Presbyterian Banner, Vol. VII, No. 23.
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DAVID McKINNEY and JAMES ALLISON, Editors.

"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD THIS ONE THING I DO "I DESIRED OF THE LORD TO THE ONE THING I DO "I DESIRED OF THE LORD TO THE ONE THING I DO "I DESIRED OF THE LORD TO THE ONE THING I DO "I DESIRED OF THE LORD TO THE ONE THING I DO "I DESIRED OF THE LORD TO THE ONE THING I DO "I DESIRED OF THE LORD TO THE ONE THING I DO "I DESIRED OF THE LORD TO THE ONE THING I DO "I DESIRED OF THE LORD TO THE DESIRED OF THE DE

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TERMS,-IN ADVANCE.

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FOR THE WEEK ENDING SATURDAY, FEBRUARY 19, 1859.

Original Poetry

Indians' Appeal to Christians. O! give to us the Word of God Our wandering feet to guide; O! come and tell of Christ, the Lord, Who suffer'd, bled, and died.

The "Spirit Great" we do adore, His works in beauty shine; But O! we long to learn still more Of Christ, the living vine,

We fled before the white man's face, Toward the setting sun; Ol bring us news of Gospel grace, Ere sands of life be run.

O! give to us the Word of God, Ye heralds, void of fear : Salvation Oh | proclaim abroad Through Christ, ere death ap Palestine, 1859,

For the Presbyterian Banner and Advocate MESSRS. EDITORS:-I would propose the following question, desiring you or some of your able correspondents to answer it: Is it right for ministers, when remarking on Biblical or Sacred subjects, to do so in such a manner as to provoke a promiseuous audience to laugh; and especially to persist in provoking frequest outbursts of laughter?

INQUIRER. For a minister in the pulpit to expound the Word of God in such a way, designedly, as to produce a laugh, is an impropriety too outrageous to be suspected, without the strongest evidence. And if any one's propensities for the ridiculous run so strongly in that direction that he cannot possibly restrain them, he should seek some other calling in life. Possibly, however, "Inquirer" alludes to the use of Scripture in a temperance meeting, or in accial intercourse. Well, we still say that the conduct intimated is highly improper. God's Word should always be uttered with reverence, and esof the world.

The Baptism of Children. The following inquiry possesses much interest to many parents, and Church Ses-

sions: excellent paper wishes you, or some of your, correspondents, to, give your views as to what is the proper age for children to be baptized on the faith of their parents, or, in other words, when are children too old to be too old to be baptized on the faith of their parents; as in the recent awakening in our country, and see the ordained clergy pressing to any large especially in our Church, some have united extent, beyond the limits of settled parishes that this question be settled manner and Glat

The "proper time" is, when they are very small, "little children," "Infants." But, the rite having not been then administered, the next proper time, is, as early as practicable after the parents are brought It is often a bitter thing, and if there was a to a sense of their duty and privilege. The ordinance should not be deferred.

* But the point of trouble is "When are of their parents?" This question we cannot answer by figures; but we may say, they are too old when they have passed beyond parsion of the parents. We noted the family the incipient evidences of grace, the reasons, preached, and Christians collected—there, there were to believe that the child was in parishes will be formed and ministers called. the Covenant, and would walk therein. By these things, in each particular case, our course was guided. We still think the and self-dependant class, is as repugnant to principle is a good one, and propose if for Gospel extension as we shall presently show the consideration of the inquirer.

Co-Operation.

A pastor sends us, for publication, the following judicious remarks. Without the cordial aid of the ministry, we should have guarded, and their prerogatives so rigorously dull prospects. But, happily, their work preserved, as where lay preaching is most and ours are so intimately blended, that cooperation is a mutual interest; and the peo-

