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

WHOLE NO. 381

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TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, JANUARY 14, 1860. By Mail, or at the Office, $1.50 per Year, Delivered in the City, 2.00 " " SEE PROSPECTUS.

Select Poetry.

Only a Picture.

Only a picture—and is that all?
Only a picture upon the wall:
The smile so beaming, the cheek so bright,
The eye so dancing with sunny light,
I almost fancy my baby boy
Is springing to me in his pride and joy—
But 'tis only a picture upon the wall,
A silent picture—and that is all!

Only a lock of silken hair
Laying alone in its casket there!
Where is the head that in sportive glee
Was wont to toss it so careless and free?
The baby head that upon my breast
So lovingly nestled each night to rest?
Only a lock of its silken hair
Is lying alone in its casket there!

Only a shoe that is soiled and torn!
But where is the foot that that shoe has worn,
The darling foot, so dimpled and small,
That made music so merry in chamber and hall—
O, to catch of that little step one sound,
How wildly now would my pulses bound!
But there's only a shoe that is soiled and torn—
The foot comes no more that that shoe has worn.

Only these relics—and nothing more?
Can nought to our arms the lost restore?
Must we hopeless yearn, as the years go by,
For the bounding step and the beaming eye?
And of all that beauty, and life, and grace,
So fondly cherished, retain no trace,
Save these silent relics? O, nevermore
Will the grave to our arms the lost restore!

O, woe for love, when from all its store
It points to these tokens, and nothing more!
When the vacant hall and silent stair
But echo the groans of its wailing despair;
And from all the voices in earth and sky,
Comes back no word to its wailing cry,
Save the mournful echo—"O, nevermore
Will the grave to thy arms the lost restore!

O, joy for love, when it yearns no more
For that which the grave cannot restore!
When it upward stretches its drooping wings,
And in darkness and sorrow still sweetly sings
Of the brightness and bliss of that better home
Where the lost are found, and no partings come;
O, joy for love, when its priceless store
There safe is garnered forevermore.

For the Presbyterian Banner, and Advocate.

Letters for the New Year to My Congregation.

"Walk in wisdom toward them that are without, redeeming the time."—Col. iv: 5.

NO. II.

I asked you, in my last, to give diligent heed to the Apostle's direction as to your "walk," in all your personal, social, and ecclesiastical relations. Consider now your *personal* relations.

1. *To your own Homes.* We naturally begin at home. Home is the school for both Church and State. As the homes of the people are, so will their Churches and States be. The "Church in the house" is the hope of the Church in the world. The politics of the fireside is framer of the politics of the State. Purify these springs, and all the stream will be pure. Fill the hearts of parents and children with the wisdom of God, and our churches, schools, and halls of legislation, will be wonderfully full of the same wisdom. It is with reason, then, that our first solicitude is for our homes. As the new year dawns, we think of home. (1.) In the year 1860, then, let home be the *happiest spot on earth.* From the fires of vice and intemperance, kindled on so many of the "high places" of our land, let the footsteps of husband, brother, and friend, be turned by the light of a cheerful home. How often, alas, have I seen home the *gloomiest* spot on earth. All sulkiness, sullenness, and nervousness, were saved up for home. Kindness and politeness were companions of strangers. Churlishness and boorishness were dwellers at home. Such things ought not to be. No place on earth should be so "sweet" as "home." "Those that are without," look to Christians at home. They want to see how religion works at home. And so long as religion shows us gloomier homes than the world, you need not be surprised to find your children choose the world. Let the light of the New Year, then, shed a fresh illustration on that beautiful sentiment, "Home, sweet Home." (2) Let the New Year see the *reign of religion* in your homes. Let religion be the well spring of all home joys. When the kindness and love of the family circle are the fruit of that love which is the gift of the Spirit, I know of no place on earth so near to heaven as the Christian home. "Peace of conscience and joy in the Holy Ghost," are, then, the source of that peace which broods and that joy which flutters in the sunlight of home. Seek to make your home religion eminently a source, to all, of joy and peace. Strip it of all that is sour or crabbed, repulsive or cold. Make the hour of *Family Worship* and the *Sabbath Catechizing*, the pleasantest hour of the week; when instruction and devotion, wisdom and piety, reverence and cheerfulness, shall be beautifully blended; when all shall feel, even to the sunny-haired boy of two or three Summers, who sits on his stool by the fireside, that this is an hour sacred to that Spirit whose fruits are, "Love, Joy, and Peace." How vivid the recollection of catechisings different far; when the rod hung over the task, and the reprimand stood ready, provoking mistake—a memory which wears, even yet, a sombre hue over all these precious doctrines of our Church. Let your home-religion, in the year 1860, be a sunnier presence. And let not the *manner* of *indoctrinating* turn your children against the very doctrines that must save their souls. (3.) *Let intellectual enjoyments* lend a charm to your home circle. No joys are so refining as the intellectual joys of the Christian family. And nothing so effectually banishes peevishness, petulence, gloominess, weariness, murmurings, gossip, scandal, and a thousand other "devils," which crowd the mind left "empty, swept, and garnished"—nothing so effectually as intellectual resources. These are the "strong man armed," that keeps the house. I pity the man who, in the solitude and retirement of a country home, has nothing laid up in store to think about. And I pity the man who is so stupid as to train up his children in the same mental inanity, leaving their minds open for the entrance of every wicked passion, simply because there is nothing in them; and "Nature abhors a vacuum." Let this be a year of *family intellectual culture.* During the long Winter evenings between this and Spring, instead of this ominous *silence* around the fireside, with hands holding the head that is bowed in *awful* thought between the knees, conjuring up ills that will never come, let some history be in course of perusal, some instructive biography, or book of travels, or the weekly newspaper. These will chase a thousand phantoms, wake an unwonted cheerfulness, and concrete a store of wisdom which, in society, the Church, or the State, will make you and your children far more happy, useful, and respected neighbors, Christians, or citizens. Satan has always work enough for idle *brains*, no less than idle hands, to do. I think the great lack of our rural population is the lack of intellectual culture—systematic reading and thinking. Hence our agricultural districts do not exert one tithe of the influence they ought to exert, either in Church or State. The New Year is a good time to begin a reform here.

