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

WHOLE NO. 336

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, MARCH 5, 1859.

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Original Poetry.

To the Memory of Mrs Theodore D. Woolsey.

I saw her in her morning bloom,
A blossom sweet and fair;
The mother's pride, the light of home,
As pure as Summer air.

Again I saw, when years rolled on,
The husband's lovely wife,
Whose matron graces as they shone,
Revealed her Christian life.

Years still rolled on—I saw her not,
She dwelt no more on earth;
In the grave yard lone—sacred spot—
Lies one of heavenly birth.

Dear sainted one, thou'rt gone to dwell
In Christ the Saviour's arms;
Thy perfect joy no tongue can tell,
Thou'rt free from sin's alarms.

The loved of earth are called away,
To bloom in light above,
Where saints amidst the bright array,
Now sing redeeming love.

New Haven, Conn., Feb. 15th, 1859.

For the Presbyterian Banner and Advocate.

Baptism of Minors.

MESSRS. EDITORS:—Your answer to the inquiry of your correspondent, "C.," in the *Banner* of the 19th inst., seems to me to be right. As corresponding with your views, I herewith send, for the *Banner*, a report made by a minority of a Committee appointed for the purpose, by the Presbytery of Allegheny. The report of the majority of the Committee, (which received but three votes in the Presbytery,) opposed the Baptism of any one on the faith of the parents, that was over fourteen years of age.

A majority of the Presbytery seemed to be in favor of the following report; but it was deemed best to take no action on the subject, at that time.

Yours, truly, LOYAL YOUNG.

MINORITY REPORT.

The relation of the children of God's Covenant people to the Church, and the importance of their receiving baptism, the seal of the Covenant, and of their being trained to serve God, are subjects that have recently awakened much attention and inquiry.

Nor can the question, (collateral though it may appear to be,) at what age children may receive the ordinance on the faith of their parents, be a question of indifference. The question often meets the pastor as a practical question, on which he must not only have an opinion, but on which he must act.

On the one hand he must beware of administering the seal of the covenant to those who have no right to it; and on the other, he must not refuse the seal to those that are, by the very terms of the covenant, included in its distinguishing blessings. It becomes, therefore, a question of no small moment, and should command the earnest attention of parents, ministers, and church judicatories. The Presbyterian Church has not clearly defined any definite age beyond which believing parents may not present their children for baptism.

The following conclusions, however, may be arrived at from the teachings of the Word of God, and the Standards of our Church:

1. Christian parents should present their children for baptism as soon after birth as circumstances permit. The ancient requirement was, that circumcision should ordinarily take place on the 8th day after the infant's birth. Though so early an age may now often be inconvenient for baptism, yet parents should be instructed that they ought not to delay unnecessarily an ordinance appointed by the great Head of the Church, and connected with God's covenant blessings.

2. Christian parents, that have neglected to present their children for baptism at an early age, either because laboring under false impressions of duty, or because but recently converted themselves, should present for baptism all their minor children, who are *strictly* under their control, who are willing to receive the ordinance, and whose conduct is so without reproach that if in full communion they would not merit the censures of the church.

This may be argued from the following considerations:

(1.) Believers under the old dispensation were directed to have *all* the males under their guardianship and instruction, circumcised.—Gen. xvii: 1—14.

(2.) When proselytes to the Jewish religion entered the Church, all their male children were to be circumcised, of whatever age they might be, if under the parents' control. "When a *stranger* shall sojourn with thee, and will keep the passover to the Lord, let *all his males* be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land."—Ex. xii: 48.

(3.) Baptism is a seal of the same covenant that circumcision was, and is not to be more restricted in its application. The "Exposition of the Confession of Faith," published by the Presbyterian Board of Publication, says: (p. 313.) "That the promise made to Abraham and his seed is still endorsed to us, is evident from the express declaration of the Apostle Peter, (Acts ii: 39:) "The promise is unto you and to your children." As all the members of the families of believing parents were members of the Church under the Old Testament, so all are members under the New Testament.

The Greek word, children, (*teknois*, sing. *teknon*,) to whom the promise is made, includes the *whole family* descending from believing parents, and is never restricted to *small* children. Had the promise been intended for *little* children *only*, a more suitable word would have been *teknoin*, a diminutive of *teknon*, or *paidion*, a diminutive of *pais*, or *brephos*, all of which terms are used in the New Testament to denote small children.

Teknon is the term uniformly used when the subject of baptism or circumcision is spoken of in relation to the young, except where house or household, or some equivalent collective term is employed.—See 1. Cor., vii: 14, where children (*tekna*,) are said to be holy by virtue of their relation to a believing parent. Also, Acts xxi: 21.