ple are benefited by our joint labors: In the original constitution of man, it and do this without cost. Where, however, was substantially the announcement of his is the Episcopal and pastoral authority so Creator, that it was not good for a human high as in these two communions? On the being to exist alone. And the truth of this other hand, where were the clergy so dedeclaration is confirmed by all experienced based, as in those periods of English history in domestic and social life. In operations, moreover, to advance the prosperity of Zion, the great principal involved, must be recognized by every faithful office-bearer in the squire, who would cut off the ears of a contract of the care of the contract of the care Church of God. And while co operation on tinker or a pedlar whom he found exhorting the part of church members, is one great in a barn? The parson thought himself secret of ministerial success, the co-opera- proud if he could sit at the second table, and ting influence of the religious press, is not marry the lady's serving maid. Why is it sufficiently appreciated even by ministers of that so many earnest ministers of our own the Gospel themselves. In every sense of Church, have found themselves cramped or the word, it is the sinterest of all pastors in crushed, by the very laymen whom they have our land to have a good religious periodical, convinced that to the laity belong no public such as the Banner and Advocate, come as spiritual gifts? Simply because that among a regular weekly visitor to all the members those laymen who take any interest in reli of the church—to all the hearers of the gion at all, to stop the preacher is to create Gospel, and if possible, even to those who the politician. The man who is not pernever enter the gates of the Lord's house on mitted to save souls, sets to work to save the the Holy Sabbath day. Look at any con- Church. It is inconsistent with "Church gregation in our land without religious paprinciples" for him to preach Christ in a clothes nor his money. Still, as he worked pers! Are the people distinguished for school-house, or lead in a prayer-meeting, at home, and his father took care of his their support of the Gospel at home or but it is not so for him to keep his minister abroad? Are they distinguished for their in chains. onlightened and liberal views with regard to a minister a trials and a minister's wants? preaching office, do sway with the necessity People are stimulated to noble exertions for of the ministry altogether?" By no means: the support of a pastor, when they read of for we say that if any converted young man corresponding exertions in other fields of endowed with a gift for teaching, and in ministerial effort and self-denial in the great good health, turns away from the ordained master's cause. O how painful to the deministry, he encounters a fearful risk. voted pastor's heart, when in the families of These circumstances make a prima facie call. his church he finds papers merely secular, which it requires a strong case to repel. and none to advocate the cause of Christ! But there are a large majority of Christian

subscribers for the same. And I will regard it as an evidence of a true revival of religion, when ministers, and elders, and all new converts, as well as old sprofessors, will say, let us take the Bunner and Advocate, and urge others to go and do likewise.

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Lay Preaching.

The following excellent remarks, on this important, practical subject; we find in the editorial columns of the Episcopal Recorder. It is a subject of which we have often thought, and sometimes talked, and even preached a little exhorting specially our gifted elders to use their talent for Christ and his cause. We are fully persuaded, that an ordained ministry are not to do the whole industrious and honest in your secular calculations will ensure the continuation of preaching the Gospel that is, of through the numerous philanthropic institutions and continuate worked hard and practice decompy, at least while gaining my educated. "All agreed through the numerous philanthropic institutions and honest in your secular calculations while gaining my educated." All agreed through the numerous philanthropic institutions and honest in your secular calculations. "But," continuate through the numerous philanthropic institutions and honest in your secular calculations. "But," continuate through the numerous philanthropic institutions and honest in your secular calculations. "But," continuate through the numerous philanthropic institutions and honest in your secular calculations. "But," continuate through the numerous philanthropic institutions and honest in your secular calculations. "But," continuate through the numerous philanthropic institutions and honest in your secular calculations. "But," continuate through the numerous philanthropic institutions and honest in your secular calculations. "But," continuate through the numerous philanthropic institutions and honest in your secular calculations. "But," continuate through the numerous philanthropic institutions and through the numerous philanthropic institutions. heralding the glad tidings that is, of proclaiming the name of Jesus and teaching he way of life and destrictly are not to do it all until the time of the Millennium, if even then. In relation to the teaching labors of our brethren who are evidently taught of God, but who have not been ministerially ordained and set apart and bound by solemn vows to devote their whole energies to the sanctuary, we like much the utterance of Moses, "Enviest thou, for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.". The Recorder says:

Laymen must after all do the larger part of our missionary preaching, if there be a general movement for the conversion of the

We have twelve millions more persons in this country than there are church sittings. There are hundreds of millions outside of us whom the Gospel never reaches. Is it then either rational or wise for us to attempt to reach these exclusively by an ordained ministry?

Now, first, the number of ministers required is an insuperable difficulty. Four hundred thousand would be necessary even in our own land. Either these ministers are pecially so by his servants by whom he sends to be self-dependant, supporting themselves, it, not for the mirth, but for the conversion by secular labor, or they will have to rely on parochial or missionary stipends. If we take the former view, then we secularize the ministry at once, and make all clergymen. equivalent to lay preachers. If we take the latter view, then the funds for even a tenth part of such an outlay would corrupt the Church The condition of the country ould be like that of Spai tury, when one man in every fifty was an ecclesiastic, and when one fifth the property of But such a scheme, for any work of prac-