In my next, I will speak of our *social* relations, as members of community.

Truly, yours, H.

From the Christian Advocate and Journal.

The Presbytery of Beaver to the Churches under our Care.

BRETHREN—We address you in reference to a matter in which both your own interests and the interests of your pastor are deeply involved. We are sorry that it is necessary. We would have greatly rejoiced had your sense of justice superseded this necessity. You recognize Presbytery as a Court of Jesus Christ, that acts in his name and under his authority. Whenever it does not transcend its legitimate prerogatives, its enactments should have a binding force on your consciences. This is true in relation even to those prudential Presbyterial regulations, which are not explicitly enjoined in God's Word, but which may be regarded as necessary in order to secure a faithful compliance with any of his ordinances.

Such is the rule requiring all the churches under our care, to send up to each Spring meeting, a written certification from their respective Treasurers, of the full payment of the salaries promised to their respective pastors. This rule is designed not only to stimulate you to promptitude in the discharge of your pecuniary obligation to him, "who is over you in the Lord," but also to secure official information of your promptitude and fidelity in this matter. Your contract with your pastor is not a private agreement between him and yourselves. If this were so, you might justly regard the interference of the Presbytery, without complaint from one or both of the contracting parties, as an officious intermeddling in matters which do not belong to them. But so far from this being the fact, you entered into a contract with your pastor through the Presbytery. It is, therefore, not only our *right*, but our *duty*, to demand satisfactory evidence that you are faithfully fulfilling the engagements into which you voluntarily entered. This is what we ask in requiring you to furnish us with an official certification, annually, that you have met in full your dues to your pastor. With this requisition you have failed to comply; and in this failure, you have disregarded the authority of a Court of Jesus Christ, to which you owe, and have promised obedience. This failure, moreover, renders the presumption legitimate, that you have likewise failed to discharge your pecuniary obligation to your pastor, according to your agreement, and have hence violated a positive ordinance of the Lord Jesus. We earnestly entreat you to look at this matter with prayerful deliberation, and if you do so with the Bible as your guide, you must be penetrated with the conviction that your failure in this regard, is sin against Christ.

It is the appointment of the King and Head of the Church, that those who employ their time and energies in preaching the Gospel, should receive a competent support while engaged in this work—"Even so hath the Lord ordained, that those who preach the Gospel, should live of the Gospel." This appointment proceeds on the obvious and generally recognized principle of justice, that the workman is entitled to the products of his labor—that the laborer is worthy of his hire. This principle is so obviously just, that it is at least partially recognized in all the relations of life, and through all the ramifications of society. Hence, asks Paul, "Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock?"

Now, the Moral Governor of the world has embodied this obvious principle of justice in the laws which he has promulgated for our guidance in life. Hence, this same Apostle continues, "Say I these things as a man?" Am I only guided by the dictates of reason, and the instincts of humanity, in giving utterance to the declaration, that laborers in all departments of industry have a right to a compensation—have a right to a support from their labors? "Or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

Here you see that God extends this principle even to the brute creation. The irrational animal, that is coerced to labor in the service of man, acquires by its labor the right to be fed, and this support cannot be withheld without sin. May we not, then, well say, in the language of Paul, as translated by Macknight, "Doth God take care of oxen only? Or doth he command this chiefly for our sakes? For our sakes, certainly, it was written; because he who ploweth, ought to plow in hope; and he who thresheth in hope, ought to partake of his own hope."