(4.) The *practice* of believers, both under the Old and New Testament dispensation, was in accordance with the above principles. Ishmael, thirteen years of age, and "all the men of Abraham's house," were circumcised in consequence of Abraham's faith.—Gen. xvii: 23—27.

When the circumcision of the young had been neglected by the Israelites in the wilderness, they were all circumcised at Gilgal, when they entered Canaan.—Josh. v: 2—9.

Corresponding with these facts, households were baptized by the apostles on the faith of their parents. Such were the households of Lydia, (Acts xvi: 15,) of the jailor of Philippi, (Acts xvi: 33.) and of Stephanas, (1. Cor. i: 16.)

The word house, or household, (*oikos*) includes *all* the children of a family under the control of their parents. It is never used to signify but a *portion* of them.

Our Baptist brethren contend that there were no *small* children in those families or households. Shall we, on the other hand, contend that there were no youth over twelve or fourteen years of age?

These examples of household baptism seem to have been recorded expressly to teach us that when parents are converted or brought into the Church, the whole household should be presented in the ordinance of baptism, unless disqualified by disobedience or other immorality.

That the term house, or household, (*oikos*) includes the larger, as well as the smaller children of a family, is evident from its use in the following passages of Scripture, viz: Luke xix: 9; Acts x: 2; xi: 14; 1. Tim. iii: 4, 5, 12; v: 4.

(5.) The Standards of our Church teach that the children of professors of the true religion are members of the Church, and, as a consequence, that they have a right to baptism. Our Confession of Faith says:

"The visible Church consists of all those throughout the world that profess the true religion, together with their children."—Ch. xxv: sec. 2.

Definitions are expected to be accurate, and the word "children" would not have been used in so important a definition, had only *little* children been intended.

A similar definition is found in the Larger Catechism, answer to question 62; and in the Form of Government, chap. ii: sec. 2. To prevent all mistake, the phrase is varied in the 4th section of the 2d chapter of the Form of Government. "A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together," &c. If "their children" and "their offspring" mean only their children under fourteen years of age, then no accuracy belongs to the definitions of our Standards.

(6.) Finally, the legal term "*infant*," when our Standards were adopted, included all persons in a *state of minority*; and this is the legal meaning of the term still. Blackstone says, (p. 463,): "Full age in male or female is twenty-one years, which age is completed on the day preceding the anniversary of a person's birth, who till that time is an *infant*, and so styled in law."

And the term seems to have the same meaning in our Standards, as appears from the Confession of Faith, chap. xxviii: sec. 6, and from the proof texts under sec. 4 of the same chapter. Our Confession says, that "the grace promised" in baptism is "exhibited and conferred to such (whether of age or infants,) as that grace belongeth unto." This language clearly implies that those are all "infants" that are not "of age."

From these considerations it would seem that minor children strictly under the control of their parents, are the *ecclesiastical*, as well as the *legal* infants of those families to which they belong, and their pious parents have a right to their baptism. "The infants of such as are members of the visible Church are to be baptized."

The right of the believing parent arises from God's gracious covenant. And shall we restrict the covenant of God? Shall we deny the seal to those that are moral and obedient children, because they cannot *yet* see their way clear to come to the Lord's table? Shall we throw them out of the bosom of the Church and from the care and watch of those whose business it is to guard, and instruct, and feed the lambs of the flock? Why cast them out to the dangers and temptations of a world that lieth in wickedness, when the covenant says that they have a place in the visible Church, and a right to her watch and care? But it may be contended that our Directory for Worship (chap. ix: sec. 1, 2,) excludes children from the ordinance of baptism after they arrive at the "age of discretion," unless they are baptized on their own faith.

But the Directory, in the chapter referred to, relates entirely to the reception of young Christians to the sealing ordinances, on *their own* faith. It has no reference to the duty and privilege of parents, or their covenant right toward their children. While God in his goodness allows those that have been out of his Church, and so strangers to his covenant, if they believe at an early age, to present themselves for baptism—the same goodness, so far from excluding the children of believing parents at a greater age, allows them in covenant love to receive the seal, as under the former dispensation. Privileges are not *abridged* but *extended*, under the New Testament dispensation.

If, however, any have conscientious scruples about baptizing, on the faith of the parent, children that have arrived at years of discretion, they should not be required to do so. Desirable as uniformity is, some latitude may safely be allowed for the diversity of views found among brethren that agree in matters of essential importance, and which are more clearly revealed.

The following resolutions are recommended for the adoption of Presbytery:

Resolved, That covenant obligations require Christian parents to have their children baptized as soon after birth as circumstances permit.