tical evangelization, is an impossibility. It with the Church who have large families of or missionary posts. It is not the fault of children, and some of them grown up. It the clergy that they cannot labor without a is desired; by the writer and some officers salary. The Church makes them helpless It requires them, and wisely, to form a distingt profession; it calls them "Reverend." and thus invokes the ridicule of the world to keep them out of secular affairs; and it imposes on them duties and exacts from them a culture which take their whole time. prohibition of lay missionary work, it would be a wicked thing, to thus transfer the clergy, and to make the message they bear limited to spots, where a salary can be paid. children too old to be baptized on the faith" If lay missionary work be permitted this dependance of the clergy on salaries can readily be justified. It is necessary that there should be a learned profession, to whom the study and exposition of the Scriptures ental control. In our pastoral charge, we should be primarily entrusted, and to whom often baptized children who were "in their in addition the pastoral office should be comteens"; but not entirely on the bare profesmitted. It is proper that such a profession,
should be relieved from the labors of selforder, the advance of the child in knowl. Wherever, in fact, lay missionary efforts edge, the child's conduct, the child's desire, abounds wherever the Gospel has been

supported and cherished. But if none except ordained ministers are to preach, then the setting apart of the clargy as a distinct it is cruel to themselves. For. where have there ever been communities in which the clergy have been so trodden down and degraded, as those in which lay evangelizing has been most cried down? Where have ministers been so tenderly

lies and Methodists, lay preachers, dependant, sometimes on their daily labor, sometimes on alms, do a large part of the missionary work,

"But do you not by this extension of the Now, periodicals of a worldly stamp are men, who do not fall under this class. There put in general circulation, because the ped- are those who have not that gift for systemple of the world exert themselves to secure atic teaching, which our Church requires at the close of some remarks made by B. that ocean Leighton.

tions of our land, in which you can confess than at any former period of the pastorate, tions of our land, in which you can confess than at any former period of the pastorate, and will not meet. Near the pastorate and property pastorate, and vince, giving up wealth, and the prospect of near \$100 worth of presents, beside." C school teacher or mechanic, to devote your money" could all be spent. self to the missionary work. No bishop in.

cellent remarks on "Popular Preaching," as it is now termed, especially in our large as it is now termed, especially in our large
So said B to A, "You who have your farm
to fall back on, allow to save a little, but
them to the attention of conscientious you only allow me, who spent that farm fitpreachers and hearers:

The tendency is to popularize the pulpit, not by a more zealous and simple presentation of the Gospel, but by a substitution for the Gospel, of something directly or re-motely related to it, which can be invested with the charms of novelty and popular attractions. * * * * So long as men are found, in large numbers, so superficial in mind, and unchristian in heart, so to demand what the minister of Christ has not been commissioned to preach, and so unhallowed in taste as to desire to have the truth tricked out in such gaudy and garish colors, that the trappings and ornaments practically hide it from the view, the honest and faithful servant of God will not suit them. The current of popular taste seems to be fast setting in this fatal direction. Indications of it meet us at every point. The fact ligious Notices." No reflecting man can error.
read them without perceiving that they too often evince, on the part of the ministry, and the willingness to gratify it at almost any sacrifice of Christian simplicity and fidelity; and on the part of those who run about after preachers and novelties, instead of the Gospel, a frivolity of spirit which is inconsistent either with exalted or well established Christian character

For the Presbyterian Banner and Advocate.

Truth Stranger than Fiction. The persons of whom we write, were brothers; sons of a thrifty farmer in a Western County of the "old Keystone State." We will call them A, B, and C. In boyhood, these three persons were trained by a father whose motto almost daily repeated—was, "He's no man, who can't make his own fortune." Still, that his boys might have "fair play," he allowed each, the age of eighteen, to commence for imself. By neighbors and friends, A and B were often said to be "chips off the old block," so industrious and saving were they. A, when of age, purchased a farm, married n after, and went to work in good earnest to "make his gales," and pay off his heavy debt. God blessing his efforts, by dint of hard work and good economy, he was ens. bled to do this in seven years. At the age of twenty eight he had paid for his farm, and "owed no man a dollar." B, however, turned his hard earnings into another chan-nel. He was determined to be a scholar and to the accomplishment of this purpose. he bent both mind and body. One while he is hard at work to gain funds, anon he is in his class at school. * * On his twenty eighth birth-day, he graduated with honor at one of our best colleges, and he had carned every cent that his education had cost him. Stopping with his brother A, a day or two after commencement, they mpared notes with reference to the respective cost of A's farm and B's education. This comparison showed that, as to time they were just equal; and, as to money, the ducation had cost about fifty dollars more than the farm. "Well," said A, "and what have you to show for it?" "A few books, and myself, I suppose," said B, laughing. "And I," responded A, "have a comfortaole home, as you see; should I never save another dollar, I have a competence for my self and family." * * B. after a week spent with friends in which time, also, he the end of four years, his yearly income having in the meantime studied theology,