If, therefore, God has ordained that every man who is engaged in secular employments, whatever they may be, shall receive a compensation for his labors, would it not be marvelously strange if he should make no provision for the maintenance of those whom he requires to devote all their time, and all their talents, and all their energies, in the ministrations of religion? It most certainly would. But looking into the sacred volume, we find that he has made express provision for the support of his ministers. Are you not aware of this, so far as the ministry under the former dispensation is concerned? "Do you not know, that they which minister about holy things, live of the things of the temple? and they who wait at the altar, are partakers with the altar?" The priests and Levites were to receive for their maintenance a *tenth* of all the productions of Israel. In the eighteenth chapter of Numbers, we find that the Lord declares to Aaron, "Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part, and thine inheritance among the children of Israel. And behold I have given the children of Levi *all the tenth* in Israel for an inheritance for the service which they serve, even the service of the tabernacle of the congregation." This tenth was not to be paid of the refuse, but was to be given of the choicest productions of the land. "The first fruit of thy corn, of thy wine, and of thy oil, and the first fleece of thy sheep, shalt thou give him, for the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons forever."

Such is the provision which Jehovah made under the law for the maintenance of those who ministered in holy things—"Even so," says Paul, in the language we have already quoted, "Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." There is, probably, a reference here to the tenth chapter of Matthew, where Jesus, having endowed his twelve disciples with miraculous powers, and commissioned them to preach the Gospel of the kingdom, "to the lost sheep of the house of Israel," said, "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey; neither two coats; neither two shoes, nor yet staves; for *the workman is worthy of his meat.*"

It is needless to multiply quotations, since enough has already been adduced to establish beyond a reasonable doubt, that it is an ordinance of Christ, that his ministers under the Gospel should receive, as a compensation for their labors, an adequate support, and a sufficiency to maintain them in comfort, when incapacitated for service by the ravages of disease, or the infirmities of age. But even if there were no Divine appointment on the subject, reason and the instincts of justice would suggest the obligation. Let common sense take the throne of judgment, and say, if it be not *just*, that a man who has spent from seven to eight years of his youthful days in close and wearisome application to study, and from one to two thousand dollars of his patrimony or hard got earnings in preparing himself for efficiency and usefulness in the ministry, and who, when he has entered on the work, must burn the midnight oil, in the severest labor to prepare for the pulpit—must visit his people from house to house—must visit the sick, and comfort the dying—must "be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine;"—must endure the inclemencies of seasons in meeting appointments—must incur the expenses incident to attendance on Courts of judicature—must, in short, employ all his time, all his energies, and all his talents, often toiling with weary frame, aching head, and sick heart, in his work of faith, and labor of love. Let common sense take the bench of decision, and declare if it be not a requirement of justice, that such a man should receive a sufficient pecuniary compensation to support him free from the embarrassments of debt, and the duns of creditors, and that he should receive it from those for whose good he labors. The dictates of reason, and the instincts of justice, unite with the King and Head of the Church, in declaring that the minister of the Gospel has a *right* to an adequate pecuniary support—has a *right* to a salary sufficient to support him free from the pinchings of want, and the annoyances of creditors; and to lay past something for the time of sickness, and for the time of old age, or for his widowed wife and helpless children. Let it be borne in mind, that the salary of your pastor is not a gratuity—is not a charity, but a debt due for services which eternal justice and the ordinance of Christ require you to pay. Failing in this, you violate the ordinance of Heaven, and are involved in the guilt of dishonesty.

[CONCLUDED NEXT WEEK.]

For the Presbyterian Banner and Advocate.

About the Sabbath.

It is of Divine origin, and commemorates creation, and is a memorial of the resurrection of Christ. It is a day of sacred rest, and is designed as a season for the special service of God. It is a wise and benevolent institution, and is worthy of the most careful observance. All are under moral obligation to keep it holy. God requires all to hallow it, and enforces his just requirement by his own example. It is lamentable that such vast multitudes, even in Gospel enlightened countries, have wrong conceptions with regard to the nature and object of the Sabbath; and various are the ways by which they desecrate it whilst perhaps they think they are doing nothing that is a violation of it. Many persons who profess to love and serve God, claim the liberty of doing some things on the Sabbath which are most certainly directly opposed to his will; they vainly imagine they are morally justifiable in going to or from home on the Lord's day, having secular objects in view, if they attend church by the way; and their practice would seem to indicate that they consider it quite proper to consult their neighbors, and make arrangements with them at church, on the Sabbath, concerning many things which are purely secular. It is wrong to economise time in such a manner. It is not unfrequently the case that a visit to the sick is postponed until the Sabbath, in order to obviate any inconvenience by going at another time. Some may be seen taking short excursions for pleasure and recreation; some on the streets and elsewhere having social intercourse with their neighbors. These things are sometimes true of Sabbath School teachers.