Resolved, That if the baptism of their children has for any reason been neglected, the same obligations require Christian parents to present for baptism all their minor children, strictly under their control, who are obedient, of irreproachable character, and willing to receive the ordinance.

The above is respectfully submitted. * *

For the Presbyterian Banner and Advocate.

Old Man's Creek, Iowa.

This is a neighborhood eight miles West of Iowa City, where there has been Presbyterian preaching for a number of years. The New School, at one time, occupied the ground, but for some cause measurably abandoned it, when the Old took their place. They made no attempt to organize a church until last Fall, when a petition was sent to Presbytery, and a committee appointed to organize a church at their earliest convenience. A meeting was held for that purpose the last day in last month. Thirteen members united in the organization. The elders elected did not see their way clear to serve, and by request their ordination was postponed until Monday. On the Sabbath, the Lord's Supper was administered, and the next day the elders were ordained and installed. Such was the evidence of the presence of the Spirit of God, that the meeting was continued in the evening, when it was manifested that several were anxious. There were four who asked the prayers of God's people. We then met every evening during the week, and on the Sabbath, during which time there were twenty hopeful conversions. The whole neighborhood was moved. And I never saw awakened sinners give their hearts to Christ so readily. Several were found rising and asking for prayer one evening, and the next were indulging a hope. I could only account for this on the ground that protracted meetings had not been held there by such as never failed to involve the sinner in a mist respecting feeling and faith. The truth was clearly and distinctly kept before the mind, that there was no hope of salvation but in Christ. And all that the awakened sinner was able or required to do, was to give his heart to him at once. There were two who wished to be baptized. In affording an opportunity for them to unite with the church, I simply announced if there were others who wished to unite then, we would give them the opportunity. And without even the second invitation, there were eleven came forward, who were cordially received.

The little church is now composed of twenty four members. And several others will unite the first opportunity. The season throughout was one of special interest and encouragement; and by many, never to be forgotten.

The last evening I recommended the *Banner and Advocate* as a suitable journal for converts, as well as others, left a copy with one of the most influential men, and trust that the response will be favorable.

Feb. 10, 1859. S—.

SOME men are as covetous as if they were to live forever; and others as profuse, as if they were to die the next moment.—*Aristotle.*

For the Presbyterian Banner and Advocate.

From Texas.

HOUSTON, Feb. 2, 1859.

EDITORS BANNER:—An immense number of immigrants are pouring into our State. They come from almost every State in the Union—the North Western States and Territories furnishing their quota. Our mild climate and great agricultural and stock-raising advantages, are attracting attention. Texas is rapidly becoming a great wheat-growing State. The crop of this cereal in 1858, amounted to about three million bushels. Four millions are anticipated for 1859.

Our population is now about six hundred thousand, increasing at the rate of one hundred thousand annually. There are in the State about sixty Presbyterian (O. S.) ministers, and two thousand communicants. The various religious denominations seem to be laboring with much union and harmony, and with encouraging success. Eight distinct Railroads are being constructed in the State. Huston is the radiating point for Railroads. Fertile soil can yet be obtained at from one to three dollars per acre.

AN OLD TEXIAN.

For the Presbyterian Banner and Advocate.

Things that I have Wondered at.

That church members would walk to the house of God on the Sabbath, two or three miles, and then sleep the whole time of sermon, though the minister should expound the Word ever so faithfully and interestingly.

That members, yes, even elders, would come into church fifteen, twenty, or thirty minutes after services had commenced, leaving the *knowing ones* to conjecture or perhaps whisper that they have carefully guarded against pew-sleeping, by a too long protracted "Sabbath morning nap."

That professing Christians should be tenacious about little things of little importance, or even be greatly disturbed by these little trifles, such as whether the Clerk sit next to the pulpit, or back in the pew with some good singers around him, or whether he sing Old Hundred to half or quarter notes.

Perhaps, Messrs. Editors, as you spend most of your time in the city, such wonders have not come under your observation; but methinks a short sojourning in some parts of the country would but too soon convince you of the truth of the above. W.G.S.

For the Presbyterian Banner and Advocate.

Joy in Heaven.

My friend, perhaps you have wandered far from the right way. You have forsaken the counsels of a kind mother, whose earnest prayer to God was for your conversion. And now she has been removed by death, and you are alone in the world. There is no one now to restrain you from walking in the paths of evil, no kind voice to urge your attention to sacred things.