eighboring congregation We must now look after C, our other hero. He was of quite a different character. boyhood he was called "lazu." His wages till he was of age, and as his wife brought him a small dowry, he had a "nice start." He, however, thought best to rent a farm for a while, before purchasing. At Years have flown.

for ministers. There are those converted flate in life. There are those who have not late in life. There are those who have not late in life. There are those who have not late in life. There are those who have not late in life. There are those who have not late in life. There are those who have not late in life. There are those who have not late in life. There are those who have not late in life. There are those who have not late in life. The opportunities of education. To such we now address ourselves and say—

Wose be to you if you preach not the Gospel, laymen though you me the late of late of late of the late of la All agreed

wealth, to go forth to the outskirts of our still talked of extravagance. He had never own land, where the settled ministry cannot had so much money in thy one year. Nor reach, and there, supporting yourself as a could either of the otheresee how so " much In the further consideration, it was de-

self to the missionary work. No bishop in our Church would refuse such aid; most would exult in it. But be this as it may, recollect that it is yours, by your baptismal covenant, by your Lord's commands, by the wants of your fellow men, in all ways open to you, to PREACH THE GOSPEL.

Popular Preaching.

The Protestant Churchman has some excellent remarks on "Popular Preaching," sellent remarks on "Popular Preaching," some excellent remarks on "Popular Preaching," solothing. clothing.

ting myself for duty, a a mere living; and while it actually costs you from \$700 to \$800 to live, you, wonder why I can't live on \$500 !

What is true here is that the man who never saved a dollar. Die first to ory extravagance. What passiange is, that those who know what economy is believed him. And when we add, that A, an elder of the church, was increasing in goods, and adding farm to farm, while he only allowed B, a minister of the Gospel, a mere living, surely we may well say, "Truth is stranger

yor the Presbyterian Banner and Advocate. MESSES EDITORS :- In your issue of January 29th, 1859, your correspondent, readers some "small improprieties in the stands out most prominently in the charac- pulpit," to one of which, with your perter and number of advertisements in our mission, I would call attention not for take Saturday papers, under the head of "Re of controversy, but for correction, if in

> Your correspondent states that he sconsiders the use of the word Archangel in the plural " entirely unsutherised." True it is used twice, and only in the singular, in the New Testament, viz 11. Thes. iv: 16; Jude 9.

But, what is the meaning of the word?
Is there but one Archingel? Princeps
Angelorum—Chief of Angels, or Prince(of the Angels

Tast there is more than one Chief over the assumed different orders of angels, is evident from Scripture "To the law"_ Isa viii: 20. In Jud 9; Michael is called "the Archangel "for Prince (as Scriptural) Yet. in the Book of Daniel x: 13, what saith the law? "Ret lo, Michael, one of the Chief Princes." Also, In Daniel xii: 1, Michael is termed "the great Prince," meaning, as some suppose, the Chief of the Princes.

From these passages of Scripture, I am forced to the conclusion that there are "Princes" among the angels, and, hence, more than one Archangel.

As "Princes" is Scriptural, strictly so, and synonymous, as a term of office, with Archangels, the use of the latter word must

be a very "small impropriety."

How many "Chief Princes" there are among the angels, we are not prepared to say. Some Biblical critics suppose that say. Some Biblical orities suppose that there are seven, represented by "seven lamps," (Zeoh. iv: 2,) and "the seven spirits which are before His throne," (Rev. i: 4) In Daniel viii. and ix, we find that Gabriel was sent to instruct him in regard to the visions which he saw This "mighty one of God" was sent to announce the birth of John the Baptist, and also the birth and character of our Saviour Luke i: 19,26 His dommission was doubtless immediately from God.

If wour correspondent can give us any more light upon this point, it would be very thankfully received.

Humility.