Many professed Christians seem to have no conscientious scruples with regard to economizing time by making a convenience of the Sabbath; and other things besides those named, might be specified to illustrate such an idea, but perhaps many things will suggest themselves to the minds of those who read this, that will make it obvious. It is selfish, and an indication of much remaining imperfection, for us to be reluctant to devote one seventh of our time wholly to the direct and special service of God.

Our Sabbaths are fast passing away, and should be spent in the best possible manner—in a manner that will meet with the approbation of our heavenly Father, and that will afford us sweet peace of conscience. If we spend our Sabbaths properly, we do much toward cultivating communion with God; by so doing we improve a favorable means of grace. Let all God's children guard particularly against misspending any of the precious moments of the Sabbath, and then when their earthly career is over, they will enter on the enjoyment of an eternal and more glorious Sabbath; let them be watchful, careful, and prayerful at all times, and especially so on the Sabbath, so that when they close their eyes in death, they may awake in the mansions of glory, and join the happy, the blood-bought throng of the redeemed who are raising the sweetest strains of melody in praise to God.

M.

For the Presbyterian Banner and Advocate.

Dr. Thornwell's New Theory.

MESSRS. EDITORS:—The novel position that the Church has no right to recommend any benevolent enterprise which has for its object the communication of other than purely spiritual good, seems in direct conflict with many passages of Scripture. But there is a single declaration of Christ which appears to me quite conclusive against it: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me *meat*; I was thirsty, and ye gave me *drink*; I was a stranger, and ye *took me in*; naked, and ye *clothed me*," &c.

It cannot be denied that this passage contains a most solemn appeal to the followers of Christ, to communicate temporal good to others as they have opportunity. How then can it be wrong for the Church to call the attention of its members to so imperative a duty, by recommendations or injunctions? Certainly, if the Colonization scheme is adapted to benefit either the bodies or souls of the African race—many of whom are members of Christ's mystical body—nothing but extreme Calhounism would dictate to the Church the refusal of its approbation of the enterprise.

L.N.D.

From our London Correspondent.

Christmas is Coming—Cattle Show—Cattle Market—Flocks "of Turkeys"—John Bull's Feasting Capabilities—Turkeys in America, and "Turkey Merchants"—The Nap Grinding Mill for Spurious "Antiques"—Christmas and Washington Irving—His Eminence got rid of—Naples, Spain, and the Congress—Correspondence between Dr. Cullen and Sir C. Eardley—The Mortara Case, and Rome's Defence—The Roman Catholic Primate Denouncing Napoleon—Russian Affairs—Francis Joseph and Abdication—Hungary, and the Kidnapped Bishop Haynald—Severe Measures—The Winter Season—General Prosperity—The Suez Canal.

LONDON, Dec. 16th, 1859.

The approach of the CHRISTMAS HOLIDAYS, is made manifest by various indications in and around the Metropolis. First of all, we had last week the great annual "Cattle Show," at Baker Street Bazaar, to which crowds daily and nightly repaired. Here fat oxen—oilcake and artificial feeding making them marvelously plethoric and pussy—and here also pigs so *gross* as to be well-nigh sightless from their *over curtaining* ears, as well as by the somnolency which results from their excessive feeding, excited the astonishment of the public. Sheep and fowl were also exhibited by daylight and gaslight, and next week we shall have prize beef and mutton hanging up at butchers' doors, bedecked with fillets and ornaments of ribbon, blue and red, all over London. In addition to the Cattle Show, the first great Cattle Market has been held, in prospect of Christmas. Eight thousand beasts, besides vast numbers of sheep, were on the stands. Next Monday there will be another monster market, of the same description.

The holly branches will then begin to be sent out by the greengrocers to private houses, together with the inevitable "mistletoe," suggestive of social merriment, and of matrimonial alliances.

The supplies of turkeys sent up to London from various parts of England, especially from Lincolnshire, are almost fabulously large. Statistics, however, exist on this subject, giving definite views of the numbers of fowl consumed by the Metropolitans, throughout a year. Thus a wholesale salesman has given the numbers for 1854. Among the items are, partridges, 125,000; larks, 705,000; pigeons, 400,000; fowls, 2,000,000; geese, 100,000; wild ducks, 200,000; turkeys, 104,000; rabbits, 1,300,000. These figures take no account of what is sent direct to the retailers, or of the thousands which change hands in the form of Christmas presents.