Yet, do you not often feel with sorrow, your present situation?—your loneliness? "There is no one now," you say, "to care whether I am on the road to hell or heaven, to life or death. My mother does not now weep over my hardness of heart, and my neglect of religion. She is in the company of angels, and perhaps has forgotten her wayward son, who caused her so much sorrow while on earth; there is no one now to rejoice if I do well, or mourn my yielding to temptation. Oh, if she were only once more with me, I would delight to go with her in all the holy duties and pleasures of religion; and if I am not already past hope, the kind hand that first directed my feeble steps in infancy, should now aid me to walk in the way of salvation; but alas! we are separated now, and, I fear, forever!"

And is it so? Can a mother, though the companion of angels, forget her erring son? Oh, no, it cannot be; surely if there could be sorrow in heaven, it would be that of the parents of unconverted children.

And you are not so far from her as you suppose. This day you may fill her heart with joy, add to her happiness, though among the blest, and in the presence of the great Redeemer! This day if you will forsake your sins, and become reconciled to God through Christ, and trust in him as your only hope of salvation, this day some bright winged messenger, shall bear the glad news to heaven, and all the redeemed will rejoice, and strike their harps anew. For there is "joy in heaven over *one sinner* that repenteth, more than over ninety and nine just persons which need no repentance."—Luke xv: 7.

"Turn to Christ your longing eyes,
View his bleeding sacrifice,
See in him your sins forgiven,
Pardon, holiness, and heaven;
Glorify the King of kings,
Take the peace the Gospel brings."

AQUILA.

Pittsburgh, January, 1859.

For the Presbyterian Banner and Advocate.

God's Providence.

How comfortable and consoling the idea, of a Providence watching over us, in all the changes of life; how dismal and uncertain our state, did not God govern the universe? The belief in a Providence enables us to prosecute our course with steadfastness, to live without harassing anxiety respecting the present or the future, to give ourselves up to the management of a wise and holy God, with confidence and hope.

The more we reflect, the more we shall be persuaded of the value of our Saviour's advice, to seek first the kingdom of God, and the righteousness required of him; and then, as a necessary consequence of this, must be the enjoyment of his protection and the acquisition of all those things we stand in need of. Our security is undoubted, for certainly shall those who love him and depend on him, have all things appointed for their good. They may not indeed have all that they desire. They may meet with many disappointments and have many difficulties to overcome, because God may please to strengthen their trust by trial, and may judge those things to be good for them, which they dislike. But still, they may with confidence believe, that every good and necessary gift shall be bestowed on them, and that even those misfortunes, which are the natural consequences of their imprudence, or those difficulties which are incident to the station in which God has placed them, or those afflictions which come upon them in common with all men, shall work together for their good. Let them seek the favor of God, and use prudently those means he hath appointed for their support and comfort in this life, and they have no cause to fear the result. But let them also remember, that God is in all things to be acknowledged, and his gifts solicited; and therefore when they trust in his Providence, they must also pray for his guidance and protection.

The people of God are promised food and raiment, but no more; and God will give these in the best way. He hath appointed that all who are able shall use the means of procuring these by suitable labor, and that those who are unable to work, shall be supplied by others. Those who are idle or thoughtless can no more claim the promise of supply, than those who throw themselves into a river, can expect not to be wet. But those who use their faculties to the best advantage, shall be provided with food and raiment. It is a part of Christianity to be "not slothful in business," and they who are Christians, may rest assured, that they shall have their wants supplied. A Christian, then, who faithfully does his duty, and exercises the faculties God hath given him, may be sure, whether in health or sickness to be provided for, because he is under the care of God himself. If he have only the necessaries of life, he concludes that more is not good for him, and that the denial is meant to teach him contentment and wean him from earth. If he receive more than he is promised, if he have the comforts as well as the necessaries of life, he feels an additional cause for gratitude and praise. Safe and confident indeed may that man be, who trusts in God. He makes frequent application to God, for direction in his judgment, for a blessing on his labors, and he is diligent in those labors, knowing assuredly that they shall not be in vain. Earth he views as a land of pilgrimage; God as his rod and staff; Jesus as his everlasting Shepherd, who will safely conduct him to the land of rest and of peace, to the habitation of light and glory. BURNS.

From our London Correspondent.

European Suspense—Prince Napoleon's Marriage—Austrian Obstinacy—Napoleon's PRETENDED *Liberalism—The Coming Struggle—Analysis of the Queen's Speech—Home Contentment—Successes in India—Its Future Government—Doubtful Statements as to Peace—Treaty with Russia—Abolition of Negro Immigration by the French—Foreign Treaties and Mexico—Reform, and Proposed New Laws—The Prince of Wales at Rome—The "Univers" and its Hopes—French Reformed Churches—A Reformed Pastor Expelled, and Why—The Photographic Society—Dr. McLeod—Mr. Cobbet's Visit to America—The Ionian Islands.*

LONDON, February 4th, 1859.