It is out of a broken heart that all truly holy affections do flow. Christian affections are like Mary's precious ointment that she poured on Christ's head, and that filled the whole house with a sweet odor. That was poured out of a broken box; so gracious affections flow out of a broken heart Gracious affections are also like those of Mary Magdalene, who also poured precious oint-ment on Christ, out of a broken alabaster box, was married—hastened to the Academy of anointing therewith the feet of Jesus, when was married—masteriou wo she should them with her tears, and she had washed them with her tears, and wiped them with the hair of her head; all from this source; was near \$1,500; But, Christ, and that fill the soul of a Christian B has now a call to become the pastor of a and broken hearted love. The desires with a heavenly sweetness and fragrancy, the saints, however earnest, are humble desires; their hope is humble; and their joy, even when it is unspeakable and full of In boyhood he was called "lazy." His father was wont to tell him, "You do not leaves the Christian more poor in spirit, and garn your salt." He could neither save his more like a little child, and more disposed clothes nor his money. Still, as he worked to a universal lowliness of behaviour.—Edwards on the Affections.

Our Father Oh, the unspeakable privilege to have the age of twenty-eight he was still a renter, Him for our Father, who is the Father of and there was truth in his father's remark, all mercies and the God of all comfort. Do "I really believe C is poorer to day than not think he can shut out a deeding soul when he began." * Years have flown. that comes to him, and refuse to take, and A. B, and C, with wives and children, are to bind up, and heal, a broken heart that all at the "old homestead." They seek offers itself to him, puts itself into his hand, each others' welfare, and have a "good and entreats his help. Doth he require pity of us, and doth he give it to us, and is not "And do you really intend to give up infinitely more in himself? All that is in your charge?" was asked by more than one, angels and mea is but an insensible drop to

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A Realt Work of Revival at Aberdeen—Preparations for Present Results—The WORST saved—Mr. Bright's Scheme for Parliamentary Reform—States and Prospects of Parliamentary Reform—States and Prospects of Parliamentary Reform—States and Prospects of Parliamentary of Robert Burns—The Widwiof Burns, and the Poet's "Penitineed—The Crystal, Palace and the Recent Ballot—An Irish Clergyman and the Sabbath Question—The Bishop and the Sunday Ledgue—His Argument—Its Falling and its Practical Results—A Popish Chaplain Dismissed—Refueal to Present Arms to the "Host" at Matta—Financial and Political Orisis—"Iphigenia" Sacrificed—India fand Nena Sahib—Posteript.

Sugaraguary 21st 1859.7 Real Work of Revival at Aberdeen Preparations

From our London Correspondent.

LONDON; Japuary 21st, 1859.p A REAL WORK OF GRACE is now going forward at Aberdeen This I have ascertained to be an unquestionable fact, from the lips of the Rev. J. H. Wilson, the Edite of the British Evangelist, who has just beginned, from the partial terms of the British Evangelist, who has just beginned, from the partial thomass. It is well known that no where cles in British

have prayer-meetings, so numerous in attendance, and so fervent and persevering in their character, been held, as in the Granite City, of Scotland. In connexion with the Evangelistic labors of Mr. Gordon Furlong, and other gentlemen of rank, last Summer, deep impressions were made on the minds of very many. And recently, at the close of the Old year and the beginning of the New, the fruits of these impressions have begun to be gathered in a remarkable degree. One man has been the special instrument here— Mr. Radeliff, a Barrister, formerly gay and godless, and a patron of the Turf, but for the last year or two devoting himself, with extraordinary self-denial and energy, to preaching in the open air, and distributing racts at Fairs, Races, and in large towns in

the North of England. Mr. Wilson describes this gentleman as peculiarly tender and winning in his manner of address. Large numbers have not only been arrested, but won to Christ; among the young people of the town, the Spirit has been working mightily; Professor Martin and several elergymen have had, night after night, delightful converse with inquirers, and no sooner does a convinced sinner find peace, than he or she becomes a zealous. missionary to others. And, as in the days of Christ publicans and harlots entered the kingdom, while the self-satisfied formalist and the Pharisee were left to perish in their pride, so now, among the fallen and the outcast, many have been brought to penitence and faith, and the "loving much because much has been forgiven," is common among those who were fallen outcasts, apparently given hopelessly over to eternal, as well as temporal ruin. I carnestly trust that this may be the pioneer of such revivals a over the land as may make the year 1859 memorable in the history of Religious Life and Progress in Great Britain. Over the North of Scotland, especially, a spirit of deep solemnity and prayerfulness reigns. Vice is restrained. At New Year's timewhen a Saturnalia of license has been wont to prevail—it was found, at Aberdeen, that scarcely a case of drunkenness was brought before the Magistrates. There is, however, aggreat amount of evil to be met and conquered. Social drinking habits are most mischievous, and whiskey drinking isstill too frequently exercising a tyranny over social iroles, most perilous to Christian professors

