian his books; and another goes regularly to commandant drove all the inhabitants into the British Museum. But I was most, pleased with the device of an eminent the market place, ordered a crucifix to be canon, the vicar of an immense London placed in their midst, and compelled them all, including the Jews, to swear loyalty parish, who told me that, at last, he had been driven to take a lodging, and remove h

A Scoffer once scornfully asked "Whation advantage has a religious man over any one en like myself? Does not the sun sbine on me replied his companion, a pious laborer.