THE SUSPENSE and anxiety prevalent throughout Europe, ever since the first of January, has been somewhat mitigated. The *Opinione*, of Turin, (official organ,) stated last week, in canvassing the question of peace or war, that France had consented to certain concessions to England, in return for the neutrality of that Power in the Italian question.

PRINCE NAPOLEON'S MARRIAGE was celebrated on the 30th ult.

AUSTRIA seems as obstinate as ever in reference to her Italian possessions, and her determination to uphold the Pope is that inspired by bigoted attachment, on the part of the young Emperor, to the Pope and Popery, by jealousy of France, and by hatred of Sardinia. As to Lombardy, one of the newspapers at Vienna recommends, that, if necessary, "the hangman" should be called into requisition. A Paris paper, *La Presse*, commenting on this, asks: Are not Austria's greatest enemies to be found at home? It is impossible for true-born Britons not to detest a power which is the remorseless foe of liberty—which murdered Count Bathyani, and, by the help of the traitor Georgey, and Russian auxiliaries, trod down old Hungary and her Protestant Church in the dust.

It is the policy of England, just now—and a moral duty I think, also—to protest against a breach of the peace of Europe by the French Emperor. His crusade for Italian liberty would be a great *sham*, and would but fasten on the neck of Italy the yoke of a new bondage. Torrents of blood would be shed, and millions of treasure wasted; and all for an unprincipled Ambition's foul designs.

The contest, indeed, seems inevitable, although it may be delayed. Guilty nations, by mutual slaughter, will be the inflictors of the righteous judgments which their own wickedness has provoked. In the storm, old despotisms, civil and ecclesiastical, will be uprooted, and He who sits upon the floods, who guides the whirlwind and directs the storm, will work out his own magnificent designs. And yet, while we know what must be, and what the *final* results shall be, under *His* benignant reign, our hearts shrink from the dread reality of a great European convulsion; and we are ready to cry, "Who shall live when God doeth this?"

THE QUEEN'S SPEECH, by which Parliament was opened yesterday, had been looked for anxiously, in connexion with the topic of peace or war. It was hoped that she would be able to say that peace would be preserved; she does not say the contrary, but the language used implies only that the English Cabinet are doing, and have done, their best to prevent an outbreak in Europe. "I receive," she said, "from all foreign Powers assurances of their friendly feelings. To cultivate and confirm those feelings, *to maintain inviolate the faith of public Treaties*, and to contribute, as far as my influence can extend, to the preservation of the general peace, are the objects of my unceasing solicitude."

It remains to be seen whether the Queen's "influence" will be of any avail to prevent France and Sardinia beginning a bloody struggle with Austria. The French Emperor is to open the Legislative Chambers on the 7th inst., and it is upon *his* words, if he will but speak out honestly and clearly, that the issues of the future depend. I still think peace *more* likely than war, especially as France must go in the face of all Europe. *Prussia will stand by Austria*, in spite of old jealousies. If she actually sent soldiers to help Austria in Italy, (which I hardly think possible,) France would try to cross the Rhine and occupy the Prussian Provinces there.

That large contracts for saltpetre, to be landed in Sardinia, have been made with English merchants by the French Government, is confidently affirmed. The *Morning Advertiser* (which is somewhat credulous,) affirms that within a very recent period an English ship-owner has been asked what number of ships he could furnish as transports for French troops, and that he might name his own terms. I believe that, *in the end*, it will be seen that the Emperor considers it his "destiny" to drive Austria out of Italy, and that he does *not* cherish the insane project of invading England.

The leading topics of the Queen's speech, in addition to our Foreign Relations, are as follows: She congratulates Parliament on the internal state of the country—on the diminution of pauperism and crime, and a spirit of general contentment. She reminds them how, "by the valor of her troops, and the skill of their commanders," signal chastisement has been inflicted on the mutineers in India, and expresses the hope that, ere long, that great Empire shall be pacified—that improvement shall be begun, and that all traces of "the present unhappy conflict" shall be obliterated.

The Queen also refers to the Proclamation, by whose principles the Government of India is in future to be guided, as well as setting forth "the clemency which she is disposed to show toward those who might have been seduced into revolt, but who might be willing to return to their allegiance."

Reference is also made to the organization of the new Constitutional Government in Moldavia and Wallachia, and to a Treaty of Commerce concluded with the Emperor of Russia. The Queen speaks in such very kindly terms on this last point, that Alexander, of Russia, cannot but be gratified. She rejoices in "the complete re-establishment of those amicable relations, which, until their late unfortunate interruption, had long subsisted between us, to the advantage of our respective dominions."