MR. BRIGHT has made a remarkable peech at Bradford, in Yorkshire, in which he roduces, in detail, his scheme of a Reform Bill. It excites the greatest interest and atten; tion among politicians, and is likely to be the pioneer of great dhanges among parties. Eighty-six boroughs, hitherto returning members, Mr. B. would disfranchise. Of these, fifty six are English, nine are Irish and twenty-one are Scotch, From thirtyfour boroughs, one out of two members is taken away. One hundred annot thirty seats would thus be left for re distribution. How are these to be disposed of? First, he gives sixteen members to towns which now only return one member each ; twenty seven seats are set apart to give as many boroughs three instead of two members, as at present, while twenty five are to be devoted to make up to twelve great boroughs a quota of four mem-

Then come the gigantic populations of Manchester, Finebury, and Marylebone, (London boroughs,) Glasgow, and Liverpool, each touching nearly one third of a million of population; these are to have six members, and twenty seats are appropriated to make up the present deficiency.

Some large and populous boroughs and districts there are, which remain unrepre-

sented. Mr. Bright enfranchises seven, at the expense of new seats confiscated elsewhere, and retains seven unappropriated. Twenty six seats, of his one hundred and thirty seats remain, and these he bestows upon the English and Irish counties—eighteen to England and eight to Ireland. It is evident, from this plan, that Mr. Bright has given the profound attention of statesman-like mind to the question of Reform. He has also avoided shoals which have been pointed out to him, such as the electoral district theory, and the giving of a large increase of members to Ireland, thereby increasing the Romish party in the House of

The Times, in its first article, is compelled to admit the comparative moderation of the scheme. "Every one," it says, "will be struck by the strung contrast between Mr. Bright's Bill; every one will be a little surprised to find that Mr. Bright's Bill is not so wildly extravagant as those who believed the orator expected from the law-giver.

"But still," (and here comes out the

Whig party's fears and hate,) "this propo

sition involves a tremendous change. The proposal is to take seventy eight seats from the country party and to give them to the towns. This change of seventy eight seats would count one hundred and fifty six upon a division." Besides these perils to "the country party," there is also the proposal to give the £10 householders sixty five borough votes for the counties, which would largely increase the Democratic influence. No doubt much copposition will be given. Only partial success will be achieved. The members for boroughs put on schedule A., for disfranchisement, will probably vote, to a man, against Mr. Bright. The Cabinet, also, will try and save its own party as far as possible, and at the same time conciliate

sacrifice the "country party." Lord Derbyg but morality on religion. It was a pithy is likely to remain true to his "order," and reply, and very suggestive. The Cross is certainly Mr. Bright's measure would well the grand-moral maker. certainly Mr. Bright's measure would well-nigh extinguish them; in the Commons. Many of the nobility and land owners are not aristocrats, in the evil sense of the term, and are justly and deservedly beloved. I believe that true religion is pervading the class to an extent that is most encouraging, with regard to the future of linguistic.

The FARMING INTERESTS of the country as far as the price of Wheat is concerned, are somewhat depressed, but the science brought to bear on Agriculture, causes the brought to bear on Agriculture, causes the land to bring forth a vast increase of crops, and is likely to do so more and more. A letter of Liebig has just been published, bearing on this subject in a very practical manner. Besides, the price of oxen, sieep, and butter still rules highly and this farmers, as a classification of graphlick a last stades improves. The shipping interest also will become allowed to propose it a propose it and the property processes in the same and the same allowed to the same and the same allowed to the same and the same and the same allowed to the same and the same an

necessarily recover its prosperity.

The arrangements making all over the Kingdom for the celebration of the Centenary of the birth of ROBERT BURNS, on the 25th inst., will doubtless be attended with evil, inasmuch as the Church and the world -from admiration of genius will meet on common ground, and as the celebration will be accompanied by feasting, toast drinking, and speech making, to what Burns himself used to call,