The turkey came to us from America, and was so called because some centuries back, everything which was new and foreign was called "turkey," and the richest men in London were called "Turkey merchants," whose argosies sailed from the Levant. There are generally, at Christmas times, some one or two giant turkeys hung up at every poulterer's shop, with gay ribbons on their feet, and large rosettes on their white breasts. These birds are capital advertisements, and besides fetch great prices. "When dressed," says a writer on this subject, "they are more like ostriches than turkeys, and their legs more like Welsh sheep than drumsticks of birds. I have weighed a little child, of three and a half years old, to get an idea of the comparative size of these monster birds to our own species; the child though of an average size, only turned the scales at twenty-six pounds!"

It is a curious fact that besides being useful in a culinary point of view, the turkey has other uses. It is well known that this bird has a most powerful gizzard—powerful enough, as the Italian physiologist Spallanzani has shown, to grind down even needles and lancets placed within it. Advantage has been taken of this. Stone and crystal seals, ornaments, &c, that have been found among the ruins of Rome, Herculaneum, and Pompeii, have a dull, semi corroded appearance on their surface, caused by the rust of time. The supply of these veritable ancient gems is but limited, so that the Italian dealers make *fac similes* in their workships, to sell as *real* antiquities. But how to give the corroded appearance, was the difficulty, till some ingenious cheat devised the method of putting them down into the gizzard of a live turkey, and allowing them to remain there till the triturating and granding action of its horny lining had given the false gem the roughness characteristic of the natural decay produced by time.

Now that archery is in vogue in Summer time, among ladies and others, turkeys' feathers are used or putting on the arrows. Other uses, for stuffing beds and making salmon flies, are indicated. The writer from whom I borrow this information—interesting, perhaps, to some lady readers—concludes his article: "The Indian inhabitants of the wild turkey countries use the feathers to make into capes and cloaks, twisting the ends into a net-work made of the inner bark of the mulberry tree. The natives of Louisiana make fans of the tails; and of four tails joined together, the French ladies used formerly to construct a parasol. Here is a hint for a new fashion next Spring, and there are plenty of turkeys' tails to be had just now."

THE DEATH OF WASHINGTON IRVING suggests a name with which the generation now passing away has been wont to associate Christmas times and genial kindliness of nature. His "Bracebridge Hall" is one of the most charming life pictures of the real English Christmas among the gentry and their dependants, that was ever written. We owe much to this most admirable writer for promoting and cherishing mutual good will between England and America. His decease will be mourned by old literary associates here, who still survive.

RID OF CARDINAL WISEMAN! His Eminence is really gone to Rome, and we have indications sufficiently plain that he is not likely to come back to England, or to play at Romish theatricals on Christmas day, or other festivals. His "Aggression" of 1851 is a matter of history. It was a ludicrous piece of bombast. It roused an antagonism to the pretensions and claims of Ultramontain Popery, which tended to make England more intensely Protestant. It furnished a noble opportunity of sowing broadcast the seed of Evangelical and Protestant truth, and for exposing Papal errors. Some of our best controversial literature, of a practical character, owes its existence to the Cardinal's letter from Rome, announcing that England was restored to her proper "orbit." He was, and is, a rhetorician, rather than an orator. His learning, and scholarship are undoubted; but there was a weak pretentiousness, and love of show about his public appearances. It is pretty plain that he was a hard master over the Papal clergy, and that the Irish portion of the priesthood did not very greatly admire him—always excepting the Ultramontanists. The plea of "the state of his health requiring a mild climate," is made for his removal to Rome. He has delegated his powers to an ecclesiastic here. What scenes and adventures he and other members of the Sacred College may have to witness and pass through, within a few years to come!

THE KINGDOM OF NAPLES claims to have *two* representatives at the Paris Congress, and Spain does the same. The pretensions of the latter to assume, in her decrepitude and decay, the position of a first rate power, excites amusement in Paris. As for Naples, society appears corrupt to the core. Robberies take place in churches. The man violently beating his breast with the one hand, may be using the other to filch the purse of the party kneeling nearest to him on the Cathedral floor. Great disgust and alarm reign among the priests, by reason of the frequent sacrilegious robbery of churches. The following is an example:

A robbery which has produced considerable sensation, says a communication from Naples, was lately effected here in the church of La Madonna della Grazia. The same church was pillaged on the very same day last year, on which occasion the late king replaced from his privy purse all the valuable articles stolen, and a subscription was opened for purchasing the house adjoining the church, and through which the robbers had entered by cutting a hole in an old wall. On the present occasion they followed a different plan; one of the band concealed himself in the church, and after the doors had been closed, unscrewed the lock from that which led into the Strade Toledo, which is the one most frequented in the capital. All the valuable articles in the church were carried off; the charity boxes broken open and emptied; thirteen lamps and eighteen large chandaliers in solid silver stolen; and the Madonna completely stripped. The dress, ornamented with precious stones, which was given by the Queen Mother, is estimated in value at 25,000f.; the crown on the head of the Virgin was alone respected by the robbers. The church stands close to the Prefecture at Police.