Certainly neither Russia nor England can look back on that terrible Crimean struggle, without deep regret. The quarrel was forced on the Western Powers by the Czar Nicholas. His son, the present Czar, was always opposed to the war, as was his wife. If the young Czar visit France and England this year, as is not improbable, he is sure to receive a very warm welcome in both countries.

The abolition of the system of negro emigration from the coast of Africa, by the French Emperor, is referred to with great satisfaction in the Queen's speech. The hope is expressed that negotiations will end "in the substitution of a duly regulated supply of substantially free labor."

Mexico is alluded to, in connexion with "the wrongs and indignities to which British residents have been subjected at the hands of the two contending parties." These have been carried to such an extent, that, after long forbearance, orders have been given to the Commander of the Naval forces to demand and enforce due reparation.

The increase of the Navy is resolved on. The Queen recommends a temporary increase of expenditure, in order to the "reconstruction" rendered necessary by "the universal introduction of steam power." It is said that a loan of £10,000,000 will be contracted for this purpose. The Queen speaks the general sentiment when she refers to the maintenance of a great and efficient Navy as "of *vital* importance."

The future of Parliamentary legislation is indicated by proposed amendments in our laws of Bankruptcy and Insolvency, in classifying into one set of statutes the laws relating to offences and crimes, for a new law in England (similar to that established under the Encumbered Estates Court in Ireland,) for enabling the owners of land to obtain indefeasible titles to their estates, and for registering the titles with simplicity and safety.

Reform is referred to in guarded terms, thus: "I cannot doubt but that you will give to this great subject a degree of calm and impartial consideration, proportioned to the magnitude of the interests involved in the result of your disquissions."

China and Japan, with the new Treaties of Commerce, are mentioned with satisfaction. The speech concludes with an earnest prayer, "that your counsels may be so guided as to insure the stability of the Throne, the maintenance and improvement of our institutions, and the general welfare and happiness of my people."

THE PRINCE OF WALES has gone to Rome to spend the Winter there, and to see the ruins of the days of the Cæsars. He travels *incog.*, and will live privately under the governorship of a clerical tutor. Some journals have expressed anxiety lest he should be corrupted and fascinated by the meretricious attractions of Popery at its head quarters. The *Times* thought it necessary to notice these objections, and made light of them. It said, substantially, that nowhere was Romanism more calculated (by its misgovernment, &c.,) to disgust, than in the Roman States. My own impressions are that the main evil suffered by the Prince will be the notorious want of thoroughly Evangelical teaching and preaching in the Protestant chapel at Rome. The youth is promising, quiet, and apparently "slow," but he thinks deeply, and masters the subjects which he studies. He is described as most amiable, and greatly beloved by his parents and family. The *Univers* tries to persuade itself, in connexion with this visit to Rome, that, ere long, Queen Victoria and her Court will submit to the Catholic Church! What a splendid prize this would be, only there is this *trifling* exception—that *if*, (the thought is not to be entertained, and the Queen detests both Popery and semi-Popery, as does her husband,) *if* she became a Papist, she would necessarily and constitutionally forfeit her throne! Even the London *Tablet* is ashamed of the rumor set afloat by the *Univers*, and denies its truth. It is this same *Univers* which thus glories in the servile subjection put on the neck of Francis Joseph by the *Concordat*. "No more splendid nor magnificent manifestation could be offered than this Concordat, by means of which more than thirty million Catholics, headed by their Emperor, have prostrated themselves before the Vicar of Jesus Christ, imploring his blessing, and promising him obedience."

THE FRENCH REFORMED CHURCHES are estimated to have about one thousand pastors, and thirteen hundred places of worship, with nearly as many schools. They are thus divided. Reformed Church—paid by the State—pastors, 617; places of worship, 1,045; schools, 1,139. Lutheran Church—also paid by the State—pastors, 281; places of worship, 403; schools, 609. About 120 pastors and 300 places of worship, belong to churches not paid by the Government. All this looks well; but one qualified to speak, says: "Many of these churches are dead in worldliness and Rationalism, and among those who live, too much energy is spent in petty questions, unworthy of those who have one thing to do—to lift high the light of Divine truth to a world lying in utter darkness around.

"Still, there is a spark of living energy abroad among us; we hear of partial revivals in some places. In Paris, our schools are well filled, and in no wise losers by the mass of Romanist schools lately sprung up in a state of feverish terror around them. Bibles are sold and tracts widely circulated, and such seed must spring up in time. An impulse is given to our literature, which is producing some original works." (Translations of juvenile English books, and tracts are *not* well suited to the French taste.) "We are wearied with translations, grateful as we have been for them in the absence of French productions."