"The wee short hour, ayant the twelve." Robert Burns, it is not to be forgotten, was the fast ally of the Moderate clergy of the Church of Scotland in Ayrshire, and the bitter and scurrilous foe of the Evangelicals. Upon the cause of Christ he cast foul scorn, in his famous caricature, "Holy Willie's Prayer," and of licentiousness he was the suggestive patron and poet, in some of his most striking ballads, Alas I for the story of one so gifted, and who perished so early. Pity drops the tear over him, and deeply touching was it to hear, a short time ago, from an eminent Naturalist, in private society, his rehearsal of a visit, years ago, to the widow of Burns, in the house at Dumfries, in which he died, when his "Jeannie," ever tolerant and tender to his faults, pointing to the floor, said, "These stanes hae often been witness to his peni-

tence and tears !! There will be a grand celebration of the Centenary, next week, at the Sydenham Crystal Palace, and the name of the succesful author of the Prize Poem will be announced ... It is rumored that Professor. Aytown is to be crowned as the victor. Time will tell. Six other poems, besides the successful one, are recommended for publicationus sub hus elyischer eine clar

THE CRYSTAL PALACE DIRECTORS, from the love of gain, and spurious philanthropy, and unscriptural views of the Sabbath and its claims, have, decided, by a considerable majority, to keep open the palace grounds on the afternoon of the Lord's day. Hitherto, in point of attendance, the matter was a failure, while it necessarily deprived a considerable, body of attendants of their Sabbath rest. It remains to be seen whether the Sunday breaking party can persuade the public financially to endorse a scheme which, they hope, will prove the thin end of the wedge to the entire opening of the Palace for the whole Sabbath The Act of Par-liament is against them; Lord Stanley, and others in high places, are for them; but I question if the present, or any other Cabinet was dare to run counter to the views and feedings of the best part of the nation.

DOCTOR REICHELL, in Irish clergyman has recently published a discourse, delivered two years ago, in Holywood church, near Belfast... It is entitled, "The Lord's day not the Sabbath" It is dedicated to Dr. Whately, Archbishop of Dublin, whose "Thoughts on the Sabbath," says the writer, "led me to the truth on this sub-He maintains that his views are unquestionably those held in the early Church. before Romish corruptions were introduced; those held by the great Roformers in England and on, the Continent; those held by the greatest names in the English Church, from the Reformation to our own times. And, "what is more; the principle involved in these views is the very same which St. Paul discussed and settled in the Epistle to the Galatians, the great principle that Christians are not bound by the Ceremonial Law."

It is not my purpose to analyze or answer the arguments by which the author attempts to make tout these apropositions a In 5 my mind, the asserting that the Fourth Com-mandment on the Decalogue "is a part of the Ceremonial Law," is as monstrously untrue as it is daring and impudent. What we hold to be the summary of this Moral Law, as given by Christ, "supreme love to God and man," Dr. R. holds to be not a summary, but distinct Gospel Command. ments from Christ himself, such as the Old Testament Church was utlerly ignorant of! As to the Fourth Commandment, while in Deuteronomy there were special and natu ral reasons given why the Jews should keep it, in the command itself, as given from Sinai, we have the Creation appointment of a Sabbath, for the two great ends, Rest and Worship, (now needed as much as at the beginning,) expressly mentioned as the reason for its perpetual observance.

ism. is sufficiently indicated in this class of writers. The Secularists and Socialisms always exult in such publications, and it is a bad sign of any Theology, so called, which proped up carelessness and recklessness in principle and practice, and which casts foul reproach on the memories of those noblest holiest of patricts and benefactors, to whom both England and America owe all their liberties.

The Rev. J. McNaughton, of Belfast, is about to deliver a public reply to Dr. Beichell, at Belfact, and I think it will be very useful. Dr. Cooke might well buckle on his armor in such a cause, and probably may do so.

The SUNDAY LEAGUE have been guilty of the impudence of visiting the Bishop of London, to obtain his countenance for the opening of public buildings on the Lord's day. They, endeavored to reason him into their views, and talked the usual slang the Radicals, so as, if possible, to keep out courtequely firm, defended the position taken to be and there is no external grace the Whigs permanently. Yet their organs by the clergy, and told them that religion which ill-nature or affectation will not detailed by the press do not indicate that they will was not, and could not be based on morality, and the press do not indicate that they will not detailed by the press do not indicate that they will not detailed by the press do not indicate that they will not detailed by the press do not indicate that they will not detailed by the press do not indicate that they will not detailed by the press do not indicate that they will not detailed by the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate that they will not detail the press do not indicate the press do not indicate that they will not detail the press do not indicate the press do not indica