A CORRESPONDENCE between Dr. Cullen of Dublin, and Sir C. E. Eardley, Baronet, has just been published. The former in a speech at a meeting for expressing sympathy with the Pope, had declared that "the Evangelical Alliance, and the Evangelical Lord Shaftsbury, forgetting the maxims of the Gospel, under whose name they disguise their undertakings, encourage committees to collect money for the purpose of arming outlaws, rebels, and banditti of the worst description, against a peace loving and humane sovereign," whereupon Sir Culling takes the Archbishop to task. No answer is sent to the first letter; then is sent a second. Dr. C. "not knowing that the first was genuine," (it had not only the postmark, but also the paper had the name of Sir Culling's residence and post town engraved on it,) and so "had determined not to notice it." But in reply to the second, he adduces the fact that Lord Shaftsbury had provisionally accepted the Presidency of a Committee which was to provide arms for the Central Italians, who would promote "communism and socialism." It is "hypocrisy" for men "assuming the name of "Evangelicals," to be found "encouraging treason or sedition." Sir Culling then reminds Dr. C. that he had not answered the question, what grounds he had for saying that the Evangelical Alliance had encouraged Committees to provide arms, affirming afresh that the Evangelical Alliance had done nothing of the sort.

Sir C., however, adds that he has not so far forgotten his character as an Englishman, or the fact of the Revolution of 1688, as that cases may arise if Governments being so injurious to society, so destructive to liberty, so practically anarchical, that resistance, may become the duty of subjects. "As far as I can judge, that is the case of the Roman States." The Archbishop quibbles in his reply, and declines to enter into controversy about the Pope's Government. He says there is nothing in the Pope's Government equal to the Irish Church Establishment, or anarchy equal to that of India in the recent mutiny. All charges against the Pope are the "fabrications of malicious and indigenous writers, anxious only for the destruction of the one true Church built on St. Peter and his successors," &c. In fact, the Pope's government is that of "a man who is a model of Christian virtue, a friend of true liberty and liberal institutions." He maintains that the British Constitution owes its existence "to a Catholic King," (King John, extorted from him the Pope's minion!) and the Catholic (liberal) "Barons of Runnymede." He then pronounces a eulogy on the Irish nation, "which has given innumerable saints and martyrs to heaven." "If Ireland cannot boast of her riches and worldly prosperity, she can glory in her spiritual privileges, and in an abundance of the dews of heaven." So thinks Archbishop Cullen.

Sir Culling introduces the Mortara case as sufficient to condemn the Papacy. Dr. Cullen says that the Jews transgressed the Roman law, in keeping a Christian servant; that she, thinking the child was dying, baptized it, and so "being regenerated," it must be brought up a Christian." He also maintains that the Popes have been great friends and protectors of the Jews, and that they are very "ungrateful." Well may we exclaim, *Oredat Judaeus!* But the most gullible Hebrew will certainly not swallow this Hibernian tale. Sir Culling thus deals with it:

"You justify the Mortara case. I beg to ask how many educated persons you will find to agree with you? Municipal authorities, Parliamentary persuages, the literature, the science, the humanity of this kingdom, united to sign the protest lately placed in the hands of her Majesty's Secretary of State for Foreign Affairs. Where are the persons equally entitled to be heard who will endorse your sentiments? You say that, although a Jewish child in the Roman States, if once baptized, must be taken from its parents, yet it is forbidden to baptize it without its parents' consent. Then why was not the woman punished who did so? A person of abandoned life (that fact has been proved on oath before Cardinal Antonelli)—a violater, on your own showing, of the Roman law concerning baptism—not only has she not been punished—not only has she not been disbelieved, but the unsupported testimony of that miserable creature has been used as the one solitary instrument for robbing respectable parents of their offspring. With such a crime—begging Mr. Langdon's pardon—it is perfectly absurd to compare anything that ever happened, or that ever can happen under British rule, and in the same manner, you will allow me to say, it is mere trifling to compare the existence of a Protestant Church Establishment in Ireland—whatever difference of opinion there may be about the connexion of the Church and State in that country—with such a system of tyranny as exists at Rome. The Mortara case is only one of a thousand counts which lie against the Pope's administration. Still, of that case, I boldly aver, that it alone is enough to convict the Government which is responsible for it, of being hostile to society. It will be a happy day for Rome, and I trust not a distant one, when by the fiat of Europe the government of priests will have ceased to exist there; just as your letter proves it to be a happy thing for Ireland, that the British Parliament and not the Roman Catholic priesthood, is the maker of the laws, and the guardian of the liberties of our Irish fellow-countrymen.