A Reformed pastor having adopted Baptist views, has been removed from the Protestant (Established) Church, by Imperial decree. He had been requested to resign, but would not. Presbyterian churches or Synods, in the exercise of *ecclesiastical discipline* might act thus, and Baptist churches could not recognize a Pedobaptist as one of *their* pastors. But one does not like to see *the State* coming in to eject a pastor, even though he continued to hold place in a Church of whose *entire* Creed he was no longer a believer.

THE PHOTOGRAPHIC SOCIETY is now holding its annual exhibition. To the amazing progress of the art of photography, brief notice was made in my Quarterly Notice of Art, &c. But this exhibition not only brings out the triumphs of the art in a manner hitherto unparalleled, but also proves by its *chef d'œuvres* here, that, as the *Times* expresses it, "the photographer must be a master of the laws of perspective light and shade, color and composition, no less than those of photographic chemistry."

The student of fine art can now receive from sun painting, singular aid. As shown by the copies of the Cartoons at Hampton-Court, it is superior to engraving, at least in the case of works where color is not of primary importance. Architecture, also, profits by photography. Here are illustrations from Egypt, ancient and modern, and from the temple buildings of Southern India, including the temples as well as places of the ante-Mohammedan period. Sculpture finds greater help from photography than even painting does, in the rendering of busts, statuary, and antique heads. Science calls it to its aid in bringing out the structure of geological rocks, &c., as well as in reproducing the marvels of the microscope, by which the wonderful mechanism of the fly's hair brushes, or the delicate cell tissue of the grasses can be studied without effort, and at leisure. Then, we find photography applied with great success to agricultural machinery, to botany, to ferns and moves, "to the very waves as they curl their heads," and "the jungle and cocoa-nut palm grove, which lift their dry spikes of foliage and their columnar stems into the clear Indian sky." It is remarkable still to find the art applied to the forwarding of medical science, photographs being taken from the insane, illustrating in a useful, as well as novel manner, the various stages of mania, from the sullen and despairing up to the excitement of

"Moody madness laughing wild,
Amid severest woes."

I wish the foregoing to be considered as a supplement to the necessarily meagre remarks on Art, in the recent Quarterly Notice. I am sorry to add that the stereoscopic branch of photography is beginning to be abused for evil and licentious purposes. In the leading thoroughfares are exhibited slides suggestive of what is bad. The *Times*, sternly condemns this, and says: "There is a great danger that photography, by the dissemination of this class of works, will be fostering a worse taste than the worst school of painting ever did or ever can spread. The same remark applies, though in a less degree, to the *tableaux vivants*, to which a certain class of photographers devote themselves." Such condemnation, I trust, will *tell* in the proper quarter, and abate the rising evil.

THE REV. DR. NORMAN MCLEOD made a beautiful speech at the Burns Festival, at Glasgow. He said: "The songs of Burns are like the electric sparks which flash along the Atlantic cable across the Atlantic, and 'though seas between us may be cast,' these unite heart and heart, so that as long as they exist, Scotchmen can never forget 'auld acquaintance,' or 'the days of lang syne.'" Then came a *noble Testimony*, marked by great moral courage, doing the speaker immortal honor, and finding an echo in the hearts of multitudes.

"And yet, sir, how can a clergyman, of all men, forget or fail to express his deep sorrow on such an occasion as the present, for some things which Burns has written, and which deserve the uncompromising condemnation of those who love him best.

"I am not called on to pass any judgment on him as a man, but only as a writer; and with reference to some of his poems, from my heart I say it—for his own sake, for the sake of my country, for the sake of right cousness more than all—would God they were never written, never printed, and never read! And I would rejoice to see, as the result of these festivals in honor of Burns, a centenary edition of his poems from which everything would be excluded which a Christian father could not read aloud in his family circle, or the Christian cotter on his 'Saturday night' to his sons and daughters."

Some attempted to hiss these admirable sentiments, but they were overpowered by cheering. And to the last sentences, as follows, there was nought added but "loud applause:"

"One thing I feel assured of is, that righteously to condemn whatever is inconsistent with purity and piety, while it cannot lessen one ray of his genius, is at once the best proof we can give of our regard for his memory, and the best sacrifice we can offer to his departed spirit. If that spirit is cognizant of what is done on earth, most certainly such a judgment must be in accordance with its most solemn convictions and most earnest wishes."