A ROMISH MILITARY CHAPLAIN has been dismissed by the Government in con-sequences of tampering with the faith of a Protestant soldier, and inducing hims for historial soldier, his scul's safety, to submitted baptism. The superiors, but he was told that he must leave the camp, and that if he attempted to enter it again, he would not he allowed to enter it again, he would not he allowed to enter it again, he would not he allowed to enter it again, he would not he allowed to have had numerous Chaplaine, an enlarged pay, graatch to them by the Minister of War. These men worm to prosely like whenever me wherever they can. Their presence in a camp is poisonous and perilous. The Millet, and other jointable are loud in their parties. the present Government, on Chaplainuy

the recent act of rigor. AT MALTA, an officer of a Scotch Fusiliers Militia Regiment has refused to join in presenting arms to the Host, as carried in procession. The Highland and Presbyterian soldiers have always objected to this, as against their consciences; and some years ago, for refusal, an officer was dismissed from the army. Now, let us hope a stand will be made. The recalcitrant officer has been put under arrest, and de-clares he will submit to any punishment rather than violate his conscience. All honor to him, and shame be upon the system which symbolizes with or gives honor

to idolaters and their abominations !

matters, and will probably say little of

FINANCIAL AND POLITICAL AGITATION have considerably subsided during the present week. Austria denies that she ever intended to send troops into Servia, unless with the consent of the other Powers. Besides this, she is sending a Plenipotentiary to Paris, to conciliate and come to terms with the French Emperor, if possible. Many suspect him of a stern resolve to find a pretext for war this year. But the weight of opinion is against him all over Europe, save in Italy, and Austria is well prepared in Lombardy and elsewhere. It is certainly ominous that Prince Napoleon is to wed the daughter of Victor Emmanuel, the King of Sardinia. This to the proud scion of the ancient House of Savoy, is said to have been so disagreeable, notwithstanding political advantages, that first the Grand Duke Constantine; and then the Czar Alexander himself, brought their influence to bear on the father of the young princers, who, at sixteen years of age, becomes the "Iphigenia and scape goat of Italy, and the mate of a man nearly forty years old, who is supposed to be an Atheist and who is known to be a roue, and of profligate habits. The people of Turin do not approve of the match, notwithstanding their desires for the overthrow

FROM INDIA, we have tidings up till the 24th of December. Nens Sahib had not penetrated into Central India, but Feroze Shah, with a band of rabels, had crossed the Ganges, and in spite of pursuit and par-tial defeat, was making Westward in the hope of a junction with Tantia Topee. The latter was still at large. His troops are chiefly Mussulmen, and it was thought they would desert him as soon as they knew the terms of the Queen's proclamation. In Central India there is much disaffection. Oude is nearly quieted, and Nena Sahib had been compelled to fly from a fort which for some time he had occupied. The Delhi Gazette says that he was pleading for mercy for his own, and that he expects no mercy for himself, if caught, although he denies that he was guilty of the massacre of women at Cawnpore.

It now comes out that during the siege of Lucknow, a number of Christians, including several English ladies, were brutally massa-

P.S.—The widow of Wordsworth, the poet has just died at the age of ninety years. She is buried in her husband's grave, which I doubt not many an American pilgrim has visited, at Grassmere, in the The weather continues extremely mild. Winter, as such, has scarcely been yet

known. The sufferings of the unemployed are thus mitigated greatly. The stream of charity continues to pour in for Night Refuges, Reformatories, &c., in the metropolis. It began at Christmas, and if the benevolent panie," parallel with the financial one, still agitates society. May it be perenniál i "

Outside and Inside. "Two things a master commits to his

servant's care, saith one; the child and the child's clothes." It will be a poor exouse for the servant to say at his master's return, "Sir, here are all the child's clothes, neat and clean, but the child is lost! Much so with the account that many will give to God of their souls and bodies at the great day. Lord, here is my hody, I was very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cost away forever, I took little care and thought about it. Flavel Donal

OURSELVES AND OUR SAVIOUR .- O. did we know ourselves and our Saviour! are poor, but he is rich; we are dead, but he is life; we are sin, but he is righteousness; we are misery, but he is mercy; we are lost, but he is salvation; If we are willing, he never was otherwise ... He ever lives, ever loves, lever pities, ever pleads. He loves and sayes, to the uttermost, all who come unto him

RELIGIOUS PAPERS — Says a writer in the Western Christian Advocate: "I think I would wear a smashed hat, patch my moccasins, have Mary mend my clothes twice over live on brown bread a quarter, dispense with tea, coffee, and sugar awhile, or squeeze and economize in some other way for half the year, rather than deprive myself of a good religious paper."

about the refining and moralizing influence of works of art on the multitude. (With ness France and Italy !) The Bishop was winning behavior will not conceal or make