The ROMISH PRIMATE of Ireland, Dr. Dixon, recently spoke sternly against the Emperor Napoleon, at a public meeting. Here is a specimen:

"If all the Catholic bishops of the world were to publish Pastorals in France simultaneously, there is not a newspaper in France dare declare the fact. (Oh, oh.) This is the freedom of the press in France, in that great country, the head of which fights for freedom in other countries. I cannot speak for the Pope, or for any member of the Roman Government, but beyond that circle there is only one opinion in Rome, that Napoleon is responsible for the state of Italy to-day, that every injury done to the Pope is ascribable to him. (Cries of "Hear, hear.") It remains for him now to redress all this. We shall leave him now to the hopes of his friends, and the fears of those who distrust him. If he shall, in the Congress, make reparation for what he has done we shall applaud him; but if, on the contrary, he shall rise from the Congress after putting the seal of that body to a robbery the most sacrilegious and atrocious history will have to record the alienation of the Romagna from the Papal throne—it does not require the spirit of prophecy, but only a glance at the past, to say that from that day it will be seen the star of Napoleon is no longer in the ascendant. (Cheers.) It will be seen that the meridian of his reign is past—that he is a falling man. It will not be immediately seen, but on the first occasion when he shall attempt to play the great Emperor, his position will be manifested. There will be no more Solferinos or Magentas—it will be either a Waterloo or a prelude to it. (Cheers.)

THE RUSSIAN *Nord* denies that China has quarreled with the Czar, or disputes his rights to the territories ceded to him. The young Emperor of Austria, it is rumored, is rather inclined to abdicate in favor of his infant son! The reasons alleged are, that he sees the Empire going to wreck and ruin, and were he in a more private position, he could devote himself to two darling objects without interruption; namely, the slaughtering of game, and the tailoring department of the Austrian army, i. e., changing or directing the fashions of military uniforms. This seems a very unlikely story; but it cannot be doubted that in the case of Francis Joseph, "uneasy lies the head that wears the crown." His bigotry and pride have well nigh ruined him already. Personally he is pure in life, and most affectionate in his domestic relationships, but the "centralizing" system, coupled with the intolerance shown toward Protestants, have done immense mischief. The Hungarians still continue their demonstrations in every possible way. The Austrian Government is so greatly annoyed by the revelations on this subject which appear in the *Times* and in French papers, that a circular has been addressed to its diplomatic agents, to explain that it is not against Protestantism, but against attempts to overthrow the Imperial system (centralization,) that repression is directed.

Meantime a garrison of forty thousand men is to be established in Hungary, and martial law is to be declared if necessary. The Austrians having kidnapped a Greek Bishop in Hungary, for his loud tongued Patriotism, have reproduced him. The members of the Greek faith threatened to appeal to the Czar as the Head of the Greek form of religion. The old man is silent, and will not tell whither he was taken. A Lutheran clergyman is said to be under process for "treason," because of co-operating in protests against the Austrian measures bearing on the Lutheran Confession.

WINTER has scarcely yet visited us, although there is a considerable accession of cold, and we hear of heavy snow in the North of England, within the last week. Employment in England is general, both in town and country, and pauperism has been less this year than for a considerable period.

THE WAR PANIC seems to have ceased almost entirely among business men, and the effect is seen in the rise of stocks and shares. The Rifle movement grows rapidly, and no trust is reposed in French or rather Napoleonic assurances, save as respects a limited period. Nevertheless, prosperity prevails, and the wealth of the nation grows apace, in spite of war expenses and heavy taxation. The *Times* points out that as the nation is supposed to add to its wealth, fifty millions sterling every year, that if a hostile power were able to put London or England, in the position of paying such a ransom as this, how rich it would make an enemy! The inference is, that as a matter of precaution and self-defence, we should be thoroughly armed and ready.

THE ISTHMUS OF SUEZ CANAL PROJECT, so long resisted by England, seems likely to proceed, as nearly all the other Powers have been pressing the Turkish Government to issue a firman for its being proceeded with. Commercial men, and the deceased Stephenson, the great Engineer, have been always dead against it as a speculation which never would pay. France *seems* to attach importance to it, and to make it a political matter. It is probable that England will give way, but it is very probable that the project will prove a failure either in execution or in results. J. W.

Peculiarities of the Early Preachers.