MR. COBBET, it is said, is about to pay a visit to the United States of America. General Storks takes the place of Mr. Gladstone, as Lord High Commissioner of the Ionian Islands. The Legislature of the latter has unanimously demanded to be united with Greece. This will not be granted.

J.W.

Affliction.

We argue: "Cannot God bring us to heaven with ease and prosperity?" Who doubteth but he can? But his infinite wisdom decreeth the contrary; and though we cannot see the reason, yet he hath the most just reason. It is your part now to believe, and suffer, and hope, and wait on. Whether God comes to his children with a rod or with a crown, if he comes himself with it, it is well. Welcome, welcome, Jesus, what way! soever thou come, if we get a sight of thee! And sure I am, it is better to be sick, providing Christ come to the bedside, and say, "Courage, I am thy salvation;" than to enjoy health and never be visited by God.—*Rutherford.*

Facts and Gleanings.

MAN hath only in himself a remedy for all wants, saving only a want of grace.

THE world is a great tread mill, which turns all the time, and leaves no choice but to sink or climb.

BLESSED are they who see the day of glory, but more blessed are they who contribute to its approach.—*Abp. Secker.*

HE that has never prayed can never conceive, and he who has prayed aright can never forget, how much is to be gained by prayer.—*Dr. Young.*

THE POVERTY OF BLINDNESS—We say of the blind man, from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye indeed, are poorer than we by a whole world!—*Tholuck.*

MISSIONARIES.—It is stated that the New School branch of the Presbyterian Church has forty-eight missionaries in various parts of the world—Africa, Turkey, Armenia, Syria, Assyria, Persia, India, &c. This is in the ratio of one missionary for every twenty eight ministers, and one for every two thousand five hundred members.

THE LOVE OF GOD.—Blessed be God, he loves not according to our deserts, but according to our necessity! It is not written, his blood can cleanse from all evil we see, but what he sees. * * * * Many chambers within are unopened yet to us; we see but through the crevice; yet his blood gets entrance and drowns all.—*Lady Powerscourt.*

CATHOLICISM.—The London *Times* represents the boasted progress of the Catholic Church in England, as amounting to little or nothing; they have gained a few noted converts, but are constantly losing the slight hold they have had on the people, and do not now constitute one per cent. of the people of England. In Ireland, too, Protestantism is gaining so rapidly from the Catholics, as to excite the alarm of the Pope.

ARMENIA.—Dr. Pratt, in writing from Marash, in Northern Armenia, speaks of the great change which five years has wrought there. He says: "Last Sabbath, nineteen were received to Church fellowship, making the whole number ninety six—all gathered in four years. I saw a sea of six hundred faces before me; five years ago the most was sixty. The community now numbers nine hundred Protestant souls; then it was less than forty. What a work to be engaged in!"

UNION OF NEW AND OLD SCHOOL IN CALIFORNIA.—A writer in the *Pacific*, says:

"My belief is, that on the part of the members of the Synod of Alta, California, New School, *now* and on the part of the churches connected with it, that willingness is the unanimous feeling. Others may speak for themselves, but I am greatly mistaken if this is not so. If this be true, the reason that those two branches of Christ's Church are not one, is not to be found in the New School."

A CHRISTIAN ALL OVER.—Says a young man recently, in writing home to his friends from a situation in a large city mercantile house, "It has been my lot to be associated in business successively with several merchants, all of them members of Christian churches; but I am constrained to say that Mr. S., the man with whom I am now employed, is the first one of them all who really governs himself by his religion in his business transactions. He does this sternly and faithfully, and I call him a *Christian all over*." A high compliment this to Mr. S., but alas! that he should seem to stand alone among so many. One is found to give glory to God; but "where are the nine?"—*Religious Herald.*

TRIP LIGHTLY.

Trip lightly over trouble,
Trip lightly over wrong;
We only make grief double
By dwelling on it long.
Why clasp woe's hand so tightly?
Why sigh o'er blossoms dead?
Why cling to forms unsightly?
Why not seek joy instead?

Trip lightly over sorrow,
Though this day may be dark,
The sun may shine to morrow,
And gaily sing the lark;
Fair hope has not departed,
Though roses may have fled;
Then never be down hearted,
But look for joy instead.

Christian Peace.

Let me praise God for having turned me from a life of woe to the enjoyment of peace and hope. The work is real. I can no more doubt it, than I can doubt my own existence. The whole current of my desires is altered. I am walking quite another way. I have a blessed view of God and divine things. O, how great is his excellence! I find my heart pained for want of words to praise according to his excellent greatness. I looked forward to conformity to him as the great end of existence, and my assurance was full. I said, almost in tears: "Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—*Henry Martyn.*