"When a bishop or preacher traveled, he claimed no authority to exercise the duties of his functions unless he was invited by the churches where he attended public worship. The primitive churches had no idea of a Bishop of Rome presuming to dictate to a congregation in Africa. Nothing, however, was more common than such friendly visits and sermons as were then in practice. The churches thought them edifying. In case the bishop was sick or absent, one of the deacons, or sometimes a short hand writer, used to read a homily that had been preached and perhaps published by some good minister, and sometimes a homily that had been preached by the bishop of the church.

"We have great obligations to primitive notaries, for they very early addressed themselves to take down the homilies of public preachers. Sometimes the hearers employed them, sometimes the preachers, and sometimes themselves. For this purpose they carried writing tablets, waxed, and styles, that is, pointed irons, or gravers, into the assembly, and stood round the preacher to record what he said.

"The deacons placed themselves round the pulpit, and before sermon one of them cried, with a loud voice, *Silence, Hearken*, or something similar. This was repeated often when necessary; I suppose at proper pauses, where the preacher stopped. Their manners were different from ours; but really our manners want some of their customs. It might do some drowsy folks good to be alarmed every five or ten minute with, *Mind what you are about. Let us listen. Attend to the Word of God.*

"The fathers differed much in pulpit action; the greater part used very moderate and sober gesture. Paul, of Samosata, used to stamp with his foot, and strike his thigh with his hand, and throw himself into violent agitations; but he was blamed for it by his contemporaries. They thought his action theatrical and improper in a church; and yet in every church the people were allowed, and even exhorted, to applaud the preacher by shouting and clapping their hands at the close of a period, as at the theatre or in the forum. The first preachers delivered their sermons all extempore, and they studied, while they preached, the countenances of their auditors, to see whether their doctrine was understood.

"Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin, for the preachers meant to be understood. They did not preach by the clock, so to speak, but short or long, as they saw occasion. Augustine used to leave off when the people's hearts seemed properly affected with the subject. He judged of this sometimes by their shouting, and at other times by their tears. Their sermons were usually about an hour long; but many of them may be deliberately pronounced in half an hour, and several in less time."—*Robinson's Dissertation on Public Preaching.*

For the Presbyterian Banner and Advocate.

MESSRS EDITORS:—I was much pleased with your remarks in regard to the Colony of Father Chiniquy, in Kankakee.

We, who are laboring and toiling to lay the foundations of our beloved Zion amid the moral wastes on these broad and beautiful prairies, know by painful experience, the very circumstances in which that Colony is placed. All the prominent families in my charge have been compelled to borrow money at three per cent., per month, and give deeds of trust, and have only been able this season to pay the interest, and they had to renew upon the same terms. The failures in crops for the few years past, have driven them to this. The consequence is, that their pastor suffers. We are but one of

MANY.

For the Presbyterian Banner and Advocate.

Dancing.

When this subject was once under discussion in the General Assembly, an elder remarked, that he had enjoyed as much religious feeling in the dancing room as any where else.

My beloved old pastor, Dr. Obadiah Jennings, replied with great gentleness and amazing effect, "*I have no doubt of it, sir.*" J. W. McK.

Opposites in Religion.

"Not foreaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching."—*Paul.*

"I believe I'll stay at home to day, as it is rainy, and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow."—*Fair Weather Laziness.*

"Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus, concerning you."—*Paul.*

"I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day that I am not prepared to pray."—*Worldly mindedness.*

"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men."—*Paul.*

"My neighbor has done me so much evil and has acted so badly, that I will not stand it any longer; I'll make him know that I have rights as other men, and I'll make him respect them."—*Revenge.*

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—*Peter.*

"I do not see what good baptism will do, if the Spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use."—*Skepticism.*

"Strive to enter in at the strait gate."—*Christ.*

"All will be made holy and happy, and there is no use of striving, as there is no danger."—*Presumption.*

"Earnestly contend for the faith once delivered to the saints."—*Jude.*

"Don't preach doctrinal sermons, or you will offend some people."—*Faint-heartedness.*

"Withdraw yourselves from every brother that walketh disorderly," "have no fellowship with the unfruitful works of darkness, but rather reprove them."—*Paul.*

"If we withdraw from Bro. B., he will do us all the injury he can, and I think we had better let him alone."—*Trimmer.*

"Seek ye first the kingdom of God, and his righteousness."—*Christ.*

"As soon as you get settled in life it will be easy for you to serve God, but you can not well do it before."—*Satan.*

"They that preach the Gospel should live of the Gospel."—*Paul.*

"I think that they should preach for nothing, or, at least, should follow some other business for their living."—*Covetousness.*

Fun at Home.

Don't be afraid of a little fun at home, good people! Don't shut up your houses, lest the sun should fade your carpets; and your hearts, lest a hearty laugh should shake down some of the musty old cobwebs there! If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling-houses and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought in other, and